



# THE BHIKKHU PĀTIMOKKHA

A WORD BY WORD  
TRANSLATION

BHIKKHU ÑĀNATUSITA

THE BHIKKHU PĀTIMOKKHA  
A WORD BY WORD  
TRANSLATION

by

Bhikkhu Ñāṇatusita

Buddhist Publication Society  
54 Sangharaja Mawatha  
PO Box 61  
Kandy  
Sri Lanka

<http://www.bps.lk>

Copyright © 2014, Bhikkhu Ñāṇatusita, Forest Hermitage,  
Kandy, 2014.

First edition: 2014

National Library and Documentation Service Board—  
Cataloguing-In-Publication Data

Tripitakaya. Vinayapitaka. Pratimoksa	
The Bhikkhu Pātimokkha: a word by word translation/tr	
Nyanatusita Himi.- Kandy: Buddhist Publication Society Inc., 2014	
BP 627.- 228p.; 22cm.	
ISBN 978-955-24-0404-7	
1, 294.3822 DDC23	ii. Title
iii. Nyanatusita Himi tr.	
1. Vinayapitaka	2. Tripitaka
3. Buddhism	

ISBN: 978-955-24-0404-7

Printed by  
Creative Printers & Designers,  
Bahirawakanda, Kandy.

## Table of Contents

Preface	v
Pātimokkha Editions Consulted	ix
Arrangement and Translation	x

### Introduction xi

1. The Pātimokkha and its Meaning	xi
2. The Purpose of the Pātimokkha Recitation	xiii
3. The Pātimokkha as Sutta in the Suttavibhaṅga	xiv
4. The Recitation of the Pātimokkha	xv
5. Chapter Titles	xvii
6. Summary of Preparations and Preliminary Duties	xvii
7. Preparations	xviii
8. Preliminary Duties: Pārisuddhi and Chanda	xviii
9. Confession	xix
10. Other Uposatha Regulations	xx
11. Boundary (Simā)	xxii
12. Common Offences	xxiv
13. Unqualified Persons	xxv
14. Suspending the Pātimokkha	xxvi
15. The Invitation by the Elder	xxvi
16. The Meaning of Sutta in Suttāgata and Suttavibhaṅga	xxvi
17. The Term Pārājika	xxviii
18. The Term Saṅghādisesa	xxx

### Summary of Uposatha Preparations and Preliminary Duties 1

Burmese Tradition .....	1
Siyam Nikāya, Amarapura Nikāya and Mahānikāya .....	2
Rāmañña Nikāya .....	6
Dhammayuttika Nikāya .....	11

### Bhikkhupātimokkha 15

Nidānuddeso	15
Pārājikuddeso	21
Saṅkhittapātimokkhuddeso	31
Aniyatuddeso	59
Nissaggiyapācittiya	63
Nissaggiya pācittiya 1 .....	64
Nissaggiya pācittiya 11 .....	80

Nissaggiya pācittiya 21 .....	87
Nissaggiya pācittiya 30 .....	98
<b>Pācittiya</b> .....	<b>99</b>
Pācittiya 1 .....	99
Pācittiya 11 .....	103
Pācittiya 21 .....	110
Pācittiya 31 .....	115
Pācittiya 41 .....	122
Pācittiya 51 .....	129
Pācittiya 61 .....	135
Pācittiya 71 .....	144
Pācittiya 81 .....	154
Pācittiya 91 .....	161
Pācittiya 92 .....	162
<b>Pāṭidesanīya</b> .....	<b>163</b>
Pāṭidesanīya 1 .....	163
Pāṭidesanīya 2 .....	165
Pāṭidesanīya 3 .....	167
Pāṭidesanīya 4 .....	167
<b>Sekhiya</b> .....	<b>169</b>
Sekhiya 1 & 2 .....	169
Sekhiya 11 & 12 .....	171
Sekhiya 21 & 22 .....	173
Sekhiya 31 .....	175
Sekhiya 41 .....	178
Sekhiya 51 .....	181
Sekhiya 61 .....	184
Sekhiya 71 .....	187
<b>Adhikaraṇasamathā</b> .....	<b>189</b>
<b>Pātimokkha Conclusion</b> .....	<b>192</b>

## Preface

This book contains an abridged, concise edition of *Analysis of the Bhikkhu Pātimokkha*, an in depth study and word by word translation of the *Bhikkhupātimokkha*, the Code of Discipline of Buddhist monks. It is intended for Buddhist monks, but it could also be of interest of those who are studying Pali or Buddhist monastic law.

The main part of this book is the word by word translation of the Pali text of the Pātimokkha. Also included are an edition of the Pali text, a translation, and, in the Introduction, discussions of a few important Pali terms such as *pātimokkha* and discussions of procedures such as confession, etc. The complete work is quite wide in scope, and often going into more detail than is necessary for the average student, who could be put off by the detailed analyses. Therefore two books were made: *Analysis of the Bhikkhu Pātimokkha*, intended for those who wish to study the *Pātimokkha* in depth, and this book, *The Bhikkhu Pātimokkha: a Word by Word Translation*, as a companion volume intended for the average student.

The English translations of the Pātimokkha rules are an accompaniment to the analysis of the words and their function is to show the meaning of the rule as a whole. The emphasis tends to be more on the side of literalness than on fluency.

There are some differences among the various editions of the Pātimokkha as to the spelling of words, etc., and these are noted in footnotes. For the Pali text of the Pātimokkha, 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 edition. In this concise edition only the readings of the main editions have been taken.

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

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

Bhikkhu Ñāṇatusita  
Forest Hermitage  
Kandy  
August 2013

## Bibliography

A detailed bibliography is found in *Analysis of the Bhikkhu Pātimokkha*.

- Buddhadatta, A.P. *Concise Pāli English Dictionary*; Colombo, 1958.  
 Cone, Margaret. *A Dictionary of Pāli*; Oxford, 2001.  
 Horner, I. B. *Book of Discipline I–VI*; Oxford, 1938–66.  
 Monier Williams, M. *Sanskrit-English Dictionary*; Oxford, 1899.  
 Ñāṇamoli, Bhikkhu. *The Pātimokkha, 227 Fundamental Rules of a Bhikkhu*; Mahā Makuṭ Academy, Bangkok, 1966.  
 Norman, K. R. & Pruitt, William. *The Pātimokkha*; Oxford, 2001.  
 —. *Kaṅkhāvitarāṇī, Pātimokkha aṭṭhakathā*; Oxford, 2003.  
 Rhys Davids, T. W. & Oldenberg, H. *Vinaya Texts*; 1880.  
 Rhys Davids, T. W. & Stede, W. *Pāli English Dictionary*; London, 1921–25.  
 Sorata G. & Ratanavaṃsi K. *Ubhaya Pratimokṣaya*; Pokuṇuwita, 1956.  
 Ṭhānissaro, Bhikkhu. *The Buddhist Monastic Code I*; Valley Center, 1996.  
 —. *The Buddhist Monastic Code II: The Khandhaka Rules*; Valley Center, 2001.  
 Warder, A. K. *Introduction to Pāli*; Oxford, 1963.

## Abbreviations of Grammatical Terms

abl.	ablative	fut.	future
abs.	absolute	gen.	genitive
acc.	accusative	hyp.	hypothetical
adj.	adjective	imp.	imperative
adv.	adverb	ind.	indicative
aor.	aorist	indecl.	indeclinable
bb.	bahubbīhi compound	ins.	instrumental
cf	compare	inter.	interrogative
conn.	connective	kdh.	kammadhāraya cpd
corr.	correlative	lit.	literally
cpd.	compound	loc.	locative
dat.	dative	m.	masculine
dem.	demonstrative	MS	manuscript
den.	denominative	MSS	manuscripts
der. fr.	derived from	neg.	negative
disj.	disjunctive	nom.	nominative
emph.	emphatic	nt.	neuter
f.	feminine	num.	numeral
f.p.p.	future passive participle	opt.	optative
fr.	from, derived from	pass.	passive

pers.	personal	rel.	relative
pl.	plural	sg.	singular
p.p.	past participle	suf.	suffix
pref.	prefix	tapp.	tappurisa
pron.	pronoun	v.l.	variant reading
pr.p.	present participle	v.l.l.	variant readings
prep.	preposition	√	verbal-root

### Abbreviations of Classes and Sections of Rules

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

### Abbreviations of Pali Texts

A	Aṅguttara Nikāya
AN	Aṅguttara Nikāya (Sutta reference)
Cv	Cullavagga (Vinaya-piṭaka).
D	Dīgha Nikāya
D-a	<i>Sumaṅgalavilāsini, Dīgha-nikāya-aṭṭhakathā</i>
DN	Dīgha Nikāya (Sutta reference)
It	Itivuttaka
Kkh	<i>Kaṅkhāvitaraṇī</i>
M	Majjhima Nikāya
Mv	Mahāvagga (Vinaya-piṭaka)
S	Saṃyutta Nikāya
Sn	Suttanipāta
SVibh	Suttavibhaṅga
Vibh	Vibhaṅga (Abhidhamma Piṭaka)
Sp	<i>Samantapāsādikā, Vinaya-aṭṭhakathā</i>
Vin	Vinaya-piṭaka

### Abbreviations of Secondary Literature, etc.

BD	<i>Book of Discipline</i> ; I.B. Horner
Be	Burmese Chaṭṭha Saṅgāyana ed. (As on CSCD.)
BMC I	<i>The Buddhist Monastic Code I</i> ; Ṭhānissaro Bhikkhu.
BMC II	<i>The Buddhist Monastic Code II</i>
Ce	“Ceylon edition,” <i>Buddha Jayanti Tipiṭaka Series</i> ; Colombo
CPED	<i>Concise Pāli English Dictionary</i> ; A.P. Buddhadatta
CSCD	Burmese Chaṭṭha Saṅgāyana ed. of Tipiṭaka as on Vipassana Research Institute CD-ROM version 3



Cv	Cullavagga
Dm	<i>Dve Mātikāpāli</i> . CSCD ed. See “Pātimokkha Editions Consulted.”
DP	<i>A Dictionary of Pāli</i> ; Margaret Cone.
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.
Kkh	<i>Kaṅkhāvitaranī</i>
Mi Se	Royal Thai edition. See “Pātimokkha Editions Consulted.”
Mm Se	Mahā Makuṭ Academy Siamese edition of Pātimokkha. See “Pātimokkha Editions Consulted.”
MS	manuscript
MSS	manuscripts
Mv	Mahāvagga
MW	Monier Williams; <i>Sanskrit-English Dictionary</i> .
Ñm	Ñānamoli; <i>The Pātimokkha</i> .
Nor	Norman; <i>The Pātimokkha</i> ; K. R. Norman and W. Pruitt.
PED	<i>Pāli English Dictionary</i> ; Rhys Davids and Stede.
Pm	Pātimokkha
RD & O	Rhys Davids and Oldenberg (in <i>Vinaya Texts</i> ).
Skt	Sanskrit
Sp	<i>Samantapāsādikā Vinaya-aṭṭhakathā</i>
Thv	Theravāda
TP	<i>The Pātimokkha</i> ; K. R. Norman and W. Pruitt
UP	<i>Ubhaya Pratimokṣaya</i> . See “Pātimokkha Editions Consulted.”
Vibh	Suttavibhaṅga

## Pātimokkha Editions Consulted

### *Printed Sinhalese Editions*

UP: *Ubhaya Pratimokṣaya*; G. Sorata & K. Ratanavaṃsi; Pokuṇuwita, 1956. A Sri Lankan edition in use by the Amarapura Nikāya. Influenced by Burmese texts.

Several other printed editions were consulted, which are not named in the footnotes in this abridged edition, but are referred to as “Sinhalese eds.” The main one is *Bhikkhupātimokkham*, Colombo 1875. This is the oldest printed Pātimokkha edition in Sinhala script and is based on Siyam Nikāya manuscripts as the readings more often agree with the Thai readings (Mi and Mm Se) than with the Burmese edition (Dm) or Amarapura Nikāya edition (UP).

### *Burmese and Thai*

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

Mi Se: Mahidon Siam edition. The Pātimokkha version used by the Thai Mahānikāya that is found preceding the *Kaṅkhāvitaraṇī* 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.

### *Sinhalese Manuscripts*

For this edition several handwritten Sinhalese palm-leaf manuscripts were consulted. They date from later than the mid 18<sup>th</sup> century, when the *upasampadā* was reinstated with the help of Siamese bhikkhus. Also one Khom script Siamese manuscript was consulted, but no manuscripts in other scripts. In this abridged edition, they are referred to as Sinhalese MSS.

## 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. *(s)su*, has also been used.

The analysis of junctions, *sandhi*, as given in Geiger's *Pāli Grammar* 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 Pali titles to sections 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 Bhikkhu-pātimokkha, 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 *pāṭidesaniya*, and 75 *sekhiya*.

The number of two hundred and twenty seven training precepts or rules, which some modern scholars give, is, strictly speaking, incorrect as the group of seven *adhikaraṇasamatha-dhammas*, which follow the *sekhiyas*, are procedures for settling legal issues, and therefore cannot be counted as training precept. The Suttavibhaṅga contains no word commentary (*padabhājana*) on the *adhikaraṇasamatha*, which indicates that they originally were not counted as training precepts and perhaps also that they were not even included in the Pātimokkha. According to the Dīgha Nikāya commentary the seven *adhikaraṇasamatha-dhammas* are not included in the Mahāvibhaṅga or Bhikkhuvibhaṅga: “Thus the Mahāvibhaṅga is two hundred and twenty training training rules ...” (D-a I 13). The exact meaning and derivation of the word *pātimokkha* is uncertain. It might have more than one meaning. Several meanings, etymologies and word-plays are given by the ancient commentators and by modern translators and scholars. The *pātimokkha* as a word, and a code of discipline which is recited, is unique to the Buddhist tradition.

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.” (*Pātimokkhan-ti ādiṃ etaṃ mukhaṃ etaṃ pamukhaṃ etaṃ kusalānaṃ dhammānaṃ*.) 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*.’”

Other commentarial etymologies & word-plays are: “Restrained with the Pātimokkha-restraint (*pātimokkhasaṃvārasaṃvuto*): here *pātimokkhaṃ* is the virtue of the training precept, for it delivers that one who protects (*pāti*) and guards it, it delivers one from the sufferings starting with hell.<sup>1</sup> Therefore it is said ‘*pātimokkhaṃ*.’ Restraining (*saṃvāraṇa* = action-noun), is restraint (*saṃvāra*); this is

the designation for physical and verbal non-transgression. Therefore *Pātimokkha*-restraint. *Pātimokkhasamvarasamvuta* is being restrained with the *Pātimokkha*-restraint, undertaken, endowed with, is the meaning.” (Vism 16, Vibh-a 330)

“*Pātimokkhaṃ*: that which is the most very front, the very most foremost, the very best, the very highest.” (Kkh 2). “*Pātimokkhaṃ*: the base founded on virtue, conduct, control, restraint, front, forerunner for the attainment of wholesome states.” (Vibh 511, Sp 787).

These commentarial etymologies indicate that Buddhaghosa made use of manuscripts with the reading *pātimokkha*, rather than the Thai reading *pātimokkha*. They also indicate is that traditionally the word *pātimokkha* is regarded as a neuter noun, not a masculine noun. This is the reason for the neuter form *bhikkhupātimokkhaṃ* 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, except for one school, derive it from the root  $\sqrt{muc}$ , “deliver, frees.” 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.

Horner (*Book of the Discipline* I xii–xiv) thinks that the meaning of being bound by the restraint of the *Pātimokkha*, *Pātimokkhasamvarasamvuta* (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*, 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 muttam*). A few other references also support the future passive participle etymology: J V 166: *Yaṃ (bandhanaṃ) natthuto paṭimokkhaṃ pāse*: “(the bondage) which was tied through his nose (of the *nāga*) in a noose” and D I 12 & 181: *osadhīnaṃ paṭimokkhaḥ*: “the binding on of medicinal herbs” or, in accordance with the commentarial explanation of this, “removal of/releasing from [caustic] medicinal herbs.” Some additional support for the meaning of binding 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*); see Vin I 8.

It is possible that the term *pātimokkha* has more than one meaning as wordplays are not uncommon in Pali. For example, it

---

1. 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.

might convey the idea that confession frees (*muccati*) one from remorse, thus opening up the entrance (*mukha*) to wholesome states.

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 *Kaṅkhāvitaraṇī* it is referred to as *mātikā*.

## 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 viharati.*), Concl.; bringing bhikkhus together regularly: Sd 10 (... *ekuddeso ...*), Concl. (... *anvaddhamāsa ...*); mutual trust: Pāc 73 (... *mohanake ...*) and section-endings (... *parisuddh'etthāyasmanto ... dhārayāmi.*); causing shame in offenders due to having to confess, and causing fear of wrong doing in potential offenders: Nid, section-endings (*Kacci'ttha ...*); freeing offenders from guilt and remorse: Nid (... *avikatā hissa phāsu hoti.*); purity: Nid, section-endings (*parisuddhā*).

The 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.”<sup>2</sup>

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.” Ven. Sāriputta therefore requested the Buddha to declare the training and to recite the Pātimokkha. The Buddha, however, declined saying that he would not do so until the conditions causing taints (*āsava*)

2. A I 98, Vin III 20, etc.: *saṅghasutthutāya, saṅghaphāsutāya, dummaṅkemaṇaṃ puggalānaṃ niggahāya, pesalānaṃ bhikkhūnaṃ phāsuviḥārāya, dīṭṭhadhammikaṇaṃ āsavānaṃ samvarāya, samparāyikānaṃ āsavānaṃ paṭighātāya, appasannānaṃ pasādāya, pasannānaṃ bhīyyobhāvāya, saddhammaṭṭhitiyā, vināyanuggahāya.*

appeared in the Saṅgha. When these conditions appeared, he would recite the Pātimokkha for the purpose of repelling of those taints.

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 (*sāmaggī*) in the Saṅgha when there is no personal replacement for the Buddha after his *parinibbāna* is the refuge of Dhamma in the form of the Pātimokkha-recitation (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.

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

The Pātimokkha, also called the *Sutta* (see § 16), 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*.”

The Pali commentarial tradition 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.” (Sp 18 & D-a I 17)

In the *Suttanta* 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.

An independent *Bhikkhu Pātimokkha* 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 (*vinayadhāras* 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*.

That the Pātimokkha was an independent text all along is also confirmed by its “word-analysis,” the Padabhājana or Padabhājanīya, which is now contained in the Suttavibhaṅga but originally would have been transmitted as an independent text, just as the Niddesa is transmitted as a commentary on the Aṭṭhakavagga of the Suttanipāta.

#### 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 § 6.

The Buddha allowed bhikkhus to gather together on the fourteenth or fifteenth, and the eighth day of the half-month to speak Dhamma, but later amended this to a legal act of Uposatha consisting of the recitation of the Pātimokkha; Mv II 2,1/Vin I 102.

The Pātimokkha may not be formally recited on any day but only on the Uposatha-day once in a half-month; 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 fifth one, the recitation in breadth (or extensive-recitation) (*vitthāruddesa*), in which all the rule-sections are recited is the normal one. The other four are recitations in brief that can be done in exceptional cases of danger; Mv II 15, 3–4.<sup>3</sup> In the first way of reciting only the Nidāna is recited and the other sections are just announced, *anussāvita*; the second way includes the Pārājika section; the third includes the Saṅghādisesa section; and the fourth includes the Aniya section. 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 when 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.

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. 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.

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. 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” (*pātimokkhaṇi uddisissāmi*).

---

3. (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) to make him fall from celibacy].

## 5. 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-division and end-of-chapter remarks in the various Pātimokkha editions are usually the same as in the Suttavibhaṅga, 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.

## 6. 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 *Kaṅkhāvitaranī*. These three verses summarise the various duties and observances related to the Uposatha and the factors of suitability. According to the *Kaṅkhāvitaranī* this summary was compiled by the Commentary-teachers (*aṭṭhakathācariyā*). The duties are found in various places in the Vinaya-piṭaka and the Commentary teachers would have collected and summarised them for the sake of convenience and clarity.

The modern versions, see pp. 1–14, are of various lengths and are also recited in different ways:

The Thai Dhammayuttikanikāya version is recited by a single reciter. 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 Siyāmanikāya, the Rāmañña Nikāya and the Amarapura Nikāya.

In Burma the preliminary dialogue is recited in Burmese rather than in Pali. However, the two summary verses from the *Kaṅkhāvitarāṇī* are recited in Pali.

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. There is also no mention of formally questioning and answering about the duties etc. in the commentaries. The exact source of the question and answer versions of the *pubbakaraṇapubbakicca* can not be traced.

The summary of the commentary-teachers is:

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 bhikkhunis],  
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.” (Kkh 6, Sp 1063)

The following sections refer to this summary.

## 7. Preparations

The preparations of the place where the Uposatha is done are given in the Mahāvagga. 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.

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

The first of the preliminary duties is the conveying of consent and purity, *chandapārisuddhi*, on behalf of a bhikkhu who is not able to attend the Uposatha.<sup>4</sup>

The Buddha declared that a sick bhikkhu who is unable to come to the Uposatha should make known his purity, *pārisuddhi*, through another bhikkhu to all the bhikkhus who are attending the Uposatha by saying: “Announce my purity” (*pārisuddhiṃ me ārocehi*). It is an

offence of wrong-doing to knowingly do an *uposathakamma* with an divided/incomplete community.”<sup>5</sup>

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.” 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 Dhiraśekera, 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*); Mv II 23/Vin I 121–122.

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

The procedure for the confession of light offences (*lahuka āpatti*—denoting all offences except the Pār and Sd offences, which are called

4. In order for any *saṅghakamma* to be valid the motion (*ñatti*) and proclamation (*anussāvana*) have to be in the right order, all bhikkhus entitled to participate in the legal act must have come, bhikkhus who 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.

5. Mv II 22,2/Vin I 120. See the note on *samagga* at Sd 10.

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. Each offence remembered had to be specifically confessed and mentioned by a bhikkhu.

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 nānāvattbukāyo āpattiyo*). 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. 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 Ṇd.

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.

## 10. 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.<sup>6</sup> Uposathas fall on the day preceding the moon’s waxing and waning and the two days in the middle of these phases, i.e., the 8th, 15th, 23th, and 30th night of the lunar month in the case of 15<sup>th</sup> day Uposathas, and on the 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-gaṇanam 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.

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).

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 gabetum*); 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 instruction<sup>7</sup> 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

6. 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.”

7. *Uposathapucchakaṇṇi-ca ovādupasaṅkamaṇṇi-ca*; Mv II 26,1/Vin I 124. Cf. M III 270.

commits the *pācittiya* offence when he goes away more than one armslength [-distance] from the assembly.

## 11. 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 ones<sup>8</sup> (*samaggānaṃ*); 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 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 regards the place where the Uposatha is held, an Uposatha-hall (*uposathāgāra*) i.e., a building or a cave, should be formally appointed through an announcement followed by a motion; Mv II 8,1/Vin I 107.

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

If there are too many bhikkhus to fit into the Uposatha-hall, then it is allowable that bhikkhus sit outside and listen to the Pātimokkha from there; Mv II 9,1/Vin I 108. An area around the Uposatha-hall can be formally authorised for this purpose through first mentioning the markers (delimiting the area) and then having

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

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*) community; Mv II 11,1/Vin I 108. When there is no formally authorised and established boundary (*asammata-sīmā*), 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*<sup>9</sup> all around; Mv II 12,7/Vin I 111.

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.<sup>10</sup>

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 *abbhantas* when the *sīmās* are between not formally

9. 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*. The Thai interpretation as given in the *Entrance to the Vinaya* III 44 is that an *abbhantara* is 14 m., giving a length of about 100 m.

10. This *asammata-sīmā* 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.



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.<sup>11</sup>

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

## 12. 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

---

11. *Anupasampanna* persons can enter a *sīmā* without invalidating a *saṅghakamma*, however they shouldn’t be within *hatthapāsa*. The only exception is someone who receives *upasampadā* and therefore *should* be within *hatthapāsa*.

it when a pure bhikkhu visits. After this announcement the Pātimokkha may be carried out.

### 13. Unqualified Persons

The “persons to be excluded” (*vajjanīyā ca puggalā*) in the *pubbakaranapubbakicca* refers to the Buddha’s stipulation that the Pātimokkha should not be recited in the presence of any persons who are not in communion (*asaṃvāsa*) 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 arm’s length (*hatthapāsa*).<sup>12</sup> 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 out<sup>13</sup> for not seeing an offence, and are not yet restored (*anosārita*) by the community; those who have been suspended for not making amends (*appaṭikata*) for their offences, etc.; those who have been suspended for not giving up their bad views,<sup>14</sup> etc.; those living in communion by stealth;<sup>15</sup> those who have departed to another [non-Buddhist] sect; animals, matricides, parricides, and killers of arahants, those who have raped or seduced bhikkhunīs,<sup>16</sup> 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.

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

13. *Ukhiṭṭaka*, cf. BD 28 n. 3, Vin I 97, Vin I 323 ff., IV 137, 218.

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

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

16. *Bhikkhunīdūsaka*: “seducer/rapist of a bhikkhunī.” The term *dūsaka* lit. means “spoiler,” see Sd 13, but here it is a synonym for a “seducer.” “Rapist” fits some contexts, but *dūsaka* also seems to include voluntary intercourse.

## 14. 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; Vin II 240. The Pātimokkha may not then be recited in that bhikkhu's presence, i.e., the bhikkhu has to go away out of *hatthapāsa*.

## 15. 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.

This invitation is based on a regulation that one who recites the *Pātimokkha* uninvited incurs a *dukkata* offence (Mv II 16, 8/Vin I 115).

The Pātimokkha is the responsibility of the (most) senior bhikkhu (*therādheyyam*), if the thera 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; Mv II 17,2/Vin I 116.

A simple request would to have been made originally, as it is mentioned (Mv II 17/ Vin I 116) that monks invited the senior or another bhikkhu to recite the Pātimokkha by saying: "Let the Venerable Sir recite the Pātimokkha."

The formal invitation as given in modern Pātimokkha manuals 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."<sup>17</sup>

## 16. The Meaning of *Sutta* in *Suttāgata* and *Suttavibhaṅga*

*Sutta* can mean both "rule" as well as "string" or "sequence" and, as it is not really possible to give an adequate as well as elegant translation into

17. *Pubbakaraṇapubbakiccāni samādapetvā desitāpattikassa samaggassa bhikkhu-saṅghassa anumatiyā pātimokkhaṃ uddisitum arādhanaṃ karoma*; JPTS I 129.

English. The Pātimokkha is also called *Sutta*, but not a *sutta* in the sense it is used nowadays, i.e. a discourse contained in the Nikāyas, which originally was called a *suttanta* (see below). There are two usages of the Sanskrit word *sūtra*. The first is used in the brahmanical tradition to denote the collections of brief rules or aphorisms called *sūtras*. This usage is because these collections are like strings or threads of short rules joined together. The second usage, only found in Buddhist and Jaina literature, and sometimes for quite long discourses, is *sūtra* as sanskritization of *sutta* or *suttanta*, which is the Pali or Prakrit version of the Vedic *sūkta* “well-spoken,” “good speech,” in the sense of well-spoken words of the Buddha. The simile of the flowers tied by a string (see below) suggests that *sutta* as Pātimokkha is derived from the brahmanical usage of *sūtra* as “string,” while *suttanta* as used for the Buddha’s discourses is derived from *sūkta*.

*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, as to detail (*suttaso anubyañjanaso*)”; Vin I 65, II 95. *Sutta* refers to both the Bhikkhu and Bhikkhuni-pātimokkha rules as contained in the Suttavibhaṅga, while “detail” refers to the analysis as given the Suttavibhaṅga.

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

Another interpretation is that *sutta* (also in the enumeration of the nine factors of the Dhamma, *navanāga*) is a synonym for the *Pātimokkhasutta*. 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* might have originated from a misunderstanding on the part of those who translated the Pātimokkha into Sanskrit, of *sutta* as found in Pāc 73, in the Pātimokkha conclusion, and in the Suttavibhaṅga.

In the Pali Canon, the term *sutta* does not refer to a discourse by the Buddha. What is usually called a *sutta* nowadays is referred to as a *suttanta* in canonical and commentarial Pali texts. For example, the

word *Suttapiṭaka* is not found anywhere in Pali texts; only *suttantapiṭaka* is used.

In Vin III 8 f., 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*).

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. The Vinaya context of this simile indicates that *sutta* here is the Pātimokkha, or rather the individual rules contained therein.

## 17. 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 being a bhikkhu and being debarred from becoming a bhikkhu again in this life. The meaning of this term is somewhat obscure.

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 freed from its connection (to the tree) is incapable of becoming green ... (like) a flat rock broken in two is one that cannot be reconnected ... (like) a Palmyra-palm cut off at the crown is incapable of growing again ...”

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 Vinaya commentary 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 (*nirankato*) from the True Teaching (*saddhammā*), therefore there is no communion too, because of that it has been said so.’ For the meaning herein is: “the person who is transgressing the training precept and has fallen into the offence is one who has fallen away” [and thus] is to be interpreted everything.

‘Therefore it has been said,’ because of which reason he is a non-ascetic, not a son of the Sakyan, is one who has dropped out (*paribhaṭṭho*), fallen away (*cuto*), has been disqualified (*parājito*) from the Institution (*sāsanato*), therefore it has been said. What [is he]? He is one who has been disqualified.” (Sp 259–60)

Ann Heirman<sup>18</sup> discusses the various Pārājika etymologies and compares them with the explanations found in the Vinayas of the various Buddhist schools extant in Chinese and Sanskrit. She notes that the various Vinayas support the etymology based on *parā(ñ)c*: “turned away,” “separated,” “disconnected.” The meanings attributed to *parāñc* (cpd form = *parāñ-*) in Monier Williams’ *Sanskrit English Dictionary*, “... turned away, averted ... being beyond or outside of (abl.),” suggest that this word can have the sense of “disqualifying” and “excluding.” This sense of “excluding” is also suggested by the verb used in the Pali Vinaya to indicate the course of action other

18. Ann Heirman, “On Pārājika,” *Buddhist Studies Review*, 1999: 51–59.

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.

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

Thus the explanations given in the *Parivāra* and the similes in the Suttavibhaṅga, suggest that the meaning of *pārājika* is “one who is disqualified,” or “... excluded/barred/deprived of/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. “Disqualification” and “exclusion” are probably the best fits.

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

## 18. 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. The meaning given in the translation in this work is in accordance with the Padabhājana and *Samantapāsādikā* explanations, which are to be preferred to the ones of modern scholars.

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* ( $\sqrt{sis} + e$ ). 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) in the beginning and in the rest.”

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.”<sup>19</sup>

The Padabhājana’s *saṅgho va ... na sambahula, na ekapuggalo* 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 *parivāsādāna* and *mānattadāna* and twenty for the *abbhāna*.

The *Samantapāsādikā* explains the term as: “The meaning of the word here is that a Community is required (lit. to be wanted/wished: *icchitabba*) for it in the beginning (*ādimhi*) as well as in the rest (*sese*). Why is this said? By one who has fallen into this offence and is desiring to emerge (from it) for those (procedures) that are emergencies from the offences, a Community is to be required by him at the start for the purpose of giving the probation, as well as from (this) start onward in the rest (of the procedure, i.e.) in the middle for the purpose of giving deference, or for the purpose of giving deference together with the throwing back to the beginning, and in the end for the purpose of the reinstatement. For herein not even one single (legal) act can be done without a Community.” (p. 522)

The Commentary thus takes *ādi* to mean the start of the procedure to make up for a Sd offence and *sesa* to mean the rest or remaining part that comes after the start of the procedure i.e., the middle and the end of the procedure. This gives the translation: “The community in the beginning and in the rest.” This explanation and rendering fits the Padabhājana’s explanation since the Padabhājana indicates that only the Saṅgha can do the legal actions for the offence. The procedure of *parivāsa-dāna* mentioned in the Padabhājana is the beginning (*ādi*) while the three procedures of *mūlāya paṭikassana*, *mānatta-dāna*, and *abbhāna* are the rest (*sesa*). The first two procedures of the four are not required in all cases and the *sesa* part may consist of one, two, or three procedures. “Remainder” or “rest” for *sesa* will cover all cases.

19. *Saṅghādiseso ti saṅgho va tassā āpattiyaṃ parivāsaṃ deti, mūlāya paṭikassati, mānattam deti, abbhēti, na sambahulā, na ekapuggalo, tena vuccati saṅghādiseso ti. Tass’eva āpatti-nikāyassa nāma-kammaṃ adbhivācanaṃ, tena pi vuccati saṅghādiseso ti.*



## SUMMARY OF UPOSATHA PREPARATIONS AND PRELIMINARY DUTIES

### Burmese Tradition

The verses with the preparations and preliminary duties (*pubbakaraṇapubbakiccāni*) are an introduction to the Burmese Pātimokkha text *Dvemātikāpāli* (“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 both the Nikāyas (monastic sects) originating in Burma, i.e., the Amarapura and Rāmañña Nikāya.

*Pubbakaraṇam:*

*Sammajjani padīpo ca, udakam āsanena ca;  
Uposathassa etāni, pubbakaraṇan-ti vuccati.*

*Pubbakiccam:*

*Chandapārisuddhi, utukkhānam, bhikkhugaṇanā ca ovādo;  
Uposathassa etāni, pubbakiccān-ti vuccati.*

*Pattakalla-aṅgā:*

*Uposatho yāvatikā ca bhikkhū kammappattā;  
Sabhāgāpattiyo ca na vijjanti;  
Vajjanīyā ca puggalā tasmim na honti, pattakallan-ti vuccati.*

*Pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa  
bhikkhusaṅghassa anumatiyā pātimokkham uddisitum ārāghanam  
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.

## 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 of the modern versions as used by the Dhammayuttika Nikāya and by the Rāmañña Nikāya; see below.

### *Texts Consulted*

Besides the abbreviations of texts already listed above, the following abbreviations are used in footnotes:

M: *Bhikkhu-pātimokkha-pāḷi*. In a printed *pātimokkha* edition that looks like an ola-leaf manuscript, published by the Sri Vajirañāṇadharmāyatana, Mahāragama, Sri Lanka. Year not given (1960s). Used in the Amarapura Nikāya.

Ra: version given in the *Ratanārtha-sūdani-namvū-bhikṣu-bhikṣuṇī-prātimokṣa-varmaṇāva*, edited by Soṇuttara Jinaratana thera and Ratgama Pragnāsekharā, Colombo, 1946. Used in Amarapura Nikāya. 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-pubbakiccāni<sup>1</sup>**

(Puc:) *Namo tassa bhagavato arahato sammāsambuddhassa.*

*Ṣuṇātu me bhante saṅgho yadi saṅghassa pattakallaṃ ahaṃ āyasmantaṃ itthannāmaṃ vinayaṃ puccheyyaṃ.*

(Vis:) *Namo tassa bhagavato arahato sammāsambuddhassa.*

*Ṣuṇātu me bhante saṅgho yadi saṅghassa pattakallaṃ ahaṃ āyasmata<sup>2</sup> itthannāmena vinayaṃ puṭṭho vissajjeyyaṃ.<sup>3</sup>*

(Puc:) *Sammajjani padīpo ca, udakaṃ āsanena ca uposathassa etāni, pubbakaraṇan-ti vuccati.*

(Puc:) *Okāsa,<sup>4</sup> sammajjani.*

(Vis:) *Sammajjanakaraṇaṇi-ca*

(Puc:) *Padīpo ca.*

1. BhPm 1: *pubbakaraṇapubbakiccāni*. Mi Se: *pubbakaraṇapubbakiccāṃ*. Ra: *Uposathakamassa pubbakaraṇapubbakiccāni*.

2. Ra: omit *āyasmata*. M: *āyasmata* *therena*.

3. Mi Se: *visajjeyyaṃ*.

4. Mi Se: *ukāsa*.

(Vis:) *Paḍīpa-ujjalanañ-ca. Idāni suriyālokassa atthitāya paḍīpakiccaṃ n'atthi.*

(Puc:) *Udakaṃ āsanena ca.*

(Vis:) *Āsanena saha pānīya-paribhojanīya-upatṭhapanāñ-ca.*<sup>5</sup>

(Puc:) *Uposathassa etāni pubbakaraṇan-ti vuccati.*

(Vis:) *Etāni cattāri vattāni sammajjanakaraṇādīni saṅghasannipātato paṭhamam kattabbattā uposathassa uposathakammassa pubbakaraṇan-ti vuccati. Pubbakaraṇāni ti akkhātāni.*

(Puc:) *Chandapārisuddhi utukkhānaṃ, bhikkhugaṇanā ca ovādo uposathassa etāni, pubbakiccan-ti vuccati.*

(Puc:) *Chandapārisuddhi.*

(Vis:) *Chandārahānaṃ bhikkhūnaṃ chanda-pārisuddhi-āharaṇaṃ-ca idha natthi.*<sup>6</sup>

(Puc:) *Utukkhānaṃ.*

(Vis:) *Hemant'ādīnaṃ tiṇṇaṃ utūnaṃ ettakaṃ atikkantaṃ ettakaṃ avasiṭṭhan-ti evaṃ utu-ācikkhanaṃ. Utūnidha<sup>7</sup> pana sāsane hemanta-gimha-vassānānaṃ vasena tiṇi honti. Ayaṃ hemanta-utu. Asmiṃ utumhi 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.*<sup>8</sup>

(Puc:) *Ovādo.*

(Vis:) *Bhikkhūnaṃ ovādo dātabbo. Idāni pana tāsam n'atthitāya so ca ovādo idha n'atthi.*<sup>9</sup>

(Puc:) *Uposathassa etāni pubbakiccan-ti vuccati.*

(Vis:) *Etāni pañca kammāni chandāharaṇādīni pātimokkhuddesato paṭhamam kattabbattā uposathassa uposathakammassa pubbakiccan-ti vuccati pubbakiccāni ti akkhātāni.*

(Puc:) *Uposatho yāvaticā ca bhikkhū kammappattā, sabhāgāpattiyo ca na vijjanti, vajjanīyā ca puggalā tasmim na honti, pattakallan-ti vuccati.*

(Puc:) *Uposatho.*

5. Ra, M, BhPm 1: *udakatṭhapanāñ-ca.*

6. Ra: ... *āharaṇaṃ-ca* (omits *idha natthi*). M: ... *āharaṇaṃ-ca idha natthi*. Mi Se: ... *āharaṇaṃ tañ-ca idha n'atthi*.

7. Ra, M: *utūnidha*.

8. Ra has [*ettakā bhikkhū honti*] in brackets. M: *gaṇanā ... bhikkhū honti*. Mi Se: *Imasmim pana uposathagge ettakā bhikkhū sannipatitā ti bhikkhūnaṃ gaṇanā*.

9. BhPm 1, Ra: [*Idāni ... natthi*.] in brackets.

(Vis:) *Tīsu uposathadivasesu cātuddasī-panṇarasī-sāmaggīsū, ajj’ uposatho*<sup>10</sup> *panṇaraso*<sup>11</sup>

(Puc:) *Yāvaticā ca bhikkhū kammappattā.*

(Vis:) *Yattakā bhikkhū tassa uposathakammassa pattā yuttā anurūpā sabbantimena paricchadena cattāro bhikkhū pakatattā saṅghena anukkhattā, te ca kho hatthapāsāṃ avijjahitvā ekasīmāyaṃ t̥hitā.*

(Puc:) *Sabhāgāpattiyo ca na vijjanti.*

(Vis:) *Vikālabhojanādivatthu-sabhāgāpattiyo ca na vijjanti.*

(Puc:) *Vajjanīyā ca puggalā tasmim̐ na honti.*

(Vis:) *Gahaṭṭha-pañḍakādayo ekavīsati vajjanīyapuggalā hatthapāsato bahikarānavasena vajjetabbā tasmim̐*<sup>12</sup> *na honti.*

(Puc:) *Pattakallan-ti vuccati.*<sup>13</sup>

(Vis:) *Saṅghassa uposathakammaṃ imehi catūhi lakkhaṇehi saṅgahitaṃ pattakallan-ti vuccati.*

(Vis:) *Pattakālavantan-ti akkhātaṃ.*

[Elder’s request:] *Pubbakaraṇapubbakiccāni samāpetvā*<sup>14</sup> *desitāpattikassa samaggassa*<sup>15</sup> *bhikkhusaṅghassa anumatiyā pātimokkhaṃ uddisitum̐ ārādhanam̐*<sup>16</sup> *karomi.*<sup>17</sup>

### 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.”

10. Mi Se: adds: *yo koci divaso.*

11. Mi Se: *ajja pan’uposatho.*

12. A fn. in BhPm 1 states that it is proper to use *idha* at the time of recitation.

13. Omitted in M.

14. Mi Se v.l.: *samādapetvā.*

15. Mm Se: *imassa nisimassā.*

16. Mm Se: *uddesitum̐ ajjhesanaṃ.*

17. Dm, UP: *karoma.*

[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.

[A:] The providing of drinking-water and washing-water together with the seat.

[Q:] These are called “the preparation for the observance.”

[A:] These four protocols, the action of sweeping, etc., due to the having to be done first before the gathering of the Community are called “the preparation for the [legal] act of Uposatha on the Uposatha.”

The “preparations” have been announced.

[Q:] The consent and purity, the telling of the season, the counting of the bhikkhus and the instruction [of the bhikkhunīs], these are called: “the preliminary duty for the observance.”

[Q:] The consent and purity.

[A:] The bringing of consent [and] purity of bhikkhus who are deserving of [giving] consent. ([Or]: [There] is no [bringing of consent and purity] here.)

[Q:] The telling of the season.

[A:] “Of the three seasons, the winter, etc., this number [of Uposathas] have passed, this number [of Uposathas] are left,” thus there is the telling of the season.

In this dispensation there are three seasons, [namely] the winter, the summer, and the rains.

This is the (winter-season), and in this season there are (eight) Uposathas.

With this fortnight (one) Uposatha has arrived, (two) Uposathas have past, (five) Uposathas are left.

[Q:] The counting of the bhikkhus.

[A:] “In this Uposatha-hall so many bhikkhus have gathered for the purpose of [performing] the Uposatha.” is the counting of the bhikkhus.

In this Uposatha-hall so many bhikkhus have gathered.

[Q:] The instruction.

[A:] The instruction is to be given to the bhikkhunīs. But because of their non-existence now there is no instruction here.

[Q:] These are called “the 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 regards the fourteenth [-day Uposathas], the fifteenth [-day Uposathas], or the Unity [Uposathas], today is the fifteenth day Uposatha.

[Q:] Whatever bhikkhus are entitled (to carry out the legal) act.

[A:] However many bhikkhus who are entitled to that Uposatha-act, who are fit, are suited, with the minimum amount (of bhikkhus), four bhikkhus who are regular, not suspended by the community, and they not having left arms-length remain in the same boundary.

[Q:] And common offences are not found.

[A:] Common offences, founded on eating at the wrong time and so on, are not found.

[Q:] And 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.”

## 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-pātimokkhaṭṭhi*, Sri Kalyāṇi Yogāshrama Saṃsthāva, 1981. (= SK)

### Uposatha-pubbakaraṇādi-vidhi<sup>18</sup>

(*Vinayapucchāsammuti*;) *Namo tassa bhagavato arahato sammā sambuddhassa.* (3x)

18. Ñd: *Saṅghuposatha-vinayakammaṃ*.

(Ñatti:)<sup>19</sup> *Suñātu me, bhante, saṅgho. Yadi saṅghassa pattakallaṃ, ahaṃ itthannāmaṃ bhikkhuṃ (i.e., āyasmantaṃ...) vinayaṃ puccheyyaṃ.*

(Vinayavissajjanasammuti:.) *Namo tassa bhagavato arahato sammā sambuddhassa.*

(Ñatti:.) *Suñātu me bhante saṅgho. Yadi saṅghassa pattakallaṃ, ahaṃ itthan-nāmena bhikkhunā [i.e., āyasmatā ...] vinayaṃ puṭṭho vissajjeyyaṃ.*

(Pubbakarāṇa-pucchā-vissajjanā:)<sup>2</sup> (Pucchako:.) *Sammajjanī padīpo ca, udakaṃ āsanena ca, uposathassa etāni pubbakaraṇaṃ'ti vuccati.*

*Okāsa, sammajjanī: Sammajjanakaraṇaṃ kataṃ kiṃ?*

(Vissajjako:.) *Sammajjanakaraṇaṃ niṭṭhitaṃ.*

(Puc:.) *Padīpo ca: padīpujjalanaṃ kataṃ kiṃ?*

(Vis:.) *Padīpujjalanaṃ niṭṭhitaṃ. [or:] Idāni pana suriyālokassa atthitāya padīpakiccaṃ idha n'atthi.*

(Puc:.) *Udakaṃ āsanena ca: Āsanena saha pānīyaparibhojanīya-udakaṭṭhapanāṃ kataṃ kiṃ?*

(Vis:.) *Āsanena saha pānīyaparibhojanīya-udakaṭṭhapanāṃ niṭṭhitaṃ.*

(Puc:.) *Uposathassa etāni pubbakaraṇaṃ'ti vuccati kiṃ?*

(Vis:.) *Etāni cattāri vattāni sammajjanakaraṇādāni saṅghasannipātato paṭhamam katabbattā, uposathassa uposathakammaṃsa pubbakaraṇaṃ'ti vuccati. Pubbakaraṇāni ti akkhatāni.*

(Pubbakicca-pucchā-vissajjanā:)<sup>3</sup>

(Puc:.) *Chandapārisuddhi utukkhānaṃ, bhikkhugaṇanā ca ovādo, uposathassa etāni pubbakiccaṃ'ti vuccati.*

*Chandapārisuddhi: Chandārahānaṃ bhikkhūnaṃ chandapārisuddhi-āharaṇaṃ kataṃ kiṃ?*

(Vis:.) *Chandapārisuddhi-āharaṇaṃ niṭṭhitaṃ. (or:) Idha n'atthi.*

(Puc:.) *Utukkhānaṃ: Hemantādīnaṃ tiṇṇaṃ utūnaṃ ettakaṃ atikkantaṃ ettakaṃ avasiṭṭhaṃ'ti. Evaṃ utu-ācikkhanaṃ kataṃ kiṃ?*

(Vis:.) *Utūnīdha pana sāsane hemanta-gimha-vassānānaṃ vasena tīṇi honti. Ayaṃ hemanta-/gimha-/vassāna-utu. Asmiṃ utumhi aṭṭha (dasa) uposathā. Iminā pakkhena eko uposatho sampatto, ... uposatho/ā atikkanto/ā, ... uposathā avasiṭṭho/ā.*

(Puc:.) *Bhikkhugaṇanā ca: Imasmim uposathagge sannipatitānaṃ bhikkhūnaṃ gaṇanā, kittakā bhikkhū honti?*

19. Words in parentheses are not in SK.

(Vis.:) *Asmiṃ uposathagge sannipatitānaṃ bhikkhūnaṃ gaṇanā cattāro/pañca ... bhikkhū honti.*

(Puc.:) *Ovādo: Bhikkhunīnaṃ ovādo dātabbo dinno kiṃ?*

(Vis.:) *Idāni pana tāsaṃ n'atthitāya, so ca ovādo idha n'atthi.*

(Puc.:) *Uposathassa etāni pubbakiccan'ti vuccati kiṃ?*

(Vis.:) *Etāni pañcakammāni chandāharaṇādīni pātimokkhuddesato paṭhamaṃ kattabbattā, uposathassa uposathakammassa pubbakiccan-ti vuccati. Pubbakiccāni ti akkhātāni.*

(Pattakalla-pucchā-vissajjanā):<sup>20</sup>

(Puc.:) *Uposatho yāvaticā ca bhikkhū kammappattā sabhāgāpattiyo ca na vijjanti, vajjanīyā ca puggalā tasmīṃ na honti pattakallan-ti vuccati.*

*Uposatho: Tīsu uposathadivasesu cātuddasī paṇṇarasī, sāmaggīsu, ajj'uposatho ko uposatho?*

(Vis.:) *Ajj'uposatho cātuddaso/paṇṇaraso.*

(Puc.:) *Yāvaticā ca bhikkhū kammappattā ti kiṃ?*

(Vis.:) *Yattakā bhikkhū tassa uposathakammassa pattā, yuttā, anurūpā, sabbantimena paricchena cattāro bhikkhū pakatattā, saṅghena anukkhitā, te ca kho hatthapāsāṃ avijahitvā ekasīmāyaṃ thitā.*

(Puc.:) *Sabhāgāpattiyo ca na vijjanti kiṃ?*

(Vis.:) *Vikālabhojanādi vatthu sabhāgāpattiyo ca na vijjanti.*

(Puc.:) *Vajjanīyā ca puggalā tasmīṃ na honti kiṃ?*

(Vis.:) *Gabaṭṭha-paṇḍakādayo, ekavīsati vajjanīyā puggalā, hatthapāsato bahikarānavasena vajjetabbā. Te asmiṃ na honti.*

(Puc.:) *Pattakallan-ti vuccati kiṃ?*

(Vis.:) *Saṅghassa uposathakammaṃ imehi catūhi lakkaṇehi saṅgahitaṃ pattakallan-ti vuccati: Pattakālavantan<sup>20</sup>-ti akkhātāṃ.*

(Ārādhana:)

(Vis.:) *Pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa bhikkhusaṅghassa anumatiyā pātimokkhaṃ uddisitum ārādhanaṃ karomi.*

### The method of Uposatha preparations, etc.

[Q:] Homage to the Fortunate One, the Worthy One, the Perfectly Awakened One. (3x)

20. Ñd: pattakallavantan-



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. (3x)

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.”

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.

[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 regards the fourteenth [-day Uposathas], the fifteenth [-day Uposathas], or the Unity [-Uposathas], the Uposatha today is which Uposatha?

[A:] Today is the fourteenth/fifteenth day Uposatha.

[Q:] What is “Whatever bhikkhus are entitled (to carry out the legal) act”?

[A:] However many bhikkhus who are entitled to that Uposatha-act, who are fit, are suited, with the minimum amount [of bhikkhus], four bhikkhus who are regular, not suspended by the community, and they, not having left arms-length, remain in the same boundary.

[Q:] Are common offences not found?

[A:] Common offences, founded on eating at the wrong time and so on, are not found.

[Q:] Are there in that [arms-length] no persons fit to be excluded

[A:] Householders, eunuchs, etc., the twenty-one persons fit to be excluded, who are is 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.

[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.”

## Dhammayuttika Nikāya

### Pubbakiccaṃ

*Uposathakaraṇato pubbe nava-vidhaṃ pubbakiccaṃ kātabbaṃ hoti:*

*Taṅṭhāna-sammajjanañ-ca; tattha padīp’ujjalanañ-ca; āsana-paññāpanañ-ca; pānīya-paribhojanīy-ūpaṭṭhapanāñ-ca; chandārahānaṃ bhikkhūnaṃ chandāharaṇañ-ca; tesañ-ñeva akatuposathānaṃ pārisuddhiyā pi āharaṇañ-ca; utukkhānañ-ca; bhikkhugaṇanā ca; bhikkhunīnaṃ-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 (samaṇerehi pi bhikkhūhi pi or bhikkhūhi katāni parinīṭṭhitāni 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 [gimbotu or vassānotu], asmiñ-ca utumbhi atṭha uposathā, iminā pakkhena: eko uposatho sampatto, dve uposathā atikkantā, satta uposathā avasiṭṭhā.<sup>21</sup>*

*Iti evaṃ sabbehi āyasmantehi utukkhānaṃ dhāretabbaṃ.* [Bhikkhus junior than the bhikkhu who is reciting say: *Evaṃ bhante.* Bhikkhus senior to the reciter say: *Evaṃ āvuso.*].

*Bhikkhugaṇanā nāma imasmim uposathagge uposathatthāya sannipatitā bhikkhū ettakā ti, bhikkhūnaṃ gaṇanā.*

*Imasmim pana uposathagge [number of bhikkhus in Pāli] bhikkhū sannipatitā honti.*

21. For more explanation; see Ñm 1966: 12 n. 7.

*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 pakatiyā pariniṭṭhitattā evantaṃ nava-vidhaṃ pubbakiccaṃ pariniṭṭhitaṃ hoti.*

*Niṭṭhite ca pubbakicce:*

*Sace so divaso cātuddasī-pañṇarasī-sāmaggīnam-aññataro, yathājja uposatho pañṇaraso/cātuddaso/sāmaggo.*

*Yāvaticā ca bhikkhū kammaṇapattā saṅghuposathārahā cattāro vā tato vā atirekā pakatattā pārājikaṃ anāpannā saṅghena vā anukkhittā.*

*Te ca kho hatthapāsāṃ avijahitvā ekasīmāyaṃ thitā.*

*Tesaṃ-ca vikālabhojanādivasena-vatthu-sabhāgāpattiyo ce na vijjanti.*

*Tesaṃ-ca hatthapāse hatthapāsato bahikaraṇavasena vajjetabbo ko-ci vajjanīyapuggalo ce n'atthi.*

*Evaṃ-taṃ uposathakammaṃ imehi catūhi lakkaṇehi saṅgahitaṃ pattakallaṃ nāma hoti, kātuṃ yuttarūpaṃ.*

*Uposathakammaṃ pattakallattaṃ veditvā idāni kariyamāno uposatho saṅghena anumānetabbo.*

*(If junior:) Sādhu, Bhante. / (If senior:) Sādhu āvuso.*

*Elder bhikkhu: Pubbakaraṇa-pubbakiccāni samāpetvā, imassa nisinnassa bhikkhusaṅghassa anumatiyā pātimokkhaṃ uddesitum ajjhesanaṃ karomi.*

## The Preliminary Duty<sup>22</sup>

Before doing the Uposatha the ninefold duty should be done:

The sweeping of that place; the lighting of the lamp there; the spreading of the sitting mats; the preparing of the sitting mats; the bringing of the consent of the bhikkhus who are deserving [to give their] consent; and of those bhikkhus who do not participate in the Uposatha the bringing of the purity too; the telling of the season; the counting of the bhikkhus, and the instructing of the bhikkhunīs.

Herein the first four [duties] have been done and completed by monastery-attendants who know the bhikkhus' protocol and by bhikkhus.

[Or when there is daylight:] Herein with regards the first four duties there is no duty of [lighting] the lamp because of the state of there

22. Cf. the translation in *ñm* 1966: 6–10, 1969: 53–58.

being sunlight now, the three other ones have been done and completed by monastery-attendants who know the bhikkhus' protocol and by bhikkhus.

There is no bringing of consent [and] bringing of purity because of the absence in this boundary of seated bhikkhus who have left arm's length.

The so-called "telling the season" is declaring the season thus: this number [of Uposathas] have passed, this number [of Uposathas] are left.

In this dispensation there are three seasons, [namely] winter, summer, and rains.

This is the winter season, and in this season there are eight Uposathas. With this fortnight one Uposatha has arrived, two Uposathas have past, five Uposathas are left.

Thus the telling of the season is to be borne in mind by all the venerables.

[So it is, Venerable Sir! (To be said by all bhikkhus participating in the Uposatha. The word "sir" should be omitted by bhikkhus more senior than the reciter.)]

The so-called "counting of the bhikkhus" is the counting of the bhikkhus [thus]: "In this Uposatha-hall so many bhikkhus have gathered for the purpose of [performing] the Uposatha."

In this Uposatha-hall four bhikkhus have gathered.

[So it is, Venerable Sir!]

There is no instruction of the bhikkhunīs now because of their non-existence.

Thus, because of the state of having been done of the preliminary duties, which had an opportunity of doing (them), and because of the naturalness of the preliminary duties which had no opportunity of doing (them), the nine-fold Preliminary Function has been completed.

When the preliminary duty 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.”

# BHIKKHUPĀTIMOKKHA<sup>1</sup>

## Nidānuddeso<sup>2</sup>

*Suṇātu me bhante saṅgho, ajj'uposatho paṇṇaraso, yadi saṅghassa pattakallaṃ, saṅgho uposathaṃ kareyya pātimokkhaṃ<sup>3</sup> uddiseyya.*

*Kim saṅghassa pubbakiccaṃ? Pārisuddhiṃ āyasmanto ārocetha. Pātimokkhaṃ 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* + *pātimokkhaṃ*. This title is not recited. If no preliminary duty summary is recited, then *Namo tassa ...* is now recited.

**bhikkhupātimokkhapāli:** the text of the Disciplinary Code of the Bhikkhu; nom. sg. m. Gen. tapp. cpd. = **bhikkhupātimokkha:** Disciplinary Code of the Bhikkhu; gen. tapp. cpd. + **pāli:** a text, a line.

**nidānuddeso:** the recitation of the introduction; nom. sg. m. = **nidāna:** introduction, foundation, origin. = *ni-*: down; pref. + *dāna* of  $\sqrt{dā}$ : binds + **uddesa:** recitation; abstract noun der. fr. *uddisati* (*ud* +  $\sqrt{dis}$  + *a*). Probably an appositive kdh. cpd., but here translated as a gen. tapp. cpd.

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

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

**bhante:** Venerable Sir!,  $\tilde{N}m$ : venerable sir; voc. sg. m. When the (most) senior bhikkhu of the Community recites the Pātimokkha *āvuso* is to be used instead of *bhante*.

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

2. = Dm. Mi Se: *Ñattikammaṃ* and *Nidānuddeso* before *Kim saṅghassa...*

3. Mi & Mm Se: *pāli-* throughout the text.

**āvuso:** friends; voc. pl. m. Polite address to juniors. Can be sg. elsewhere.

**saṅgho:** Ñm: community, Hr: the Order, assembly; nom. sg. m.

**ajj'uposatho:** today (is) an observance day. A junction of *ajja* + *uposatho*. **ajja:** today; indecl. + **uposatho:** observance day; nom. sg. m.

**paññaraso:** fifteenth (day of the fortnight); ordinal. = **pañca:** five; ordinal. + **dasā:** ten; num. On 14 day observance days, on the 3rd and 7<sup>th</sup> Uposatha of each 4-month season, *cātuddaso* is to be used.

**cātuddaso:** fourteenth; ordinal agreeing with *uposatho*. = **cātu(r):** four; ordinal cpd. form + **dasā yadi:** if; indeclinable.

**saṅghassa:** to the community; dat. sg. m. of *saṅgha*.

**pattakallaṃ:** suitable, right and well, has reached suitability, Ñm: it is convenient, Hr: it seems right, Nor: the proper time has come; nom. sg. nt. = **patta:** right, fit, reached, arrived; p.p. of *pāpunāti* (*pa* + √*āp* + *unā*) + **kalla:** well, suitable, ready, proper, fit; nt. adv. or noun.

**saṅgho:** community; nom. sg. m.

**uposatham:** Observance; acc. sg. m.

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

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

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

**kiṃ:** what; nt. inter. pron.

**saṅghassa:** for the community; dat. sg. m. dat. of advantage.

**pubbakiccaṃ:** preliminary, preceding duty, preparatory duty; acc. sg. nt. Kdh. cpd. = *pubba:* before, preceding + *kiccaṃ:* duty, to be done; the f.p.p. of *karoti*, used as a neuter noun.

**pārisuddhiṃ:** purity; acc. sg. f. der. fr. *parisujjhati* (*pari* + √*suddh* + *ya*)

**āyasmanto:** venerables, sirs, Ñm: venerables (but later in the Nidāna: “venerable sirs”), Hr: venerables; voc. pl. m. of *āyasmā:* the respectful form of address used by junior bhikkhus to senior bhikkhus, by bhikkhus to layfollowers or non-buddhists, and vice versa.

**ārocetha:** announce; 2 pl. imp. of *āroceti* (*ā* + √*roc* + *e*).

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

**uddisissāmi:** I shall recite; 1 sg. fut. of *uddisati* (*ud* + √*dis* + *a*).

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

**sabbe va:** just all, one and all. **sabbe:** all; nom. pl. m. adjective + **va:** just; emph. particle.

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



**sādhukam:** carefully, thoroughly, well; adverb of manner.

**suṇoma:** let us listen; 1 pl. imp. of *suṇoti* (*su* +  $\sqrt{\text{ṇo}}$ ).

**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*).

### Nidāna continuation

*Yassa siyā āpatti, so āvikareyya. Asantiyā āpattiyā, tuṅhī bhavitabbaṃ. Tuṅhībhāvena kho paṇ'āyasmante parisuddhā ti vedissāmi. Yathā kho pana paccekaputtassa veyyākaraṇaṃ hoti, evam-evam<sup>4</sup> evarūpāya parisāya yāvataṭṭhiyaṃ anussāvitaṃ<sup>5</sup> hoti. Yo pana bhikkhu yāvataṭṭhiyaṃ anussāvīyamāne<sup>6</sup> saramāno santiṃ āpattiṃ nāvīkareyya, sampajānamusāvād'assa hoti. Sampajānamusāvādo kho paṇ'āyasmanto antarāyiko dhammo vutto bhagavatā. Tasmā saramānena bhikkhunā āpannena visudhāpekkhena santi āpatti<sup>7</sup> āvikātabbā, āvikatā hi'ssa phāsu hoti.<sup>8</sup>*

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

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

**siyā:** may be; 3 sg. opt. of *atthi*: is ( $\sqrt{\text{as}}$  + *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* ( $\bar{a}$  +  $\sqrt{\text{pad}}$  + *ya*): gets into,

4. Dm: *evam-evam*. Mm Se: *evam evam*. UP, Mi Se v.l.: *evam-eva*.

5. Dm, UP: *anusāvitaṃ*.

6. Dm, UP: *anusāvīyamāne*.

7. UP: *santi āpatti*.

8. = Mi & Mm Se. Dm, UP: *hoti ti*.

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 *āvi*): open; indecl. (Skt: *āvis*) + *karoti*: does, makes ( $\sqrt{\text{kar}} + o$ ).

**asantiyā āpattiyā:** when there is no offence, when there is no existent offence; locative absolute construction.

**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 previous page.

**tuṇhībhavitabbam:** it is to be silent, lit.: there is to be silence = **tuṇhī:** silence, silent; indeclinable used as adverb. + **bhavitabbam:** it is to be; f.p.p. of *bhavati* ( $\sqrt{\text{bhū}} + a$ ): becomes, is.

**tuṇhībhāvena:** by the state of silence, by being silent; ins. sg. m. Compound of **tuṇhī** + the ins. sg. m. of **bhāva**: state, state of being.

**kho:** indeed; emphatic particle.

**pan’āyasmante:** junction of **pana**: then, now; connective particle that connects and continues the story + **āyasmante:** the Venerables; acc. pl. m. of *āyasmā*, see p. 16.

**parisuddhā:** pure; P.p. of *parisujjhati* (*pari* +  $\sqrt{\text{suddh}} + ya$ ) used as adjective.

**ti:** “...,” end quote; emphatic quotation particle. The particle *ti* is equivalent to quotation marks in English: “...,” and is here marking off the statement or thought of the reciter.

**vedissāmi:** I shall know, sense, feel; 1 sg. fut. of *vedeti* ( $\sqrt{\text{vid}} + e$ ).

**yathā:** as, (just) as, like; relative indeclinable.

**paccekapuṭṭhassa:** to (a bhikkhu) who is individually asked; Dat. sg. m. adjective. = **pacceka:** individually, personally, separately; adv. + **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.

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

**evam-eva:** just so, in just the same way. Junction of *evam* + *eva*. = **evam:** so, thus; adv. + **eva:** just; emph. particle.

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

**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*.

**avarūpāya parisāya:** Ñm: in such an assembly, Hr: in an assembly like this.

**yāvatatiyaṃ:** up to the third time, adv. = *yāva:* as far as, up to; indecl. + **tatiya:** third: ordinal.

**anussāvitaṃ:** announcement, Ñm: proclamation; nom. sg. nt.

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

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

**pana:** but, however, now; adversative or connective particle.

**bhikkhu:** bhikkhu, (alms-) monk, religious mendicant, religious beggar; nom. sg. m. Derived from *bhikkhati* ( $\sqrt{bhikkh} + a$ ): begs, asks for.

**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 of *anussāveti*.

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

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

**āpattiṃ:** offence, acc. sg. f.; see p. 17.

**santiṃ āpattiṃ:** existing offence.

**nāvikareyya:** should not disclose; a junction of **na:** not, neg. indecl. + **āvikareyya:** should disclose.

**sampajānamusāvād’assa:** deliberate false speech for him. Junction of **sampajānamusāvādo** + **assa.** = **sampajāna:** deliberate, fully aware, fully knowing, fully comprehending; adjective. Present participle of the verb *sampajānāti* (*saṃ + pa +  $\sqrt{ñā} + nā$* ): “fully knowing,” used as an adjective. + **musāvādo:** false speech, lying; nom. sg. m. Kdh. cpd. = **musā:** false, wrong; adv. used as an adjective + **vāda:** speech, talk; m. fr. *vadati* ( $\sqrt{vad} + a$ ): 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* ( $\sqrt{bhū} + a$ ). .

**sampajānamusāvādo:** deliberate false speech; nom. sg. m. Kdh. cpd.

**kho:** indeed; emphatic particle.

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

**antarāyiko:** Ñm: obstructive, Hr: stumbling block; adj.

**dhammo:** act, state, thing, matter; nom. sg. m.

**vutto**: said; p.p. of *vadati* ( $\sqrt{vad} + a$ ).

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

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

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

**bhikkhunā**: by a bhikkhu; ins. sg. m.

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

**visuddhāpekkhena**: (who is) desiring purification; adj. = **visuddha**: purification, purified, cleaned. + **apekkha**: desiring, longing for, looking for, seeking for, expecting; action-noun fr. *apekkhati* (*apa* +  $\sqrt{ikkh} + a$ ).

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

**āpatti**: offence; nom. sg. f.

**āvikātabbā**: to be disclosed; f.p.p. of *āvīkaroti*.

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

**hi'ssa**: because for him. Junction of *hi* + *assa*. = **hi**: because, for, indeed; emphatic particle. + **assa**: for him; dat. sg. of dem. pron. *ayaṃ*.

**phāsu**: comfort, ease; adv. (or nom. sg. nt. adj.).

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

## Nidāna Conclusion

*Uddiṭṭham kho āyasmanto nidānaṃ.*

*Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?*

*Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?*

*Tatthāyasmanto, tasmā tuṅhī, evam-etaṃ dhārayāmi.*<sup>9</sup>

*Nidānanuddeso niṭṭhito.*<sup>10</sup>

Venerables, the introduction has been recited.

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

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

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

9. Dm, UP: *dhārayāmi ti* throughout text. The whole Nidāna conclusion (from *uddiṭṭham* to *dhārayāmi*) is not found in Mm Se. Since the Nidāna is not an offence-class, this conclusion is out of place.

10. Mi Se: *Nidānanuddeso paṭhamo*. Sinh. MSS: *Nidānanuddeso*. Dm: *Nidānaṃ niṭṭhitam*.

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

The recitation of the introduction is finished.

**uddiṭṭham:** has been recited; p.p. of *uddisati* (*ud* +  $\sqrt{dis}$  + *a*).

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

**āyasmanto:** Venerables; voc. pl. m.

**nidānam:** introduction; nom. sg. nt. See p. 15.

**tatth'āyasmante:** = junction of *tattha* + *āyasmante*.

**tattha:** concerning that, in this connection, Ñm: herein; adv.

**āyasmante:** the Venerables; acc. sg. m. of *āyasmā*.

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

**kacci'ttha:** = a junction of *kacci* + *ettha*.

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

**ettha:** here, in this matter, Ñm: in this, Hr: in this matter; adv.

**parisuddhā:** pure; adj. to unexpressed *āyasmanto*; see p. 18.

**dutiyam-pi:** = junction of *dutiyam* + *pi*.

**dutiyam:** a second time; acc. sg. nt. ordinal used adverbially.

**pi:** too, also, again; indecl.

**tatiam-pi:** a third time too; see the preceding *dutiyam-pi*.

**parisuddh'etthāyasmanto:** junction of *parisuddhā* + *ettha* + *āyasmanto*. See above.

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

**tuṇhī:** there is silence, Ñm & Hr: they are silent; adv.

**evam-etam:** = junction of *evam* + *etam*. = **evam:** thus, so; indecl. + **etam:** this, it; acc. sg. nt.

**dhārayāmi:** I bear (in mind), keep (in memory), hold, remember, Ñm: I record; 1 sg. pres. ind. of *dhāreti* ( $\sqrt{dhar}$  + *e*): “holds,” “bears.”

**nidānuddeso:** recitation of the introduction; nom. sg. m. See p. 15.

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

## Pārājikuddeso<sup>11</sup>

*Tatr'ime cattāro pārājikā dhammā uddesaṃ āgacchanti.*

11. = Dm & Mi Se. Nothing in other texts.

## The recitation of the [cases involving] disqualification

Herein these four cases involving disqualification come up for recitation.

**pārājikkuddeso**: the recitation of the disqualification (cases); nom, sg. m. Probably an appositive kammadhāraya but rendered as a genitive tappurisa; cf. *niddānuddesa* in the Nidāna. = **pārājika**: involving disqualification; see below + **uddesa**: see recitation, recital; abstract noun der. fr. *uddisati* (*ud* +  $\sqrt{dis}$  + *a*).

**tatr'ime**: herein these; = junction of *tatra* + *ime*.

**tatra**: herein, therein, in this connection, in this respect; adv. of place. *Tatra* here introduces the recitation of the rules while referring back to the Nidāna.

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

**cattāro**: four; num. m.

**pārājikā**: involving disqualification, Hr: involving defeat, Ñm: (case) of defeat, CDPL 333: meriting expulsion, Hinüber 1995: 9: relating to expulsion, Heirman: separated; adjective qualifying *dhammā*.

**dhammā**: Ñm: cases, Hr: rules, Nor: matters; nom. pl. m. Cf. Pāc 73.

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

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

### Pārājika 1

*Yo pana bhikkhu bhikkhūnaṃ sikkhāsājīvasamāpanno sikkhaṃ appaccakkehāya<sup>12</sup> dubbalyaṃ anāvikatvā methunaṃ dhammaṃ paṭiseveyya, antamaso tiracchānagatāya pi; pārājiko hoti, asaṃvāso.*

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.

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

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

**bhikkhu**: a bhikkhu; nom. sg. m.

12. UP, Mi Se, Sinhalese MSS and printed editions: *apaccakkehāya*.

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

**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 + **samāpanno:** having undertaken, entered upon, endowed with; p.p. of *samāpajjati* (*sam + ā + √pad + ya*).

**sikkhaṃ:** training; acc. sg. f. of *sikkhā*, see above.

**appaccakkhāya:** not having rejected, refused, repudiated, Hr: not disavowing, Ñm: disclaimed. Kdh. cpd.

**dubbalyaṃ:** incapability, weakness, inability; acc. sg. nt. = **dur-:** difficult, hard, bad; prefix + **balya = bala:** strength + abstract suffix -*ya*.

**anāvikatvā:** not having disclosed; kdh. cpd., neg. pref. **an-**, the cpd. form of *a-* before vowels. + **āvikatvā**, abs. of *āvikaroti*, see Nid.

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

**dhammaṃ:** act, practice, conduct, matter, thing; acc. sg. m.

**methunaṃ dhammaṃ:** the act of sexual intercourse, coitus.

**paṭiseveyya:** Ñm: should engage in, Hr: indulge in, practice, pursue; 3 sg. opt. of *paṭisevati* (*paṭi + √sev + a*).

**antamaso:** even so much as, even; indeclinable.

**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*.

**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; adjective qualifying an unexpressed *bhikkhu*.

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

**asamvāso:** not in communion, H & Ñm: not in communion, not living with, not associated; adjective. = neg. pref. *a-*: not + *samvāsa:* “communion,” der. fr. *samvasati* (*sam + √vas + a*): lives together with.

## Pārājika 2

*Yo pana bhikkhu gāmā vā araññā vā adinnaṃ theyyasaṅkhātāṃ ādiyeyya, yathārūpe adinnādāne rājāno coraṃ gabetvā haneyyuṃ vā bandhēyyuṃ vā pabbājeyyuṃ vā: Coro'si, bālo'si, mūlho'si,<sup>13</sup> theno'si ti, tathārūpaṃ bhikkhu adinnaṃ ādiyamāno; ayam-pi pārājiko hoti, asaṃvāso.*

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.

**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...

**araññā:** from a wilderness, forest; abl. sg. nt. of *arañña*, fr. *araṇa*: remote + abstract suffix *-ya*.

**adinnaṃ:** what has not been given, that which is not given; acc. sg. nt.; kdh. cpd. = neg. pref. *a-* + *dinna*: given, p.p. of *dadāti* ( $\sqrt{dā} + a$ ).

**theyyasaṅkhātāṃ:** in a way which is reckoned as theft, ... reckoned as (taking) by theft, Hr: by means of theft, Ñm: with intent to steal, Nor: in a way which is called theft. An instrumental tapp. or comparative kdh. cpd.

= **theyya:** theft, nt. + **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.

**ādiyeyya:** should take; 3 sg. opt. of *ādāti* (*ā* +  $\sqrt{dā} + a$ ).

**adinnaṃ theyyasaṅkhātāṃ ādiyeyya:** should take what is not given in a way that is reckoned as theft, Ñm: with intent to steal take ... what is not given, Hr: whatever monk should by means of theft take ... 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 *akaraṇīyas* 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+ **rūpa:** form, matter, kind.

13. Mm Se: *mūlho*.



**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. = **adinna:** what has not been given + **ādāna:** taking; action-noun der. fr. *ādāti*.

**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*.

**coraṃ:** the robber; acc. sg. m.

**gahetvā:** having caught, seized, arrested; abs. of *gaṇhāti* ( $\sqrt{gab} + ṇhā$ ).

**haneyyum:** they would physically punish, **Ñm:** execute, **Horner:** flog, **Nor:** beat; 3 pl. opt. of *hanati* ( $\sqrt{han} + a$ ).

**bandheyyum:** they would bind, imprison; 3 pl. opt. of *bandhati* ( $\sqrt{bandh} + a$ ).

**pabbājeyyum:** they would banish, exile; 3 pl. opt. of *pabbājeti* ( $pa + \sqrt{(v)vaj} + e$ ).

**coro'si:** you are a robber; = junction of *coro* + *asi*. = **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, you are stupid. **mūlho:** one who is astray, a stupid person, a madman; p.p. of *muḥhati* ( $\sqrt{muh} + ya$ ): "one who is confused," used as a noun or adjective. + **asi**.

**theno'sī ti:** you are a thief; junction of **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; quotation particle; see *Nidāna* p. 18.

**tathārūpaṃ:** of such a kind, ... nature; adjective qualifying *adinnaṃ*.

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

**ayam-pi:** this one too; = **ayam:** this one, he; nom. sg. m. dem. pron. qualifying an unexpressed *bhikkhu*. + **pi:** too, also; indecl.

**pārājiko hoti asaṃvāso:** is disqualified, not in communion; see *Pār* 1.

### Pārājika 3

*Yo pana bhikkhu sañcicca manussaviggahaṃ jīvītā voropeyya, satthahāraṃkāṃ vāssa pariyeseyya, maraṇavaṇṇaṃ vā saṃvaṇṇeyya, maraṇāya vā samādapeyya: Ambho purisa, kiṃ tuyh'iminā pāpakena dujjīvītena? Matan-te jīvītā seyyo ti, iti cittamano cittasaṅkappo 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 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.

**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*).

**jīvītā voropeyya:** should deprive of life, should take away from life.

**jīvītā:** lit.: from life; abl. sg. nt. of *jīvita*.

**voropeyya:** should deprive of, bereave of; 3 sg. opt.

**satthahāraṃkāṃ:** assassin, knife-carrier, one who brings the knife, Ñm: (life-) taking knife, Hr: knife-bringer; acc. sg. m. = **sattha:** knife; nt. + **hāraṃkā:** carrier, taker; agent-noun.

**vāssa:** junction of *vā*; or; disj. part. + **assa:** for him; dat. sg. m. of *ayam*.

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

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

**vā:** or; disjunctive particle.

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

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

**samādapeyya:** Hr: should incite, Ñm: encourage; 3 sg. opt. of *samādapeti* (*saṃ + ā + √dā + āpe*).

**ambho:** “I say!,” “Hey!,” “Ho!,” “Look!”; colloquial exclamatory particle.

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

**ambho purisa:** “Dear man!,” Ñm: good man.

**kiṃ:** what (use?); nt. inter. pron.

**tuyh’iminā:** = Junction of *tuyhaṃ + iminā*.

**tuyh’:** to you, = *tuyhaṃ*; dat. of pers. pron. *tvam*. **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.

**matan-te:** = *matam + te*. **matam:** death; nom. sg. nt., p.p. of *marati* (*√mar + a*) used as a noun in acc. sg. nt.

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

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

**seyyo:** better, superior; adv./indecl. Comparative used as adverb.

**ti:** “...,” end quote; quotation particle; see Nidāna p. 18.

**iti:** such, thus, so; deictic particle.

**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*

**cittasaṅkappo:** mind and intention, or: mind-intention, Ñm: such intentions in mind; adj. qualifying *bhikkhu*.

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

**anekapariyāyena:** in manifold ways, by various ways; adv. Kdh. cpd. used as an adverb of manner in ins. sg. m. = **aneka:** many, manifold, various, lit. “not one”; adj. = neg. pref. *an-* + numeral *eka*: one. + **pariyāya:** manner, way, method.

**maraṇavaṇṇaṃ ... asaṃvāso:** see above.

## Pārājika 4

*Yo pana bhikkhu anabhijānaṃ uttarimanussadhammaṃ attūpanāyikaṃ alamariyañānadassanaṃ samudācareyya: Iti jānāmi, iti passāmi ti! Tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā*

*āpanno visuddhāpekkho evaṃ vadeyya: Ajānam-evāhaṃ*<sup>14</sup> *āvuso avacaṃ: jānāmi. Apassaṃ: passaṃi. Tucchaṃ musā vilapīti. Aññatra adhimānā, ayam-pi pārājiko hoti, asaṃvāso.*

If any bhikkhu, [though] not directly knowing [it], should claim a superhuman state pertaining to himself, [a state of] knowing and seeing [that is] suitable for the noble [ones], [saying]: “Thus I know! Thus I see!,” [and] then, on another occasion, [whether] being interrogated or not being interrogated, having committed [the offence], desiring purification, should say so: “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-* + nom. sg. m.

**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 kdh.: **uttarimanussa:** superhuman, beyond human, superior human. = **uttari:** beyond, over; adj. or indecl. + **manussa:** human being + **dhamma:** state; see Nid.

**attūpanāyikaṃ:** pertaining to himself, concerning himself, Ñm: present in himself, Hr: with reference to himself; adj. Bb. cpd. = **attā:** self, oneself + **upanāyika:** pertaining to, concerning; adj.

**alamariyaññadassanaṃ:** 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, Nor: knowledge and vision deserving the name noble; adjective qualifying *uttarimanussadhammaṃ*. Kdh. cpd. = **alam:** suitable, worthy, proper, sufficient; indecl. which takes a dative. + **ariya:** a noble one, noble (adj.).

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

**ññadassana:** knowing and seeing; dvanda-cpd. = **ñña:** 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.

**iti:** thus, so, such; deictic particle.

14. Mi Se: *ajānamevaṃ āvuso*. UP, Mm Se: *ajānaṃ evaṃ āvuso*.

**jānāmi:** I know; 1 sg. pres. ind. of *jānāti* ( $\sqrt{\text{ñā}} + \text{nā}$ ): knows.

**iti:** thus, so, such; deictic particle.

**passāmī ti:** “I see,” = **passāmi:** I see; 1 sg. pres. ind. of *passati* ( $\sqrt{\text{dis}} + a$ ) + **ti:** end quote; quotation particle; see Nidāna p. 18.

**tato:** then, thereafter, thereupon, Ñm: and afterwards, Hr: then; dem. pron. *ta(d)* with the ablatival suffix *-to*.

**aparena samayena:** Ñm: on another occasion, Hr: if later on, Nor: afterwards, Warder: at another time, after some time.

**aparena:** another, i.e., next, following; adj.

**samayena:** at an occasion, meeting, lit.: coming together; ins. sg. m.

**samanuggāhiyamāno:** being interrogated, being (verbally) pressed; passive pr.p. nom. sg. m. of *samanuggāhati* (*saṃ + anu + \sqrt{\text{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* ( $\bar{a} + \sqrt{\text{pad}} + ya$ ).

**visuddhāpekkho:** desiring purification; adj.; Nid.

**evaṃ:** thus; adv. cf. Nid.

**vadeyya:** should say; 3 sg. opt. of *vadati* ( $\sqrt{\text{vad}} + a$ ): says.

**ajānam-evaḥaṃ:** a junction of *ajānaṃ + eva* and *eva + ahaṃ*.

**ajānaṃ:** not knowing, unknowing, unknowingly; neg. pref. *a-* + *jānaṃ*: nom. sg. m. Pr.p. of *jānāti*.

**eva:** although, even; emphatic particle.

**ahaṃ:** I; 1 sg. pers. pron.

**āvuso:** friend(s); address to fellow bhikkhus, junior or equal; see Nid.

**avacaṃ:** I said; 1 sg. aor. of *vadati* ( $\sqrt{\text{vad}} + a$ ).

**jānāmi:** I know; 1 sg. pres. ind. of *jānāti* ( $\sqrt{\text{ñā}} + \text{nā}$ ): 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.

**musā:** falsely; adv.; cf. Nid.

**vilapin-ti** = a junction of *vilapim* and *ti*.

**vilapim:** I bluffed, I boasted, I prattled, I babbled; 1 sg. aor. of *vilapati* (*vi + \sqrt{\text{lap}} + a*) + **ti:** end quote; quotation particle; see Nidāna p. 18.

**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 transl. of S IV 344): “those who prattle empty falsehood.”

**aññatra:** except, unless, apart from; preposition taking an ablative.

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

## Pārājika Conclusion

*Uddiṭṭhā kho āyasmanto cattāro pārājikā dhammā. Yesaṃ bhikkhu aññataramaṃ vā aññataramaṃ vā āpajjivā na labhati bhikkhūhi saddhiṃ samvāsaṃ. Yathā pure, tathā pacchā, pārājiko hoti, asaṃvāso.*

*Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?*

*Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?*

*Tatiyam-pi pucchāmi: Kacci'ttha parisuddhā?*

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

*Pārājikuddeso niṭṭhito.*<sup>15</sup>

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

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

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

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

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

The recitation of the [cases involving] disqualification is finished.

**uddiṭṭhā:** recited; p.p. of *uddisati* (*ud* + √*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.

**aññataramaṃ:** one, a certain one; pron. adj. qualifying an unexpressed *pārājikaṃ*.

15. Dm: *Pārājikaṃ niṭṭhitaṃ*. UP, Mi Se: *Pārājikuddeso dutiyo*.

- vā: or; disjunctive indecl. particle; vā ... vā ...: either... or...  
 aññataraṃ vā aññataraṃ vā: any one, one or another. Cf. Sd 2.  
 āpajjitvā: has committed; abs. of *āpajjati* (ā + √pad + ya).  
 na: not; neg. particle.  
 labhati: he obtains, gets; 3 sg. pres. ind. (√labh + a).  
 bhikkhūhi: with bhikkhus; ins. pl. of *bhikkhu*.  
 saddhiṃ: together; (here:) postposition taking ins.  
 saṃvāsaṃ: communion; acc. sg. m.; see Pār 1.  
 yathā: as; adverb of manner correlative to *tathā*.  
 tathā: so; adverb of manner correlative to *yathā*.  
 pure: before, previously; indecl.  
 pacchā: after, later, afterwards; indecl.  
 yathā pure, tathā pacchā: as before, so after.  
 tath'... dhārayāmi: see Sd intro. + Nid. concl.  
 pārājikkuddeso: 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.  
 niṭṭhito: finished; see Nid. concl.

## Sāṅkhittapātimokkhuddeso

[*Uddiṭṭhaṃ kho āyasmanto nidānaṃ, uddiṭṭhā cattāro pārājikā dhammā. Suta kho paṇ'āyasmantehi terasa saṅghādisesā dhammā, dve aniyatā dhammā, tiṃsa nissaggiyā pācittiyā dhammā, dvenavuti pācittiyā dhammā, cattāro pāṭidesaniyā dhammā, pañcasattati sekhīyā dhammā, satta adhikaraṇasamathā dhammā, ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpannaṃ anvaddhamāsaṃ uddesaṃ āgacchati, tathā sabbe'eva samaggehi sammadamānehi avivadamaṇehi sikkhitabban-ti.*]<sup>16</sup>

### [The Pātimokkha Recitation in Brief]

[Venerables, the introduction has been recited, the four cases involving disqualification have been recited. Heard by the venerables have been the thirteen cases involving the community in the beginning and in the rest, 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.

16. UP puts this conclusion of the Pātimokkha recital in brief in brackets (= *sāṅkhittapātimokkhuddesa*). It can be recited in times of an emergency.

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 each half month. 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* ( $\sqrt{su} + \eta\bar{a}$ ); see Nidāna.

**pan'āyasmantehi** = junction of *pana* + *āyasmantehi*; see Nidāna.

**āyasmantehi:** by the venerables; ins. pl. m. of *āyasmā*; see Nidāna.

## Saṅghādisesuddeso<sup>17</sup>

[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 *nidānuddesa* in Nid intro. Cf. Sd conclusion.

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

**kho pan'āyasmanto:** Venerables; see Nid. p. 17.

**terasa:** thirteen; numeral adj.; = *ti*: three + *dasa*, *-d* > *-r*- as in *pañṇarasa*; see Nid. p. 16.

**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), 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, Hinüber: the rest (*sesa*, i.e., the duration of the suspension) is with the Saṅgha (i.e., determined by the Saṅgha); adj. qualifying *dhammā*.

**dhammā uddesaṃ āgacchanti:** cases come up for recitation; see Pār intro.

17. = Be & Mi Se. Not in other texts.



## Saṅghādisesa 1

*Sañcetanikā sukkavisatṭhi*,<sup>18</sup> *aññatra supinantā, saṅghādiseso*.

The intentional emission of semen, except in a dream: [this is a case] involving the community in the beginning and in the rest.

**sañcetanikā:** 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* ( $\sqrt{vi} + \sqrt{say(j)}$  (= Skt  $\sqrt{srj}$ ) + *a*): discharges, cf. NP 14.

**aññatra:** 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.

**saṅghādiseso:** involving the community in the beginning and in the rest; adj. qualifying an unexpressed *dhmmo*; i.e., *ayaṃ dhmmo saṅghādiseso* as *ayaṃ dhmmo aniyato*, Aniyata 1.

## Saṅghādisesa 2

*Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātuḡāmena saddhiṃ kāyasamsaggaṃ samāpajjeyya, hatthagāhaṃ*<sup>19</sup> *vā veṇigāhaṃ*<sup>20</sup> *vā aññatarassa vā aññatarassa vā aṅgassa parāmasanaṃ, saṅghādiseso*.

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.

**yo pana bhikkhu:** if any bhikkhu; see. Nid. p 19.

**otiṇṇo vipariṇatena cittena:** under the influence of an altered mind, Ñm: assailed by thoughts misled (by lust), Hr: affected by desire, with perverted heart.

**otiṇṇo:** affected, under the influence of, overwhelmed, smitten, infatuated; (pass.) p.p. (used as adj. qualifying *bhikkhu*) of *otarati* (*ava* +  $\sqrt{tar} + a$ ): to descend, go down into, penetrate (into water etc.).

18. Dm, UP: *visatṭhi*. Mm & Mi Se: *vissatṭhi*.

19. Dm: *hatthagāhaṃ*.

20. Dm: *veṇiggāhaṃ*.

**vipariṇatena:** altered, perverted; p.p. of *vipariṇāmeti* (*vi* + *pari* +  $\sqrt{nam}$  + *e*): alters, changes (for the worse; cf. M I 123, D II 266), adjective qualifying *cittena*.

**cittena:** by a mind, by thought; ins. sg. m. of *citta*.

**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.

**saddhim:** 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*).

**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 *ganhāti* ( $\sqrt{gab}$  + *nha*): grasps, grips, seizes.

**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.

**saṅghādiseso:** see Sd 1.

### Saṅghādisesa 3

*Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmaṃ duṭṭhullāhi vācāhi obhāseyya, yathātaṃ<sup>21</sup> yuvā yuvatim, methunūpasamhitāhi,<sup>22</sup> saṅghādiseso.*

21. All printed eds., except Mi Se: *yathā taṃ*.

22. Dm: *-upa-*. Mi & Mm Se: *-sañhitāhi*, all other eds. *-samhitāhi*.

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.

**mātugāmaṃ:** 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*, + pejorative suf. *-alla(ka)*.

**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*).

**yathātaṃ:** like, as ... (would suggest) it; adv. = **yathā:** as; see above Nid. Concl., p. 19. + **taṃ:** that; dem. pron.

**yuvā:** young man; nom. sg. m. of *yuvan*.

**yuvatīṃ:** young woman; acc. sg. f. of *yuvatī*.

**methunūpasamhitāhi:** concerned with sexual intercourse; ins. pl. f. adjective qualifying *vācāhi*; Instrumental tapp. cpd. used as bahubbhihi cpd. = **methuna:** sexual intercourse; cf. Pār 1 + **upasaṃhita:** concerned with, connected with; p.p. of *upasaṃdhārati* (*upa* + *saṃ* +  $\sqrt{dhār}$  + *a*).

#### Saṅghādisesa 4

*Yo pana bhikkhu otiṇṇo vipariṇatena cittena mātugāmassa santike attakāmapāricariyāya vaṇṇaṃ bhāseyya: Etad-aggam bhagini pāricariyānaṃ yā mādisaṃ silavantaṃ kalyāṇadhammaṃ brahmacāriṃ etena dhammena paricareyyā<sup>23</sup> ti, methunūpasamhitena,<sup>24</sup> saṅghādiseso.*

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 cittena:** see Sd 2.

**mātugāmassa:** of a woman; gen. sg. m.

23. Mm Se: *pāri-*. A corruption as *guṇa* strengthening does not occur in verbs.

24. Dm: *methunūpasamhitena*. Mi & Mm Se: *-ūpasāṅhitena*.

**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. = **atta**: himself. *Atta* is here used as a reflexive pronoun: “himself” or “oneself.” + **kāma**: sex, love + **pāricariyā**: ministration, ministering, serving; fr. *paricarati* (*pari* +  $\sqrt{car}$  + *a*): attends to, ministers to, serves.

**vaṇṇaṃ**: praise, glory; acc. sg. m. cf. Pār 3.

**bhāseyya**: should speak; 3 sg. opt. of *bhāsati* ( $\sqrt{bhās}$  + *a*).

**etad-aggaṃ**: this (is) the very best, the best of this (type of); acc. sg. nt. adv.

**bhagini**: sister; voc. sg. f. A polite addressing of a woman.

**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.

**silavantāṃ**: endowed with virtue, virtuous; adj. = **silā**: 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, Nm: observer of the Good Life, Hr: leading the Brahma-life, Nor: liver of the holy life; acc. sg. m. Gen. tapp. cpd. or acc. tapp. cpd.

**etena**: by this; ins. sg. m. of dem. pron. *eta(d)*.

**dhammena**: with an act, practice; ins. sg. m. The word *dhamma* has the sense of “act” here, see Pār 1: *methuna dhamma*.

**paricareyyā**: = **paricareyya** with lengthening of final *-a* before *ti*: should minister; 3 sg. opt. of *paricarati*; see above *pāricariyā*.

**ti**: end quote; quotation particle; see Nidāna p. 18.

**methunūpasamhitena**: [which is] connected with sexual intercourse; adjective qualifying *dhammena*; see Sd 3.

## Saṅghādisesa 5

*Yo pana bhikkhu sañcarittaṃ samāpajjeyya, itthiyā vā purisamatim purisassa vā itthimatim,<sup>25</sup> jāyattane vā jārattane vā, antamaso taṃkhaṇikāya pi, saṅghādiseso.*

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:** if any bhikkhu; see Nid.

**sañcarittaṃ samāpajjeyya:** engage in mediating, Hr: act as go-between, Ñm: engage to act as go-between; acc. sg. nt. fr. *sañcarati* (*sañ + car + a*): moves between, ... together, unites.

**sañcarittaṃ:** mediating, uniting, act as a go-between; acc. sg. nt. fr. *sañcarati* (*sañ + car + a*): moves between, ... together, unites.

**samāpajjeyya:** should engage in; see Sd 2.

**itthiyā:** to a woman; dat. sg. f. of *itthī*.

**vā ... vā ...:** or ... or ...; disjunctive indecl. parts.

**purisamatim:** a man's intention; acc. sg. f. = **purisa:** man + **mati:** thought, idea, intention.

**purisassa:** to a man; dat. sg. m.

**itthimatim:** a woman's intention; acc. sg. f.

**jāyattane:** for being a wife, for the state of wife, Ñm: about marriage, Hr: as a wife; loc. sg. nt. = **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. Kdh. cpd. = **taṃ:** that; dem. pron. nt. + **khaṇikāya:** for a moment; loc. sg. nt. = **khaṇa:** moment + conn. suf. **-ika**.

**pi:** even; emph. particle; cf. Pār 1.

## Saṅghādisesa 6

*Saññācīkāya pana bhikkhunā kuṭim kārāyamānena assāmīkaṃ attuddesaṃ, pamāṇīkā kāratabbā. Tatr'idaṃ pamāṇaṃ: dīghaso dvādasa*

25. Mi & Mm Se: *itthī*-.  


---

*vidatthiyo sugatavidatthiyā tiriyaṃ satt'antarā. Bhikkhū abhinetaḅbā vatthudesanāya. Tehi bhikkhūhi vatthuṃ<sup>26</sup> desetabbaṃ anārambhaṃ saḅarikkamaṇaṃ. Sāraḅbhe ce bhikkhu vatthusmiṃ saḅarikkamaṇe saññācīkāya kuṭiṃ kāreyya, bhikkhū vā anabbhineyya vatthudesanāya, paḅāṇaṃ vā atikkāmeyya, saṅghādiseso.*

By a bhikkhu who is having a hut, which is without an owner, [and] is designated for himself, 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; = **saḅ:** a shortened form of **saḅaṃ:** own, self + **yācīkāya:** ins. sg. f. Shortened form of the noun *yācīka*: begged goods; or *yācīkāya* > *yācīkāya*: having requested; abs. of *yācati* ( $\sqrt{yāc} + a$ ): begs, requests, pleads.

**paṇa:** but, again; indecl. particle, no need to translate.

**bhikkhuna:** by a bhikkhu; ins. sg. m.

**kuṭiṃ:** hut; acc. sg. f.

**kārayamaṇa:** is having built, is causing to build/make; pr.p. of *kāreti*, the causative of *karoti*.

**assaḅikaṃ:** without owner, ... patron, Ñm: with no (lay-) owner, Hr: which has no benefactor; adjective qualifying *kuṭiṃ*. Bb. cpd. = neg. pref. **a-** + **sāmi:** owner, master, patron.

**attuddesaṃ:** which is designated for himself, indicating, Ñm: destined for himself, Hr: for his own advantage; adj. qualifying *kuṭiṃ*; bb. cpd. = **attā:** self + **uddesa:** designation, specification, appointing; fr. *uddisati* (*ud* +  $\sqrt{dis} + a$ ); cf. *uddesa*, p. 15.

**paḅāṇīkā:** according to the measure; adjective qualifying an implicit *kuṭi* in nom. sg. f. = **paḅāṇa:** measure, standard size + conn. suf. **-īka**.

26. Dm: *vatthu* (So UP in Sd 7).

- kāretabbā**: is to be built; f.p.p. of *kāreti*; the causative of *karoti*.
- pamāṇikā kāretabbā**: to be built according to the [proper] measure.
- tatr'idaṃ**: here this; see Pār intro. = **tatra**: here; adv. of place; see Pār intro. + **idaṃ**: this; nom. sg. nt. of dem. pron. *ta(d)*.
- pamāṇaṃ**: measure, standard; nom. sg. nt.
- dīghaso**: in length; adv. **dīgha**: long; adj. + ablatival suffix **-so**.
- dvādasa**: twelve; num. used as adjective qualifying *vidatthiyo*. = **dvā**: two, only used in num. cpds. + **dasā**: 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, Ñm: sugata-span; ins. sg. f. Gen. tapp. cpd. = **sugata**: well-gone, the Well-gone One; an epithet of the Buddha; noun or adj. + **vidatthiyā**; gen. sg. f. of *vidatthi*.
- tiriyam**: across, width; indeclinable fr.  $\sqrt{tar}$ ; cf. Pāc 28.
- satt'antarā**: seven inside. Junction of *satta* + *antara*. = **satta**: seven, num. + **antara**: inside; adverb (= ablative of *antara*).
- bhikkhū**: bhikkhus; nom. 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* ( $\sqrt{dis}$  + *e*).
- tehi**: by those; ins. pl. m. of dem. pron. *ta(d)*.
- bhikkhūhi**: by the bhikkhus; ins. pl. m.
- vatthuṃ**: site; nom. sg. nt.
- desetabbam**: is to be appointed; f.p.p. of *deseti* ( $\sqrt{dis}$  + *e*), cf. Pāc 7.
- anārambham**: not entailing harm [to any creatures], Ñm: entailing no harm (to creatures), Hr: not involving destruction; adj. Bb. cpd. = neg. pref. **an-** + **ārambha**: harming, slaughtering, injuring.
- 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. *Parikkamana* = Skt. *parikramaṇa*.
- sārambhe**: entailing harm, destruction; adj. qualifying *vatthusmiṃ* = pref. **sa**: with, entailing + **ārambha**: harm.
- ce**: if; conditional particle.

**bhikkhu:** bhikkhu; nom. 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**.

**saññācīkāya:** through means begged by himself; see above.

**kuṭiṃ:** hut; acc. sg. f.

**kāreyya:** should have built; 3 sg. opt. of *kāreti*; see above.

**bhikkhū:** bhikkhus; nom. pl. m.; see above.

**vā:** or; disjunctive particle.

**anabhineyya:** should not bring to; neg. pref. *an-*: not + 3 sg. opt. of *abhineti*: see above.

**vatthudesanāya:** 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*)*kam* + *e*).

## Sañghādisesa 7

*Mahallakaṃ pana<sup>27</sup> bhikkhunā vihāraṃ kārayamānena sassāmikaṃ attuddesaṃ bhikkhū abhinetaḃbā vatthudesanāya. Tehi bhikkhūhi vatthuṃ<sup>28</sup> desetabbaṃ anārambhaṃ saaparikkamanaṃ. Sārambhe ce bhikkhu vatthusmiṃ aparikkamane mahallakaṃ vihāraṃ kāreyya, bhikkhū vā anabhineyya vatthudesanāya, sañghādiseso.*

By a bhikkhu who is having a large dwelling built, which has an owner, [and] is designated for himself, bhikkhus are to be brought to [it] for appointing the site. By those bhikkhus a site not entailing harm [to any creatures and] having a surrounding space is to be appointed. If a bhikkhu should have a hut built on a site entailing harm [to creatures], [and] not having a surrounding space, or if he should not bring bhikkhus to [it] for appointing the site: [this is a case] involving the community in the beginning and in the rest.

**mahallakaṃ:** large, great; adj.

**vihāraṃ:** dwelling, residence; acc. sg. m. fr. *viharati*; see Sd 13.

**sassāmikaṃ:** which has an owner, with an owner; pref. **sa-**: with + **sāmika**: owner; see Sd 6.

*The rest is as in the previous rule.*

27. Mi Se: *mahallakam-pana*.

28. Dm, UP: *vatthu*.



## Saṅghādisesa 8

*Yo pana bhikkhu bhikkhuṃ duṭṭho doso appatīto amūlakena pārājikena dhammena anuddhamseyya: Appeva nāma naṃ imambhā brahmacariyā cāveyyan-ti. Tato aparena samayena samanuggāhiyamāno<sup>29</sup> vā asamanuggāhiyamāno vā, amūlakañ-c'eva taṃ adbhikaraṇaṃ hoti, bhikkhu ca dosaṃ patīṭṭhāti, saṅghādiseso.*

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.

**bhikkhuṃ:** a bhikkhu; acc. sg. m.

**duṭṭho doso appatīto:** corrupted by anger [and] upset, corrupted (and) upset by anger.

**duṭṭho:** corrupted, depraved, wicked, Ńm: angry, Hr: malignant; p.p. of *dussati* (see Sd 3 & 13) used as an adjective agreeing with *bhikkhu*.

**doso:** anger, malice, Hr: malicious; nom. sg. m.

**appatīto:** upset, annoyed, displeased, Ńm: desirous of venting anger, Hr: ill-tempered; adjective agreeing with *bhikkhu*. = neg. pref. **a-** + **patīta**; the p.p. of *pacceṭi* (*pati* + √*i*): returns.

**amūlakena:** groundless; adjective agreeing with *dhammena*. = **a:** neg. pref. + **mūla:** root, cause + **-ka:** conn. suf.

**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. = **api:** either an emphatic particle or expressing uncertainty: perhaps. + **eva:** just, emph. particle. A junction of **api** + **eva**.

**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*.

29. Dm: -*ggahīya-*. Also below.

**imambhā:** 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;  $\sqrt{car}$  + conn. suf. *-iya*. See Sd 4 *brahmacārin*. I

**cāveyyan-ti:** = **cāveyyaṃ:** 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 p. 18.

**tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā:** thereupon, on another occasion, being interrogated or not being interrogated; see Pār 4.

**amūlakañ’eva:** and if really groundless; a junction of *amūlakam* and *ca* or *ce*. = **amūlakam:** groundless; adjective agreeing with *adhikaraṇam* + **c’:** and if; = elided form of conditional particle *ce:* if, or the connective particle *ca:* and if + **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.

**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.

**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.

## Saṅghādisesa 9

*Yo pana bhikkhu bhikkhuṃ dutṭho doso appatīto aññabhāgiyassa adhikaraṇassa kiñ-ci desaṃ lesamattaṃ upādāya pārājikena dhammena anuddhamseyya: Appeva nāma naṃ imambhā brahmacariyā cāveyyan-ti. Tato aparena samayena samanuggāhiyamāno vā asamanuggāhiyamāno vā, aññabhāgiyañ-c’eva taṃ adhikaraṇam hoti, koci deso lesamatto upādinno, bhikkhu ca dosam patiṭṭhāti, saṅghādiseso.*

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 bhikkhuṃ duṭṭho doso appatīto:** see Sd 8.

**aññabhāgiyassa:** belonging to another class, connected to another class; adj. Bb. cpd. = **añña:** other; adj. + **bhāga:** class + **-iya:** connective suffix.

**adhikaraṇassa:** of a legal issue; gen. sg. nt. of *adhikaraṇa*; see Sd 8.

**kiñ-ci:** some; indefinite pronoun. = junction of *kiṃ* + *ci*.

**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* +  $\sqrt{dā}$  + *i* + *ya*).

**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:** 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.

## Saṅghādisesa 10

*Yo pana bhikkhu samaggaṃ saṅghassa bhedaṃ parakkameyya, bhedanaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha tiṭṭheyya, so bhikkhu bhikkhūhi evam-assa vacanīyo: Mā āyasmā<sup>30</sup> samaggaṃ saṅghassa bhedaṃ parakkami bhedanaṃvattanikaṃ 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 paggaṃheyya, so bhikkhu bhikkhūhi yāvataṭṭhāsi samanubhāsītabbo tassa paṭinissaggāya. Yāvataṭṭhāsi-ce samanubhāsīyamāno taṃ paṭinissajeyya,<sup>31</sup> iccetaṃ kusalaṃ, no ce paṭinissajeyya,<sup>32</sup> saṅghādiseso.*

30. Dm, UP: *māyasmā*.

31. = Sinhalese MSS and editions. Dm, UP, Mi & Mm Se: *-nissajeyya*.

If any bhikkhu should endeavor for the schism of a united community, or having undertaken, should persist in upholding a legal issue conducive to schism, [then] that bhikkhu should be spoken to thus by the bhikkhus: “Let the venerable one not endeavor for the schism of the united community, or having undertaken, persist in upholding a legal issue conducive to schism. Let the venerable one convene with the community, for a united community, which is on friendly terms, which is not disputing, which has a single recitation, dwells in comfort,” and if that bhikkhu being spoken to thus by the bhikkhus should persist in the same way [as before], [then] that bhikkhu is to be argued with up to three times by the bhikkhus for the relinquishing of that [course], [and if that bhikkhu,] being argued with up to three times, should relinquish that [course], then this is good, [but] if he should not relinquish [it]: [this is a case] involving the community in the beginning and in the rest.

**Yo pana bhikkhu:** see Sd 8.

**samaggassa:** united, unanimous, whole, Ñm: in concord, Hr: harmonious, *Vinaya Texts:* at union; adjective qualifying *saṅgha*.

**saṅghassa:** of a community; gen. sg. m.

**bhedāya:** for the schism, breach, division; dat. sg. m. of **bheda**, action-noun fr. *bhedeti* ( $\sqrt{bhid} + e$ ): causes to break.

**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.

**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* +  $\bar{a}$  +  $\sqrt{dā} + a$ ).

**paggaṃhāya:** upholding, having upheld, favouring, kindling; abs. of *paggaṃhāti* = pref. *pa-*: forth, out + *gaṃhāti*: holds; see Sd 2.

**tiṭṭheyya:** should persist in, lit. “should stand”; 3 sg. opt. of *tiṭṭhati* ( $\sqrt{tṭha} + a$ ).

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

---

32. As in previous note.

**bhikkhu:** bhikkhu; nom. sg. m.

**bhikkhūhi:** by bhikkhus; ins. pl. m.

**evam-assa:** thus should be; = a junction of **evam:** thus; adv. + **assa:** should be; 3 sg. opt. of *atthi* ( $\sqrt{as} + a + ti$ ).

**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*.

**mā:** don't, let not; prohibitive particle taking an aorist.

**āyasmā:** the venerable one; nom. sg. m.; cf. Nid.

**samaggassa saṅghassa bhedāya:** see above.

**parakkami:** endeavor; 3 sg. aor. of *parakkamati*: see above.

**bhedanasamvattanikaṃ ... paggayha:** see above.

**aṭṭhāsi:** persist; 3. sg. aor. of *tiṭṭhati*: see above.

**samet'āyasmā:** let the venerable one convene, assemble, come together, agree, be in accord, Ñm: let the venerable one be at peace with, Hr: let ... be associated with, *Vinaya Texts*: Be, Sir, at one with...; junction of **sametu:** let convene, come together, agree; 3 sg. imp. of *sameti* ( $sam + \sqrt{i} + a$ ): convenes, comes together, assembles, agrees + **āyasmā:** see above.

**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; adjective agreeing with *saṅgho*. = pr.p. of *sammodati* ( $sam + \sqrt{mud} + a$ ): is friendly with, agrees with.

**avivadamāno:** which is not disputing, quarrelling, Ñm: without dispute, Hr: not quarrelsome; adj. agreeing with *saṅgho*, = neg. pref. *a-* + pr.p. of *vivadati* ( $vi + \sqrt{vad} + a$ ). Cf. Pāc 78: *vivādāpannānaṃ*.

**ekuddeso:** which has a single-recitation, Ñm: holds undivided recitations, Hr: under a single rule; adjective qualifying *saṅgho*. Digu cpd. = **eka:** one, single; num. + **uddesa:** recitation; abstract noun der. fr. *uddisati* ( $ud + \sqrt{dis} + a$ ); cf. *uddesa*, p. 15.

**phāsu:** comfortably, at ease; adv. Cf. Nid.

**viharatī ti:** = **viharati:** dwells; ( $vi + \sqrt{har} + a$ ) + **ti:** end quote; end quote; quotation particle; see Nidāna p. 18.

**evañ-ca:** and if thus; junction of **evam:** thus; adv. + **ca:** and if; connective particle.

**vuccamāno:** being spoken to, told, addressed; pr.p. passive of  $\sqrt{vac}$ .

**tath'eva:** in the same way (as before), in just that manner; junction of **tathā:** so, in such manner; adverb of manner + **eva:** just; emph. particle.

**paggaṅheyya:** should uphold; 3 sg. opt. of *paggaṅhāti*; see above.

**yāvatiyaṃ:** up to the third time; adverb in acc. sg. nt. *Abbayibhāva* cpd. = *yāva:* up to, until; adv. + **tatiya:** third; ordinal; cf. Nid. concl.

**samanubhāsitaḅbo:** 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*.

**tassa:** of that; gen. sg. m. of dem. pron. *ta(d)*.

**paṭinissaggāya:** for the relinquishment, ... forsaking; dat. sg. m. fr. *paṭinissajati* (*paṭi + nis + √(s)saj(j) + a*); see below *paṭinissajeyya*.

**yāvatiyañ-ce:** junction of **yāvatiyaṃ:** up to the third time + **ce:** if; conditional particle.

**samanubhāsiyamāno:** challenging; pr.p. of *samanubhāsati*; see above.

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

**paṭinissajeyya:** should relinquish; 3 sg. opt. of *paṭinissajati*; see above.

**iccetam:** then this (is). Junction of **iti:** thus, so, then; deictic particle; see Pār 3 + **etaṃ:** this; acc. sg. of dem. pron. *eta*.

**kusalam:** good, skilful; nom. sg. nt.

**no:** but not, not; negative and adversative particle.

**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.

## Saṅghādisesa 11

*Tass'eva kho pana bhikkhussa bhikkhū honti anuvattakā vaggavādakā, eko vā dve vā tayo vā, te evaṃ vadeyyum: Mā āyasmanto<sup>33</sup> etaṃ bhikkhuṃ kiñ-ci avacuttha, dhammavādī c'eso bhikkhu, vinayavādī c'eso bhikkhu, ambhākañ-c'eso bhikkhu, chandañ-ca ruciñ-ca ādāya voharati, jānāti no bhāsati, ambhākam-p'etaṃ khamatī ti. Te bhikkhū bhikkhūhi evam-assu vacanīyā: Mā āyasmanto evaṃ avacuttha. Na c'eso bhikkhu dhammavādī, na c'eso bhikkhu vinayavādī. Mā āyasmantānam-pi<sup>34</sup> saṅghabhedo rucittha.<sup>35</sup> Samet'āyasmantānaṃ saṅghena, samaggo hi*

33. Dm, UP: *māyasmanto*. Also so below.

34. Dm, UP: *māyasmantānam-pi*.

35. Mi & Mm Se: *rucittha*.

*saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī ti. Evañ-ca te bhikkhū bhikkhūhi vuccamānā tath'eva pagganheyyum, te bhikkhū bhikkhūhi yāvattiyam samanubhāsītā tassa paṭinissaggāya, yāvattiyāñ-ce samanubhāsīyamānā taṃ paṭinissajeyyum<sup>36</sup> iccetam kusalam, no ce paṭinissajeyyum, saṅghādiseso.*

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], having received [our] consent and favour defines [the Teaching & Discipline]. Knowing us, he speaks, [and] this suits us too.” [Then] those bhikkhus should be spoken to thus by the bhikkhus: “Venerables, don’t say so! This bhikkhu does not speak in accordance with the Teaching, and this bhikkhu does not speak in accordance with the Discipline! Don’t let the venerables too favour the schism of the community. Let there be convening with the community for the venerables, for a united community, which is on friendly terms, which is not disputing, which has a single recitation, dwells in comfort,” and [if] those bhikkhus being spoken to thus by the bhikkhus should persist in the same way [as before], [then] those bhikkhus are to be argued with up to three times by the bhikkhus for the relinquishing of that [course], [and if those bhikkhus] being argued with up to three times, should relinquish that [course], then this is good, [but] if they should not relinquish [it]: [this is a case] involving the community in the beginning and in the rest.

**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* + **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* ( $\sqrt{bhu} + a$ ).

**anuvattakā:** who followers, who are going along (with him), who are following (him), Ñm: who are followers, Hr: who throw in their lot with him; adjective qualifying *bhikkhū*. Bb. cpd. = pref. *anu-*: along, after + *vatta:* moving; action-noun + adjectival suf. *-ka*.

**aggavādakā:** who are proponents of [his] faction, who are speaking for [his] faction, Ñm: who speak on his side, Hr: take his part; nom.

36. = Sinhalese MSS and eds. Dm, UP, Mi & Mm Se: *paṭinissajeyyum*. So below.

pl. m. adj. Dat. tapp. cpd. acting as an adjective qualifying *bhikkhū*. = **vagga**: faction, sect + **vādaka**: proponent, sectarian, speaking, professing.

**eko**: one; num. **dve**: two; num. **tayo**: three; num.

**vā ... vā ...**: or; disj. particle.

**te**: they; nom. pl. m. of dem. pron. *ta(d)*.

**evaṃ**: 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.

**etaṃ**: this; acc. sg. m. of dem. pron. *eta*.

**bhikkhuṃ**: to (this) bhikkhu; acc. sg. m.

**kiñ-ci**: anything; acc. sg. nt.

**avacuttha**: you say; 2 pl. aor. of  $\sqrt{vac}$ ; cf. Sd 10.

**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.

**c'eso**: and this; = a junction of **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.

**ambākañ-c'eso**: = junction of *ambākaṃ* and *c'eso*. = **ambākaṃ**: of us; gen. sg. m. of personal pronoun *amha* + **c'eso**: see above.

**chandañ-ca**: = junction of **chandaṃ**: consent, desire; acc. sg. m. **ca**: and; connective particle.

**ruciñ-ca**: junction of **ruciṃ**: favour, choice, pleasure, liking; acc. sg. f. Derived from *ruccati* ( $\sqrt{ruc}$  + *ya*): agrees with, is pleased with.

**ādāya**: lit. "having taken," fig. "in accordance with"; abs. of *ādāti* (*ā* +  $\sqrt{dā}$  + *a*); cf. *upādāya* at Sd 9.

**voharati**: he defines, expresses; 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.

**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, Ńm: he knows us and speaks for us, Hr: “He knows that what he says also seems good to us.”

**amhākam-p’etaṃ:** = a junction of **amhākaṃ:** dat. sg. m. of *amha*; see above + **pi:** too; emphatic particle + **etaṃ:** this; see above.

**khamatī ti: = khamati:** (it) agrees, suits, is acceptable; 3 sg. pres. ind. ( $\sqrt{kham} + a$ ) + **ti:** “...,” end quote end quote; quotation particle; see p. 18.

**te bhikkhū bhikkhūhi evam-assu vacanīyā mā āyasmanto:** as in Sd 10, but what is singular there is plural here.

**evaṃ:** thus; see above.

**avacuttha:** you say; see above.

**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.

**āyasmantānam-pi:** to the venerables too; a junction of **āyasmantānaṃ:** dat. pl. of *āyasmā*, cf. Nid. + **pi:** too, also; emphatic particle.

**saṅghabhedo:** schism of the community; nom. sg. m., gen. tapp. cpd.

**rucittha:** favour; 2 pl. aor. of *rucati*, 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:** for the venerables; dat. pl. (instead of nom. sg. of Sd 10).

*The rest is as at Sd 10, except that what is singular there is plural here.*

## Saṅghādisesa 12

*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 vacanīyo: Mā āyasmā<sup>37</sup> attānaṃ avacanīyaṃ akāsi. Vacanīyam-evāyasmā<sup>38</sup> attānaṃ karotu. Āyasmā pi bhikkhū vadetu<sup>39</sup> saba dhammena,<sup>40</sup> bhikkhū pi āyasmantaṃ vakkhanti saha dhammena. Evaṃsaṃvaddha<sup>41</sup> hi tassa bhaga-*

37. See Sd 10.

38. Mm Se: ... *vacanīyaṃ eva āyasmā*.

39. Dm: *vadatu*.

40. All printed editions, except a few Sinhalese ones: *sahadhammena*.

*vato parisā, yad-idaṃ aññamaññavacanena aññamaññavutṭhāpanenā ti. Evañ-ca so bhikkhu bhikkhūhi vuccamāno tath'eva paggañheyya, so bhikkhu bhikkhūhi yāvataṭṭhāsaṃ samanubhāsitaṃ tassa paṭinissaggāya, yāvataṭṭhāsaṃ samanubhāsīyamāno taṃ paṭinissajeyya iccetam kusalam, no ce paṭinissajeyya, saṅghādiseso.*

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: “Let the venerable one not make himself [one] who cannot be spoken to. Let the venerable one make himself [one] who can be spoken to. Let the venerable one speak to the bhikkhus with righteousness and the monks too will speak to the venerable one with righteousness. For the Blessed One’s assembly has grown thus, that is, by the speaking of one to another, by the rehabilitating of one another,” and [if] that bhikkhu being spoken to thus by the bhikkhus should persist in the same way [as before], [then] that bhikkhu is to be argued with up to three times by the bhikkhus for the relinquishing of that [course], [and if that bhikkhu,] being argued with up to three times, should relinquish that [course], then this is good, [but] if he should not relinquish [it]: [this is a case] 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:** 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. + **jātika:** (here:) nature, character, lit. birth.

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

**uddesapariyāpannesu:** included in the recitation (of the Pātimokkha); adj. qualifying *sikkhāpadesu*. Bb. cpd. = **uddesa:** recitation; see p. 15. + **pariyāpanna:** included; p.p. of *pariyāpajjati* (*pari* +  $\sqrt{pad}$  + *ya*): goes completely into, include.

**sikkhāpadesu:** with regards the training precepts; loc. pl. nt. Gen. tapp. cpd. = **sikkhā:** training; (see Pār 1); + **pada:** rule, item, part, constituent.

41. All printed editions: *evam samvaddhā*. Mi & Mm Se: *-vaddhā*.

**bhikkhūhi:** by bhikkhus; ins. pl. m.

**sāhadhammikaṃ:** righteously, reasonably, legitimately, in accordance with the law, Hr: according to dhamma, Ñm: lawfully; adjective (bb. cpd.) used as an adverb of manner. = **saha:** with; pref. + **dhamma:** the Teaching + connective suffix **-ika**.

**vuccamāno:** being spoken to, admonished; pr.p.; see Sd 10.

**attānaṃ:** himself; acc. sg. m. of *attā*. = reflexive pron.; see Sd 4: *attakāma*.

**avacanīyaṃ:** one who cannot be spoken to, Ñm: unadmonishable; adj. Bb. cpd. = Neg. pref. *a-*: not + *vacanīya*: to be spoken to.

**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 Sd 11.

**kalyāṇaṃ:** good; adjective qualifying *kiñ-ci* (here an acc. sg. nt. noun; see Sd 11), or qualifying an unexpressed *dhammaṃ* or *kiñ-ci*. Cf. Sd 4.

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

**pāpakaṃ:** bad; adj. Cf. Pār 3.

**aham-p'āyasmante** = *ahaṃ pi āyasmante*: junction of *ahaṃ* + *pi* + *āyasmante*.

**ahaṃ:** 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* = **viramatha:** refrain from, abstain; 2 pl. imp. of *viramati* (*vi* +  $\sqrt{ram}$  + *a*), which takes an ablative + **āyasmanto**.

**mama:** to me; dat. sg. of pers. pron. *ma(d)*.

**vacanāyā ti:** = **vacanāya:** speaking to; dat. sg. nt. of action-noun *vacana* ( $\sqrt{vac}$  + *-ana*) + **ti:** "...," end quote; quotation particle; see p. 18.

**so bhikkhu bhikkhūhi evam-assa vacanīyo mā āyasmā:** see Sd 10.

**akāsi:** make; 2 sg. aor. of *karoti*.

**vacanīyaṃ:** who can be spoken to; adj. Bb. cpd. qualifying *attānaṃ*.

**vacanīyam-evāyasmā:** a junction of *vacanīyaṃ* + *eva* and *eva* + *āyasmā*.

**eva:** just; emph. particle.

**āyasmā:** the venerable one; nom. sg. m. With a 3<sup>rd</sup> person verb the nominative is used, not a vocative; see Sd 10.

**karotu:** let make; 3 sg. imp. of *karoti*.

**pi:** also; emph. particle.

**vadetu:** let speak to; 3 sg. imp. of *vadeti* ( $\sqrt{vad} + e$ ).

**saha:** with; indecl.

**dhammena:** with righteousness, with legitimacy; ins. sg. m.

**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.).

**evamaṃvaddhā:** 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. = **evam:** thus; indecl. + **vaṃvaddhā:** grown; adj. qualifying *parisā*. = p.p. of *vaṃvaddhati* (*vaṃ* +  $\sqrt{vaddh} + a$ ).

**hi:** for, because; emph. particle.

**tassa:** of that; gen. sg. of dem. pron. *ta(d)*.

**bhagavato:** of the Blessed One; gen. sg. m. of *bhagavā*, cf. Nid.

**parisā:** assembly; nom. sg. f. Cf. Nid. + NP 22.

**yad-idam:** that is, that is to say, i.e.; junction of rel. pron. *ya(d)* + *idam*; = **yad:** nt. of rel. pron. *ya(d)*: what + **idam:** this; nt. of dem. pron. *ayam*.

**aññamaññavacanena:** by the speaking of one to one another, Ñm: by mutual admonishment; ins. sg. nt. Gen. tapp. cpd. = **aññamañña:** one another, each other, mutual; lit. another to another; acc. sg. m. reciprocative pronoun + **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. (from *vuṭṭhāpeti:* makes emerge) + **ti:** "...," end quote; quotation particle; see p. 18.

**evañ-ca ... saṅghādiseso:** as in Sd 10 but what is sg. there is pl. here.

### Saṅghādisesa 13

*Bhikkhu pañ'eva aññataram gāmaṃ vā nigamaṃ vā upanissāya viharati kuladūsako pāpasamācāro. Tassa kho pāpakā samācārā dissanti c'eva sūyanti<sup>42</sup> ca, kulāni ca tena duṭṭhāni dissanti c'eva sūyanti ca. So bhikkhu bhikkhūhi evam-assa vacanīyo: Āyasmā kho kuladūsako pāpasamācāro.*

42. Some Sinhalese MSS: *sūyanti* throughout.

*Āyasmato kho pāpakā samācārā dissanti c'eva suyyanti ca, kulāni cāyasmataṃ duṭṭhāni dissanti c'eva suyyanti ca. Pakkamata'āyasmā imamahā āvāsā. Alam te<sup>43</sup> idha vāsenā ti. Evañ-ca so bhikkhu bhikkhūhi vuccamāno te bhikkhū evaṃ vadēyya: Chandagāmino ca bhikkhū, dosagāmino ca bhikkhū, mohagāmino ca bhikkhū, bhayagāmino ca bhikkhū, tādisikāya āpattiya ekaccaṃ pabbājenti, ekaccaṃ na pabbājenti ti. So bhikkhu bhikkhūhi evam-assa vacanīyo: Mā āyasmā 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 cāyasmataṃ duṭṭhāni dissanti c'eva suyyanti ca. Pakkamata'āyasmā imamahā āvāsā. Alam te idha vāsenā ti. Evañ-ca so bhikkhu bhikkhūhi vuccamāno tath'eva paggañheyya, so bhikkhu bhikkhūhi yāvataṭṭhāya samanubhāsitaṃ tassa paṭinissaggāya, yāvataṭṭhāyañ-ce samanubhāsīyamāno taṃ paṭinissajeyya iccetaṃ kusalam, no ce paṭinissajeyya, saṅghādiseso.*

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 spoiled 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 spoiled 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 someone because of this kind of offence, [but] another one they do not banish." [Then] that bhikkhu is to be spoken to thus by the bhikkhus: "Let the venerable one not speak thus! The bhikkhus are not driven by desire; and the bhikkhus are not driven by anger; and the bhikkhus are not driven by delusion; and the bhikkhus are not driven by fear. The venerable one is a spoiler of families, one who is of bad behaviour. The bad behaviour of the venerable one is seen and is heard about, and the families spoiled 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

43. Mi & Mm Se: *alan-te*. So too below.

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; disj. particle.

**nigamaṃ**: town; acc. sg. m.

**upanissāya**: dependent upon (for support; i.e., for alms, etc.); indeclinable.

**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.

**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, practises.

**tassa**: of him; gen. sg. m. of dem. pron. *ta(d)*.

**kho**: no need to translate; emphatic particle.

**pāpakā**: bad; adjective qualifying *samācārā*; cf. Sd 12.

**samācārā**: behaviour, conduct, activities, practices; nom. pl. m.

**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:** and + **āyasmatā:** by the venerable one; ins. sg. m.

**pakkamat'āyasmā:** let the venerable one depart. Junction of **pakkamatu:** let depart, let leave; 3 sg. imp. of *pakkamati* (*pa* +  $\sqrt{\text{kam}}$  + *a*): leaves, departs + **āyasmā:** venerable one; nom. sg. m.

**imamhā:** from this; abl. sg. m. of dem. pron. *ayaṃ*.

**āvāsā:** dwelling-place, residence; abl. sg. m. fr. *āvāsati* ( $\bar{a}$  +  $\sqrt{\text{vas}}$  + *a*): resides.

**alam:** enough; an indeclinable that takes an instrumental or a dative.

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

**idha:** here; adv.

**vāsenā ti:** = **vāsenā:** dwelling; ins. sg. nt. + **ti:** “...,” end quote; end quote; quotation particle; see p. 18.

**evañ-ca so bhikkhu bhikkhūhi vuccamāno:** see Sd 10. **te bhikkhū evaṃ:** see Sd 11.

**vadeyya:** should say; 3 sg. opt. of *vadati* ( $\sqrt{\text{vad}}$  + *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.**

**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*.

**āpattiyā:** because of an offence, due to an offence; ins. sg. f. of *āpatti*.

**ekaccaṃ:** someone, a certain one; acc. sg. nt.

**ekaccaṃ ... ekaccaṃ ...:** someone ... another one ....

**pabbājenti:** they banish; 3 pl. pres. ind. of *pabbājeti*, the causative of *pabbajati*—see Pār 2.

**ekaccaṃ na pabbājentī ti. So ... avaca:** see above.

**na:** not; neg. particle. *For the rest see above.*

## Saṅghādisesa Conclusion

*Uddiṭṭhā kho āyasmanto terasa saṅghādisesā dhammā, nava paṭhamāpat-tikā cattāro yāvattiyakā. Yesaṃ bhikkhu aññataramā vā aññataramā vā āpajjivā, yāvattiham jānaṃ paṭicchādeti, tāvatiham<sup>44</sup> tena bhikkhunā akāmā parivattabbam. Parivutthaparivāsena bhikkhunā uttarim<sup>45</sup> chārattam bhikkhumānattāya paṭipajjitabbam. Ciṇṇamānatto bhikkhu,*

*yattha siyā vīsatiḅaṅo bhikkhusaṅho, tattha so bhikkhu abbhetaḅbo. Ekena pi ce ūno vīsatiḅaṅo bhikkhusaṅho taṃ bhikkhuṃ abbheya, so ca bhikkhu anabbhito, te ca bhikkhū gārayhā. Ayaṃ tattha sāmīci.*

*Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?*

*Dutiyaṃ-pi pucchāmi: Kacci'ttha parisuddhā?*

*Tatiyaṃ-pi pucchāmi: Kacci'ttha parisuddhā?*

*Parisuddh'etthāyasmanto, tasmā tuṅhī, evaṃ-etaṃ dhārayāmi.*

*Saṅghādisesuddeso niṭṭhito.*<sup>46</sup>

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 has stayed on the probation, a six-night state of deference to [other] bhikkhus has to be entered upon. [When] the bhikkhu [is one by whom] the deference has been performed: wherever there may be a community of bhikkhus, which is a group of twenty [or more bhikkhus], there that bhikkhu should be reinstated. If a community of bhikkhus, which is a group of twenty deficient by even one [bhikkhu], should reinstate that bhikkhu [then] that bhikkhu is not reinstated, and those monks are blameworthy. This is the proper procedure here.

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

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

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

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

The recitation 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:

44. UP: *yāvatihaṃ ... tāvatihaṃ.*

45. Dm: *uttari.* So throughout text.

46. UP, Mi Se: *Saṅghādisesuddeso tatiyo.* Dm: *Saṅghādiseso niṭṭhito.*



which become offence at once; adj. qualifying *dhammā*. Bb. cpd. = **paṭhama**: first, at once; ordinal + **āpattika**: belonging to the offence. **cattāro**: four; numeral.

**yāvataṭṭiyakā**: which are of the (challenging) 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*.

**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. *Abbayibhāva* cpds. = relative clause with the adverbs of time **yāva** & **tāva** + *-t-*: hiatus-filler + **iha** = *aha*: day; nt.

**jānaṃ**: knowingly; nom. sg. m. Pr.p. of *jānāti* in the open air, an adverb, or agreeing with *bhikkhu* (“[though] knowing it”); see Pār 4.

**paṭicchādeti**: he conceals; 3 sg. pres. ind. (*paṭi* +  $\sqrt{chad}$  + *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; kdh. cpd. used as ins. sg. m. adverb. = neg. pref. *a-* + *kāma*: desire, liking, will; m.

**parivatthabbaṃ**: is to stay on probation; nom. sg. nt. of the f.p.p. of *parivasati* (*pari* +  $\sqrt{vas}$  + *a*): stays, dwells, spends for a certain amount of time, agreeing with an unexpressed *taṃ*.

**parivutthaparivāseṇa**: lit.: by whom the staying in probation has been stayed, who has stayed the probation; adj. qualifying *bhikkhunā*; inverted kdh. cpd. used as bb. cpd. = **parivuttha**: stayed; p.p. of *parivasati* (pref. *pari-*: around, about +  $\sqrt{vas}$ : stays, dwells) + **parivāsa**: the staying in probation, probation-period; action-noun derived from *parivasati*.

**uttariṃ**: moreover, further; indecl., adv.; see Pāc 73, and NP 3.

**chārattaṃ**: six-night; acc. sg. nt. adverbial expression = **cha(!)**: six; numeral + **rattaṃ**: night.

**bhikkhumānattāya**: state of deference to bhikkhus, Ñm: penance for bhikkhus, Hr: the monk’s mānatta discipline; dat. sg. nt. Dat. tapp. cpd. = **bhikkhu**: bhikkhu + **mānatta**: state of deference.

**paṭipajjitabbaṃ**: is to enter upon, follow, undergo; f.p.p. of *paṭipajjati* (*paṭi* +  $\sqrt{pad}$  + *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. = **cinṇa:** has been gone through, proceeded; p.p. of *carati* ( $\sqrt{\text{car}} + a$ ): goes, moves + **mānatta:** deference; see above.

**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*.

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

**vīsatiḅaṇo bhikkhusaṅho:** a community of bhikkhus which is a group of twenty.

**vīsatiḅaṇo:** a group of twenty; adjective qualifying *bhikkhusaṅho*. Digu cpd. = **vīsati:** 20, num. + **ḅaṇo:** group, chapter; cf. Pāc 32.

**bhikkhusaṅho:** community of bhikkhus; nom. sg. m. Gen. tapp. cpd.

**tattha:** herein, in this case; indecl. See Nid. concl.

**so:** that; 3 sg. m. of dem. pron. *ta(d)*.

**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.

**ekena:** by one; ins. sg. m. of *eka*.

**pi:** even; emph. particle; see Pār 1.

**ce:** if; conditional particle.

**ūno:** deficient, lacking; adj. agreeing with *bhikkhusaṅho*. Cf. Pāc 65.

**taṃ bhikkhuṃ:** that bhikkhu; acc. sg. m. Cf. *so bhikkhu* 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 *garabati* ( $\sqrt{\text{garah}} + ya$ ) used as an adjective to *bhikkhū*; cf. Pāc 65 and Pd 1.

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

**tattha:** here, in this case; indecl. See Nid. concl.

**sāmīci:** proper procedure, Ñm: proper course; nom. sg. f.

**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. or gen. tapp. cpd.; see Nidāna. = **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.

**niṭṭhito**: finished; see Nid concl.

## Aniyatuddeso<sup>47</sup>

*Ime kho pan'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**: uncertain + **uddesa**: recitation; abstract noun der. fr. *uddisati* (*ud* + √*dis* + *a*).

**ime kho pan'āyasmanto ... 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* + √*yam* + *e*): restrains, fixes, ties down.

## Aniyata 1

*Yo pana bhikkhu mātuḡāmena saddhiṃ eko ekāya raho paṭicchanne āsane alaṅkammaniye<sup>48</sup> nisajjaṃ kappeyya, tam-enaṃ saddheryavacasā upāsikā disvā tiṇṇaṃ dhammānaṃ aññatarena vadeyya: pārājikena vā saṅghādisesena vā pācittiyena vā, nisajjaṃ bhikkhu paṭijānamāno tiṇṇaṃ dhammānaṃ aññatarena kāretabbo: pārājikena vā saṅghādisesena vā pācittiyena vā, yena vā sā saddheryavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo, ayaṃ dhammo aniyato.*

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 according to one of three cases: according to disqualification, according to [a case] involving the community in the beginning and in the rest, or according to expiation, [then] the bhikkhu who is admitting the sitting down should be made to do [what is] according to one of three cases: according to disqualification, or according to [a case] involving the community in the beginning and in the rest, or according to expiation, or according to whatever that female

47. = Dm, Mi Se. Nothing in other texts.

48. Dm, Mm Se: *alaṅkammaniye*. UP: *alaṃ kammaniye*.

lay-follower whose words can be trusted should say, according to that the bhikkhu is to be made to do. This is an uncertain case.

**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].

**raho:** privately, in secret, in private; adv./ind.; from Vedic *rahas*.

**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 *-niya*.

**nisajjaṃ:** sitting down, seat, place for sitting; acc. sg. f., fr. *nisīdati* (*ni* +  $\sqrt{sad}$  + *a*): sits down, cf. Pāc 42

**kappeyya:** should use, take; 3 sg. opt. of *kappeti* ( $\sqrt{kapp}$  + *e*).

**nisajjaṃ kappeyya:** should take seat, Ñm: should seat himself, Hr: should sit down; cf. Pāc 5, 30, 43–45.

**tam-enam:** then that, then him; junction of **tam:** that; acc. sg. m. of dem. pron. *ta(d)* + **enam:** this, it, him; acc. sg. m. dem. pron., variant of *etam*.

**saddheyvacasā:** whose words can be trusted, PED: of credible speech, Ñm: whose word can be trusted, Hr: trustworthy; adj. F.p.p. of the verb *saddahati* (*saṃ* +  $\sqrt{dhā}$  + *a*) (from which *saddha* is derived) + **vacasā:** having speech; adj. form of *vaco/vacas:* having speech, having words.

**upāsikā:** female lay-follower, lay devotee; nom. sg. f. (*upāsaka* = m.) fr. *upāsati* (*upa* +  $\sqrt{ās}$  + *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:** with regards to a certain, in accordance with a certain; adj. qualifying an unexpressed *dhammena*; cf. Pār & Sd concl.

**vadeyya:** should say; 3 sg. opt. of *vadati*; cf. Sd 13.

**pārājikena:** (what is) in accordance with (a case) involving disqualification; adj. qualifying an unexpressed *dhammena*.

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

**saṅghādisesena:** according to [a case] involving the community in the beginning and in the rest; adj. qualifying *dhammena*.

**pācittiyena:** according to 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, Ñm: 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*.

**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.

**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.

## Aniyata 2

*Na heva kho pana paṭicchannaṃ āsanaṃ hoti nālaṅkammaniyam,<sup>49</sup> alaṅ-ca kho hoti mātuḡamaṃ duṭṭhullāhi vācāhi obhāsituṃ. Yo pana bhikkhu tathārupe āsane mātuḡamena saddhiṃ eko ekāya raho nisajjaṃ kappeyya, tam-enam saddheyyavacasā upāsikā disvā dvinnaṃ dhammānaṃ aññatarena vadeyya saṅghādisesena vā pācittiyena vā, nisajjaṃ bhikkhu paṭijānamāno dvinnaṃ dhammānaṃ aññatarena kāretabbo saṅghādisesena vā pācittiyena vā, yena vā sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo, ayam-pi dhammo aniyato.*

But even if the seat is neither concealed nor sufficiently fit for doing it, but is sufficient for speaking suggestively to a woman with depraved words: if any bhikkhu should take a seat together with a woman on such a seat—one [man] with one [woman], privately—[and then if] a female lay-follower whose words can be trusted having seen that, should speak according to one of two cases: according to [a case]

49. Mm Se: *nālaṃ kammaniyam*. UP: *nālaṃ kammanīyaṃ*.

involving the community in the beginning and in the rest, or according to expiation, [then] the bhikkhu admitting the sitting down is to be made to do according to one of two cases: according to [a case] involving the community in the beginning and in the rest, or according to expiation, or according to whatever that female lay-follower whose words can be trusted should say, according to that the bhikkhu is to be made to do, this too is an uncertain case.

**na heva kho pana ... na ... ca ...:** But even if ... neither ... nor ....”

**na:** not; negative particle.

**heva:** no need to translate; maybe a junction of emphatic particles *hi* + *eva*.

**kho pana:** no need to translate; see Sd.

**paṭicchannaṃ āsanaṃ:** concealed seat; nom. sg. nt.; see Aniy 1.

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

**nālaṅkammaṇiyaṃ:** nor sufficiently fit for doing it. = junction of *na* + *alaṃ* and *alaṃ* + *kammaṇiyaṃ*; see Aniy 1.

**alañ-ca:** junction of *alaṃ* + *ca* through the palatalisation of *-ṃ*.

**alaṃ:** sufficient; indecl. + **ca:** but; disj. particle.

**mātugāmaṃ 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:

**dvinnāṃ:** 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?*

*Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?*

*Tatīyam-pi pucchāmi: Kacci'ttha parisuddhā?*

*Parisuddh'etthāyasmanto, tasmā tuṅhī, evam-etam dhārayāmi.*<sup>50</sup>

*Aniyatuddeso niṭṭhito.*<sup>51</sup>

50. Dm, UP: *dhārayāmi ti*.

51. UP, Mi Se: *Aniyatuddeso catuttho*. Dm: *Aniyato niṭṭhito*.

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.

**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.

## Nissaggiyapācittiyā<sup>52</sup>

*Ime kho pan’āyasmanto tiṃsa nissaggiyā pācittiyā dhammā uddesaṃ āgacchanti.*

[The (cases) involving expiation with forfeiture]

Venerables, these thirty cases involving expiation with forfeiture come up for recitation.

[The Robe-chapter]

**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, Ñm: it entails expiation with forfeiture. Adjective qualifying *dhammā*.

**nissaggiya**: involving forfeiture, to be relinquished, given up; adjective qualifying *pācittiyā*. F.p.p. of *nissajeti* (*nis* + √(*s*)*saj*(*i*) + *e*).

**pācittiya**: expiation, PED & *Vinaya Texts* 31: requiring expiation, Hr: involving expiation, Ñm: entailing expiation, Than: to be confessed; adjective qualifying *dhammena*.

52. = Dm. Mi Se: *Tiṃsa nissaggiyā pācittiyā dhammā*. Nothing in other eds.

## Nissaggiya pācittiya 1

*Niṭṭhitacīvarasmim*<sup>53</sup> *bhikkhunā ubbhatasmim kaṭhine*,<sup>54</sup> *dasāhaparamam atirekacīvaram dhāretabbam. Tam atikkāmayato, nissaggiyam pācittiyam.*

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 [the ten days], [this is a case] involving expiation with forfeiture.

**niṭṭhitacīvarasmim**: the robe [-cloth] is finished; loc. sg. nt. Locative absolute construction. A kdh. cpd. = **niṭṭhita**: finished, ended; = the p.p. of *niṭṭhāti* (*ni* +  $\sqrt{t}hā$  + *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.

**bhikkhunā**: by a bhikkhu; ins. sg. m.

**ubbhatasmim**: has been withdrawn, lifted; loc. sg. nt. of *ubbhata*, the p.p. of *ubbhāti* (*u* +  $\sqrt{v}ah$  + *a*): withdraws, lifts; agreeing with *kaṭhine*.

**kaṭhine**: the *kaṭhina* (-frame-privileges); loc. sg. nt.

**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; Ām: (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.

**dasāhaparamam**: for ten days at the most; adv. A kammadhāraya containing a digu cpd: *dasāha*, used as an adverb in acc. sg. nt. = **dasāha**: ten days; digu cpd. A junction of **dasa**: ten; num. + **aha**: day; only in cpds.; cf. *yāvatiha*: Sd concl. + **paramam**: highest, most; adv.

**atirekacīvaram**: extra robe [-cloth]; acc. sg. nt. Kdh. cpd. = **atireka**: extra, left over; adj. = pref. *ati-* +  $\sqrt{r}ic$ : leaves + poss. suf. *-ika*. Cf. *anativitta* at Pāc 35. Cf. Pāc 92. + **cīvaram**: robe [-cloth].

53. Sinhalese editions and MSS: *niṭṭhitacīvarasmim pana*. So too in next two rules.

54. Dm: *kathine*. So too in next two rules.



**dhāretabbaṃ:** is to be kept, can be kept, ... held, ... worn; f.p.p. of *dhāreti* ( $\sqrt{dhar} + e$ ), the causative of *dharati*; see Nid Concl.

**taṃ:** that; acc. sg. nt. of *ta(d)*. Refers to the ten days time.

**atikkāmayato:** for one who let pass, makes pass over, lets elapse; dat. [of (dis-) advantage] sg. of *atikkāmayant*, the pr.p. of *atikkāmayati*.

**taṃ atikkāmayato:** for him who lets it pass beyond, *Vinaya Texts*: to him who goes beyond that, Ñm: when he exceeds that, Hr: for him who exceeds that, Nor: for one exceeding that, Than: beyond that.

**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; adjective qualifying an unexpressed *dhammaṃ*.

## Nissaggiya pācittiya 2

*Niṭṭhitaṭṭhacīvarasmim bhikkhunā ubbhatasmim kaṭhine, ekarattam-pi ce bhikkhu ticīvarena vippavaseyya, aññatra bhikkhusammutiyā,<sup>55</sup> nissaggiyaṃ pācittiyaṃ.*

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.

**niṭṭhitaṭṭhacīvarasmim 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 **ekarattaṃ:** one night; acc. sg. nt. or m. Digu cpd. = **eka:** one; num. + **rattaṃ:** night; see Sd conclusion. + **pi:** even; emph. particle; see Pār 1. **ce:** if; hyp. particle.

**bhikkhu:** a bhikkhu; nom. sg. m.

**ticīvarena:** from the three robes; ins. sg. nt. Digu cpd. = **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.

55. Mi & Mm Se: *sammatiyā*.

**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. = Gen. tapp. cpd. = **bhikkhu** + **sammutiyā**: ins. sg. f. of *sammuti*: agreement, permission; action-noun fr. *sammannati* (*saṃ* + √*man* + *ya*).

### Nissaggiya pācittiya 3

*Niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kaṭhine, bhikkhuno pan'eva akālacīvaram uppajjeyya, ākaṅkhamānena bhikkhunā paṭiggahetabbam, paṭiggahetvā khippam-eva kāretabbam. No c'assa pārīpūri, māsaparamam tena<sup>56</sup> bhikkhunā tam cīvaram nikkhipitabbam unassa pārīpūriyā, satiyā paccāsāya; tato ce uttarim<sup>57</sup> nikkhipēyya, satiyā pi paccāsāya, nissaggiyam pācittiyam.*

When the robe [-cloth] is finished by a bhikkhu, when the *kaṭhina* [-frame-privileges] have been withdrawn, if out-of-season robe [-cloth] should become available to a bhikkhu, by a bhikkhu who is wishing [so, it] can be accepted; having accepted [it, it] is to be made very quickly. If [the robe-cloth] should not be [enough for] the completion [of the robe], [then] for a month at the most that robe [-cloth] can be put aside by that bhikkhu for the completion of the deficiency [of robe-cloth], when there is an expectation [that he will get more robe-cloth]; if he should put [it] aside more than that, even when there is an expectation [that he will get more robe-cloth], [this is a case] involving expiation with forfeiture.

**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:** now; junction of *pana* + *eva*; see Sd 12. if; cf.

**akālacīvaram:** 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 + **cīvaram** robe [-cloth].

**uppajjeyya:** should arise, become available, accrue; 3 sg. opt. of *uppajjati* (*ud* + √*pad* + *ya*).

**ākaṅkhamānena:** who is wishing (so), wishing; pr.p. of *ākaṅkhati* (*ā* + √*kaṅkh* + *ṇa*), wishes, longs for, desires, waits for, expects; used as

56. Mi & Mm Se: *paraman-tena*.

57. Dm, UP: *uttari*. So throughout the text.

adjective qualifying *bhikkhunā*.

**bhikkhunā**: by a bhikkhu; ins. sg. m.

**paṭiggahetabbam**: to be received, accepted; f.p.p. of *paṭiggahāti* (*paṭi* +  $\sqrt{(g)gab}$  + *ṇha*).

**paṭiggahetvā**: having accepted, received; abs. of the above.

**khippam-eva**: very quickly; = junction of **khippam**: quickly; nt. adverb + **eva**: just, very; emph. particle.

**kāretabbam**: to be made; f.p.p. of *kāreti*; see Sd 6.

**no**: not; adversative or neg. particle, more emphatic sense than *na*.

**c'assa**: if it should be; junction of **ce**: if; cond. particle, or a disjunctive particle, "but" + **assa**: it should be; 3 sg. opt. of *atthi*.

**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, Hr: if it is not sufficient for him, Ñm: if it is (not enough) for a complete (set of robes), Nor: should it not be sufficient for him.

**māsaparamam**: for a month at most; adv. A kdh. cpd. used as an adverb in acc. sg. nt = **māsa**: month + **paramam**: at the most; adv.

**tena**: by that; ins. sg. m. of dem. pron. *ta(d)*.

**tam**: that; acc. sg. m. of *ta(d)*.

**cīvaram**: 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.

**pāripūriyā**: for the completion; dat. sg. f. of *pāripūri*.

**satiyā**: there is, existing; loc. sg. f. of the pr.p. *sant*: being, existing; adjective qualifying *paccāsāya*. Cf. Nid *santiyā* & NP 16.

**paccāsāya**: expectation, hope; loc. sg. f. abs. of *paccāsa*, fr. *paccāsimsati* (*pati* + *ā* +  $\sqrt{sim}$  + *a*): expects; or a junction of *paṭi* + *āsā*: hope/expectation.

**satiyā paccāsāya**: when there is expectation; locative absolute construction. Cf. Nid: *asantiyā āpattiyā*.

**tato**: than that; dem. pron. *ta(d)* + ablatival suffix *-to*.

**ce**: if; hyp. particle.

**uttariṃ**: further, more; adv.

**nikkhipeyya**: should put aside; 3 sg. opt. see above.

**pi**: even; emph. particle.

### Nissaggiya pācittiya 4:

*Yo pana bhikkhu aññātikāya bhikkhuniyā purāṇacīvaram dhovāpeyya vā rajāpeyya vā ākoṭāpeyya vā, nissaggiyaṃ pācittiyaṃ.*

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 + *-ka*: conn. suffix.

**bhikkhuniyā:** by a bhikkhunī; ins. sg. f.

**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* ( $\sqrt{dhov} + a$ ).

**vā ... vā:** or... or...; disjunctive parts.

**rajāpeyya:** should make (someone else) dye; 3 sg. opt. of the causative of *rajati* ( $\sqrt{raj} + a$ ).

**ākoṭāpeyya:** should make (someone else) beat; 3 sg. opt. of the causative of *ākoṭati* ( $\bar{a} + \sqrt{kuṭ} + e$ ).

### Nissaggiya pācittiya 5

*Yo pana bhikkhu aññātikāya bhikkhuniyā hatthato cīvaram paṭiggaṇheyya,<sup>58</sup> aññatra pārivattakā,<sup>59</sup> nissaggiyaṃ pācittiyaṃ.*

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 NP 3.

**aññatra:** except; indecl. taking an instrumental, i.e., *pārivattakā*; see Pār 4.

58. Some Sinhalese eds. and MSS *paṭiggaṇheyya* & *paṭiggaṇheyya*. (Cf NP 10, Pāc 34.)

59. Mi & Mm Se, UP: *-vaṭṭakā*.

**pārivattakā:** in an exchange (of robes), Ñm & Hr: in exchange, lit. “turning around”; ins. sg. m. in *-ā*.

## Nissaggiya pācittiya 6

*Yo pana bhikkhu aññātakam gahapatim vā gahapatāniṃ vā cīvaram viññāpeyya, aññatra samayā, nissaggiyaṃ pācittiyaṃ.*

*Tatthāyaṃ samayo: acchinnacīvaro vā hoti bhikkhu naṭṭhacīvaro vā; ayaṃ tattha samayo.*

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.

**aññātakam:** 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; disj. particle.

**gahapatāniṃ:** 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* +  $\sqrt{\text{ñā}}$  + *āpe*): informs, intimates, begs, requests; causative of *viññāti*, see Pāc 39.

**aññatra:** except; indecl. see NP 2.

**samayā:** at the (right) occasion; abl. sg. m. from prefix *saṃ* +  $\sqrt{i}$ . Cf. *sameti*: comes together, assembles. Cf. NP 28, Pāc 31.

**tatthāyaṃ:** here ... this; = **tattha:** here; adv. of place; see 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. = **acchinnā:** p.p. of *acchindati* (*ā* +  $\sqrt{chid}$  + *ṇa*): 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.

### Nissaggiya pācittiya 7

*Tañ-ce aññātako gahapati vā gahapatānī vā bahūhi cīvarehi abbihaṭṭhum pavāreyya,*<sup>60</sup> *santar'uttaraparamaṃ*<sup>61</sup> *tena bhikkhunā tato cīvaraṃ sāditaḅbaṃ; tato ce uttarim sādīyeyya, nissaggiyaṃ pācittiyaṃ.*

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)* + **ce:** if; hyp. particle.

**aññātako gahapati vā gahapatānī vā:** as NP 6, but here nom.

**bahūhi:** many; ins. pl. of adj. *bahu*; qualifying *cīvarehi*.

**cīvarehi:** with robe [-cloth]s; ins. pl. nt.

**abbihaṭṭhum:** to take; infinitive of *abbiharati* (*abhi* +  $\sqrt{har}$  + *a*), which can have two opposing meanings: (1) brings forward, brings near, offers; or (2) receives, takes away, removes.

**pavāreyya:** should invite, present; 3 sg. opt. of *pavāreti* (*pa* +  $\sqrt{var}$  + *e*) taking the instrumental case here: *cīvarehi*.

**abbihaṭṭhum 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.

**santar'uttaraparamaṃ:** (robe-cloth for) an inner (robe) and an upper (robe) at the most; acc. sg. nt. Adjective qualifying *cīvaraṃ*. A bb cpd. used as an adverb. = *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 *uttarasāṅga*: “upper-robe” + **paramaṃ:** at the most; adv. = **santar'uttara:** an upper together with an inner; bb cpd.

**tena:** by that; ins. sg. m. of dem. pron. *ta(d)*.

60. Mi Se: *abbihaṭṭhum-pavāreyya*; so at Pāc 34.

61. Mi & Mm Se: *parama-tena*.

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

**tato:** from that, Ñm: therefrom; abl. sg. of dem. pron. *ta(d)*.

**cīvaraṃ:** robe; nom. sg. nt.

**sāditabbam:** Ñm & Hr: accepted, enjoyed; f.p.p. of *sādiyati* ( $\sqrt{sad} + i + ya$ ). Cf. NP 18.

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

**sādiyeyya:** should accept, agree to; 3 sg. opt.

## Nissaggiya pācittiya 8

*Bhikkhuṃ pan'eva uddissa aññātakassa gahapatissa vā gahapatāniyā vā cīvaracetāpanaṃ<sup>62</sup> upakkhaṭaṃ hoti: Iminā cīvaracetāpanena cīvaraṃ cetāpetvā itthan-nāmaṃ bhikkhuṃ cīvarena acchādessāmi ti. Tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappaṃ āpajjeyya: Sādhu vata maṃ āyasmā iminā cīvaracetāpanena evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādehī ti, kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ.*

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 a such and such a robe, were to clothe me [with a robe],” [if the suggestion is made] out of a liking for what is fine, [this is a case] involving expiation with forfeiture.

**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; indecl., originally the absolutive of *uddisati* (*ud* +  $\sqrt{dis}$  + *a*).

**aññātakassa gahapatissa vā gahapatāniyā vā:** see NP 6.

**cīvaracetāpanaṃ:** robe-fund, fund for trading for robe(s), Ñm: purchase price, Hr: robe-fund; nom. sg. nt. Dative tapp. cpd. = **cīvara(m)** + **cetāpana:** trade-fund, exchange-fund; from *cetāpeti* ( $\sqrt{cit} + āpe$ ): trades, exchanges, barterers.

**upakkhaṭaṃ:** has been set up, provided, prepared, arranged, Ñm: collected, Hr: comes to be laid by; p.p. of *upakaroti* (*upa* +  $\sqrt{kar}$  + *o*).

62. Dm, UP: *-cetāpann-*. So throughout the text.

PED and DP: helps, serves, provides.

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

**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.

**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**: 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* ( $\bar{a} + \sqrt{chad} + e$ ) + **ti**: "...," quotation mark; quotation particle.

**tatra**: then, there, now; adv. of place/mode/time.

**ce**: and if; here a conn. particle.

**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 NP 7.

**upasaṅkamitvā**: having approached; abs. of *upasaṅkamati* (*upa + sam + \sqrt{kam} + a*).

**cīvare**: about the robe [-cloth]; loc. sg. nt.

**vikappaṃ**: a suggestion, proposal, description; acc. sg. nt.

**āpajjeyya**: should make, engage in; 3 sg. opt. of *āpajjati* ( $\bar{a} + \sqrt{pad} + ya$ ).

**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)*.

**āyasmā**: Sir; voc. sg. m. Polite address; see Nid.

**iminā cīvaracetāpanena**: see above.

**evarūpaṃ**: such-like; adj. see Nid.

**evarūpaṃ ... evarūpaṃ**: such or so, like this or that.



vā: or; disj. particle.

cīvaraṃ: acc. sg. m.

cetāpetvā: see above.

acchādehī ti: = acchādehi: clothe; 2 sg. imp. of *acchādeti*; see above.  
+ ti: end quote; quotation particle; see p. 18.

kalyānakamyataṃ upadāya: out of liking for what is fine, Ñm: (doing so) out of desire for a fine-quality (robe).

kalyāṇakamyataṃ: liking for what is fine; acc. sg. f. Dative tapp. cpd. = *kalyāna*: fine, good; see Sd 12. + *kamyatā*: liking, love; f.

upādāya: out of; abs. of *upādiyati* used as a postposition; see Sd 9.

### Nissaggiya pācittiya 9

*Bhikkhuṃ paṇ'eva uddissa ubhinnaṃ aññātakānaṃ gabapatīnaṃ vā gabapatānīnaṃ vā paccekacīvaracetāpanā upakkhaṭā<sup>83</sup> honti: Imehi mayāṃ paccekacīvaracetāpanehi paccekacīvarāni cetāpetvā itthanāmaṃ bhikkhuṃ cīvarehi acchādessāmā ti. Tatra ce so bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappaṃ āpajjeyya: Sādhu vata maṃ āyasmanto imehi paccekacīvaracetāpanehi evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādettha ubho va santā ekenā ti, kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ.*

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:

ubhinnaṃ: both; adj. qualifying *gabapatīnaṃ* & *gabapatānīnaṃ*, gen. pl. of *ubho*.

paccekacīvaracetāpanā: separate robe-funds; nom. pl. nt. A kdh. cpd. containing a dat. tapp. cpd.: *cīvaracetāpana*. = *pacceka*: separate, individual; adj. pref. *paṭi*: towards + *eka*: one; num. + *cīvara* + *cetāpanā*: see NP 8.

63. Dm, UP: -*cetāpannāni upakkhaṭāni*. Sinhalese eds. & MSS: -*cetāpannā upakkhaṭā*.

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

**ubho:** both; nom. sg. m.

**va:** just; emph. particle.

**ubho va santā ekenā ti:** both (of you) with one, Ñm: both doing so with one, Hr: the two together with one.

**santā:** being, existing; nom. pl. of *sant*; see Nid: *sabb'eva santā*.

**ekenā ti:** as one, by one; = **ekena:** ins. of numeral *eka* + **ti:** "...," end quote; quotation particle; see Nid. p. 18.

### Nissaggiya pācittiya 10

*Bhikkhum pan'eva uddissa rājā vā rājabhoggo vā brāhmaṇo vā gahapatiko vā dūtena cīvaracetāpanam pahiṇeyya: Iminā cīvaracetāpanena cīvaram cetāpetvā itthan-nāmam bhikkhum cīvarena acchādehī ti. So ce dūto tam bhikkhum upasaṅkamitvā evam vadeyya: Idam kho bhante āyasmantaṃ uddissa cīvaracetāpanam ābhatam, paṭiggaṅhātu<sup>64</sup> āyasmā cīvaracetāpanan-ti, tena bhikkhunā so dūto evam-assa vacanīyo: Na kho mayam āvuso cīvaracetāpanam paṭiggaṅhāma, cīvaraṅ-ca kho mayam paṭiggaṅhāma kālena kappiyan-ti. So ce dūto tam bhikkhum evam vadeyya: Atthi pan'āyasmato koci veyyāvaccakaro ti, cīvaratthikena, bhikkhave, bhikkhunā veyyāvaccakaro niddisitabbo ārāmiko vā upāsako vā: Eso kho āvuso bhikkhūnam veyyāvaccakaro ti. So ce dūto tam veyyāvaccakaram saññāpetvā tam bhikkhum upasaṅkamitvā evam vadeyya: Yam kho bhante āyasmā veyyāvaccakaram niddisi, saññatto so mayā. Upasaṅkamatu<sup>65</sup> āyasmā kālena, cīvarena tam acchādessatī ti, cīvaratthikena, bhikkhave, bhikkhunā veyyāvaccakaro upasaṅkamitvā dvattikkhattum<sup>66</sup> codetabbo sāretabbo: Attho me āvuso cīvarena ti. Dvattikkhattum codayamāno sārāyamāno<sup>67</sup> tam cīvaram abhinipphādeyya, iccetam kusalam. No ce abhinipphādeyya, catukkhattum pañcakhattum chakkhattuparamam<sup>68</sup> tuṅhibhūtena uddissa thātabbam. Catukkhattum pañcakhattum chakkhattuparamam tuṅhibhūto uddissa tiṭṭhamāno tam cīvaram abhinipphādeyya, iccetam kusalam,<sup>69</sup> tato ce uttarim<sup>70</sup> vāyamamāno tam cīvaram abhinipphādeyya, nissaggiyam pācittiyam.*

64. Dm, UP: *paṭiggaṅh-*. So too below.

65. Dm: *upasaṅkamatāyasmā*.

66. Mi & Mm Se: *dvi-*. So too below. (Cf Pāc 19 & 34: *dvitti-/dvatti-*.)

67. Some Sinhalese editions, MSS, and Vin III Ee: *codiyamāno sārīyamāno*.

68. Some Sinhalese editions, MSS: *chakkhattum paramam*. So too below.

69. Mm & Mi Se: ... *kusalam*. No ce *abhinipphādeyya*. *Tato ce uttarim*.... Other eds.: ... *kusalam*. *Tato ce uttarim* ...

70. Dm, UP: *uttari*. See NP 3.

*No ce abhinipphādeyya, yat'assa cīvaracetāpanam ābhatam, tattha sāmam vā gantabbanṃ dūto vā pāhetabbo: Yam kho tumhe āyasmanto bhikkhūṃ uddissa cīvaracetāpanam pahiṇittha, na taṃ tassa<sup>71</sup> bhikkhuno kiñ-ci atthaṃ anubhoti, yuñjant'āyasmanto sakaṃ, mā vo sakaṃ vinassa<sup>72</sup> ti. Ayaṃ tattha sāmīci.*

*Cīvaravaggo<sup>73</sup> paṭhamo.*

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

71. Mi & Mm Se: *tan-tassa*.

72. Mm & Mi Se: *vinassī*.

73. SVibh Ee: *kathinavaggo*. Dm: *kathinavaggo*.

conveyed for the bhikkhu does not fulfil any need of that bhikkhu. Let the sirs endeavour for [what is their] own. Let not [what is their] own get lost.” This is the proper procedure here.

*The section [starting with the rule] on robes is first.*

This rule is the longest in the Pātimokkha, and there are many repetitions in it. The words not listed are 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.

**brāhmaṇo:** a brahmin, a member of the brahmin caste; nom. sg. m.

**gahapatiko:** a (male) householder; nom. sg. m. = *gahapati* + conn. suf. *-ka*.

**dūtena:** by a messenger; ins. sg. m. Instrumental of means.

**pahiṇeyya:** should convey, should send; 3 sg. opt. of *pahiṇati* (*pa* +  $\sqrt{hi}$  + *ṇa*).

**acchādehī ti:** clothe; junction of **acchādehi:** 3 sg. imp. of *acchādeti*; see NP 8. + **ti:** “...,” end quote; quotation particle; see p. 18.

**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:** thus; indecl.

**vadeyya:** should say; 3 sg. opt. of *vadati*; see 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 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*, see NP 3.

**āyasmā:** the Venerable; nom. sg. m. See Sd 10.

**cīvaracetāpanan-ti:** = junction of **cīvaracetāpanam:** robe-fund; acc. sg. nt. + **ti:** "...", end quote.

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

**evam-assa vacanīyo:** is to be spoken to thus; see Sd 10.

**na:** not; neg. particle.

**kho:** indeed; emphatic particle.

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

**āvuso:** friend; voc. sg. m. Informal address; see Nid.

**paṭiggaṇhāma:** 1 pl. pres. ind.

**cīvarañ-ca:** junction of **cīvaram:** robe; acc. sg. nt. + **ca:** but; here a disjunctive particle as it follows a negation; see *alañca* in Aniya 2.

**kālena:** at the right time; adv. to *paṭiggaṇhāma*, ins. sg. of *kāla:* time. ins. of time employed adverbially.

**kappiyan-ti:** allowable, suitable; junction of + **ti:** "...", end quote; quotation particle. **kappiyam:** adj. from *kappeti:* makes allowable. "...", end quote; quotation particle; see p. 18.

**atthi:** there is, has; 3 sg. pres. ind., ( $\sqrt{as} + a$ ).

**pan'āyasmato:** = junction of *pana* + *āyasmato* through the elision of the final *-a* in *pana*. = **pana:** perhaps, but; inter. particle. + **āyasmato:** dat./gen. sg. m.

**ko-ci:** someone who is, anyone; indefinite pron. = rel. pron. *ko:* who + indefinite particle *-ci*.

**vveyāvaccakaro:** steward, servant, helper, lit.: one who is doing services; nom. sg. m. Acc. (or gen.) tapp. cpd.

**ti:** "...", end quote; quotation particle; see p. 18.

**cīvaratthikena:** who is in need of a robe [-cloth]; adj. qualifying *bhikkhunā*. = **cīvara** + **atthika:** in need of; adj. = *attha* + poss. suf. *-ika*.

**bhikkhave:** bhikkhus!; 3 pl. voc. of bhikkhu.

**niddisabbo:** can be appointed; f.p.p. of *niddisati* (*ni* +  $\sqrt{dis}$  + *a*) agreeing with the patients *ārāmiko* & *upāsako*.

**ārāmiko:** monastery-attendant, nom. sg. m.

**upāsako:** male lay follower; nom. sg. m. see Aniy 1.

**eso:** this one, he; nom. sg. m. of dem. pron. *eta(d)*.

**bhikkhūnaṃ:** bhikkhus'; gen. pl. m.

**vveyāvaccakaro:** steward; nom. sg. m.

**vveyāvaccakaram:** steward; acc. sg. m.

- saññāpetvā:** having instructed; abs. of *saññāpeti* (*saṃ* + √*ñā* + *āpe*).
- yaṃ:** that; acc. sg. nt. of rel. pron. *ya(d)*; adv. used as connective particle.
- 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.
- cīvarena:** with a robe; ins. sg. m.
- taṃ:** you; acc. sg. m., contracted form of personal pronoun *tvaṃ*.
- acchādessatī ti:** he will clothe; junction of **acchādessati**, 3 sg. fut. of *acchādeti*; see above + **ti:** quotation-mark.
- dvattikkhattuṃ:** two or three times; adverbial *abbayībhāva* cpd. in acc. sg. nt. = **dvatti:** two or three; *dvanda* cpd. = **dva:** two; numeral compound form + **(t)ti:** three; num. cpd. form. + **(k)khattuṃ:** times; adverbial numeral suffix.
- codetabbo:** can be prompted, ... incited, ... reprovved; f.p.p. of *codeti* (√*cod* + *e*) agreeing with the patient in the sentence: *veyyāvaccakaro*.
- sāretabbo:** can be reminded, can be caused to remember; f.p.p. of *sāreti*, the causative of *sarati* (√*sar* + *a*); see 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.”
- attho:** need, interest, advantage, benefit, purpose, use; nom. sg. m.
- me:** for me; dat. sg. of pers. pron. *ma(d)*.
- āvuso:** friend; voc. sg. m.
- cīvarena:** a robe; ins. sg. nt.
- codayamāno sārāyamāno:** prompting, reminding; pr.p. of *codeti* & *sāreti*; see above.
- taṃ cīvaraṃ:** that robe; acc. sg. nt.
- abhinipphādeyya:** he should make (him) bring forth, produce; 3 sg. opt. of *abhinipphādeti* (*abhi* + *nis* + √*pad* + *e*): makes bring forth, produces, effects; the causative of *abhinipphajjati*.
- taṃ cīvaraṃ abhinipphādeyya:** he should have (him) bring forth/produce that robe, Ñm: ... if ... the robe is forthcoming, Hr: if he succeeds in obtaining that robe, Than: should (the steward) produce the robe.

**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. + **(k)khattum:** times; see above.

**chakkhattuparamam:** six times at the most; adv. *abbayībhāva* cpd. = **chakkhattum:** six times = **cha:** num. + **(k)khattum:** times + **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 to an unexpressed *bhikkhunā*. = **tuṇhī:** silent; cf. Nid. + **bhūta:** has become; p.p. of *bhavati*.

**uddissa:** for; indecl.; see NP 8.

**ṭhāttabbam:** (it) can be stood (for), (it) is to be stood (for); f.p.p. of *tiṭṭhati* ( $\sqrt{\text{ṭhā}} + a$ ), agreeing with unexpressed *cīvaram*.

**tuṇhībhūto:** has become silent, silently; nom. sg. m.

**tiṭṭhamāno:** standing; pr.p. of *tiṭṭhati* agreeing with unexpressed *bhikkhu*.

**tato ce uttarim vāyamamāno:** if [through] making effort more than that; Nm: and if on making further efforts.

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

**vāyamamāno:** exerting, making effort; pr.p. of *vāyamati* (*vi* + *ā* +  $\sqrt{\text{yam}} + a$ ).

**yat'assa:** from wherever it should be; = junction of **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* ( $\sqrt{\text{gam}} + a$ ), agreeing with unexpressed *tam*.

**pāhetabbo:** can be sent, is to be sent; f.p.p. of *pahiṇati*, agreeing with *dūto*; see above.

**yam:** that, which; acc. sg. nt. of rel. pron. *ya(d)* agreeing with *cetāpanam*.

**tumhe:** you; voc. pl. of 2<sup>nd</sup> pers. pron. *ta(d)*.

**āyasmanto:** voc. pl. of *āyasmā*.

**pahiṇittha:** you conveyed, sent; 2 pl. aor. of *pahiṇati*; see above.

**tam:** that; nom. sg. nt. dem. pron. referring back to *cīvaracetāpanam*.

**tassa:** of that; dat. sg. m.

**bhikkhuno:** of the bhikkhu; dat. sg. m.

**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*); taking 2 patients: *taṃ* & *attham*.

**yuñjant' āyasmanto sakam:** Let the venerables endeavour for (what is their) own. Ñm: let those concerned send for what is theirs.

**yuñjant' āyasmanto:** = junction of **yuñjantu:** let endeavour, exert oneself; 3 pl. imp. of *yuñjati* ( $\sqrt{yuj}$  + *na*) + **āyasmanto:** venerables; voc. pl. m.

**sakam:** for what is own; acc. sg. nt. Adjective agreeing with unexpressed *yaṃ* or *-cetāpanam*.

**mā:** let not; prohibitive particle constructed with an aorist.

**vo:** of you, yours; enclitic form of the gen. plural of the pers. pron. *ta(d)*.

**sakam:** what is own; nom. sg. nt.

**vinassā ti:** get lost, perish; = **vinassā:** 3 sg. (a-) aor. of *vinassati* (*vi* +  $\sqrt{nas}$  + *ya*) cf. Pāc 70 + **ti:** end quote; quotation particle. Both *vinassā* and *vinassī* are aorist (*vinassī* is 3 sg. i-aorist), and both are grammatically correct.

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

**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.

**paṭhamo:** first; ordinal. For ordinals see *pañnarasa* in the Nid.

### Nissaggiya pācittiya 11

*Yo pana bhikkhu kosiyaṃmissakam santhatam kāraṇeṃya, nissaggiyaṃ pācittiyam.*

If any bhikkhu should have a rug mixed with silk made, [this is a case] involving expiation with forfeiture.

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

**santhatam:** rug, mat, felt blanket; acc. sg. nt. = p.p. of *santharati* (*saṃ* +  $\sqrt{thar}$  + *a*): spreads.

**kāraṇeṃya:** should have made, should cause to make; 3 sg. opt. of the causative of *kāreti*; cf. Sd 6.



## Nissaggiya pācittiya 12

*Yo pana bhikkhu suddhakālakānaṃ eḷakalomānaṃ santhataṃ kāraṇeṃ, nissaggiyaṃ pācittiyaṃ.*

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+ **loma:** body-hair, wool.

## Nissaggiya pācittiya 13

*Navam pana<sup>74</sup> bhikkhunā santhataṃ kārayamānena dve bhāgā suddhakālakānaṃ eḷakalomānaṃ ādātābbā, tatiyaṃ odātānaṃ catutthaṃ gocariyānaṃ. Anādā ce bhikkhu dve bhāge suddhakālakānaṃ eḷakalomānaṃ tatiyaṃ odātānaṃ catutthaṃ gocariyānaṃ navam santhataṃ kāraṇeṃ, nissaggiyaṃ pācittiyaṃ.*

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 *santhataṃ*.

**pana:** conn. particle. See Pār intro. No need to translate.

**bhikkhunā:** by a bhikkhu; ins. sg. m.

**santhataṃ** spread; acc. sg. nt.

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

**dve:** two; num.

**bhāgā:** parts, shares; nom. pl. m., from *bhajati* ( $\sqrt{bhaj} + a$ ).

**ādātābbā:** to be taken, included, Ñm: must be incorporated, Hr: may be taken; f.p.p. of *ādāti* ( $\bar{a} + \sqrt{dā} + a$ ): applies, puts on, takes. Cf. Pāc 58.

**tatiyaṃ:** a third (part); ordinal.

**odātānaṃ:** of white; adj.

**catutthaṃ:** a fourth (part); ordinal.

74. Mi Se: *navam-pana*.

**gocariyānaṃ:** of ruddy brown; adj.

**anādā:** without having taken, not having taken; a kammadhāraya cpd.

**ce:** if; hyp. particle.

**bhāge:** parts; acc. pl. m.

### Nissaggiya pācittiya 14

*Navam pana<sup>75</sup> bhikkhunā santhataṃ kārapetvā chabbassāni dhāretabbaṃ. Orena ce<sup>76</sup> channaṃ vassānaṃ taṃ santhataṃ visajjetvā vā avissajjetvā vā aññaṃ navam santhataṃ kārapēyya, aññatra bhikkhusammutiyā,<sup>77</sup> nissaggiyaṃ pācittiyaṃ.*

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.

**nava:** new; adjective qualifying *santhata*.

**pana:** conn. particle. No need to translate.

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

**chabbassāni:** six years; nom. pl. nt. = **cha(ḷ)**; six; num. + **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 *oraṇ*: below, used as adverb. *Oraṇ* takes a genitive.

**ce:** if; hyp. particle.

**channaṃ vassānaṃ:** gen. pl. nt.

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

**visajjetvā:** having given up, ṅm & Hr: got rid of; abs. of *visajjeti* (*vi* +  $\sqrt{\text{saj}}$  + *e*), cf. Sd 1 *vissatṭhi*.

**vā:** or; disj. particle.

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

**aññaṃ:** another; pron. adjective in acc. sg.

**aññatra:** except; indeclinable preposition that takes an ins.; see NP 2.

**bhikkhusammutiyā:** with the authorization of bhikkhus; ins. sg. f.

75. Mi Se: *navam-pana*.

76. Some Sinhalese editions and MSS: *orena ce bhikkhu*.

77. Mi & Mm Se: *sammattiyā*. See NP 3.

## Nissaggiya pācittiya 15

*Nisīdanasanthatam pana*<sup>78</sup> *bhikkhunā kārayamānena purānasanthatassa sāmantā sugatavidatthi ādātabbā dubbañnakaraṇāya. Anādā ce bhikkhu purānasanthatassa sāmantā sugatavidatthim navam nisīdanasanthatam kārapeyya, nissaggiyam pācittiyam.*

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.

**nisīdanasanthatam:** sitting-rug; acc. sg. nt. Dat. tapp. cpd. = **nisīdana:** sitting, sitting-cloth, action-noun from *nisīdati* (*ni* +  $\sqrt{sad}$  + *a*): to sit down + **santhata:** see NP 11.

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

**sāmantā:** all around, surrounding; adverbial ablatival preposition.

**sugatavidatthi:** sugata-span; nom. sg. f.; see Sd 6.

**purānasanthatassa 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.

**dubbañnakaraṇāya:** for making (it) stained, unattractive, bad looking,  $\tilde{N}m$ : unsightly,  $Hr$ : for disfiguring; dat. sg. nt. Kdh. cpd. = **dubbāṇṇa:** bad looking; adj. Bb. cpd. = pref. *du(r)*: bad + *vanna*: good-appearance, beauty; see Pār 3 + **karaṇa:** making; action-noun der. fr. *karoti*.

**sugatavidatthim:** sugata-span; acc. sg. f.

## Nissaggiya pācittiya 16

*Bhikkhuno pan'eva addhānamaggappatipannassa*<sup>79</sup> *elakalomāni uppajjeyyūṃ, ākaṅkhamānena bhikkhunā paṭiggahetabbāni, paṭiggahetvā tiyojanaparamam sahatthā haritabbāni,*<sup>80</sup> *asante hārake; tato ce uttarim*<sup>81</sup> *hareyya asante pi hārake, nissaggiyam pācittiyam.*

78. Mi Se: *nisīdanasanthatam-pana*.

79. Mi & Mm Se, UP: *maggapati*-. Dm: *-maggappati*-.

80. Mi & Mm Se: *hāretabbāni*.

81. Dm, UP: *uttari*. See NP 3.

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 more than that, even when there is no one present who can carry it, [this is a case] involving expiation with forfeiture.

**bhikkhuṇo:** to a bhikkhu; dat. sg. m. Dative of advantage.

**pan'eva:** now; junction of *pana* + *eva*; see Sd 12.

**addhānamaggappaṭipannassa:** who is travelling on a main road, who is going on a road-journey/travelling-road/highway, Ñm: while he is travelling on a journey, Hr: as he is going along a road, Nor: when he has set out on a journey; adj. qualifying *bhikkhuṇo*. = **addhānamagga:** main road, road for travelling, journey-road, long road (kammadhāraya cpd.) = **addhāna:** road, (long) journey + **magga:** road + **paṭipanna:** going along, has set out on; p.p. of *paṭipajjati* (*pati* + √*pad* + *ya*).

**eḷakalomāni:** sheep's wool; acc. pl. nt.

**uppajjeyyum:** should become available; 3 pl. opt. of *uppajjati* (*ud* + √*pad* + *ya*).

**ākāṅkhamānena:** who is wishing; pr.p. of *ākakhati*, see NP 3. Adj. qualifying *bhikkhuṇā*.

**bhikkhuṇā:** by a bhikkhu; ins. sg. m.

**paṭiggahetabbāni:** can be accepted; f.p.p. of *paṭiggahāti* (*pai* + √(*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; compound 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*. = **sa:** own; reflexive pron., a shortened form of *sayam* + **hattha:** hand.

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

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

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

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

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

**pi:** even; emphatic particle; see Pār 1.

### Nissaggiya pācittiya 17

*Yo pana bhikkhu aññātikāya bhikkhuniyā elakalomāni dhovāpeyya vā rajāpeyya vā vijatāpeyya vā, nissaggiyaṃ pācittiyaṃ.*

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

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

**elakalomāni:** sheep's wool, lit.: "sheep-wools"; acc. pl. nt.

**dhovāpeyya vā rajāpeyya vā:** see NP 4.

**vijatāpeyya:** should have (the bhikkhunī) card, unravel; 3 sg. opt. of the causative of *vijaṭeti* (*vi* +  $\sqrt{jaṭ}$  + *e*).

### Nissaggiya pācittiya 18

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

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

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

**uggaṇheyya:** should take, accept; 3 sg. opt. of the *uggaṇhāti* (*ud* +  $\sqrt{gah}$  + *ṇha*).

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

**upanikkhittaṃ:** deposited, deposit, placed near; p.p. of *upanikkhipati* (*upa* + *ni* +  $\sqrt{(k)khip}$  (= Skt  $\sqrt{kṣip}$  + *a*) used as adjective qualifying -*rajataṃ* or as an accusative neuter noun.

**sādiyeyya:** should consent to, ... accept; 3 sg. opt. of *sādiyati*; cf. NP 7.

**upanikkhittaṃ sādiyeyya:** should consent to (it) being deposited, Ńm: 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).

### Nissaggiya pācittiya 19

*Yo pana bhikkhu nānappakāraṃ rūpiyaṣṣaṃvohāraṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.*

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*.

**rūpiyaṣṣaṃvohāraṃ:** trading in money, trafficking, business; acc. sg. m. Gen. or ins. tapp. cpd. = **rūpiya:** money, silver; fr. *rūpa:* form + suf. *-iya*. + **ṣṣaṃvohāra:** trading, trafficking, business; action-noun.

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

### Nissaggiya pācittiya 20

*Yo pana bhikkhu nānappakāraṃ kayavikkayaṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.*

*Ēḷakalomavaggo<sup>82</sup> dutiyo.*

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

*The section on sheep's wool is second.*

**kayavikkayaṃ:** bartering, trading; acc. sg. m. Dvanda cpd. = **kaya:** buying (goods by means of goods); from *kayati* ( $\sqrt{k}i + \eta a$ ) + **vikkaya:** selling (goods for goods); from *vikkīṇati* ( $\sqrt{v}i + \sqrt{k}ki + \eta a$ ).

**ēḷakalomavaggo:** the section (starting with the rule) on sheep's wool. = **ēḷakaloma:** 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.

82. Dm, Mi & Mm Se: *kosiyavaggo*. UP, Sinhalese eds., MSS, etc.: *ēḷakalomavaggo*.

## Nissaggiya pācittiya 21

*Dasāhaparamaṃ atirekapatto dhāretabbo. Taṃ atikkāmayato, nissaggiyaṃ pācittiyaṃ.*

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.

## Nissaggiya pācittiya 22

*Yo pana bhikkhu ūnapañcabandhanena pattena aññaṃ navam pattam cetāpeyya, nissaggiyaṃ pācittiyaṃ.*

*Tena bhikkhunā so patto bhikkhuparisāya nissajitabbo,<sup>83</sup> yo ca tassa bhikkhuparisāya pattapariyanto, so<sup>84</sup> tassa bhikkhuno padātabbo: “Ayaṃ te<sup>85</sup> bhikkhu patto, yāva bhedanāya dhāretabbo” ti. Ayaṃ tattha sāmīci.*

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

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

**ūnapañcabandhanena:** with less than five mends; adjective qualifying *pattena*. Bb. cpd. containing a digu cpd. = **ūna:** lacking, less than; adj. see Sd concl. + **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.

83. Dm, Mi & Mm Se, UP: *nissajitabbo*. (Sinhalese eds. & MSS: *nissajitabbo*.)

84. Mi & Mm Se: ... *so ca tassa* ...

85. Mi & Mm Se: *ayan-te*.

**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 Nid.

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

**yo:** whichever (bowl); nom. sg. m. of rel. pron. *ya*. **Yo**, in correlation with **so**, introduces a relative clause that precedes the main clause

**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.

**so:** that (bowl); see above.

**tassa bhikkhuno:** to that monk; dat. sg. m.

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

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

**te:** for you, Ñm: your; dat. sg. of pers. pron. *tvam*. Dat. of advantage.

**yāva:** until; relative indeclinable, usually takes an abl. but here a dat.

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

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

**ti:** "...", end quote; quotation particle.

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

### Nissaggiya pācittiya 23

*Yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāyanīyāni bhesajjāni, seyyathidaṃ.<sup>86</sup> sappi, navanītaṃ, telam, madhuphāṇitaṃ, tāni paṭiggahetvā sattāhaparamaṃ sannidhikāraṃ paribhuñjitabbāni. Taṃ atikkāmayato, nissaggiyaṃ pācittiyaṃ.*

Now, [there are] those medicines which are permissible for sick

86. Dm, UP: *seyyathidaṃ*. Cf Pāc 39.



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.

**yāni ... tāni:** those ... which; relative clause.

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

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

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

**yāni kho pana tāni ... bhesajjāni:** Now, [there are] those ... which ..., Ñm: there are ..., Hr: those which ...; emphatic clause, introducing a definition, with the sentence verb (*bonti*) unexpressed.

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

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

**paṭisāyaniyāni:** permissible, edible, allowable; f.p.p. of *paṭisāyati* (*paṭi* +  $\sqrt{sad}$  + *i* + *ya*), only found in this context.

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

**seyyathīdaṃ:** namely, as follows, like this; indecl. Indeclinable emphatic demonstrative introducing an example. = **se:** the Māgadhi form of *taṃ* the 3 sg. nt. of dem. pron. *ta(d)* + **yathā:** as; adv. + **idaṃ:** this; nom. sg. of dem. pron. *ayaṃ*.

**sappi:** ghee, clarified butter; nom. sg. nt.

**navanītaṃ:** fresh butter; nom. sg. nt. = **nava:** new, fresh; adj. + **nīta:** drawn, brought, led; p.p. of *neti* ( $\sqrt{ni}$  + *a*). **telaṃ:** oil; nom. sg. m.

**madhuphāṇitaṃ:** honey and molasses; nom. sg. nt. Dvanda compound.

**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.; see NP 1: *dasāhaparamaṃ*. **sattāha:** 7 days; digu cpd. Junction of *satta* + *aha* through contraction. = **satta:** seven; numeral + **aha** + **paramaṃ:** see NP 1.

**sannidhikāraṃ:** being kept in store, keeping in store, Ñm: can be kept in store, Hr: as a store, Nor: storing; adv. of manner. A gen. tapp. cpd. used as adv. A *ṇamul* absolutive in *-akam*. = **sannidhi:**

storing up; from *nidabati* (*ni* +  $\sqrt{dab}$  + *a*): stores, deposits + **kāraka**: doing, having done; *ṇamul* absolutive.

**paribhuñjatabbāni**: to be used, partaken of; f.p.p. of *paribhuñjati* (*pari* +  $\sqrt{bhuj}$  + *ṇa*); see Pāc 58.

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

## Nissaggiya pācittiya 24

*Māso seso gimhānan-ti, bhikkhunā vassikasāṭīkacīvaraṃ pariyesitabbam. Aḍḍhamāso<sup>87</sup> seso gimhānan-ti, katvā nivāsetabbam. Orena ce māso seso gimhānan-ti, vassikasāṭīkacīvaraṃ pariyeseyya, orenaddhamāso seso gimhānan-ti, katvā nivāseyya, nissaggiyaṃ pācittiyaṃ.*

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

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

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

**gimhānan-ti**: hot season; junction of *gimhānaṃ* and *ti*. = **gimhānaṃ**: gen. pl. m. of *gimha* + **ti**: (thinking:) “...”, 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.

**bhikkhunā**: by a bhikkhu; ins. sg. m.

**vassikasāṭīkacīvaraṃ**: 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 kdh. cpd.: *vassikasāṭīka*.

87. UP: *addha*-. So too below.

**vassikasāṭhika:** rain's (bathing-) cloth; kdh. cpd. = **vassika:** rain's, rainy season's; adj. = *vassa:* rain, rainy season + poss. suf. *-ika* + **sāṭhikā:** clothing, attire, wear, outer garment, clothing, cloak; cf. Pāc 91 + **cīvaraṃ:** robe [-cloth]; see NP 1.

**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. + **māsa:** month.

**katvā:** having made; abs. of *karoti* ( $\sqrt{kar}$  + *o*).

**nivāsetabbam:** (it) can be worn; f.p.p. of the causative of *nivasati* (*ni* +  $\sqrt{vas}$  + *a*).

**orena ce:** earlier than, if within less than; adverb; see NP 14.

**pariyeseyya:** should seek; 3 sg. opt.

**oren'aḍḍhamāso:** = a junction of **orena** + **aḍḍhamāso**.

**nivāseyya:** should wear; 3 sg. opt.

### Nissaggiya pācittiya 25

*Yo pana bhikkhu bhikkhussa sāmam cīvaraṃ datvā kupito*<sup>88</sup>  
*anattamano acchindeyya vā acchindāpeyya vā, nissaggiyaṃ pācittiyaṃ.*

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.

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

**sāmam:** himself; adv.

**cīvaraṃ:** robe; acc. sg. nt.

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

**kupito:** 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.

**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; disj. particle.

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

88. Sinhalese editions and MSS: *pacchā kupito*.

## Nissaggiya pācittiya 26

*Yo pana bhikkhu sāmam suttam viññāpetvā tantavāyehi cīvaram vāyāpeyya, nissaggiyam pācittiyam.*

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.

**sāmam:** himself; adv.

**suttam:** 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; fr. *vāyati*.

**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.

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

## Nissaggiya pācittiya 27

*Bhikkhum pan’eva uddissa aññātaḥ gahapati vā gahapatānī vā tanta-vāyehi cīvaram vāyāpeyya. Tatra ce so bhikkhu pubbe appavārīto tantavāye upasaṅkamitvā cīvare vikappam āpajjeyya: Idam kḥo āvuso cīvaram maṃ uddissa viyyati<sup>89</sup> āyatañ-ca karoṭha, vitthatañ-ca appitañ-ca suvitañ-ca<sup>90</sup> supavāyitañ-ca suvilekhitañ-ca suvitacchitañ-ca karoṭha; appeva nāma mayam-pi āyasmantānam kiñci-mattam anupadajjeyyāmā ti. Evañ-ca so bhikkhu vatvā kiñci-mattam anupadajjeyya, antamaso piṇḍapātamattam-pi, nissaggiyam pācittiyam.*

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,

89. Mi & Mm Se, Sinalese eds. & MSS: *viyyati*.

90. Mi & Mm Se: *suvitañ-ca supavāyitañ-ca suvilekhitañ-ca*.

even just a little alms-food, [this is a case] involving expiation with forfeiture.

**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.

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

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

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

**idaṃ:** this; nom. sg. nt. demonstrative pronoun.

**kho:** indeclinable; no need to translate.

**āvuso:** friends; voc. pl. m. see Nid.

**cīvaraṃ** robe [-cloth]; acc. sg. nt.

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

**uddissa:** for; indecl., see NP 8.

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

**āyatañ-ca:** junction of *āyatam* and *ca* = **āyatam:** Ñm & Hr: long, extended, outstretched; adj., p.p. of *āyamati* (*ā* +  $\sqrt{yam}$  + *a*): stretches, extends + **ca:** and; conn. particle.

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

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

**appitañ-ca: appitam:** Ñm: stout, Hr: rough, firm, thick; adj., p.p. of *appeti* (*ap* +  $\sqrt{e}$ ): one fixes, applies.

**suvitañ-ca: suvitam:** well-woven, Ñm: the woof well set, Hr: evenly woven; adj., pref. **su-** + **vīta:** p.p. of *vāyati* or *vināti*.

**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* +  $\sqrt{vā}$  + *ya*): diffuses, blows forth, or maybe the: pref. **pa-**: forth + **vāyita:** woven; p.p. of *vāyati*; see above.

**suvillekhitañ-ca: suvillekhitaṃ:** Hr: well scraped, Ñm: well pulled, scratched; adj., pref. **su-** + **vilekhita,** the p.p. of *vilikhati* (*vi* +  $\sqrt{likh}$  + *a*): scrapes.

**suvitacchitañ-ca:** junction of **suvitacchitam:** Ñm: well brushed, Hr: well woven, carded, peeled, combed, smoothed; pref. **su-** + **vitacchita:**

p.p. of *vitaccheti* (*vi* +  $\sqrt{tacch}$  + *e*): peels, plucks. + **ca**: and; conn. part.

**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. See above NP 10 and Nid.

**kiñci-mattam**: a little something; acc. sg. m. Bb. cpd. used as a neuter abstract noun. = **kiñ-ci**: anything; cf. Sd 9 + **mattam**: a mere, a little; adj. cf. Sd 9: *lesamatta*.

**anupadajjeyyā mā ti**: 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.

**piṇḍapātamattam-pi**: even a little alms-food; junction of *-mattam* + *pi* = **piṇḍapātamattam**: a little alms-food; acc. sg. m. Gen. tapp. cpd.

**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; der. fr. from *pātetī* ( $\sqrt{pāt}$  + *e*) + **-mattam**: a little; adj. used as a noun, see above + **pi**: just; indeclinable. See Pār 1, NP 16.

## Nissaggiya pācittiya 28

*Dasāhānāgatam kattikatemāsikapuṇṇamam,<sup>91</sup> bhikkhuno pan'eva acceka-cīvaram uppajjeyya, accekam maññamānena bhikkhunā paṭiggahetabbam, paṭiggahetvā yāva cīvarakālasamayam nikkhipitabbam; tato ce uttarim<sup>92</sup> nikkhipeyya, nissaggiyam pācittiyam.*

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

91. Mi & Mm Se: *-māsi*-. Dm, UP: *-māsika*-.

92. Dm, UP: *uttari*. See NP 3.

**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).

**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 with the verb *hoti* implied. = **dasāha:** ten days; digu cpd; see NP 1 + **anāgatam:** not come, future, coming up to. Kdh. cpd.

**kattikatemāsikapuṇṇamam:** for ... the three-month Kattikā full moon; acc. sg. f. 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 three month; bb. 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*. + **puṇṇamā:** the full moon; f.

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

**accekacīvaram:** 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*. + **cīvaram**.

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

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

**bhikkhunā paṭiggahetabbaṃ paṭiggahetvā:** see NP 3.

**yāva:** until; indecl.

**cīvarakālasamayam:** the occasion of the robe-season; acc. sg. m. Gen. tapp. cpd. **cīvarakāla:** robe-season, season for the robe [-cloth]; kdh. cpd. = **cīvara** + **kāla:** time, 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.

## Nissaggiya pācittiya 29

*Upavassaṃ kho pana kattikapuṇṇamaṃ. Yāni kho pana tāni ārañña-kāni senāsanāni sāsāṅkasammatāni sappatiḥhayāni. Tathārūpesu bhikkhu senāsanesu viharanto ākaṅkhamāno tiṇṇaṃ cīvarānaṃ aññataraṃ cīvaraṃ antaraghare nikkhipeyya, siyā ca tassa bhikkhuno kocid-eva paccayo tena cīvarena vippavāsāya, chārattaparamaṃ<sup>93</sup> tena bhikkhunā tena cīvarena vippavāsitaḥḥamaṃ; tato ce uttariṃ<sup>94</sup> vippavaseyya, aññatra bhikkhusammutiyā,<sup>95</sup> nissaggiyaṃ pācittiyaṃ.*

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.

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

**upavassaṃ 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.

**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.

**senāsanāni:** lodgings, beds & seats; nom. pl. nt. = **sayana:** lying, bed; a contracted form of *sayana* + **āsana:** sitting, seat.

**sāsāṅkasammatāni:** 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.

93. Mi Se: *chārattaparamantena*.

94. Dm, UP: *uttari*. See NP 3.

95. Mi & Mm Se: *sammatiyā*.



**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.

**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.

**ākañkhamāno**: 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].”

**aññataraṃ**: 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. 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.

**nikkhipeyya**: may put aside; cf. NP 3.

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

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

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

**kocid-eva**: any; = *kocid* + *eva*. **kocid**: any; nom. m. form of *kiñ-ci* = a junction form of *ko-ci* + **eva**: just; indecl. here emphatic.

**paccayo**: reason, cause; nom. sg. m.

**tena cīvarena**: from that robe; ins. sg. nt.

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

**chāratparamaṃ**: for six nights at the most; see NP 1, = **cha(ḷ)**: six, num. A cpd. form of **cha** + **ratta**: night + **paramaṃ**: at the most.

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

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

**tato ce uttariṃ**: 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.

### Nissaggiya pācittiya 30

*Yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ parinataṃ attano pari-nāmeyya, nissaggiyaṃ pācittiyaṃ.*

*Pattavaggo tatiyo.*

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

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

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

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

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

**parinataṃ:** allocated, allotted, designated, directed, Ñm: appropriated, Hr: apportioned; p.p. of *pariṇāmeti* (*pari* +  $\sqrt{\text{nam}} + e$ ).

**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 pācittiyaṃ dhammā.*

*Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?*

*Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?*

*Tatiyam-pi pucchāmi: Kacci'ttha parisuddhā?*

*Parisuddh'etthāyasmanto, tasmā tuṅhī, evam-etaṃ dhārayāmi.*

*Nissaggiyā pācittiyaṃ dhammā niṭṭhitā.*<sup>96</sup>

Venerables, the thirty cases involving expiation with forfeiture have been recited.

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

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

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

96. = Mm Se. Mi Se: *Tiṃsa nissaggiyā pācittiyaṃ dhammā niṭṭhitā*. UP: *Nissaggiyā pācittiyaṃ niṭṭhitā*. Dm: *Nissaggiyapācittiyaṃ niṭṭhitā*. Sinhalese MSS: *Nissaggiyā niṭṭhitā; Nissaggiyaṃ niṭṭhitam; Nissaggiyapācittiyaṃ niṭṭhitam*.

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.

## Pācittiya

*Ime kho pan'āyasmanto dvenavuti pācittiya dhammā uddesaṃ āgacchanti.*

### [Expiation]

Venerables, these ninety-two cases involving expiation come up for recitation.

**ime kho pan'āyasmanto ... dhammā uddesaṃ āgacchanti:** these ... cases come up for recitation; see Sd intro.

**dvenavuti:** ninety-two; num. = **dve:** two + **navuti:** ninety.

**pācittiya:** involving expiation; adj. qualifying *dhammā*.

## Pācittiya 1

*Sampajānamusāvāde, pācittiyaṃ.*

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. Kdh. cpd.; see Nid. = **sampajāna:** deliberate, fully aware, fully knowing, fully comprehending; adjective. Present participle of *sampajānāti* without -*ant* + **musā:** false; adv., cf. Pār 4 + **vāda:** speech, speaking, telling; m. Action-noun der. fr. *vadati* (√*vad* + *a*).

**pācittiyaṃ:** (a case) involving expiation; adj. qualifying an unexpressed *dhamma*; see Aniy 1.

## Pācittiya 2

*Omasavāde, pācittiyaṃ.*

In abusive speech, [there is a case] involving expiation.

**omasavāde:** in insulting speech, Ñm: in abusive speech; loc. sg. m. kammadhāraya 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.

### Pācittiya 3

*Bhikkhupesūñṇe, pācittiyaṃ.*

In the backbiting of a bhikkhu, [there is a case] involving expiation.

**bhikkhupesūñṇe:** in the backbiting of a bhikkhu, Ñm: in slander of a bhikkhu, Hr: in slander by bhikkhus, backbiting, malice; loc. sg.m., gen. tapp., action-noun der. fr. *pisuṇa*. = **bhikkhu** + **pesuñṇa**: backbiting, slander, calumny, treachery; action-noun. Genitive tappurisa cpd.

### Pācittiya 4

*Yo pana bhikkhu anupasampannaṃ padaso dhammaṃ vāceyya, pācittiyaṃ.*

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 to an unexpressed *puggalaṃ*; see Pāc 65.

**padaso:** line by line; adv. = **pada:** sentence, line + abl. distributive suf. -so.

**dhammaṃ:** the Dhamma, a Dhamma-teaching; acc. sg. m.

**vāceyya:** should have recite, repeat, speak; or: should instruct, teach (to an unadmitted one), Ñm: should rehearse together with, Hr: should make speak, Nor: make recite; 3 sg. opt. of *vāceti* (√*vac* + *e*) taking two patients in the accusative.

### Pācittiya 5

*Yo pana bhikkhu anupasampannaṃ uttarim dirattatirattaṃ<sup>97</sup> saha seyyaṃ<sup>98</sup> kappeyya, pācittiyaṃ.*

If any bhikkhu should make use of a sleeping place for more than two

97. Mi & Mm Se: *dvi-*. Dm, UP: *uttaridirattatirattaṃ*.

98. UP, Mm Se: *sabaseyyaṃ*.

nights or three nights together with one who has not been fully admitted [into the bhikkhu-community], [this is a case] involving expiation.

**anupasampannena:** with one who has not been fully admitted (into the bhikkhu-community); ins. sg. m. see Pāc 4.

**uttariṃ:** more than; adverb. Cf. NP 3, Pāc 7, and 73.

**dirattatirattam:** for two or three nights; acc. sg. nt. or m. A disjunctive dvanda cpd. composed of 2 digu cpds. = **diratta:** two nights; digu cpd. = **di-**: two, num. + **ratta:** night; nt. + **ti:** three; numeral + **ratta:** night.

**saha seyyaṃ 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; acc. sg. f.

**saha:** together, with, accompanied by; indeclinable taking instrumental. *Saha* here is an indeclinable taking an instrumental, *anupasampannena*, and should be separated from *seyyam*; cf. Pāc 69.

**seyyaṃ:** bed, couch, bedding; acc. sg. f. Der. fr. *sayati* ( $\sqrt{si} + a$ ): lies down.

**kappeyya:** should make use of; 3 sg. opt. of *kappati*; see Aniy 1.

## Pācittiya 6

*Yo pana bhikkhu mātuḡāmena saha seyyaṃ kappeyya, pācittiyaṃ.*

If any bhikkhu should make use of a sleeping place together with a woman, [this is a case] involving expiation.

**mātuḡāmena:** with a woman; ins. sg. m.; see Sd 2, Aniy 1.

## Pācittiya 7

*Yo pana bhikkhu mātuḡāmassa uttarim chappañcavācāhi<sup>99</sup> dhammaṃ deseyya, aññatra viññunā purisaviggahena, pācittiyaṃ.*

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.

**mātuḡāmassa:** to a woman; dat. sg. m. see Sd 3.

**uttariṃ:** more than; adverb; see Pār 4.

99. Dm, UP, Mi & Mm Se: *uttarichappañcavācāhi*. Cf. Pāc 5.

**chappañcavācāhi:** by [means of] more than five or six sentences; ins. pl. f. = Ins. of means. A digu cpd. containing a disjunctive dvanda *chappañca*, of which the numerals are inverted. = **cha(ḷ):** six; numeral, of which the ḷ is assimilated to the initial *p* of *pañca* + **pañca:** five; num. + **vācā:** sentence, word, saying, speech.

**dhammaṃ:** the Dhamma, a Dhamma-teaching; acc. sg. m. See Pāc 4.

**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. *viññāti* (*vi* +  $\sqrt{\text{ñā}}$  + *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.

## Pācittiya 8

*Yo pana bhikkhu anupasampannassa uttarimanussadhammaṃ āroceyya bhūtasmiṃ, pācittiyaṃ.*

If any bhikkhu should declare a superhuman state to one who has not been fully admitted [into the bhikkhu-community], [even] when it is a fact, [this is a case] involving expiation.

**anupasampannassa:** to one who has not been fully admitted (into the bhikkhu-community); dat. sg. m.

**uttarimanussadhammaṃ:** a superhuman state; acc. sg. m. See Pār 4.

**āroceyya:** should declare, announce, inform, relate; 3 sg. opt. of *āroceti* (*ā* +  $\sqrt{\text{roc}}$  + *e*). Takes the dative of the person informed, *anupasampannassa*.

**bhūtasmiṃ:** when it is a fact; loc. sg. m. absolute, p.p. of *bhavati* ( $\sqrt{\text{bhū}}$  + *a*): lit. ‘what has become,’ used as a noun.

## Pācittiya 9

*Yo pana bhikkhu bhikkhussa duṭṭhullaṃ āpattiṃ anupasampannassa āroceyya, aññatra bhikkhusammutiyā, pācittiyaṃ.*

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.

**anupasampannassa āroceyya:** should declare to one who has not been fully admitted; see Pāc 8.

**aññatra bhikkhusammutiya:** except with the authorisation of bhikkhus; see NP 2.

## Pācittiya 10

*Yo pana bhikkhu paṭhavim khaṇeyya vā khaṇāpeyya vā, pācittiyam.*

*Musāvādavaggo paṭhamo.*

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* ( $\sqrt{khaṇ}$  + *a*).

**vā:** or; disj. 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 kdh. cpd. = **musāvāda:** false speech see Pāc 1. + **vagga:** section; see NP 10.

**paṭhamo:** first; ordinal.

## Pācittiya 11

*Bhūtagāmapātabyatāya, pācittiyam.*

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. = **bhūta:** what has become, a being **-gāma:** -kind; postposition, in same sense as in *mātugāma* at Sd 2 + **pātabyatā:** destroying, felling, bringing to fall, bringing down; action-noun der. fr. *pāteṭi* ( $\sqrt{pat}$  + *e*): fells, kills (cf. *pāṇātipāta* in the first precept) + abstract termination *-bya* + abstract suffix *-tā*.

## Pācittiya 12

*Aññavādake vihesake, pācittiyam.*

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.

**vihesake:** in vexing, in annoying (by remaining silent when questioned), troubling, Ñm: hedging, Hr: in vexing; loc. sg. m.

### Pācittiya 13

*Ujjhāpanake khiyyanake, pācittiyam.*

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* + *√jhbā* + *ya*): finds fault.

**khiyyanake:** Hr: in criticising, complaining, Ñm: in decrying; loc. sg. m. = *khiyyana* from *khiyati* (*√khi* + *ya*) + adjectival suffix *-ka*.

### Pācittiya 14

*Yo pana bhikkhu saṅghikaṃ mañcaṃ vā pīṭhaṃ vā bhisim vā kocchaṃ vā ajjhokāse santharitvā vā santharāpetvā vā, taṃ pakkamanto neva uddharēyya na uddharāpeyya, anāpuccham vā gaccheyya, pācittiyam.*

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 put it back], [this is a case] involving expiation.

**saṅghikaṃ:** which is belonging to the community; adj.; see NP 30.

**mañcaṃ:** bed, a platform for lying down upon; acc. sg. m.

**pīṭhaṃ:** seat, bench, stool, chair; acc. sg. nt.

**vā:** or; disj. particle.

**bhisim:** mattress, cushion, bolster, door-mat; acc. sg. f.

**kocchaṃ:** stool; acc. sg. nt.

**ajjhokāse:** in the open air; loc. sg. m. = **ajjha:** in; = junction form of prefix *adhi-* before a vowel + **okāsa:** sky, air.

**santharitvā:** having put out, laid out, spread, strewn; abs. of *santharati*.



- santharāpetvā:** having (someone else) lay out; causative of the above.  
**taṃ:** then; adv. = adverbial use of the acc. sg. nt. of dem. pron. *ta(d)*.  
**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 + √har + a*).  
**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: **an-** not; neg. prefix + **āpuccham:** present participle of *āpucchati* (*ā + √pucch + a*).  
**gaccheyya:** should go; 3 sg. opt. of *gacchati* (*√gam + a*).

### Pācittiya 15

*Yo pana bhikkhu saṅghike vihāre seyyaṃ santharivā vā santharāpetvā vā, taṃ pakkamanto neva uddhareyya na uddharāpeyya, anāpuccham vā gaccheyya, pācittiyam.*

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:** communal; adj. see NP 30.

**vihāre:** dwelling; loc. sg. m. see Sd 7.

**seyyaṃ:** bedding; acc. sg. f.; see Pāc 5.

### Pācittiya 16

*Yo pana bhikkhu saṅhike vihāre jānaṃ pubbupagataṃ<sup>100</sup> bhikkhuṃ anupakhajja<sup>101</sup> seyyaṃ kappeyya: Yassa sambādho bhavissati, so pakkamissatī ti, etad-eva paccayaṃ karitvā anaññaṃ, pācittiyam.*

If any bhikkhu, having encroached upon a bhikkhu who has arrived before, should knowingly use a sleeping place in a dwelling belonging

100. Mi & Mm Se: *pubbūpagataṃ*.

101. Mi & Mm Se: *anūpakhajja*.

to the community [saying]: “He for whom it is [too] cramped, will leave,” having done [it] for just this reason, [and] not another, [this is a case] involving expiation.

**saṅghike vihāre:** in a communal dwelling; see Pāc 15.

**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* +  $\sqrt{gam}$  + *a*).

**bhikkhuṃ:** acc. sg. m.

**anupakhajja:** having encroached upon,  $\tilde{N}m$  & Hr: encroaching, intruding; neg. pref. *an-* + abs. of *anupakkehandati* (*anu* + *pa* +  $\sqrt{khand}$  + *a*).

**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; quotation particle.

**yassa sambādho bhavissati so pakkamissati:** he, for whom it is cramped, will leave, (i.e., he who finds it too crowded will leave),  $\tilde{N}m$ : 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.

**etad-eva:** just this; = **etad:** this; acc. sg. nt. of dem. pron. *eta(d)*, = vowel-junction form + **eva:** just; emph. particle.

**paccayaṃ:** reason; acc. sg. m. = *pati* +  $\sqrt{i}$ ; 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.

## Pācittiya 17

*Yo pana bhikkhu bhikkhum kupito anattamano saṅghikā vihārā nikkaddheyya vā nikkaddhāpeyya vā, pācittiyam.*

If any bhikkhu, being resentful and displeased, should drive out a bhikkhu or have [him] driven out from a dwelling belonging to the community, [this is a case] involving expiation.

**bhikkhum:** acc. sg. m.

**kupito anattamano:** being resentful (and) displeased; see NP 25.

**saṅghikā:** communal; adj.

**vihārā:** from a dwelling; abl. sg. m.

**nikkaddheyya:** Ñm: should drive out, Hr: throw out, expel, turn away, lit. drag out; 3 sg. opt. of *nikkaddhati* (*ni(r)* +  $\sqrt{(k)kaddh}$  + *a*). = *ni(r)*: out; prefix + *kaddhati*: drags, pulls.

**vā:** or; disj. particle.

**nikkaddhāpeyya:** make driven out; causative of the above.

## Pācittiya 18

*Yo pana bhikkhu saṅghike vihāre uparivehāsakuṭiyā āhaccapādakam mañcam vā piṭham vā abhinisideyya vā abhinipajjeyya vā, pācittiyam.*

If any bhikkhu should [brusquely] sit down or lie down on a bed or seat with detachable legs in a hut with an upper-floor in a dwelling belonging to the community, [this is a case] involving expiation.

**saṅghike vihāre:** in a communal dwelling; see Pāc 15

**uparivehāsakuṭiyā:** a hut with an upper-storey, loft-hut, hut in the loft, 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. = **upari:** up, on top of, over, upper storey, upstairs; as in *uparipāsāda*: upper/top storey of a palace; pref. + **vehāsa:** sky, air, m. + **kuṭi:** hut.

**āhaccapādakam:** which has removable feet, detachable-legged; adjective qualifying *mañcam* & *piṭham*. Bb. cpd. = **āhacca:** detachable, removable; abs. of *āharati* (*ā* +  $\sqrt{har}$  + *a*): takes away. + **pādaka:** which has a foot, legged; adj. = *pāda*: foot + poss. adjectival suf. *-ka*.

**mañcam vā piṭham vā:** bed or seat; acc. sg.; see Pāc 14.

**abhinisideyya:** should sit down on; 3 sg. opt. of *abhinisīdati* (*abhi* + *ni* +  $\sqrt{sad}$  + *a*).

**sahasā:** brusquely, violently, inconsiderably, suddenly; adv.

Several printed eds. and MSS of the Pātimokkha, all of Sinhalese origin, include the word *sabasā* before *abhinisīdeyya*. The origin story has *sabasā abhinisīdi ... abhinisīdisatī ti*: “sat brusquely.”

**abhinipajjeyya**: should lie down on; 3 sg. opt. of *abhinipajjati* (*abhi* + *ni* + √*pad* + *ya*).

## Pācittiya 19

*Mahallakam pana*<sup>102</sup> *bhikkhunā vihāraṃ kārayamānena, yāva dvāraḥkosā aggaḷaṭṭhapanāya*<sup>103</sup> *ālokasandhiparikammāya dvatticchadanassa*<sup>104</sup> *pariyāyam appaharite ṭhiteṇa adhiṭṭhātabbam; tato ce uttarim,*<sup>105</sup> *appaharite pi ṭhito, adhiṭṭhaheyya, pācittiyam.*

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], [while] 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.

**mahallakam pana bhikkhunā vihāraṃ kārayamānena**: by a bhikkhu who is having (someone else) build a large dwelling; see Sd 6 & 7.

**yāva**: as far as, until; indecl. takes abl.

**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.

**aggaḷaṭṭhapanāya**: 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. Probably an accusative tapp. cpd. = **aggaḷa** (= cpd. form of *aggaḷā*): a bolt or cross-bar for fastening or securing; f. + **ṭhapanā**: fixing, establishing; action-noun from *ṭhapeti*, the causative of *tiṭṭhati*: stands.

**ālokasandhiparikammāya**: 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, **ālokasandhi**: window + **parikkamma**: plastering, preparing, dirdling, arranging. *Parikkamma* = Skt.: *parikarma*: dressing, preparing.

102. Mi Se: *mahallakam-pana*.

103. UP, Mi & Mm Se: *aggaḷa-*.

104. Mi & Mm Se: *dvi-*; see NP 10.

105. Dm, UP: *uttari*.

**dvatticchadanassa:** having two (or) three coverings, (thatch-) roofings, Ṇm: 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* (√(c)chad + e): covers.

**pariyāyaṃ:** here probably: layer, course, turn, manner (see *pariyāya*, Pār 3); acc. sg. m.

**appaharite:** on (a place which has) few crops, greenery, verdure; loc. sg. nt. Kdh. cpd. = **appa:** little, few; adj. + **harita:** lit.: yellow, green, figuratively: crops, straw, greenery, vegetables; see Sekh 74.

**ṭhiteṇa:** by one standing on, Ṇm: by him standing, Hr: establishing; p.p. of *ṭṭhati* (√ṭha + a), used as an adjective qualifying an unexpressed *bhikkhunā:* ins. sg.

**adhiṭṭhātabbaṃ:** can be ordered, Hr: to be determined. Or: to be placed, applied, directed, managed, Ṇm: deposited; f.p.p. of *adhiṭṭhāti* (*adhi* + √(ṭ)ṭhā + a).

**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 apply; 3 sg. opt. of *adhiṭṭhāti;* see above.

## Pācittiya 20

*Yo pana bhikkhu jānaṃ sappāṇakaṃ udakaṃ tiṇaṃ vā mattikaṃ vā siñceyya vā siñcāpeyya vā, pācittiyaṃ.*

*Bhūtagāmaṃvaggo dutiyo.*

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.

**sappāṇakaṃ:** containing living beings; adj. Bb. cpd. = **sa-** containing; prefix in cpds. + **pāṇa:** living being + adjectival possessive suffix **-ka.**

**udakaṃ:** water; acc. sg. nt.

**tiṇaṃ:** on grass; acc. sg. nt. **vā:** or; disj. particle.

**mattikaṃ**: on clay; acc. sg. f.

**siñceyya**: should pour, sprinkle; 3 sg. opt. of *siñcati* ( $\sqrt{\text{sic}} + \text{ṇa}$ ), a transitive verb taking *udaka*, *tiṇa*, and *mattika* as patients.

**siñcāpeyya**: should make (someone else) pour; causative of the above.

**bhūtagāma**: the section (starting with the rule) on vegetation; nom. sg. m. = **bhūtagāma**: vegetation; see Pāc 11 + **vagga**: see NP 10.

**dutiyo**: second; ordinal.

### Pācittiya 21

*Yo pana bhikkhu asammato bhikkhuniyo ovadeyya, pācittiyam.*

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* +  $\sqrt{\text{vad}}$  + *a*).

### Pācittiya 22

*Sammato pi ce bhikkhu atthaṅgate suriye bhikkhuniyo ovadeyya, pācittiyam.*

Even if a bhikkhu who has been authorised should exhort the bhikkhunīs after the sun has set, [this is a case] involving expiation.

**pi**: even; emph. particle; see Pār 1.

**ce**: if; hyp. particle.

**bhikkhu**: nom. sg. m.

**atthaṅgate**: has set, disappeared; adj. qualifying *suriye*. Accusative tapp. used as bb. cpd. = **attham**: setting, ending; acc. sg. nt. The cpd. acts as a passive subordinate clause + **gata**: gone; p.p. of *gacchati* ( $\sqrt{\text{gam}}$  + *a*).

**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.

## Pācittiya 23

*Yo pana bhikkhu bhikkhunūpassayaṃ<sup>106</sup> upasaṅkamitvā bhikkhuniyo ovadeyya, aññatra samayā, pācittiyaṃ.*

*Tatthāyaṃ samayo: gilānā hoti bhikkhunī; ayaṃ tatttha samayo.*

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.

**bhikkhunūpassayaṃ:** bhikkhunī-quarters, quarters of the bhikkhunīs; acc. sg. m. Gen. tapp. cpd. = **bhikkhunī** + **upassaya:** quarters, residence.

**upasaṅkamitvā:** having approached; abs.; see NP 8.

**aññatra samayā:** except at the (right) occasion; see NP 6.

**tatthāyaṃ samayo ... ayaṃ tatttha 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* ( $\sqrt{bhū} + a$ ).

## Pācittiya 24

*Yo pana bhikkhu evaṃ vadeyya: Āmisahetu bhikkhū<sup>107</sup> bhikkhuniyo ovadantī ti, pācittiyaṃ.*

If any bhikkhu should say so: “The bhikkhus exhort bhikkhunīs for the sake of reward,” [this is a case] involving expiation.

**evaṃ:** 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. = **āmisa:** (here:) reward, fee, gain, profit, gift + **hetu:** cause, sake, because of.

**bhikkhū:** bhikkhus; nom. pl. m.

**ovadantī ti:** they exhort; = **ovadanti:** 3 pl. pres. ind. of *ovadati*; see Pāc 21 + **ti:** end quote; quotation particle, see Nid.

106. Dm: *bhikkhunūpassayaṃ*.

107. Dm: *āmisahetu therā bhikkhū*.

### Pācittiya 25

*Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaram dadeyya, aññatra pārivattakā,<sup>108</sup> pācittiyam.*

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.

**cīvaram:** a robe [-cloth]; acc. sg. nt.

**dadeyya:** should give; 3 sg. opt. of *dadāti* ( $\sqrt{dā}$  duplicated + *a*).

**aññatra pārivattakā:** except in an exchange; see NP 5.

### Pācittiya 26

*Yo pana bhikkhu aññātikāya bhikkhuniyā cīvaram sibbeyya vā sabbāpeyya vā, pācittiyam.*

If any bhikkhu should sew a robe or should have a robe sewn for an unrelated bhikkhunī, [this is a case] involving expiation.

**aññātikāya bhikkhuniyā:** for an unrelated bhikkhunī; dat. sg. f. See NP 4.

**sibbeyya:** should sew; 3 sg. opt. of *sibbati* ( $\sqrt{siv}$  + *ya*).

**vā:** or; disj. particle.

**sabbāpeyya:** should make (someone else) sew; causative of the above.

### Pācittiya 27

*Yo pana bhikkhu bhikkhuniyā saddhim saṃvidhāya ekaddhānamaggam patipajjeyya antamaso gāmantaram-pi, aññatra samayā, pācittiyam.*

*Tatthāyam samayo: satthagamanīyo hoti maggo sāsankasammato sappatibhayo; ayaṃ tattha samayo.*

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.

108. Mi & Mm Se, UP: -vattakā.



**saddhiṃ**: together with; postposition taking ins.; see Sd 2.

**saṃvidhāya**: having made an arrangement, Hr: having arranged, Ñm: by appointment; abs. of *saṃvidahati* (*saṃ* + *vi* +  $\sqrt{dhā}$  + *a*).

**ekaddhānamaggaṃ**: the same main road, Ñm: the same journey, Hr: the same high-road; acc. sg. m. 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*.

**antamaso**: even so much as, just; indecl. see Pār 1.

**gāmantaram-pi**: even the distance between villages; junction of **gāmantaraṃ**: the distance between villages, lit. “the interspace of villages”; acc. sg. nt. Gen. tapp. cpd. = **gāma**: village; see Pār 2 + **antaraṃ**: interval, distance between, place between; nt. noun. + **pi**: even; emphatic particle.

**aññatra samayā**: except at the (right) occasion; see NP 6, Pāc 23.

**tatthāyaṃ samayo ... ayaṃ tattha samayo**: see Pāc 23.

**satthagamaṇīyo**: 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. *Hoti* here acts as an auxiliary verb. = **sattha**: company, travelling-company, caravan, escort. *Sattha* corresponds to the Skt *sārtha*; it is not a weapon, the *sattha* of Sekh 59, which is Skt *śastra* + **gamaṇīya**: to be gone; f.p.p. of *gacchati* ( $\sqrt{gam}$  + *a*).

**hoti**: it is; 3 sg. pres. ind. of *bhavati*.

**maggo**: road; nom. sg. m.

**sāsaṅkasammato sappaṭibhayo**: which is considered risky, which is dangerous; see NP 29, Pd 4.

## Pācittiya 28

*Yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya ekaṃ nāvam<sup>109</sup> abhirūbeyya<sup>110</sup> uddhamgāminiṃ<sup>111</sup> vā adhogāminiṃ vā, aññatra tiriyaṃtaraṇāya,<sup>112</sup> pācittiyam.*

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.

109. Mi Se: *ekanāvam*. Mm Se: *ekamnāvam*.

110. UP: *-rubeyya*.

111. UP: *uddham gāmaniṃ adho gāmaniṃ*. Mi & Mm Se: *uddhagāmaniṃ*.

112. Dm, UP: *tiriyaṃ taraṇāya*. Mi & Mm Se: *tiriyaṃ-taraṇāya*.

**ekaṃ:** one, the same; num. adj.

**nāvaṃ:** boat; acc. sg. f.

**abhirūheyya:** should embark [on a voyage], should voyage; 3 sg. opt. of *abhirūhati* (*abhi* + √*ruh* + *a*).

**uddhaṃgāminīṃ:** (which is) going up (-stream); adj. qualifying *nāvaṃ*. = Kdh. used as bb. cpd. = **uddhaṃ;** adv. + **gāminīṃ:** going; adj. from *gacchati* (√*gam* + *a*).

**vā:** or; disj. particle.

**adhogāminīṃ:** (which is) going down(-stream); adj. Bb. cpd. = **adho:** down; adv. + **gāminīṃ.**

**aññatra:** except; indecl. which here takes an ins. of accompaniment: *bhikkhunīyā;* see NP 2, and Pāc 7: *aññatra viññunā purisaviggahena.*

**tiriyaṃtaraṇāya:** 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. = **tiriyaṃ:** over, across; adv. Cf. Sd 6. + **taraṇāya:** passing; ins. sg. f. Action-noun der. fr. *tarati* (√*tar* + *a*).

## Pācittiya 29

*Yo pana bhikkhu jānaṃ bhikkhunīparipācitaṃ<sup>113</sup> piṇḍapātaṃ bhuñjeyya, aññatra pubbe gihīsamārambhā,<sup>114</sup> pācittiyaṃ.*

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.

**piṇḍapātaṃ:** alms-food; acc. sg. m. see NP 27.

**bhuñjeyya:** should eat; 3 sg. opt. of *bhuñjati* (√*bhuj* + *ṇa*).

**aññatra:** except; indecl. see NP 2.

**pubbe:** previous, before; pronominal adv. Loc. sg. of *pubba;* see NP 8.

**gihīsamārambhā:** through the arrangement of householders; abl. or ins. sg. m. in *-ā*. Gen. tapp. cpd. = **gihī:** householder; from *gaha:* house; see NP 6 + **samārambha:** arrangement, undertaking, effort; action-noun derived from *samārambhati* (*saṃ* + *ā* + √*rabh* + *a*).

113. Dm, UP: *bhikkhunī-*.

114. Dm, UP, Mi & Mm Se: *gihī*. Sinhalese MSS: *gihī*.

## Pācittiya 30

*Yo pana bhikkhu bhikkhuniyā saddhiṃ eko ekāya raho nisajjaṃ kappeyya, pācittiyaṃ.*

*Ovādavaggo*<sup>115</sup> *tatiyo.*

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 nisajjaṃ 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 bhikkhuṇīs.

**tatiyo:** third; ordinal.

## Pācittiya 31

*Agilānena bhikkhunā eko āvasathapiṇḍo bhuñjitabbo; tato ce uttariṃ*<sup>116</sup> *bhuñjeyya, pācittiyaṃ.*

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.

**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. + **piṇḍa:** alms, alms-food; see NP 27.

**bhuñjitabbo:** to be eaten; f.p.p. of *bhuñjati* ( $\sqrt{bhuj}$  + *a*).

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

**bhuñjeyya:** he should eat; 3 sg. opt. of *bhuñjati* ( $\sqrt{bhuj}$  + *a*).

115. Dm, Mm Se, UP: *ovādavaggo*. Mi Se, Sinhalese MSS: *bhikkhunovādavaggo*.

116. Dm & UP: *uttari*.

## Pācittiya 32

*Gaṇabhojane, aññātra samayā, pācittiyam.*

*Tatthāyaṃ samayo: gilānasamayo, cīvaradānasamayo, cīvarakārasamayo, addhānagamanasamayo, nāvābhirūhanasamayo,<sup>117</sup> mahāsamayo, samaṇabhattasamayo; ayam tattha samayo.*

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, Ñm: in eating in groups; loc. sg. m. Loc. or gen. tapp. cpd. = **gaṇa:** group; see Sd concl. + **bhojana:** meal, eating, food, feeding; action-noun derived from *bhuñjati*.

**aññātra samayā ... tatthāyaṃ samayo ... ayam 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*.

**addhānagamanasamayo:** occasion of going on a (long) journey; nom. sg. m. Gen. tapp. cpd. = **addhāna:** long journey, 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, Ñm: an extraordinary occasion (where one hundred or one thousand bhikkhus gather), Hr: a great scarcity; nom. sg. m. = **mahā:** great (number of bhikkhus); adj.

117. Dm: -*ruhana*-.

**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 + **bhatta**: meal.

### Pācittiya 33

*Paramparabhojane, aññatra samayā, pācittiyam.*

*Tatthāyam samayo: gilānasamayo, cīvaradānasamayo, cīvarakārasamayo; ayam tattha samayo.*

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; loc. sg. m. = **parampara**: lit.: another after another, nt, successive. = **param**: another; acc. sg. nt. abstract noun taking ablative + **para**: another + **bhojana**: meal.

### Pācittiya 34

*Bhikkhuṃ paṇ'eva kulam upagataṃ pūvehi vā manthehi vā abhihatthum pavāreyya,<sup>118</sup> ākaṅkhamānena bhikkhunā dvattipattapūra<sup>119</sup> paṭiggahetabbā; tato ce uttarim<sup>120</sup> paṭiggaṇheyya, pācittiyam.*

*Dvattipattapūre<sup>121</sup> paṭiggahetvā, tato nīharitvā, bhikkhūhi saddhim samvibhajitabbam. Ayam tattha sāmīci.*

Now, should a family invite a bhikkhu who has approached to take as many cakes and parched cakes [as he likes], by a bhikkhu who is wishing [so] two or three bowls full [of cakes] can be accepted; if he should accept more than that, [this is a case] involving expiation.

Having accepted two or three bowls full, having taken [them] away from there, [it] is to be shared together with [other] bhikkhus. This is the proper procedure here.

**bhikkhuṃ**: to a bhikkhu; acc. sg. m.

118. Mi Se: *abhihatthum-pavāreyya*. Cf NP 7.

119. Mi & Mm Se: *dvi*; see NP 10.

120. Dm & UP: *uttari*. See NP 3.

121. Mi & Mm Se: *dvi*; see NP 10.

**pan'eva:** now if; see Sd 12.

**kulaṃ:** a family; nom. sg. nt.

**upagataṃ:** that has been approached, visited; p.p. of *upagacchati* (*upa* +  $\sqrt{\text{gam}}$  + *a*) qualifying *bhikkhuṃ* (or *kulaṃ*).

**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]; 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.

**pūvehi:** with baked cakes; ins. pl. m.

**vā:** or; disj. particle.

**manthehi:** with parched flour cakes, Ñm: sweets, Hr: barley-gruel, Than: cooked grain-meal; ins. pl. m. Fr. *mantheti:* to crush, churn, parch.

**abhihaṭṭhuṃ pavāreyya:** should invite to take [as much as he likes]; see NP 7.

**ākaṅkhamānena bhikkhunā:** by a bhikkhu who is wishing (so); see NP 3.

**dvattipattapūrā:** two or three bowls full, ... bowlfuls; adjective to unexpressed nom. pl. m. *pūvā* and *manthā*. An inverted bb cpd. including a digu cpd: *dvattipatta*, which in turn contains a disjunctive dvanda: **dvatti:** two or three; see NP 10. + **patta:** bowl; see NP 21. + **pūra:** full; adj. derived from *pūrati:* fills. Could also be an action-noun fr. *pūreti:* filling. **pattapūra:** 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 *paṭigaṇhāti*, see NP 3, agreeing with *dvattipattapūrā* (*manthā*).

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

**paṭigaṇheyya:** should accept; 3 sg. opt. of *paṭigaṇhāti*.

**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* +  $\sqrt{\text{har}}$  + *a*). The prefix *nī-* here corresponds to the Sanskrit prefix *nis-*: “out,” not *ni-*: “down.”

**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* + √*bhaj* + *a*) agreeing with an unexpressed *taṃ*.  
**ayaṃ tattha sāmīci:** this is here the proper procedure; see Sd concl.

### Pācittiya 35

*Yo pana bhikkhu bhuttāvī pavārito anarittam khādanīyam vā bhojanīyam vā khādeyya vā bhūñjeyya vā, pācittiyam.*

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. = *bhutta*, p.p. of *bhuñjati* (√*bhuj* + *a*) + active p.p. suffix -*tāvī*.

**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, Ñm: 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

**vā:** or; disj. particle.

**bhojanīyam:** 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*.

**bhūñjeyya:** eat, Ñm & Than: should consume, Hr: partake; 3 sg. opt. of *bhuñjati* (√*bhuj* + *ṇa*).

### Pācittiya 36

*Yo pana bhikkhu bhikkhum bhuttāvīm pavāritam anarittena khādanīyena vā bhojanīyena vā abhihaṭṭhum pavāreyya.<sup>122</sup> Handa bhikkhu khāda vā bhūñja vā ti, jānaṃ āsādanāpekkho,<sup>123</sup> bhuttasmim, pācittiyam.*

If any bhikkhu, knowingly [and] desiring to cause offence, should invite a bhikkhu, who has eaten [a meal and] who has been invited [to

122. Mi Se: *abhihaṭṭhum-pavāreyya*. Cf NP 7 and Pāc 34.

123. Sinhalese eds. and MSS: *-āpekkho*.

take more], to take uncooked food or cooked food which is not left over [saying]: “Here, bhikkhu, chew and eat!” when [the bhikkhu] has eaten, [this is a case] involving expiation.

**bhikkhuṃ**: a bhikkhu; acc. sg. m.

**bhuttāviṃ pavāritaṃ**: see Pāc 35, here agreeing with *bhikkhuṃ*.

**anatirittena khādanīyena vā bhojanīyena**: with uncooked food or cooked foods which is not left over; as Pāc 36, here ins. sg. m.

**abhihaṭṭhuṃ pavāreyya**: should invite to take [as much as he likes]; see NP 7.

**handā**: here!, come!; emphatic particle.

**bhikkhu**: voc. sg. m.

**khāda vā bhuñja**: chew or eat; 2 sg. imp. of *khādati* & *bhuñjati*; see Pāc 35.

**vā**: or; disj. particle.

**ti**: “...,” end quote; quotation particle, see Nid.

**jānaṃ**: knowingly; pr.p. of *jānāti*, an adverb; see Pār 4 and NP 30.

**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. = **āsādana**: causing annoyance, causing discomfort, causing offence; action-noun fr. *āsādeti* (*ā* +  $\sqrt{sīd}$  + *e*) + **apekkha**: longing for, desiring for; action-noun taking loc.; see Nid.

**bhuttasmim**: when he has eaten, H & Ñm: in the eating; p.p. of *bhuñjati*, see Pāc 35, used as a action-noun in the loc. case.

### Pācittiya 37

*Yo pana bhikkhu vikāle khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.*

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.

*For the rest see Pāc 36.*

### Pācittiya 38

*Yo pana bhikkhu sannidhikāraṃ khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.*



If any bhikkhu should chew uncooked food or eat cooked food [while] keeping [it] in store, [this is a case] involving expiation.

**sannidhikāraṃ:** (while) keeping in store; ṇamul absolutive; see NP 23.

### Pācittiya 39

*Yāni kho pana tāni paṇītabhojanāni, seyyathīdam.<sup>124</sup> sappi, navanītaṃ, telaṃ, madhuphāṇitaṃ, maccho, maṃsaṃ, khīraṃ, dadhi; yo pana bhikkhu evarūpāni paṇītabhojanāni agilāno attano atthāya viññāpetvā bhuñjeyya, pācittiyam.*

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 ... seyyathīdam sappi navanītaṃ telaṃ madhuphāṇitaṃ ...:** see NP 23.

**paṇītabhojanāni:** foods which are superior, excellent foods; nom. pl. nt. Kdh. cpd; cf. NP 23: *paṭisāyaniyāni bhesajjāni*. = **paṇīta:** superior, excellent; p.p. of *paneti* (*pa* + √*ni* + *a*): raises, exalts, brings out. + **bhojana:** food, nourishment in general; action-noun from *bhuñjati*.

**maccho:** fish; nom. sg. m.

**maṃsaṃ:** flesh, meat; nom. sg. nt

**khīraṃ:** milk; nom. sg. nt.

**dadhi:** curd, sour milk: nom. sg. f.

**evarūpāni:** such, of such kind; adj. See Nid, NP 8.

**agilāno:** who is not-sick; adj. qualifying an unexpressed *abam*, see Pāc 31, Sekh 37. Kdh. used as bb. cpd. = neg. pref. *a-* + *gilāna*.

**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.

124. Dm, UP: *seyyathīdam*. Cf NP 23.

## Pācittiya 40

*Yo pana bhikkhu adinnaṃ mukhadvāraṃ āhāraṃ āhareyya, aññatra udakadantapoṇā, pācittiyaṃ.*

*Bhojanavaggo catuttho.*

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.

**mukhadvāraṃ**: mouth, lit.: face-door; acc. sg. m. Gen. tapp. cpd. =

**mukha**: mouth, face + **dvāra**: door. Cf. Sekh 41.

**āhāraṃ**: nutriment, intake, ingestion, consumption, something taken in, sustenance; acc. sg. m. der. fr. *āhāraṭi* (*ā* +  $\sqrt{har}$  + *a*).

**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; Nor: should convey to the opening of his mouth food that has not been given.

**aññatra**: except; indecl. see Pār 1.

**udakadantapoṇā**: water and tooth-wood; abl. sg. nt. Dvanda-cpd.

= **udaka**: water + **danta**: tooth + **poṇa**: wood, stick, pick.

**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.

## Pācittiya 41

*Yo pana bhikkhu acelakassa vā paribbājakassa vā paribbājikāya vā sabatthā khādanīyaṃ vā bhojanīyaṃ vā dadeyya, pācittiyaṃ.*

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.

## Pācittiya 42

*Yo pana bhikkhu bhikkhuṃ evaṃ vadeyya.<sup>125</sup> Eh'āvuso, gāmaṃ vā nigamaṃ vā piṇḍāya pavissāmā ti. Tassa dāpetvā vā adāpetvā vā uyyojeyya: Gacch'āvuso! Na me tayā saddhiṃ kathā vā nisajjā vā phāsu hoti; ekakassa me kathā vā nisajjā vā phāsu hoti ti. Etad-eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.*

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;

**bhikkhuṃ:** to a bhikkhu; acc. sg. m.

**evaṃ vadeyya:** should say so; see Pāc 24.

**eh'āvuso:** come friend!; junction of *ehi* + *āvuso* = **ehi:** come!; imp. of *eti* ( $\sqrt{i} + a$ ) + **āvuso:** friend; voc. sg. m. See Nid.

**gāmaṃ vā nigamaṃ vā:** village or town; see Sd 13.

**piṇḍāya:** for alms; dat. sg. m. see NP 27, Pāc 31.

**pavissāmā ti:** we shall enter; = junction of **pavissāma:** 1 pl. fut. of *pavisati* (*pa* +  $\sqrt{vis}$  + *a*) + **ti:** end quote; quotation particle, see Nid.

**tassa:** to him; dat. sg. m. of dem. pron *ta(d)*.

**dāpetvā:** having had (food) given; abs. of **dāpeti**, causative of *dadāti*.

**adāpetvā:** not having had (food) given; neg. pref. **a-** + **dāpetvā**.

**uyyojeyya:** should dismiss, send off; 3 sg. opt. of the causative of *uyyujjati*: *uyyojati* (*ud* +  $\sqrt{yuj}$  + *e*).

**gacch'āvuso:** go friend!; junction of *gaccha* + *āvuso* through contraction. = **gaccha:** go!; imp. of *gacchati* ( $\sqrt{gam}$  + *a*). + **āvuso:** friend, voc. sg. m.

**na:** not; neg. particle.

125. Dm, UP: *bhikkhuṃ ehāvuso*, i.e., without *evaṃ vadeyya*.

**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 Nid.

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

**ekakassa:** by myself, alone; dat. sg. of *ekaka*. Adjective qualifying *me*. = **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.

### Pācittiya 43

*Yo pana bhikkhu sabhojane kule anupakhajja*<sup>126</sup> *nisajjaṃ kappeyya, pācittiyam.*

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, Ñm: (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.

**kule:** upon a family; loc. sg. m. In Sanskrit *kula* can mean “residence of a family,” “abode,” and “house.”

**anupakhajja:** having intruded, encroached; absolutive of *anupakhajjati* taking a locative.

**nisajjaṃ kappeyya:** should take seat; see Aniy 1.

### Pācittiya 44

*Yo pana bhikkhu mātuḡāmena saddhiṃ raho paṭicchanne āsane nisajjaṃ kappeyya, pācittiyam.*

If any bhikkhu should take seat with a woman, privately, on a concealed seat, [this is a case] involving expiation.

126. Dm, Mi & Mm Se: *anūpakhajja*.

**mātugāmena saddhiṃ raho paṭicchane āsane nisajjaṃ kappeyya:** should take seat with a woman, privately, on a concealed seat; see Aniy 1.

### Pācittiya 45

*Yo pana bhikkhu mātugāmena saddhiṃ eko ekāya raho nisajjaṃ kappeyya, pācittiyaṃ.*

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.

### Pācittiya 46

*Yo pana bhikkhu nimantito sabhatto samāno santaṃ bhikkhuṃ anāpucchā purebhattaṃ vā pacchābhattaṃ vā kulesu cārittaṃ āpajjeyya aññatra samayā, pācittiyaṃ.*

*Tatthāyaṃ samayo: cīvaradānasamayo, cīvarakārasamayo; ayaṃ tattha samayo.*

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* + √*mant* + *e*).

**sabhatto:** with (the expectation of) a meal (i.e., having accepted an invitation for a meal); adj. qualifying *bhikkhu*. = pref. **sa-**: with + **bhatta:** meal; see Pāc 32.

**samāno:** being; pr.p. of *atthi* (√*as* + *a*) agreeing with *bhikkhu*.

**nimantito sabhatto samāno:** Ñm: who has been invited for a meal, H & Nor: being invited and being (provided) with a meal.

**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.

**purebhattaṃ:** before the meal; adv. An *abbayībhāva* cpd. in acc. sg. nt. = **pure:** before; indecl. + **bhatta.**

**pacchābhattam**: after the meal; adv. An abbayībhāva cpd. = **pacchā**: after; indecl. See Nid. Concl. + **bhatta**.

**kulesu**: in families, among families; loc. pl. nt.

**kulesu cārittam āpajjeyya**: should go visiting families, should engage in visiting families, should engage in going among families, Nm: should visit families, Hr: should call on families.

**cārittam**: visiting, going, moving; acc. sg. nt. fr.  $\sqrt{car} + -itta$ .

**āpajjeyya**: should engage in; 3 sg. opt. of *āpajjati* ( $\bar{a} + \sqrt{pad} + ya$ ).

**aññatra samayā ... tatthāyaṃ ... samayo**: except at the (right) occasion. Here the occasion is this:... this is the occasion here; see NP 6.

### Pācittiya 47

*Agilānena bhikkhunā cātumāsappaccayapavāraṇā*<sup>127</sup> *sāditabbā; aññatra punapavāraṇāya, aññatra niccapavāraṇāya; tato ce uttarim*<sup>128</sup> *sādiyeyya, pācittiyam.*

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.

**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) + **pavāraṇā**: invitation; nom. sg. f.

**sāditabbā**: can be accepted; f.p.p. of *sādiyati*; see NP 7. Agreeing with *-pavāraṇā*.

**aññatra**: except; indecl. taking abl./ins.

**punapavāraṇāya**: with a repeated invitation; ins. sg. f. Kdh. cpd. = **puna**: again, repeated, renewed; indecl. + **pavāraṇā**: invitation.

**niccapavāraṇāya**: with a permanent invitation; ins. sg. f. Kdh. cpd. = **nicca**: permanent; adj. + **pavāraṇā**: invitation; see above.

127. UP, Dm: *cātumāsappaccaya*·.

128. Dm & UP: *uttari*. See NP 3.

**tato ce uttarim sādīyeyya:** if he should accept more than that; see NP 7.

### Pācittiya 48

*Yo pana bhikkhu uyyuttam senam dassanāya gaccheyya; aññatra tathārūpapaccayā*<sup>129</sup>, *pācittiyam.*

If any bhikkhu should go to visit an army in action; except with an appropriate reason, [this is a case] involving expiation.

**uyyuttam:** in action, set out (on a march), dispatched, 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 *senam*.

**senam:** army; acc. sg. f.

**dassanāya:** to visit, to see, for the purpose of seeing; dat. (of purpose) sg. nt. of *dassana*; cf. Pār 4.

**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.

**tathārūpa:** such kind; see Pār 2 + **paccaya:** reason; see Pāc 16.

### Pācittiya 49

*Siyā ca tassa bhikkhuno kocid-eva paccayo senam gamanāya, dirattati-rattam*<sup>130</sup> *tena bhikkhunā senāya vasiṭabbam; tato ce uttarim*<sup>131</sup> *vaseyya, pācittiyam.*

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.

**senam:** to an army; acc. sg. f.

**gamanāya:** for going, to go; dat. sg. nt. Action-noun, fr. *gacchati*, put in the dative (of purpose) taking *senam* as patient.

129. Dm, UP, Sinhalese MSS and eds.: *-rūpappaccaya*.

130. Mi & Mm Se: *dvi*.

131. Dm & UP: *uttari*. See NP 3.

**dirattatirattam**: two nights or three nights, for two or three nights; acc. sg. nt. or m. See *dirattatirattam* at Pāc 5.

**tena bhikkhunā**: by that bhikkhu; ins. See Sd concl.

**senāya**: with the army; ins. sg. f.

**vasitabbam**: can be stayed; f.p.p. of *vasati* (√*vas* + *a*).

**tato ce uttarim**: if more than that; see NP 29.

**vaseyya**: he should stay; 3 sg. opt. of *vasati*.

## Pācittiya 50

*Dirattatirattañ-ce*<sup>132</sup> *bhikkhu senāya vasamāno, uyyodhikaṃ vā balaggaṃ vā senābyūhaṃ*<sup>133</sup> *vā anikadassanaṃ vā gaccheyya, pācittiyaṃ.*

*Acelakavaggo pañcamo.*

If a bhikkhu 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. = **dirattatirattam**: 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.

**uyyodhikaṃ**: Ñm & Than: battle-field, Hr: sham-fight, *Vinaya Texts*: battle-array; acc. sg. m. *uyyodha*: battle + suf. of connection: *-ika*.

**balaggaṃ**: army-review, Than: roll-call, Hr: troop-array, Ñm: review, *Vinaya Texts*: numbering of forces, MW: parade, lit.: best of power; acc. sg. nt. gen. tapp. cpd. = **bala**: strength, power + **agga**: front, the best.

**senābyūhaṃ**: massing of the army, Than: troops in battle-formation, Hr: massing of the army, Ñm: parade; acc. sg. m. Gen. tapp. cpd. = **senā**: army + **byūha**: massing.

**anikadassanaṃ**: inspection of units; Than: review of battle-units, H & *Vinaya Texts*: review, Ñm exercise; acc. sg. nt. Gen. tapp. cpd. = **anika**: front, face, army-array + **dassana**: see Pāc 48.

**gaccheyya**: should go; 3 sg. opt. of *gacchati*.

132. Mi & Mm Se: *dvi*.

133. UP and some other Sinhalese eds. & MSS: *-byūhaṃ*.



**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.

### Pācittiya 51

*Surāmerayapāne pācittiyaṃ.*

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. + **meraya:** mild or strong alcoholic drink made out of flowers, fruits, or honey: e.g. wine, mead, rum.

+ **pāna:** drinking; action-noun der. fr. *pivati* ( $\sqrt{pā} + a$ ).

### Pācittiya 52

*Aṅgulipatodake pācittiyaṃ.*

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* +  $\sqrt{tud}$  + suffix *ka*, cf. *tudati:* pricks. Ins. tapp. cpd.

### Pācittiya 53

*Udake hassadhamme<sup>134</sup> pācittiyaṃ.*

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 + **dhamma:** act, practice; m. For *dhamma* in this sense see Pār 1.

134. Dm: *hasa-*. Mi Se: *hāsa-*. UP, Mm Se: *hasa-*.

### Pācittiya 54

*Anādariye pācittiyaṃ.*

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*).

### Pācittiya 55

*Yo pana bhikkhu bhikkhuṃ bhimsāpeyya, pācittiyaṃ.*

If any bhikkhu should scare [another] bhikkhu, [this is a case] involving expiation.

**bhikkhuṃ:** a bhikkhu; acc. sg. m.

**bhimsāpeyya:** should scare, ... make afraid,  $\tilde{N}$ m & Hr: frighten; 3 sg. opt. of the causative of *bhimseti* ( $\sqrt{bhī} + e$ ).

### Pācittiya 56

*Yo pana bhikkhu agilāno visibbanāpekkho<sup>135</sup> jotiṃ samādaheyya vā samādahāpeyya vā, aññatra tathārūpapaccayā,<sup>136</sup> pācittiyaṃ.*

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. = **visīvana:** warming (oneself); action-noun der. fr. *visibbeti/visīveti* (*vi* +  $\sqrt{siv}$  + *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* +  $\tilde{a}$  +  $\sqrt{dah}$  + *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.

135. Mm Se: *visīvanāpekkho*. Sinhalese eds. & MSS: *visīvanāpekho* & *visibbanāpekho*.

136. Dm, UP: *-rūpapaccayā*; see Pāc 48.

## Pācittiya 57

*Yo pana bhikkhu oren'addhamāsaṃ*<sup>137</sup> *nahāyeyya*,<sup>138</sup> *aññatra samayā, pācittiyaṃ.*

*Tatthāyaṃ samayo: diyaddho māso seso gimhānan-ti, vassānassa paṭhamo māso, iccete addhateyyamāsā, unhasamayo, pariāhasamayo, gilānasamayo, kammamayo, addhānagamana-samayo, vātavutṭhi-samayo; ayam tatha samayo.*

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 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'addhamāsaṃ**: less than half a month; junction of *orena* + *addhamāsaṃ* = **orena**: within, in less than; adv. + **addhamāsaṃ**: half a month; acc. sg. m. Digu cpd. = **addha**: half; numeral adj. + **māsa**: month.

**addhamāso**: a half month; nom. sg. m.

**nahāyeyya**: should bathe; 3 sg. opt. of *nahāyati* ( $\sqrt{nhā} + ya$ ).

**aññatra samayā ... tatthāyaṃ samayo ... ayam tatha samayo**: except at the (right) occasion. Here the occasion is this: ... this is the occasion here; see NP 6, Pāc 32.

**diyaddho**: one and a half; num. = **di**: two; num. contracted compound form of uninflected *dvi* + euphonic semi-vowel -y- + **addha**: half; fractional number.

**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 **gimhāna**: 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.

137. Mi & Mm Se: *addha*-.  
138. Mi & Mm Se: *nahāyeyya*.

**iccete:** these [are], thus these [are]. = junction of **iti:** thus; indecl. + **ete:** acc. pl. of dem. pron. *eta(d)*. Cf. Sd 8: *iccetam*.

**aḍḍhateyyamāsā:** two and a half months; nom. pl. m. = **aḍḍhateyya:** two and a half; digu cpd. = **aḍḍha** + **teyya:** three + **māsā:** month; 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.

**uṇhasamayo:** occasion of dry heat, scorching heat, Ñm & Hr: hot weather; nom. sg. m. Gen. tapp. cpd. = **uṇha:** dry heat (of the end of the hot season) + **samaya:** occasion; see NP 6 + Pāc 32.

**pariḷāhasamayo:** occasion of humid heat, oppressive heat, Ñm: occasion of fever, Hr: fever weather; nom. sg. m. = **pariḷāha:** humid heat, fever; der. fr. *pariḷāhati* (*pari* + √*ḍah* + *a*) + **samaya.**

**gilānasamayo:** occasion of being sick; nom. sg. m. Gen. tapp. cpd.

**kammasamayo:** occasion of work; nom. sg. m. Gen. tapp. cpd. = **kamma:** work + **samaya:** : occasion

**addhānagamasamayo:** occasion of going on a journey; nom. sg. m.

**vātavuṭṭhisamayo:** occasion of (dusty) wind and rain; nom. sg. m. Gen. tapp. cpd. containing a dvanda. **vātavuṭṭhi:** wind or rain; dvanda cpd. = **vāta:** wind; der. fr. *vāyati* (√*vā* + *ya*): blows. + **vuṭṭhi:** rain; p.p. of *vassati* (√*vass* + *a*).

## Pācittiya 58

*Navam pana<sup>139</sup> bhikkhunā cīvaralābhena tinnaṃ dubbanna-karaṇānaṃ aññataraṃ dubbanna-karaṇaṃ ādāttaṃ, nīlaṃ vā kaddamaṃ vā kālasāmaṃ vā.*

*Anādā ce bhikkhu tinnaṃ dubbanna-karaṇānaṃ aññataraṃ dubbanna-karaṇaṃ navam cīvaraṃ paribhuñjeyya, pācittiyaṃ.*

By a monk with the gain of a new robe a certain stain [from] amongst the three stains is to be applied: dark-blue or muddy [-grey] or dark-brown.

If a bhikkhu, not having applied a certain stain [from] amongst the three stains, should use a new robe, [this is a case] involving expiation.

**navam:** new; adj. qualifying *cīvaraṃ* 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 [-

139. Mi Se: *navam-pana*.

cloth] + **lābha**: gain, acquisition, obtaining; m. Action-noun used as an adj. Derived fr. *labhati* ( $\sqrt{\text{labh}} + a$ ).

**tiṇṇaṃ**: of three; gen. pl. num. used as adj. see NP 29.

**dubbaṇṇakaraṇānaṃ**: amongst the stains, unattractive makers, Ñm: disfiguring mark, Hr: disfigurement; gen. pl. nt. Kdh. cpd. See NP 15. = **dubbaṇṇa**: unattractive; adj.; see NP 15 + **karaṇa**: making, makers; action-noun der. fr. *karoti*; see NP 15.

**aññātaraṃ**: a certain, a, some; adj.; see Pār concl.

**dubbaṇṇakaraṇaṃ**: a stain; acc. sg. m.

**ādātappaṃ**: to be applied, lit.: to be taken, included; f.p.p. see NP 13.

**nīlaṃ**: dark-blue, dark-green; acc. sg. m.

**kaddamaṃ**: mud, clay, i.e., muddy-grey or muddy-brown; acc. sg. m.

**kālasāmaṃ**: dark-brown; acc. sg. m. = **kāla**: black, dark + **sāma**: brown.

**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.

## Pācittiya 59

*Yo pana bhikkhu bhikkhussa vā bhikkhuniyā vā sikkhamānāya vā sāmaṇerassa vā sāmaṇeriyā vā sāmaṃ cīvaraṃ vikappetvā appaccuddhāraṃ*<sup>140</sup> *paribhuñjeyya, pācittiyam.*

If any bhikkhu, having himself assigned a robe to a bhikkhu or a bhikkhunī or a male novice or a female novice, should use [it] without withdrawing [the assignment], [this is a case] involving expiation.

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

**bhikkhuniyā**: to a bhikkhunī; dat. sg. f.

**sikkhamānāya**: to a female trainee; dat. sg. f.; pr.p. of *sikkhati*, see Pār 1, Sd 12, used as a noun: one who is training (in the six training precepts, Padabhājana), cf. Pāc 71: *sikkhamānena ... bhikkhunā*.

**sāmaṇerassa**: to a novice; dat. sg. m. Der. fr. *samaṇa*: see Pāc 32 + patronymic suf. *-nera*.

**sāmaṇeriyā**: to a female novice; dat. sg. f.

**sāmaṃ**: himself; adv. see NP 10.

140. Dm, UP: *appaccuddhāraṇaṃ*.

**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*.

**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 *-akaṃ*; see NP 23.

**paribhuñjeyya**: should use; see Pāc 58.

### Pācittiya 60

*Yo pana bhikkhu bhikkhussa pattam vā cīvaraṃ vā nisīdanam vā sūcigharam vā kāyabandhanam vā apanidheyya vā apanidhāpeyya vā antamaso hassāpekkho<sup>141</sup> pi pācittiyam.*

*Surāpānavaggo chaṭṭho.*

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.

**cīvaraṃ**: 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 *apanidabati* (*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*.

141. Dm: *hasāpekkho*; Mi & Mm Se: *hassāpekkho*. Sinhala Eds & MSS: *hassāpekkho*.

**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.

### Pācittiya 61

*Yo pana bhikkhu sañcicca paṇaṃ jīvitā voropeyya, pācittiyaṃ.*

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.

**paṇaṃ:** a living being; acc. sg. m.

### Pācittiya 62

*Yo pana bhikkhu jānaṃ sappāṇakaṃ udakaṃ paribhuñjeyya, pācittiyaṃ.*

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.

### [Pācittiya 63]

*Yo pana bhikkhu jānaṃ yathādhammaṃ nihatādhikaraṇaṃ<sup>142</sup> puna-kammāya ukkoṭeyya, pācittiyaṃ.*

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 & NP 30.

**yathādhammaṃ:** according to the law/rule; adv. *Abbayībhāva* cpd. = **yathā:** as; adv. + **dhamma:** case, law, rule; for more see *yathādhammo* at Pāc 73.

**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*) + **adhikaraṇa:** legal issue; see Sd 8.

---

142. Mi & Mm Se: *nihat-*.

**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.”

**punakammāya:** for further action, lit.: for again action. Dat. (of purpose) sg. m. Kdh. cpd. = **puna:** again, further; indecl. + **kamma:** (legal) action; from *karoti*, cf. Pāc 79.

**ukkoṭeyya:** Ñm: should agitate, Hr: should open up, should stir up/ instigate; 3 sg. opt. of *ukkoṭeti* (*ud* + √*kuṭ* + *e*).

### Pācittiya 64

*Yo pana bhikkhu bhikkhussa jānaṃ duṭṭhullaṃ āpattiṃ paṭicchādeyya, pācittiyam.*

If any bhikkhu should knowingly conceal a bhikkhu’s depraved offence, [this is a case] involving expiation.

**bhikkhussa ... duṭṭhullaṃ āpattiṃ:** a depraved offence of a bhikkhu; see Pāc 8.

**paṭicchādeyya:** should conceal; 3 sg. opt. of *paṭicchādeti*; see Sd concl.

### Pācittiya 65

*Yo pana bhikkhu jānaṃ ūnavīsativassaṃ puggalaṃ upasampādeyya, so ca puggalo anupasaṃpanno, te ca bhikkhū gārayhā. Idaṃ tasmim̐ pācittiyam.*

If any bhikkhu should knowingly have a person who is less than twenty years [old] fully admitted [into the bhikkhu-community], then that person is one who has not been fully admitted and those bhikkhus are blameworthy. Because of that, this [is a case] involving expiation.

**ūnavīsativassaṃ:** who is less than twenty rainy-seasons (old); adj. qualifying *puggalaṃ*. Bb. cpd. containing a digu cpd.: *vīsativassa*. = **ūna:** lacking; adj. see Sd concl. + **vīsati:** twenty; num. see Sd concl. + **vassa:** a year, rainy-season. See NP 14 *chabbassāni*.

**puggalaṃ:** 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*; see Pāc 4.

**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 to *bhikkhū*; see Sd. conclusion.

**te ca bhikkhū gārayhā:** and those bhikkhus are blameworthy; see Sd concl.

**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.

## Pācittiya 66

*Yo pana bhikkhu jānaṃ theyyasatthena saddhiṃ saṃvidhāya ekaddhānamaggam paṭipajjeyya antamaso gāmantaram-pi, pācittiyaṃ.*

If any bhikkhu, having made an arrangement, should knowingly travel together on the same main road with a company of thieves, even [if] just the distance between villages, [this is a case] involving expiation.

**theyyasatthena:** with a caravan of thieves, with a caravan (of travellers intent on) theft, Ñm: caravan of thieves, Hr: caravan (set on) theft; ins. sg. m. = **theyya:** theft; see Pār 1, but in this context it seems to mean “thieves” + **sattha:** caravan; see Pāc 27.

**jānaṃ:** knowingly; pr.p. of *jānāti* used as an adverb; see Pār 4 and NP 30.

**saddhiṃ ... gāmantaram-pi:** see Pāc 27.

## Pācittiya 67

*Yo pana bhikkhu mātuḡāmena saddhiṃ saṃvidhāya ekaddhānamaggam paṭipajjeyya antamaso gāmantaram-pi, pācittiyaṃ.*

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.

## Pācittiya 68

*Yo pana bhikkhu evaṃ vadeyya: Tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā ye'me antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā ti. So bhikkhu bhikkhūhi evaṃ-assa vacanīyo: Mā āyasmā<sup>143</sup> evaṃ avaca, mā bhagavantaṃ abbhācikkhi,<sup>144</sup> na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Aneka-pariyāyena āvuso<sup>145</sup> antarāyikā dhammā antarāyikā<sup>146</sup> vuttā bhagavatā, alaṅ-ca pana te paṭisevato antarāyāyā ti. Evañ-ca so bhikkhu bhikkhūhi vuccamāno tath'eva paggaṇheyya, so bhikkhu bhikkhūhi yāvataṭṭhāyaṃ samanubhāsitaṃ tassa paṭinissaggāya, yāvataṭṭhāyaṃ-ce samanubhāsīyamāno taṃ paṭinissajeyya,<sup>147</sup> iccetaṃ kusalaṃ, no ce paṭinissajeyya, pācittiyaṃ.*

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.

**evaṃ vadeyya:** should say so; see Pāc 24.

**tathāhaṃ:** as I; = **tathā:** as, so; adv. = dem. pron. *ta(d)* + suf. of manner *-thā*. + **ahaṃ:** I; pers. pron. 1 pers. sg.

**bhagavatā:** by the Fortunate One; ins. sg. m. of *bhagavant*; see Nid.

**dhammaṃ:** the Teaching; acc. sg. m.

**desitaṃ:** 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. correlative to *tathā* = rel. pron. *ya* + *-thā*.

143. Dm, UP: *māyasmā*.

144. Mi Se: *abbhācikkha*.

145. Dm, UP: *-pariyāyenaāvuso*.

146. Mi & Mm Se: ... *āvuso antarāyikā dhammā vuttā bhagavatā* ....

147. = Sinhalese eds. & MSS. Other editions: *paṭinissajeyya*. See Sd 10.

**ye'me**: these which= junction of **ye**: which; nom. pl. of rel. pron. *ya(d)* correlative to. **ime**: these; nom. pl. of dem. pron. *ayaṃ*.

**antarāyikā**: obstructive; adj. See Nid.

**dhammā**: acts, practices; nom. pl. m. See *methuna dhamma* at Pār 1.

**vuttā**: have been said; p.p. of *vadati*; see Nid.

**bhagavatā**: by the Fortunate One; ins. sg. m.; see Nid.

**te**: those, they; acc. pl. of dem. pron. *ta(d)*. Correlative to *ye*.

**paṭisevato**: for the one who is being engaged in, **Ñm**: for him who indulges, **Hr**: in following, **Nor**: for one indulging in them; dat. of the pr.p. of *paṭiseveti* (see Pār 1): *paṭisevant*. Cf. NP 1: *atikkāmayato*.

**nālaṃ**: not enough; junction of **na**: not; neg. particle + **alaṃ**: enough; indeclinable taking dative (*antarāyāya*); cf. Pār 4.

**antarāyāya ti**: = **antarāyāya**: for being an obstruction; dat. sg. m. of **antarāya**; obstruction, obstacle, danger; masculine action-noun. Cf. Nid. + **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 Nid.

**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.

**na**: not; negative particle.

**hi**: for, because, indeed; emphatic particle, introducing cause or reason.

**sādhu**: good, proper; interjection denoting approval.

**bhagavato**: of the Fortunate One, gen. sg. m. of *bhagavant*.

**abbhakkhānaṃ**: misrepresenting; action-noun der. fr. *abbhācikkhati*.

**bhagavā**: the fortunate one; nom. sg. m.

**anekapariyāyena**: in various ways; kdh. cpd. used as adverb of manner in ins. sg. m. Cf. Pār 3.

**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; **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.

**alañ-ca:** = **alam:** enough + **ca:** and; conn. particle.

**pana:** and; concl. or conn. particle; or: but, on the contrary; adversative particle.

**te:** they; nom. pl. dem. pron. refers back to *dhammā*.

**evañ-ca ... paṭinissajeyya:** see Sd 10.

## Pācittiya 69

*Yo pana bhikkhu jānaṃ tathāvādinā bhikkhunā akaṭānudhammena*<sup>148</sup>  
*taṃ dūṭṭhiṃ appaṭinissatṭhena saddhiṃ sambhuñjeyya vā saṃvaseyya vā*  
*saba vā seyyaṃ kappeyya, pācittiyam.*

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 bb. 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*.

**bhikkhunā:** with a bhikkhu; ins. sg. m. = Ins. of association.

**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 *suttāgatam* in Pātimokkha conclusion. = **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 with the rule, DP: right method, method according to the dhamma; masculine noun. = Pref. *anu:* along + *dhamma:* case (in the Pātimokkha). Cf. Pāc 73: *yathā dhammo kāretabbo*.

148. UP: *akatānudhammena*.

**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*.

**appaṭinissatṭhena:** who has not relinquished; adj. qualifying *bhikkhuna*. = neg. pref. *a-* + p.p. of *paṭinissajati*; see Sd 10.

**saddhiṃ:** together; prepositional adverb taking an ins. *bhikkhuna*.

**sambhuñjeyya:** should eat together with; 3 sg. opt. of *sambhuñjati* (*saṃ* + √*bhuñj* + *a*), pref. *saṃ:* together + *bhuñjati*; see Pāc 31.

**saṃvaseyya:** should live together with; 3 sg. opt. of *saṃvasati* (*saṃ* + √*vas* + *a*); see Sd 13.

**saha vā seyyaṃ kappeyya:** or should use a sleeping place together with; see Pāc 5.

## Pācittiya 70

*Samaṇuddeso pi ce evaṃ vadeyya: Tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā ye'me antarāyikā dhammā vuttā bhagavatā, te paṭisevato nālaṃ antarāyāyā ti. So samaṇuddeso bhikkhūhi evam-assa vacanīyo: Mā āvuso<sup>149</sup> samaṇuddesa evaṃ avaca, mā bhagavantaṃ abbhācikkhi,<sup>150</sup> na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Anekapariyāyena āvuso<sup>151</sup> samaṇuddesa antarāyikā dhammā antarāyikā<sup>152</sup> vuttā bhagavatā, alaṅ-ca pana te paṭisevato antarāyāyā ti. Evaṅ-ca so samaṇuddeso bhikkhūhi vuccamāno tath'eva paggaṇheyya, so samaṇuddeso bhikkhūhi evam-assa vacanīyo: Ajjatagge te āvuso samaṇuddesa na c'eva so bhagavā satthā apadisitabbo, yaṃ-pi c'aññe samaṇuddesā labhanti bhikkhūhi saddhiṃ dirattatirattaṃ<sup>153</sup> saha seyyaṃ,<sup>154</sup> sā pi te n'atthi, cara pira<sup>155</sup> vinassā ti.*

*Yo pana bhikkhu jānaṃ tathānāsitaṃ samaṇuddesaṃ upalāpeyya vā upatṭhāpeyya vā sambhuñjeyya vā saha vā seyyaṃ kappeyya, pācittiyaṃ.*

*Sappāṇakavaggo<sup>156</sup> sattamo.*

If a novice should say so too, “As I understand the Teaching taught by the Fortunate One, these obstructive acts which are spoken of by the

149. Dm, UP: *māvuso*.

150. Mi Se: *abbhācikkha*.

151. Dm, UP: *-pariyāyenaāvuso*.

152. Mi & Mm Se: *āvuso antarāyikā dhammā vuttā bhagavatā*.

153. Mm Se: *dvi*.

154. Dm, UP, Mm & Mi Se: *sabaseyyaṃ*. See Pāc 5.

155. Dm, UP, Mi & Mm Se: *pira*. Sinhalese eds. & MSS: *para*.

156. Mi & Mm Se: *sappāṇavaggo*.

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 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*

**samañuddeso:** a novice, lit.: “one due to be an ascetic,” “one resembling an ascetic”; nom. sg. m. = **samaña:** ascetic; see Pāc 32 + **uddesa:** destined to be, due to be. A noun derived from the verb *uddisati* (*ud* +  $\sqrt{dis}$  + *a*).

**pi:** also, too; conn. particle; or: even; emph. part; see Pār 1.

**ce:** if; hypothetical. particle.

**pi ce:** if also, Hr: even if.

**samañuddesa:** novice; voc. sg. m.

**ajjatagge:** from today onward; adv. = *ajja:* today + *-t:* euphonic consonant/hiatus-filler + *agge:* from, after.

**te:** by you; ins. sg. of pers. pron. *tvam:* you.

**āvuso:** friend; voc. sg. m. See Nidāna.

**na:** not; negative particle.

**c’eva:** junction of *ca* and *eva* = **ca:** and; conn. particle. + **eva:** just; emphatic particle.

**so:** the, that; 3 sg. m. of dem. pron. *ta(d)*.

**bhagavā:** Fortunate One; nom. sg. m.

**satthā:** teacher; nom. sg. m. of *satthar*.

**apadisabbo:** 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*. *Yam* is here an acc. sg. nt. adverb functioning as a connective or marker of a relative clause; see NP 10 *yam*. = **yam̐:** which; acc. sg. of rel. pron. *ya(d)*. + **pi:** also; conn. particle.

**c'aññe:** = junction of *ca* + *aññe*. = **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.

**dirattatirattam̐:** two nights or three nights; acc. sg. m.

**saha:** together, with, accompanied by; indecl. taking instrumental.

**seyyam̐:** bed, couch, sleeping place; acc. sg. f.

**sahaseyyam̐:** a sleeping place together with; see Pāc 5.

**sā:** that; nom. sg. f. of dem. pron. *ta(d)* agreeing with unexpressed *seyyā*.

**pi:** too, also; conn. particle.

**te:** for you; dat. sg. m. of pers. pron. *tvam*.

**n'atthi:** (there) is not; = junction of *na* + *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:** alien, other. Sp: “*Pire:* other, not one of us.” There are 3 possible meanings for the reading *pare:* the acc. plur. of *para:* “to others”; or loc. sg.: “into another (sect)”; or voc. sg.: “other!, alien!”

**pi:** too; see above.

**re:** particle of exclamation or contempt, a shortened side-form of *are*.

**vinassā ti:** = **vinassa:** disappear, get lost, perish; 2 sg. imp. of *vinassati*. Not to be confused with the aorist *vinassa*. + **ti:** end quote.

**jānam̐:** knowingly; pr.p. of *jānāti* used as an adverb; see Pār 4, NP 30.

**tathānāsitam̐:** such an expelled, thus-expelled; adj. Bb. cpd. = **tathā:** thus, such; see Pāc 68 + **nāsita:** expelled, lost; p.p. of *nassati* ( $\sqrt{\text{nas}} + ya$ ).

**samaṇuddesam̐:** novice; acc. sg. m.

**upalāpeyya:** should treat kindly, Hr: should encourage, Ñm: should speak to, should console; 3 sg. opt. of *upalāpeti* (*upa* +  $\sqrt{\text{lap}} + e$ ).

**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 *upaṭṭhāhati* (*upa* +  $\sqrt{\text{thā}} + a$ ).

**sappāṇakavaggo:** the section [starting with the rule] on living beings,

the with-living-beings-section; nom. sg. m. = **sappāṇaka**: which is with living beings; see Pāc 62. + **vagga**: section; see NP 10.

**sattamo**: seventh; ordinal.

### Pācittiya 71

*Yo pana bhikkhu bhikkhūhi sahadhammikaṃ vuccamāno evaṃ vadeyya: Na tāvāhaṃ āvuso etasmim̐ sikkhāpade sikkhissāmi, yāva na aññaṃ<sup>157</sup> bhikkhuṃ byattaṃ<sup>158</sup> vinayadharaṃ paripucchāmi ti, pācittiyaṃ.*

*Sikkhamānena, bhikkhave, bhikkhunā aññātabbaṃ paripucchitabbaṃ paripañhitabbaṃ. Ayaṃ tattha sāmīci.*

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*. + **ahaṃ**: I; 1 sg. pers. pron.

**āvuso**: friends; voc. pl. m. See Nidāna.

**etasmim̐**: 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*.

**bhikkhuṃ**: a bhikkhu; acc. sg. m.

**byattaṃ**: learned, wise; adj., shortened form of *viyatta*.

**vinayadharaṃ**: a memoriser of the discipline, lit. “a bearer of the discipline,” Hr: expert in discipline; acc. sg. m. Gen. tapp. cpd. = **vinaya**: discipline; from *vi* +  $\sqrt{ni}$ . + **dhara**: memoriser, bearer; action-noun fr. *dharati*: bears, holds (in mind).

157. Mi & Mm Se: *naññaṃ*.

158. UP and Sinhalese MSS & eds.: *vyattaṃ*.



**paripucchāmī ti = paripucchāmi:** I (can) question about, consult; 1 sg. pres. ind. of *paripucchati* (*pari* +  $\sqrt{pucch}$  + *a*) + **ti:** end quote; quotation particle. Above Nid.

**sikkhamānena:** who is training; pr.p. of *sikkhati*; used as adj. qualifying *bhikkhunā*.

**bhikkhave:** bhikkhus; voc. pl. m.; see NP 10.

**bhikkhunā:** by a bhikkhu; ins. sg. m.

**aññātabbām:** it is to be understood, to be known, Hr: to be learnt; f.p.p. of *aññāti*; see Pāc 68. Agreeing with an unexpressed *sikkhāpadam* or *taṃ*.

**paripucchitabbām:** (it) is to be questioned about, consulted; f.p.p. of *paripucchati*.

**paripañhitabbām:** (it) is to be investigated (mentally), to be considered; f.p.p. of *paripañhati*, denom. from pref. *pari-*: about + *pañha*: question.

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

## Pācittiya 72

*Yo pana bhikkhu pātimokkhe<sup>159</sup> uddissamāne evaṃ vadeyya: Kiṃ pan'imehi<sup>160</sup> khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi; yāvad-eva kukkucāya, vibesāya, vilekhāya saṃvattanti ti, sikkhāpadavivaṇṇake,<sup>161</sup> pācittiyaṃ.*

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* (*ud* +  $\sqrt{dis}$  + *a*) agreeing with *pātimokkhe*; see above 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:**

159. Mm Se: *pātimokkhe*.

160. Mi & Mm Se: *kim-pan'imehi*.

161. Dm, UP: *vivaṇṇake*. Mi & Mm Se, Sinhalese MSS & eds.: *vivaṇṇanake*.

junction of *pana* + *imehi* = **pana**: but; adversative particle + **imehi**: these; ins. pl. of dem. pron. *ayam*.

**khuddānukhuddakehi**: which are small and minute, H & Ñm: lesser and minor; adj. qualifying *sikkhāpadehi*. Bahubbīhi cpd. containing a dvanda cpd. = **khudda**: small, lesser, inferior; adj. + **anukhuddaka**: very small, minute, subtle; adj. = *aṇu* > *anu*: very small, minute, subtle + *khuddaka*.

**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. = **yāva(d)**: until; relative adv.; see Pāc 71 + **eva**: just, only; emph. particle.

**kukkuccāya**: leading to worry, to remorse, to agitation; dat. sg. nt.

**vihesāya**: to annoyance, to trouble; dat. sg. f.; see Pāc 12.

**vilekhāya**: to uneasiness, perplexity, discomfort; dat. sg. m.

**saṃvattantī ti**: they conduce, lead; 3 pl. pres. ind. of *saṃvattati* + *ti*.

**sikkhāpadavivaṇṇake**: in disparaging of training precepts, in being one who discourages the training precepts, H & Ñm: in disparaging; loc. sg. m. Gen. tapp. cpd. = **sikkhāpada** + **vivaṇṇa**: dispraising, action noun from *vivaṇṇeti* (*vi* + √*vāṇṇ* + *e*): disparages, dispraises + **-ka**.

### Pācittiya 73

*Yo pana bhikkhu anvadddhamāsaṃ<sup>162</sup> pātimokkhe<sup>163</sup> uddissamāne evaṃ vadeyya: Idān'eva kho<sup>164</sup> ahaṃ jānāmi, ayam-pi kira dhammo suttāgato suttapariyāpanno anvadddhamāsaṃ<sup>165</sup> uddesaṃ āgacchatī ti. Tañ-ce bhikkhuṃ aññe bhikkhū jāneyyum: Nisinnapubbaṃ iminā bhikkhunā dvattikkhattuṃ<sup>166</sup> pātimokkhe<sup>167</sup> uddissamāne. Ko pana vādo bhiiyyo ti,<sup>168</sup> na ca tassa bhikkhuno aññāṇakena mutti atthi, yañ-ca tatta āpattiṃ āpanno, tañ-ca yathā dhammo<sup>169</sup> kāretabbo, uttariñ-c'assa<sup>170</sup> moho āropetabbo, Tassa te āvuso alābhā, tassa te dulladdhaṃ. Yaṃ tvaṃ pātimokkhe<sup>171</sup> uddissamāne, na sādhukaṃ aṭṭhikatvā<sup>172</sup> manasikarosi*

162. As in Pāc 57, only Mi & Mm Se read *anvadddha-*, the rest *anvadddha-*.

163. Mm Se: *pātimokkhe*.

164. UP, Sinhalese MSS and eds.: : *kho āvuso*.

165. Mi & Mm Se: *anvadddha-*.

166. Mm Se: *dvi-*. (Mi Se reads *dva-*; see NP 10.)

167. Mm Se: *pātimokkhe*.

168. Mi & Mm Se: *bhiiyyo ti*. Some Sinhalese MSS and eds.: *bhiiyyo ti*. Others MS and texts have *bhiiyyo na ca* without *ti*.

169. Sinhalese eds.: *yathā dhammo*. Other printed eds: *yathāddhammo*.

170. Dm: *uttari cassa*. Sinhalese MSS and eds.: *uttariṃ cassa*.

*ti. Idam tasmim mohanake, pācittiyam.*

If any bhikkhu when the Disciplinary Code is being recited each half month should say so, “Only now I know! This too, indeed, is a case which has been handed down in the Sutta, which has been included in the Sutta, which comes up for recitation half-monthly!” [and] if other bhikkhus should know [about] that bhikkhu [thus], “This bhikkhu has sat [in] two or three times previously when the Disciplinary Code was being recited. What to say about more [times than that]!” [then] there is no release for that bhikkhu through not-knowing, and whatever the offence is that he has committed there, he is to be made to do according to that case and moreover his deluding is to be exposed, “Because of that, 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:** at each half month, half-monthly; acc. sg. m. Bd. cpd. = junction of *anu:* after, along + *aḍḍhamāsa:* half-month; see NP 24.

**pātimokkhe uddissamāne evaṃ vadeyya:** see Pāc 72.

**idān’eva:** only now; junction of *idāni* + *eva.* = **idāni:** now; adv. of time; dem. pron. *ayaṃ* + suf. of time *-dāni.* + **eva:** only, just; emph. particle.

**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.

**ayaṃ-pi:** this too; junction of **ayaṃ:** nom. sg. m. dem. pron. + **pi:** too, also; connective 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.*

**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.

171. Mm Se: *pātimokkhe.*

172. Dm, UP: *aṭṭhim katvā.*

**sutta:** Sutta, Rule-string, clause; nt. See Introduction § 16. + **āgata:** come to, come down, handed down; p.p. of *āgacchati*; see Pār intro etc.: *dhammā uddesaṃ āgacchanti*.

**suttapariyāpanno:** which has been included in the Sutta; adj. = **sutta** + **pariyāpanna:** included, *Vinaya Texts:* embraced; p.p., see *uddesa-pariyāpanna* at Sd 12.

**uddesaṃ:** recitation; acc. sg. m. See Nid.

**āgacchati ti:** = junction of **āgacchati:** (they) go to, come up for; 3 pl. sg. ind. of *āgacchati* ( $\bar{a} + \sqrt{\text{gam}} + a$ ) + **ti:** end quote; quotation particle.

**tañ-ce:** if that; junction **taṃ:** that; acc. sg. of dem. pron. *ta(d)*. + **ce:** if; hyp. particle.

**bhikkhuṃ:** (about) that bhikkhu, acc. sg. m.

**aññe:** other; pronominal adj.; see Pāc 70.

**bhikkhū:** bhikkhus; nom. pl. m.

**jāneyyum:** they should know; 3 pl. opt. of *jānāti*.

**nisinnapubbaṃ:** has sat in; adj. An inverted bb. cpd. = **nisinna:** has sat in/down; p.p. of *nisajjati*; see Aniy + **pubbaṃ:** before; indecl.; see Nid.

**iminā:** by this; ins. sg. of dem. pron. *ayaṃ*.

**bhikkhunā:** by (this) bhikkhu; ins. sg. m.

**tañ-ce bhikkhuṃ aññe bhikkhuṃ jāneyyum nisinnapubbaṃ iminā bhikkhunā ... ko pana vādo bhiyyo:** [then] if other bhikkhus should know [about] that bhikkhu [thus]: “This bhikkhu has sat [in] two or three times previously when the Disciplinary Code was being recited, no need to speak about more [times than that],” 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.”

**dvattikkhattum:** two or three times; adv. See NP 10.

**ko pana vādo bhiyyo:** what to say about more, no need to speak about more, what about oftener, Hr: not to say oftener, Ñm: perhaps oftener, Nor: then why speak further?

**ko pana vādo:** what to say about, so what should be said; let alone; an idiomatic phrase.

**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.

**bhiyyo:** oftener, more; adv. (to *nisinna*); cf. Sekh 36.

**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*.

**mutti:** release, freedom (from penalty); nom. sg. f.

**atthi:** there is; 3 sg. pres. ind.; see Nid.

**yañ-ca ... tañ-ca:** and whatever... that. A junction **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*.

**tattha:** there, in this connection, in that manner; indecl. It refers to the offence that he claimed 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 that 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....

**kāretabbo:** he is to be made to do, he is to be dealt with; f.p.p. of *kāreti* ( $\sqrt{kar}$  + *e*) agreeing with unexpressed *bhikkhu* as in Aniy 1.

**uttariñ-c’assa:** = junction of *uttariṃ* & *ca* 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*.

**moho:** deluding, delusion, the act of deluding, Hr: confusion, Ñm & Nor: negligence, Than: deception; nom. sg. m.

**āropetabbo:** is to be exposed, to be shown, to be put on/imputed/imposed; f.p.p. of *āropeti*, the causative of *ārohati/āruhati* (*ā* +  $\sqrt{ruh}$  + *a*).

**assa moho āropetabbo:** his delusion is to be exposed, the deluding is to be shown to him, Ñm: when negligence has been imputed to him, Hr: confusion should be put on him.

**tassa te alābhā tassa te dulladdham:** 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.

**tassa:** because of that, by that, (or) for you; gen. sg. m. of dem. pron. *ta(d)*.

**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*.

**dulladdham:** (it has been) ill-gained, badly gotten; nom. sg. nt. Kdh. cpd. used as bb. cpd. = P.p. used as impersonal passive sentence verb.

**yam:** that, because, which; rel. pron. correlative to *tassa*.

**tvam:** you; nom. sg. 2nd pers. pron.

**na:** not; negative particle.

**sādhukam:** well, carefully; adv. See Nid.

**aṭṭhikatvā:** focussing, having focussed, having taken to heart; verbal compound.

**manasikarosi ti:** pay attention; junction of **manasikarosi**; 2 sg. nom. of *manasikaroti*; verbal compound; see Nidāna + **ti:** end quote.

**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 regards the one who is deluding; loc. sg. m. = **mohana:** the act of deluding, deceiving; action-noun fr. *moheti* ( $\sqrt{moh} + e$ ) + adjectival or pleonastic suffix *-(a)ka*.

### Pācittiya 74

*Yo pana bhikkhu bhikkhussa kupito anattamano pahāraṃ dadeyya, pācittiyam.*

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.

### Pācittiya 75

*Yo pana bhikkhu bhikkhussa kupito anattamano talasattikaṃ uggireyya, pācittiyam.*

If any bhikkhu should brandish the palm of the hand [threateningly] like [one holds] a dagger to a bhikkhu, [this is a case] involving expiation.

**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*.

**uggireyya:** should brandish, raise; 3 sg. opt. of *uggirati* (*ud* +  $\sqrt{gir}$  + *a*).

### Pācittiya 76

*Yo pana bhikkhu bhikkhuṃ amūlakena saṅghādisesena anuddhamseyya, pācittiyam.*

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.

**saṅghādisesena:** [a case] involving the community in the beginning and in the rest (of the procedure); ins. sg. m.; see Sd intro.

## Pācittiya 77

*Yo pana bhikkhu bhikkhussa sañcicca kukkucçaṃ upadaheyya: Iti'ssa muhuttam-pi aphāsu bhavissatī ti, etad-eva paccayaṃ karitvā anaññaṃ, pācittiyam.*

If any bhikkhu should deliberately provoke worry for a bhikkhu [thinking], “Thus there will be discomfort for him, even [if only] for a short time,” having made just this the reason, [and] not another, [this is a case] involving expiation.

**sañcicca:** deliberately; adv. see Pār 3.

**bhikkhussa:** for a bhikkhu; dat. sg. m.

**kukkucçaṃ:** worry; acc. sg. nt. see Pāc 73.

**upadaheyya:** Ñm: should provoke, Hr: should arouse; 3 sg. opt. of *upadahati* (*upa* + √*dah* + *a*).

**iti'ssa:** thus for this one; junction of **iti:** thus; (here:) deictic particle, emphasising what follows + **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 **muhuttam:** a short time, a moment; acc. sg. m. + **pi:** even, just; emph. particle.

**aphāsu:** uneasiness, discomfort; adv. or nom. sg. nt. Neg. pref. *a-* + *phāsu*; see Nid.

**bhavissatī ti:** junction of **bhavati:** there will be, 3 sg. fut. of *bhavati* + **ti:** quotation mark.

**etad-eva paccayaṃ karitvā anaññaṃ:** having made just this the reason (and) not another; see Pāc 16.

## Pācittiya 78

*Yo pana bhikkhu bhikkhūnaṃ bhaṇḍanaajātānaṃ kalahajātānaṃ vivādāpannānaṃ upassutiṃ<sup>173</sup> tiṭṭheyya: Yaṃ ime bhaṇissanti, taṃ sossāmi ti, etad-eva paccayaṃ karitvā anaññaṃ, pācittiyam.*

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.

173. Mi Se: *upassuti*.



**bhaṇḍana-jātānaṃ**: who are arguing; adj. Bb. cpd. = **bhaṇḍana**: arguing; action-noun fr. *bhaṇḍati* ( $\sqrt{bhaṇḍ} + a$ ) + **-jāta**: are, become, started; p.p. of *jāyati* ( $\sqrt{jan} + ya$ ): 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* ( $\bar{a} + \sqrt{pad} + ya$ ).

**upassutiṃ**: Hr: overhearing, Ñm: eavesdropping; acc. sg. f. An action-noun in *-i*. = pref. *upa*: near to + *suti*: hearing; fr. *suṇāti*: hears; see Nid.

**tiṭṭheyya**: should stand; 3 sg. opt. of *tiṭṭhati*; see Sd 10.

**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* ( $\sqrt{bhaṇ} + a$ ).

**soṣṣāmī ti**: junction of **soṣṣāmī**: I shall hear; 1 sg. fut. of *suṇāti* + **ti**: end quote.

**etad-eva ...**: see above.

## Pācittiya 79

*Yo pana bhikkhu dhammikānaṃ kammānaṃ chandaṃ datvā pacchā khiyyanadhammaṃ*<sup>174</sup> *āpajjeyya, pācittiyaṃ.*

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 *sabadhammikānaṃ*.

**kammānaṃ**: to a (legal) action; dat. pl. nt. of *kamma*; cf. Pāc 63.

**chandaṃ**: consent, Ñm: proxy-vote; acc. sg. m.

**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. = **khiyyana**: criticising, criticism; action-noun fr. *khiyati* + **dhamma**: act; see Pār 1.

**āpajjeyya**: should engage in; 3 sg. opt. of *āpajjati* ( $\bar{a} + \sqrt{pad} + ya$ ).

174. Sinhalese MSS and eds.: *khiyana*-. Mi & Mm Se: *khiyyana*-. (Also at Pāc 81.)

## Pācittiya 80

*Yo pana bhikkhu saṅhe vinicchayakathāya vattamānāya chandaṃ adatvā uṭṭhāyāsanā pakkameyya, pācittiyaṃ.*

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* +  $\sqrt{ci}$  + *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*.

**chandaṃ:** consent; acc. sg. m. See Pāc 79.

**adatvā:** not having given; abs. = neg. pref. *a-* + *datvā*; see Pāc 79.

**uṭṭhāyāsanā:** having got up from the seat; junction of *uṭṭhāya* & *āsanā* through contraction. = **uṭṭhāya:** having got up; abs. of *uṭṭhāti* (*ud* +  $\sqrt{thā}$  + *a*) + **āsanā:** from the seat; abl. sg. nt. Cf. Aniy 1.

**pakkameyya:** should depart; 3 sg. opt. of *pakkamati*; see Sd 13.

## Pācittiya 81

*Yo pana bhikkhu samaggena saṅghena cīvaram datvā pacchā khiyyanadhammaṃ<sup>175</sup> āpajjeyya: Yathāsanthutam bhikkhū saṅghikaṃ lābham parināmentī ti, pācittiyaṃ.*

If any bhikkhu, having given a robe [-cloth] [together] with a united community, should afterwards engage in criticising [saying]: “The bhikkhus allocate communal gain according to familiarity,” [this is a case] involving expiation.

**samaggena:** united; adj. see Sd 10.

**saṅghena:** with a community; ins. sg. m.

**cīvaram:** robe [-cloth]; acc. sg. nt.

**datvā pacchā khiyyanadhammaṃ āpajjeyya:** having given ... should afterwards engage in criticising; see Pāc 79.

175. Sinhalese MSS and eds.: *khiyana-*. Mi & Mm Se: *khiyyana-*. (Also at Pāc 81.)

**yathāsanthutam:** according to familiarity, Hr: according to acquaintanceship, Ñm: according to their whims, according to favour; adv. *Abbayībhāva* cpd. = **yathā:** as, according to; adv. + **santhuta:** acquainted, familiar; p.p. of *santhavati* (*saṃ* +  $\sqrt{thu}$  + *a*).

**bhikkhū:** bhikkhus; nom. pl. m.

**saṅghikaṃ lābhaṃ:** communal gain; see NP 30.

**pariṇāmetī ti:** they allocate; 3 pl. pres. ind. of *pariṇāmeti*; see NP 30.

## Pācittiya 82

*Yo pana bhikkhu jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ puggalassa pariṇāmeyya, pācittiyaṃ.*

*Sahadhammikavaggo aṭṭhāmo.*

If any bhikkhu should knowingly allocate [already] allocated communal gain to a [lay-] person, [this is a case] involving expiation.

*The section [starting with the rule] about [being spoken to] righteously is eighth.*

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

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

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

**pariṇataṃ:** allocated; p.p. of *pariṇāmeti* (*pari* +  $\sqrt{nam}$  + *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; nom. sg. m. = **sahadhammika:** righteously; see Pāc 71 + **vagga:** section; see NP 10.

**aṭṭhāmo:** eighth, the eighth one; ordinal.

## Pācittiya 83

*Yo pana bhikkhu rañño khattiyassa muddhābhisittassa<sup>176</sup> anikkhanta-rājake aniggataratanake<sup>177</sup> pubbe appaṭisaṃvidito indakhilāṃ atikkameyya,<sup>178</sup> pācittiyaṃ.*

176. Sinhala MSS & eds.: *muddhāvasitassa*.

177. Mi Se, Sinhala MSS & eds.: *anibhata-*.

If any bhikkhu, without having been announced beforehand, should go beyond the boundary post of a noble consecrated king's [bed-room] when the king has not departed, [and] the [queen-] jewel has not withdrawn, [this is a case] involving expiation.

**rañño:** king's, of a king; gen. sg. m. of *rājā*.

**khattiyassa:** a noble, warrior-noble; adj. qualifying *rañño*.

**muddhābhisittassa:** consecrated, head-sprinkled, H & Ñm: anointed; adj. = **muddha:** head + **abhisitta:** sprinkled over; p.p. of *abbisiñcati* (*abhi* +  $\sqrt{sic}$  + *a*). V.l. *muddhāvasittassa:* *avasitta*, "sprinkled down," is the p.p. of *osiñcati* (*ava/o* +  $\sqrt{sic}$  + *a*).

**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. = **anikkhanta:** has not departed; neg. pref. **a-** + **nikkhanta:** departed, come out of; p.p. of *nikkhamati* (*ni[s]*- (see Pāc 34) +  $\sqrt{kham}$  + *a*).

**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)* +  $\sqrt{gam}$  + *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.

**pubbe:** before; adj. see NP 8.

**appatisamvidito:** 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-* + *paṭisamvidita:* p.p. of *paṭisamvedeti* (*[p]paṭi* + *sam* +  $\sqrt{vid}$  + *e*): experiences. Cf. Pd 4.

**indakhilam:** PED: Indra's post, Ñm & Hr: threshold, Hinüber: a wooden post securing the wings of a door, CPD: a wooden post securing a city gate; acc. sg. m. = **inda:** the Vedic supreme god of the sky, Indra + **khila:** post, column, slab, stake.

**atikkameyya:** should go beyond; 3 sg. opt. of *atikkamati*.

## Pācittiya 84

*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 uggaṇetvā vā uggaḥāpetvā<sup>179</sup> vā nikkhipitabbaṃ. Yassa bhavissati, so harissatī ti. Ayaṃ tatta sāmīci.*

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.

**ratanaṃ:** a treasure; acc. sg. nt.

**vā:** or; disj. 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.

**aññatra:** except; indeclinable that takes an abl. or ins.; see Sd 2.

**ajjhārāmā:** within a monastery; abl. sg. m. = *ajjha:* in, within = contracted pref. *adhi-* + *ārāma:* (private-) park, pleasure-park, grove.

**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*).

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

**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.

**uggaṇetvā ...:** having picked up; abs. of *uggaṇeti* (*ud* +  $\sqrt{\text{gaḥ}}$  + *e*).

**uggaḥāpetvā:** having made (someone else) pick up; the caus. of *uggaṇeti*.

**nikkhipitabbaṃ:** 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.

179. Mi & Mm Se, Sinhala MSS & eds.: *uggaṇhāpetvā*.

so: he; 3 sg. nom. of dem. pron. *ta(d)*.

**harissatī ti:** = junction of **harissati:** he will take; 3 sg. fut. of *harati*; see NP 16 + **ti:** end quote; quotation particle.

**bhavissati ... harissati ...:** he to whom it belongs will take it, of whom it will be he will take, Hr: It will be for him who will take it., Ńm: Whoever it belongs to will take it away.

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

### Pācittiya 85

*Yo pana bhikkhu santam bhikkhum anāpucchā vikāle gāmaṃ paviseyya, aññatra tathārūpā accāyikā karaṇīyā, pācittiyaṃ.*

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 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*.

**karaṇīyā:** with a duty, Hr: thing to be done, business, lit.: what is to be done; ins. sg. m. in *-ā*; see NP 16. F.p.p. of *karoti* used as noun.

### Pācittiya 86

*Yo pana bhikkhu atthimayaṃ vā dantamayaṃ vā visāṇamayaṃ vā sūcigharaṃ kāraṇīyā, bhedanakaṃ pācittiyaṃ.*

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*. Gen. cpd. used as bb cpd. = **atthi:** bone + **-maya:** -made; adj.

**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.

**kārāpeyya:** should have (someone else) make; 3 sg. opt. of the causative of *kāreti*; see Sd 6 & NP 11.

**bhedanakam:** Ñm & Nor: with breaking up, Hr: involving breaking up; an adjective qualifying *pācittiyam*; see NP intro. = *bhedana*: breaking up; action-noun + *-ka*: connective adjectival suffix.

## Pācittiya 87

*Navam pana bhikkhunā mañcam vā pīṭham vā kārayamānena aṭṭhaṅgulapādakam kāretabbam sugataṅgulena, aññatra heṭṭhimāya aṭaniyā. Tam atikkāmayato, chedanakam pācittiyam.*

By a bhikkhu who is having a new bed or seat made, [a bed or seat] which has legs of eight finger-breadths is to be made, according to the Sugata-finger-breadth, except the lowermost [edge of the] frame. For one who lets it exceed [this measure], [this is a case] involving expiation with cutting down [the legs].

**navam pana bhikkhunā ... kārayamānena:** by a bhikkhu who is having a new ... made; see NP 13 (and Pāc 58).

**mañcam vā pīṭham:** bed or seat; see Pāc 14.

**aṭṭhaṅgulapādakam:** which has legs of eight finger-breadths, eight-finger-breadth-legged, Ñm: with legs eight fingers of the sugata-finger; adj. Bb. cpd. qualifying *mañcam* and *pīṭham*. = **aṭṭhaṅgula:** eight-finger-breadths; digu cpd. = **aṭṭha:** eight; num. + **aṅgula:** finger-breadth; from *aṅguli:* finger. A ‘finger-breadth’ is about 2 cms. + **pādaka:** which has legs; adj. See Pāc 18.

**kāretabbam:** is to be made; f.p.p. of *kāreti*; see Sd 6.

**sugataṅgulena:** according to the Sugata-finger-breadth; ins. sg. m. Gen. tapp. cpd. = **sugata:** well-gone; see Sd 6 + **aṅgula:** see above.

**aññatra:** except; indecl. Here in the sense of “not including.”

**heṭṭhimāya:** lower-most, lowest; adj. agreeing with *aṭaniyā*. *Heṭṭhima* is the superlative of *heṭṭhā:* below; indecl.

**aṭaniyā:** from the frame; abl. sg. f.

**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.

### Pācittiya 88

*Yo pana bhikkhu mañcam vā piṭham vā tūlonaddham<sup>180</sup> kārāpeyya, uddālanakam pācittiyam.*

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* +  $\sqrt{nand}$  + *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* +  $\sqrt{dāl}$  + *a*): tears off + conn. suf. *-ka*.

### Pācittiya 89

*Nisīdanam pana<sup>181</sup> bhikkhunā kārayamānena pamāṇikam kāretabbam. Tatr'idaṃ pamāṇam, dīghaso dve vidatthiyo sugatavidatthiyā, tiriyaṃ diyaddham, dasā vidatthi. Tam atikkāmayato, chedanakam pācittiyam.*

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 pamāṇam:** **dīghaso ... vidatthiyo sugatavidatthiyā, tiriyaṃ:** by a bhikkhu who is having ... made ... which has the [proper] measure. This measure here is...; see Sd 6.

**pamāṇikam kāretabbam:** (a sitting-cloth) which has the [proper] measure is to be made; see Sd 6.

**pamāṇikam:** [proper] measure; adjective qualifying and agreeing with an unexpressed *nisīdanam* in nom. sg. nt.

**kāretabbam:** is to be made, is to be caused to to be made; f.p.p. of *kāreti* agreeing with an unexpressed *nisīdanam*.

**dve:** two; nom. num. adj. form of num. *dvi*.

180. UP: *tul-*.

181. Mi Se, Sinhala MSS & eds.: *nisīdanam-pana*.



**diyaḍḍham:** one and a half; see Pāc 57.

**dasā:** border; nom. sg. f.

**vidatthi:** a span; nom. sg. f.

**taṃ atikkāmayato:** for one who lets it exceed (the limit); see Sd 6.

**chedanakam:** with cutting off; adj. qualifying *pācittiyaṃ*.

## Pācittiya 90

*Kaṇḍupaṭicchādim<sup>182</sup> pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr'idaṃ pamāṇaṃ, dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo. Taṃ atikkāmayato, chedanakaṃ pācittiyaṃ.*

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. = **kaṇḍu:** itch, itching + **paṭicchādi:** covering, covering-cloth, bandage; feminine action-noun fr. *paṭicchādeti*; see Sd concl.

**pamāṇikā:** [proper] measure; adjective qualifying and agreeing with the unexpressed *kaṇḍupaṭicchādi* in nom. sg. f.

**kāretabbā:** is to be made; p.p. of *kāreti* agreeing with the unexpressed *kaṇḍupaṭicchādi*.

**catasso:** four; adj. qualifying *vidatthiyo* = numeral.

## Pācittiya 91

*Vassikasāṭikaṃ pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr'idaṃ pamāṇaṃ, dīghaso cha vidatthiyo sugatavidatthiyā, tiriyaṃ aḍḍhateyyā. Taṃ atikkāmayato, chedanakaṃ pācittiyaṃ.*

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].

**vassikasāṭikaṃ:** rains bathing-cloth, rains cloth; acc. sg. m. See NP 24.

182. Dm: *kaṇḍupaṭicchādim*. Sinhala MSS & eds.: *-cchādim-pana*.

**pamāṇikā:** [proper] measure; adjective qualifying an unexpressed *vassikasāṭikā* in nom. sg. f.

**kāretabbā:** is to be made; p.p. of *kāreti* agreeing with the unexpressed *vassikasāṭikā* in nom. sg. f.

**cha:** six; numeral.

**aḍḍhateyyā:** two and a half; num. see Pāc 57.

### Pācittiya 92

*Yo pana bhikkhu sugatacīvarappamāṇaṃ cīvaraṃ kārāpeyya atirekaṃ vā, chedanakaṃ pācittiyaṃ.*

*Tatr'idaṃ sugatassa sugatacīvarappamāṇaṃ, dīghaso nava vidatthiyo sugatavidatthiyā, tiriyaṃ cha vidatthiyo. Idaṃ sugatassa sugatacīvarappamāṇaṃ.*<sup>183</sup>

*Rājāvaggo*<sup>184</sup> *navamo.*

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.*

**sugatacīvarappamāṇaṃ:** 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 gen. tapp. cpd.: *cīvarappamāṇaṃ:* measure of robe [-cloth]. = **sugata:** Well-gone; see Pāc 87. + **cīvara:** robe + **pamāṇaṃ:** measure; see Sd 6.

**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.

183. Dm, Sinhala MSS: *pamāṇan-ti.*

184. All editions, except SVibh Ce, have: *ratanavaggo.*

**cha:** six; num.

**nava:** nine; num.

**rājavaggo:** the section [starting with the rule] on kings, the king-section; nom. sg. m. = **rāja:** king; see Pāc 83 + **vagga:** section; see NP 10.

**navamo:** ninth, (which is) the ninth one; ordinal.

## Pācittiya Conclusion

*Uddiṭṭhā kho āyasmanto dvenavuti pācittiyā dhammā.*

*Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?*

*Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?*

*Tatīyam-pi pucchāmi: Kacci'ttha parisuddhā?*

*Parisuddh'etthāyasmanto, tasmā tuṅhī, evam-etam dhārayāmi.  
Pācittiyā niṭṭhitā.*

Venerables, the ninety-two cases involving expiation have been recited.

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

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

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

The venerables are pure in this, therefore there is silence, thus I keep this [in mind].

*The [cases] involving expiation are finished.*

**uddiṭṭhā ... niṭṭhitā:** see Pāc intro. & Nid concl.

## Pāṭidesanīyā<sup>185</sup>

*Ime kho pan'āyasmanto cattāro pāṭidesanīyā<sup>186</sup> dhammā uddesaṃ āgacchanti.*

### Pāṭidesanīya 1

*Yo pana bhikkhu aññātikāya bhikkhuniyā antaragharaṃ pavittāya hatthato khādaniyaṃ vā bhojanīyaṃ<sup>187</sup> vā sahatthā paṭiggahetvā khādeyya vā bhunṅeyya vā, paṭidesetabbaṃ tena bhikkhunā: Gārayhaṃ āvuso dhammaṃ āpajjīṃ, asappāyaṃ, pāṭidesanīyaṃ,<sup>188</sup> tam paṭidesemī ti.*

185. = Dm. Mi Se: *cattāro pāṭidesanīyā dhammā.*

186. Sinhalese MSS and SVibh: *pāṭidesanīyā* throughout.

187. Sinhalese MSS and SVibh: *khādaniyaṃ* & *bhojanīyaṃ* throughout.

188. Sinhalese MSS and SVibh: *pāṭidesanīyaṃ.*

## [The cases that are to be acknowledged]

Venerables, these four cases that are to be acknowledged come up for recitation.

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.”

**ime kho pan’āyasmanto ... dhammā uddesaṃ āgacchanti:** these ... cases come up for recitation; see Sd intro.

**cattāro:** four; num.

**pāṭidesaniyā:** which are to be acknowledged, acknowledgeable, H & Ñm: to be confessed, Than: to be acknowledged, to be admitted; f.p.p. of *paṭideseti* (*paṭi* + √*dis* + *e*) used as adjective qualifying *dhammā*.

**aññātikāya bhikkhuniyā ... hatthato ...:** from the hand of an unrelated bhikkhunī; see NP 5.

**aññātikāya bhikkhuniyā antaragharaṃ pavitṭhāya:** 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 bhikkhunī who is not related to him who has gone into an inhabited area.

**antaragharaṃ:** an inhabited area, a house-compound, Hr: among the houses, Ñm: into an inhabited area; acc. sg. nt. Cf. NP 29 *antaraghare*.

**pavitṭhāya:** who has entered; p.p. of *pavisati* used as adjective qualifying *bhikkhuniyā*.

**khādaniyaṃ vā bhojaniyaṃ vā khādeyya vā bhunṅeyya:** should chew uncooked food or eat cooked food; see Pāc 35.

**sahatthā:** with his own hand; ins. sg. m. See NP 16.

**paṭiggahetvā:** having accepted; abs. of *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.

**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.

**āpajjīṃ:** I have committed; 1 sg. aor. of *āpajjati* (*ā* + √*pad* + *ya*).

**asappāyaṃ:** which is unsuitable, H & Ńm: unbecoming; adj.

**pāṭidesanīyaṃ:** which is to be acknowledged; adj. see Pd intro.

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

**paṭidesemī ti:** junction of **paṭidesemi:** I acknowledge; 1 sg. pres. ind. of *paṭideseti*; see above. + **ti:** end quote; quotation particle.

## Pāṭidesanīya 2

*Bhikkhū pan'eva kulesu nimantitā bhuñjanti, tatra ce<sup>189</sup> bhikkhunī vosāsamānarūpā ṭhitā hoti: Idha sūpaṃ detha, idha odanaṃ dethā ti. Tehi bhikkhūhi sā bhikkhunī apasādetabbā: Apasakka tāva bhagini, yāva bhikkhū bhuñjanti ti. Ekassa pi ce<sup>190</sup> bhikkhuno nappaṭibhāseyya<sup>191</sup> taṃ bhikkhunim apasādetum: Apasakka tāva bhagini, yāva bhikkhū bhuñjanti ti, paṭidesetabbaṃ tehi bhikkhūhi: Gārayhaṃ āvuso dhammaṃ āpajjimhā,<sup>192</sup> asappāyaṃ, pāṭidesanīyaṃ, taṃ paṭidesemā ti.*

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, with families; loc. pl. nt.

**nimantitā:** who have been invited, being invited; adj., p.p. of *nimanteti*, see Pāc 46, agreeing with *bhikkhū*.

**bhuñjanti:** (they) eat, consume; 3 pl. pres. ind. of *bhuñjati* ( $\sqrt{\text{bhuj}} + \text{ṇa}$ ).

**tatra:** there, then, now; here adv. of place. See Pār intro.

**ce:** if, and if; hypothetical or connective particle.; see NP 8.

**bhikkhunī:** nom. sg. f. See Pāc 21.

**tatra ce bhikkhunī:** and if a bhikkhunī ... there; see NP 8, here feminine.

189. Dm, UP, Mi Se: *tatra ce sā bhikkhunī*. Mm Se: *tatra ce bhikkhunī*.

190. UP: *ce pi*.

191. Dm, UP: *na paṭibhāseyya*.

192. Sinhalese MSS and eds.: *āpajjimha* (= also a legitimate 1 pl. *a*-aorist.)

**vosāsamānarūpā:** who is giving directions, orders, commanding, Hr: as though giving orders, Ñm & Nor: giving directions; adj. qualifying *bhikkhuni*. Bahubbīhi cpd. = *vosāsamāna*: pr.p. of *vosāsati* (*vi* + *o/ava* +  $\sqrt{sās}$  + *a*). + *-rūpa*: pleonastic adjective.

**ṭhitā:** standing; p.p. of *ṭṭhati* qualifying *bhikkhuni*.

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

**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 *bhikkhuni* 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.

**apasakka:** go away, Ñm: leave, Hr: stand aside; 2 sg. imp. of *apasakkati* (*apa* +  $\sqrt{sak}$  + *a*).

**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; corr. adv.

**bhagini:** sister; voc. sg. f. See Sd 4.

**bhuñjantī ti:** junction of **bhuñjanti:** they eat; 3 pl. pres. ind. + **ti:** end quote.

**ekassa:** one of; adj. dat. sg. of numeral *eka*.

**pi:** even; emph. part; see Pār 1.

**ce:** and if; conn. particle.

**bhikkhuno:** by a bhikkhu; gen. sg. m.

**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*. = **na:** not; neg. particle. + **paṭibhāseyya:** should speak against; 3 sg. opt. of *paṭibhāsati* (*paṭi* +  $\sqrt{bhās}$ ) with a genitive *bhikkhuno*.

**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.

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

**bhikkhuniṃ:** bhikkhuni; acc. sg. f.

**apasādetuṃ:** to dismiss; infinitive of *apasādeti*; see above.

**paṭidesetabbaṃ ... taṃ paṭidesemā ti:** as in Pd 1 but plural number.

### Pāṭidesanīya 3

*Yāni kho pana tāni sekhasammatāni<sup>193</sup> kulāni, yo pana bhikkhu tathārūpesu sekhasammatesu kulesu pubbe animantito agilāno khādanīyaṃ vā bhojanīyaṃ vā sahatthā paṭiggahetvā khādeyya vā bhūñjeyya vā, paṭidesetabbaṃ tena bhikkhunā: Gārayhaṃ āvuso dhammaṃ āpajjīṃ, asappāyaṃ, paṭidesanīyaṃ, taṃ paṭidesemī ti.*

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 *sikkhati*, see Sd 12, Pāc 71. + **sammata:** agreed upon, designated; p.p., see NP 2, 29.

**kulāni:** families; nom. pl. m.

**tathārūpesu:** of such kind; adj. see Pār 2.

**sekkhasammatesu kulesu:** in such families; loc. pl. nt.

**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.

**khādanīyaṃ ... paṭidesemī ti:** see Pd 1.

### Pāṭidesanīya 4

*Yāni kho pana tāni āraññakāni senāsanāni sāsaṅkasammatāni sappātibhayāni, yo pana bhikkhu tathārūpesu senāsanesu<sup>194</sup> pubbe appaṭisaṃvōditāṃ khādanīyaṃ vā bhojanīyaṃ vā ajjhārāme sahatthā*

193. Dm, Mi & Mm Se: *sekkha*- throughout.

194. Mi & Mm Se, Sinhalese MSS & eds.: *senāsanesu viharanto*.

*patiggahetvā agilāno khādeyya vā bhuñjeyya vā, patidesetabbam tena bhikkhunā: Gārayham āvuso dhammaṃ āpajjīm, asappāyaṃ, pāṭidesanīyaṃ, taṃ pāṭidesemī ti.*

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, 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 frightening; see NP 29.

**yo pana bhikkhu tathārūpesu senāsanesu:** if any bhikkhu in lodgings which are of such kind; see NP 29.

**pubbe appaṭisaṃviditaṃ:** which has not been announced beforehand; see Pāc 83.

**ajjhārāme:** inside a monastery; loc. sg. m. See Pāc 84.

**khādanīyaṃ sahatthā ... bhuñjeyya vā:** see Pd 1 & 3.

## Pāṭidesanīya Conclusion

*Uddiṭṭhā kho āyasmanto cattāro pāṭidesanīyā dhammā.*

*Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?*

*Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?*

*Tatīyam-pi pucchāmi: Kacci'ttha parisuddhā?*

*Parisuddh'etthāyasmanto, tasmā tuṅhī, evam-etam dhārayāmi. Pāṭidesanīyā niṭṭhitā.*<sup>195</sup>

Venerables, the four cases that are to be acknowledged have been recited.

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

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

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

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

*The [cases] which are to be acknowledged have finished.*

195. = Sinhalese MSS and eds. Mi Se: *Cattāro pāṭidesanīyā niṭṭhitā.*



**uddiṭṭhā ... niṭṭhitā:** see Pd intro. and Nid. concl.

## Sekhiyā<sup>196</sup>

*Ime kho pan'āyasmanto sekhiyā dhammā<sup>197</sup> 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, Ñm: a rule of conduct, Nor: a rule of training.

**sekhiya:** related to the training, PED: connected with training; adj. = **sekha:** trainee, training; see Pd 3 + conn. suf. **-iya;** see Pd 3.

## Sekhiya 1 & 2

*Parimaṇḍalaṃ nivāsessāmī ti, sikkhā karaṇīyā.*

*Parimaṇḍalaṃ pārūpissāmī ti sikkhā karaṇīyā.*

“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.

**parimaṇḍalaṃ:** 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 *antaravāsakaṃ*, cf. Sekh 40.

**nivāsessāmī 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; deictic particle.

**sikkhā:** the training; nom. sg. f.; see Pār 1.

**karaṇīyā:** to be done; f.p.p. of *karoti* agreeing with *sikkhā*. The verb “is” needs to be supplied in English.

**pārūpissāmī ti:** junction of **pārūpissāmi:** I shall wrap/veil/dress (the outer robes); 1 sg. fut. of *pārūpati* (*pa* + *ā* +  $\sqrt{rup}$  + *a*) + **iti** and/or **ti**.

## Sekhiya 3 & 4

*Supaṭicchanno<sup>198</sup> antaraghare gamissāmī ti, sikkhā karaṇīyā.*

196. = Dm. Mi Se: *Pañcasattati sekhiyā dhammā.*

197. Mi Se: *pañcasattati sekhiyā dhammā.*

*Supaṭicchanno antaraghare nisīdissāmī ti, sikkhā karaṇīyā.*

“I shall go well covered inside an inhabited area,” thus the training is to be done.

“I shall sit well covered inside an inhabited area,” thus the training is to be done.

**supaṭicchanno:** Ñm: well covered, Hr: properly clad; adj. = Bb. cpd. = pref. **su-**: well + **paṭicchanno**: covered; p.p. of *paṭicchādeti* ((p)paṭi + √(c)chad + e); see Sd concl.

**antaraghare:** inside an inhabited area, Ñm: in inhabited areas, Hr: amidst the houses; loc. sg. nt.

**gamissāmī ti:** junction of **gamissāmi**: I shall go; 1 sg. fut. of *gacchati* + **ti** or **iti**.

**nisīdissāmī ti:** junction of **nisīdissāmi**: I shall sit; 1 sg. fut. of *nisīdati* + **ti** or **iti**.

## Sekhiya 5 & 6

*Susamvuto antaraghare gamissāmī ti sikkhā karaṇīyā.*

*Susamvuto antaraghare nisīdissāmī ti sikkhā karaṇīyā.*

“I shall go well-restrained inside an inhabited area,” thus the training is to be done.

“I shall sit well-restrained inside an inhabited area,” thus the training is to be done.

**susamvuto:** well restrained, Hr: well-controlled; adj. Bb. cpd.; see Sekh 3 above. = **su-**: well; pref. + **samvuto**: restrained; p.p. of *samvarati* (sam + √var + a).

## Sekhiya 7 & 8

*Okkhittacakkhu antaraghare gamissāmī ti sikkhā karaṇīyā.*

*Okkhittacakkhu antaraghare nisīdissāmī ti sikkhā karaṇīyā.*

“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 *abam* and functioning a predicative nominative. = **okkhitta**: cast down; thrown down; p.p. of *okkhipati* (o/ava + √(k)khip + a + **cakkhu**: eye.

198. Dm: *suppaṭicchanno* throughout.

## Sekhiya 9 &amp; 10

*Na ukkhittakāya antaraghare gamissāmī ti, sikkhā karaṇīyā.  
Na ukkhittakāya antaraghare nisīdissāmī ti, sikkhā karaṇīyā.*

*Parimaṇḍalavaggo paṭhamo.*<sup>199</sup>

“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, Ńm: hitched up, thrown up, suspended; adj. Bb. cpd. ins. sg. f. = *ukkhitta*, the p.p. of *ukkhipati* (*ud* +  $\sqrt{(k)khip}$  + *a*): lifts up, throws up, raises, suspends + adjectival suf. *-ka*.

**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.

## Sekhiya 11 &amp; 12

*Na ujjagghikāya<sup>200</sup> antaraghare gamissāmī ti, sikkhā karaṇīyā.  
Na ujjagghikāya antaraghare nisīdissāmī ti, sikkhā karaṇīyā.*

“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, Ńm: laughing loudly; ins. sg. f. of noun *ujjagghikā* = *ujjagghi* from *ujjagghati* (*ud* +  $\sqrt{jaggh}$  + *a*): laughs loudly + suffix *-ikā*. = Ins. fem. sg.

## Sekhiya 13 &amp; 14

*Appasaddo antaraghare gamissāmī ti sikkhā karaṇīyā.  
Appasaddo antaraghare nisīdissāmī ti sikkhā karaṇīyā.*

“I shall go quiet[ly] inside an inhabited area,” thus the training is to be

199. Sinhalese MSS and eds.: *Paṭhamo vaggo*. Nothing in Mm Se.

200. Sinhalese MSS and eds.: *ujjagghi-* throughout.

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.

### Sekhiya 15 & 16

*Na kāyappacālakam antaraghare gamissāmī ti sikkhā karaṇīyā.*

*Na kāyappacālakam antaraghare nisīdissāmī ti sikkhā karaṇīyā.*

“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]pa* +  $\sqrt{cāl}$  + *e*).

### Sekhiya 17 & 18

*Na bāhuppacālakam antaraghare gamissāmī ti sikkhā karaṇīyā.*

*Na bāhuppacālakam antaraghare nisīdissāmī ti sikkhā karaṇīyā.*

“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

### Sekhiya 19 & 20

*Na sīsappacālakam antaraghare gamissāmī ti sikkhā karaṇīyā.*

*Na sīsappacālakam antaraghare nisīdissāmī ti sikkhā karaṇīyā.*

*Ujjagghikavaggo dutiyo.*<sup>201</sup>

“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.

201. Sinhalese MSS and eds.: *Dutiyo vaggo*. Nothing in Mm Se.

*The section [starting with the rule] on loud laughter is second.*

**sīsa:** head.

**ujjagghikavaggo:** the section (starting with the rule) on loud laughter, loud-laughter-section; nom. sg. m. = **ujjagghika:** see Sekh 11 + **vagga:** section.

**dutiyo:** second; ordinal.

### Sekhiya 21 & 22

*Na khambhakato antaraghare gamissāmī ti, sikkhā karaṇīyā.*

*Na khambhakato antaraghare nisīdissāmī ti, sikkhā karaṇīyā.*

“I shall not go with (the 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:** Ñm & 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.

### Sekhiya 23 & 24

*Na oḡuṇṭhito antaraghare gamissāmī ti sikkhā karaṇīyā.*

*Na oḡuṇṭhito antaraghare nisīdissāmī ti sikkhā karaṇīyā.*

“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* +  $\sqrt{\text{guṇṭh}}$  + *e*): covers over, veils.

### Sekhiya 25

*Na ukkuṭikāya antaraghare gamissāmī ti, sikkhā karaṇīyā.*

“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*.

## Sekhiya 26

*Na pallatthikāya antaragbare nisīdissāmī ti, sikkhā karaṇīyā.*<sup>202</sup>

“I shall not sit with the [knees] clasped-around inside an inhabited area,” thus the training is to be done.

**pallatthikāya:** with the [knees] clasped around, in the clasped around (the knees posture), with (the arms) clasped around (the knees), Than: holding the knees, H & Ñm: lolling; ins. sg. f. of *pallatthikā*.

V.l. **chabbīsati sāruppā:** “The twenty-six proper [trainings].”  
**chabbīsati:** twenty-six; num. = *cha(l)*: six + *visati*: twenty; see *chabbassāni* at NP 14. **sāruppā:** proper, suitable; adj.

## Sekhiya 27

*Sakkaccaṃ piṇḍapātaṃ paṭiggahessāmī ti sikkhā karaṇīyā.*

“I shall accept alms-food appreciatively,” thus the training is to be done.

**sakkaccaṃ:** appreciatively, considerately, respectfully, kindly, courteously, Ñm: carefully, Hr: attentively, thoroughly; adv. of manner.

**piṇḍapātaṃ:** alms-food; acc. sg. m. See Pāc 29, NP 27.

**paṭiggahessāmī ti:** junction of **paṭiggahessāmi:** I shall shall accept; 1 sg. fut. of *paṭiggaṇhāti* (*paṭi* + √(*g*)*gab* + *ṇha*) + **ti** or **iti**.

## Sekhiya 28

*Pattasaññī piṇḍapātaṃ paṭiggahessāmī ti sikkhā karaṇīyā.*

“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. = *saññā* + poss. suf. *-in*. Cf. Sekh 38: *ujjhānasaññī*.

## Sekhiya 29

*Samasūpakam piṇḍapātaṃ paṭiggahessāmī ti sikkhā karaṇīyā.*

202. Section conclusions: Mi Se: *chabbīsati sāruppā niṭṭhitā*. Mm Se: *chabbīsati sāruppā*.

“I shall accept alms-food which has curry in the proper proportion,” thus the training is to be done.

**samasūpakam:** 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*.

### Sekhiya 30

*Samatitthikam*<sup>203</sup> *piṇḍapātāṃ paṭiggahessāmī ti, sikkhā karaṇīyā.*

*Khambhakatavaggo tatiyo.*<sup>204</sup>

“I shall accept alms-food which is level with the rim,” thus the training is to be done.

*The section [starting with the rule] on making into a prop is third.*

**samatitthikam:** which is level with the rim, Ñm: in proportion to (not overflowing from) the capacity (of the bowl), Than: level with the edge, Hr: at an even level; adj. qualifying *piṇḍapātāṃ*. Bb. cpd. = **sama:** even, level + **titthika:** brim; = *titthi:* edge, rim + adjectival suffix *-ka*.

**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.

### Sekhiya 31

*Sakkaccaṃ piṇḍapātāṃ bhuñjissāmī ti sikkhā karaṇīyā.*

“I shall eat alms-food appreciatively,” thus the training is to be done.

**sakkaccaṃ:** appreciatively; adv. of manner. See Sekh 27.

**piṇḍapātāṃ:** alms-food; acc. sg. m. See Sekh 27.

**bhuñjissāmī ti:** junction of **bhuñjissāmi:** I shall eat; 1 sg. fut. of *bhuñjati* ( $\sqrt{bhuj} + \eta a$ ) + **ti** or **iti**.

### Sekhiya 32

*Pattasaññī piṇḍapātāṃ bhuñjissāmī ti, sikkhā karaṇīyā.*

“I shall eat alms-food paying attention to the bowl,” thus the training

203. Svibh Ee: *-titthi-*. Dm, UP, Mi & Mm Se, etc.: *-titti-*.

204. Sinhalese MSS and eds.: *Tatiyo vaggo*. Nothing in Mm Se.

is to be done.

See *Sekhiya* 28.

### Sekhiya 33

*Sapadānaṃ piṇḍapātaṃ bhuñjissāmī ti, sikkhā karaṇīyā.*

“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, uninterrupted, without stopping; adverb qualifying *bhuñjissāmī*. Abbayībhāva cpd.

### Sekhiya 34

*Samasūpakāṃ piṇḍapātaṃ bhuñjissāmī ti sikkhā karaṇīyā.*

“I shall eat alms-food which has curry in the proper proportion,” thus the training is to be done.

See *Sekhiya* 29.

### Sekhiya 35

*Na thūpakato<sup>205</sup> omadditvā piṇḍapātaṃ bhuñjissāmī ti, sikkhā karaṇīyā.*

“I shall not eat alms-food, having pressed [it] down into a shall heap,” thus the training is to be done.

**na**: not; neg. particle.

There are two readings:

**thūpakato**: into a small heap; abl. sg. m. Bb. cpd. = **thūpaka**: small heap, mound (= *thūpa*: heap + diminutive suffix *-ka*) + **to**: into.

**thūpato**: Ñm, H, Norman, and *Vinaya Texts*: from the top, Than: from a heap; abl. sg. m. of *thūpa*: a heap.

**omadditvā**: Ñm: working down, *Vinaya Texts*: having pressed down, Hr: having chosen (see BD III 129 n. 2); abs. of *omaddati* (*o/ava* +  $\sqrt{mad}$  + *a*): crushes, rubs down into, presses down.

### Sekhiya 36

*Na sūpaṃ vā byañjanaṃ<sup>206</sup> vā odanena paṭicchādessāmī bhīyyokam-yataṃ upādāyā ti, sikkhā karaṇīyā.*

205. Mm Se, Sinhalese MSS and eds.: *thūpato*.

206. Sinhalese MSS and eds.: *vyañjanaṃ*.



“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; disj. particle.

**byañjanaṃ:** condiment or curry, **Ñm:** curry; acc. sg. nt.

**odanena:** with rice; ins. sg. m. Instrumental of means.

**paṭicchādessāmi:** I shall cover, hide; 1 sg. fut. of *paṭicchādeti*; see Pāc 64.

**bhiyyokamyataṃ upādāyā ti:** out of liking for more; = **bhiyyokamyataṃ:** liking for more; acc. sg. f. Dative tappurisa cpd. = **bhiyyo:** more; see Pāc 73; indeclinable; comparative form of  $\sqrt{bhū}$ : is. + **-kamyataṃ upādāyā:** out of liking; see NP 8 + **iti:** thus; deictic particle or **ti:** quotation mark.

### Sekhiya 37

*Na sūpaṃ vā odanaṃ vā agilāno attano atthāya viññāpetvā bhuñjissāmī ti, sikkhā karaṇīyā.*

“I shall not eat curry or rice, [when] not ill, having requested [it] for his own benefit, thus the training is to be done.

**odanaṃ:** rice; acc. sg. m.

**agilāno attano atthāya viññāpetvā:** not sick, having requested for his own benefit; see Pāc 39.

### Sekhiya 38

*Na ujjhānasaññī paresaṃ pattam olokessāmī ti, sikkhā karaṇīyā.*

“I shall not look at another’s bowl 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*.

**pattam:** the bowl; acc. sg. m.

**paresaṃ pattam:** Hr: other’s bowls, **Ñm:** another’s bowl.

**olokessāmī ti:** junction of **olokessāmi:** I shall look; 1 sg. pres. ind. of *oloketi/avaloketi* (*o/ava* +  $\sqrt{lok}$  + *e*) + **ti:** end quote; see Nid.

### Sekhiya 39

*Nātimahantaṃ kabaḷaṃ<sup>207</sup> karissāmī ti, sikkhā karaṇīyā.*

“I shall not make an over-large morsel [of food],” thus the training is to be done.

**nātimahantaṃ**: not over-large; = junction of **na**: not; neg. particle. + **atimahanta**: over-large; adj. = pref. **ati**: over, too, excessive + **mahanta**: large, great; acc. of *mahā*.

**kabaḷaṃ**: morsel, Ñm & Hr: mouthful, *Vinaya Texts*: ball; acc. sg. m. PED: mouthful of solid or liquid food. V.l.: **kavaḷaṃ** = the Skt form.

**karissāmī ti**: junction of **karissāmi**: I shall make; 1 sg. fut. of *karoti* + **ti** or **iti**.

### Sekhiya 40

*Parimaṇḍalaṃ ālopaṃ karissāmī ti sikkhā karaṇīyā.*

*Sakkaccavaggo catuttho.*<sup>208</sup>

“I shall eat a round piece [of food],” thus the training is to be done.

*The section [starting with the rule] on respectful manner is fourth.*

**parimaṇḍalaṃ**: round; adj. see Sekh 1.

**ālopaṃ**: Hr: piece (of food), *Vinaya Texts* & Ñm: mouthful; acc. sg. m. fr. *ālumpati* (*ā* + √*lump* + *a*): pulls out, breaks off, separates.

**parimaṇḍalaṃ 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.

### Sekhiya 41

*Na anāhaṭe*<sup>209</sup> *kabaḷe mukhadvāraṃ vivarissāmī ti, sikkhā karaṇīyā.*

“I shall not open the mouth when the morsel [of food] has not been brought to [it],” thus the training is to be done.

**anāhaṭe**: not taken to (it), Ñm: not brought to, Hr: brought close taken to, Nor: brought to it; adj. Bahubbhi cpd. = *an-*: neg. pref. + *ahaṭa*: p.p. of *āharati* (*ā* + √*har* + *a*); see Pāc 40.

207. Mi & Mm Se: *kaval-* throughout.

208. Sinhalese MSS and eds.: *Catuttho vaggo*. Nothing in Mm Se.

209. Sinhalese MSS and eds.: *nānāhaṭe*.

**kabaḷe:** ball (of food); loc. sg. m. = Loc. 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* +  $\sqrt{var}$  + *a*) + **ti** or **iti**.

## Sekhiya 42

*Na bhūñjamāno sabbam hattham mukhe pakkehipissāmī ti sikkhā karaṇīyā.*

“I shall not put the whole hand onto the mouth while eating ,” thus the training is to be done.

**bhūñjamāno:** eating; pr.p. of *bhūñjati* ( $\sqrt{bhuj}$  + *ṇa*).

**sabbam:** all; adj.

**mukhe:** onto the mouth; loc. sg. nt.

**hattham:** hand; acc. sg. m.

**pakkehipissāmī ti:** junction of **pakkehipissāmi:** put onto, throw onto; 1 sg. fut. of *pakkehipati* (*pa* +  $\sqrt{(k)khip}$  + *a*) + **ti:** end quote.

## Sekhiya 43

*Na sakabaḷena mukhena byāharissāmī ti, sikkhā karaṇīyā.*

“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.

**byāharissāmī ti:** junction of **byāharissāmi:** I shall speak, talk; 1 sg. fut. of *byāharati* (*vi* +  $\bar{a}$  +  $\sqrt{har}$  + *a*) + **ti**.

## Sekhiya 44

*Na piṇḍukkhepakam bhūñjissāmī ti sikkhā karaṇīyā.*

“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 *sannidhikāarakam* at NP 23. From *ukkehipati* (*ud* +  $\sqrt{khip}$  + *a*): raises, holds up, throws up.

### Sekhiya 45

*Na kabaḷāvacchedakam bhunṅissāmī ti, sikkhā karaṇīyā.*

“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 adv. of manner. = **kabaḷa** + **avacchedaka**: cutting off (with the teeth), bite off; ṇamul absolutive in *-akam*; fr. *avacchindati* (*ava* +  $\sqrt{(c)chid}$  + *na*).

### Sekhiya 46

*Na avagaṇḍakāarakam bhunṅissāmī ti sikkhā karaṇīyā.*

“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); = prefix. *ava*:- out + *gaṇḍa*: a swelling + **kāra**: doing; ṇamul absolutive in *-akam*; fr. *karoti*.

### Sekhiya 47

*Na batthaniddhunakam<sup>210</sup> bhunṅissāmī ti, sikkhā karaṇīyā.*

“I shall not eat shaking [food] off the hand,” thus the training is to be done.

**hatthaniddhunakam**: shaking (food) off the hand; kammadhāraya cpd. used as adv. of manner. = **hattha**: hand + **niddhunakam**: shaking off; ṇamul abs in *-akam* from *niddhunāti* (*ni(r)* +  $\sqrt{dhu}$  + *nā*): shakes off.

### Sekhiya 48

*Na sitthāvākāarakam bhunṅissāmī ti, sikkhā karaṇīyā.*

“I shall not eat scattering rice-grains,” thus the training is to be done.

**sitthāvākāarakam**: scattering rice-grains; kdh. cpd. used as adverb of manner. = **sittha**: CPED: rice-grain; PED & Ñm: lump of boiled rice;

210. Mi & Mm Se, Sinhalese MSS and eds.: *-niddhūnakam*.

cf. Sekh 56 + **avakāraḥaṃ**: doing away, scattering, strewing; ṇamul absolutive in *-akaṃ*. = pref. *ava-*: off, away + *kāraḥaṃ*: see Sekh 46.

### Sekhiya 49

*Na jivhānicchāraḥaṃ bhūñjissāmī ti sikkhā karaṇīyā.*

“I shall not eat sticking out the tongue,” thus the training is to be done.

**jivhānicchāraḥaṃ**: sticking out the tongue; kdh. cpd. used as adverb of manner. = **jivhā**: tongue + **nicchāraḥaṃ**: sticking out; ṇamul abs. from *niccharati* (*ni(r)* +  $\sqrt{\text{car}}$  + *a*): emits, goes out.

### Sekhiya 50

*Na capucapukāraḥaṃ bhūñjissāmī ti sikkhā karaṇīyā.*

*Kabalavaggo*<sup>211</sup> *pañcama*.<sup>212</sup>

“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.*

**capucapukāraḥaṃ**: making chomping sounds, Hr: smacking the lips, Ñm: making a “capucapu” sound; kdh. cpd. used as adverb of manner. = **capucapu**: chomping, smacking sound; an onomatopoeic<sup>213</sup> construction. + **kāraḥaṃ**: making; ṇamul abs.; see Sekh 46.

**kabalavaggo**: 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.

### Sekhiya 51

*Na surusurukāraḥaṃ bhūñjissāmī ti sikkhā karaṇīyā.*

“I shall not eat making slurping [sounds],” thus the training is to be done.

**surusurukāraḥaṃ**: making slurping sounds, Hr: making a hissing sound, Ñm: making a “surusuru” sound; kdh. cpd. used as adverb of

211. Mi Se: *anāḥavaggo*.

212. Sinhalese MSS and eds.: *Pañcama vaggo*. Nothing in Mm Se.

213. “Onomatopoeic” means a word that imitates the sound of the action it refers to.

manner. = **surusuru**: slurping; an onomatopoeic word + **kāraka**: making; ṇamul absolutive, see Sekh 46.

### Sekhiya 52

*Na hatthanillehakaṃ bhūñjissāmī ti sikkhā karaṇīyā.*

“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 *nillhati* (*ni(r)* + √*lih* + *a*).

### Sekhiya 53

*Na pattanillehakaṃ bhūñjissāmī ti sikkhā karaṇīyā.*

“I shall not eat licking the bowl,” thus the training is to be done.

**pattanillehakaṃ**: licking the bowl; adv. = **patta**: bowl + **nillehakaṃ**.

### Sekhiya 54

*Na oṭṭhanillehakaṃ bhūñjissāmī ti, sikkhā karaṇīyā.*

“I shall not eat licking the lip[s],” thus the training is to be done.

**oṭṭhanillehakaṃ**: licking the lips; adv. = **oṭṭha**: lip(s) + **nillehakaṃ**.

### Sekhiya 55

*Na sāmisenā hatthena pāṇiyathālakāṃ paṭiggahessāmī ti, sikkhā karaṇīyā.*

“I shall not accept a drinking-water cup with a hand which is [soiled] with food,” thus the training is to be done.

**sāmisenā**: 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.

**pāṇiyathālakāṃ**: drinking-water cup; acc. sg. nt. Dat. tapp. cpd. = **pāṇiya**: drinking water, drink + **thālaka**: cup, beaker, pot, vessel.

**paṭiggahessāmī ti**: junction of **paṭiggahessāmi**: I shall accept; 1 sg. fut. of *paṭiggaheti*; see NP 3 + **ti** or **iti**.

## Sekhiya 56

*Na sasitthakaṃ pattadhovanaṃ antaraghare chaddessāmi ti, sikkhā karaṇīyā.*<sup>214</sup>

“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.

**sasitthakaṃ**: which has rice-grains (in it); adj. Bb. cpd. = **sa**:- having, with; pref. Cpd form of *saṃ*. + **sitthaka**: having rice-grains; = **sittha**: rice-grain; see Sekh 48 + adjectival suf. **-ka**.

**pattadhovanaṃ**: 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.

**chaddessāmi ti**: junction of **chaddessāmi**: I shall throw away; 1 sg. fut. of *chaddati* ( $\sqrt{\text{chadd}} + e$ ) + **ti**: end quote.

(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*.)

## Sekhiya 57

*Na chattapāṇissa agilānassa dhammaṃ desessāmi ti,*<sup>215</sup> *sikkhā karaṇīyā.*

“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*.

**agilānassa**: who is not ill; adj. of *agilāna*; see Pāc 39.

**dhammaṃ**: Dhamma, a teaching; acc. sg. m. See Pāc 7.

**desessāmi ti**: = **desessāmi**: I shall teach; 1 sg. fut. of *deseti* ( $\sqrt{\text{dis}} + a$ ) + **ti**: end quote.

214. Section conclusions: Mm Se: *Samatimsa bhojanapaṭisaṃyuttā*. Mi Se: *Samatimsa bhojana-paṭisaṃyuttā niṭṭhitā*.

215. Mm Se, Sinhalese MSS and eds.: *desissāmi ti* throughout.

### Sekhiya 58

*Na daṇḍapāṇissa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā.*

“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. + **pāṇissa:** to one who is having in the hand; dat. sg. m.

### Sekhiya 59

*Na satthapāṇissa agilānassa dhammaṃ desessāmī ti, sikkhā karaṇīyā.*

“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. + **pāṇissa:** to one who is having in the hand.

### Sekhiya 60

*Na āvudhapāṇissa<sup>216</sup> agilānassa dhammaṃ desessāmī ti, sikkhā karaṇīyā.*

*Surusuruvaggo chaṭṭho.<sup>217</sup>*

“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.

**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.

### Sekhiya 61

*Na pādūkārūḷhassa agilānassa dhammaṃ desessāmī ti, sikkhā karaṇīyā.*

“I shall not teach Dhamma to one who is wearing shoes, [and] who is not ill,” thus the training is to be done.

**pādūkārūḷhassa:** to one who is wearing shoes; Adj. dat. sg. m. Bb. cpd. = **pāduka:** shoe; from *pāda:* foot + conn. suf. *-ka* + **ārūḷha:** p.p. of *āruhati* (*ā* +  $\sqrt{rub}$  + *a*): mounts, wears.

216. Sinhalese MSS and eds.: *āvudha*.

217. Sinhalese MSS and eds.: *Chaṭṭho vaggo*. Nothing in Mm Se.



## Sekhiya 62

*Na upāhanārūḥassa agilānassa dhammaṃ desessāmī ti, sikkhā karaṇīyā.*

“I shall not teach Dhamma to one who is wearing sandals, [and] who is not ill,” thus the training is to be done.

**upāhanārūḥassa:** to (someone) who is wearing sandals; dat. sg. m. = **upāhana:** sandal; nt.

## Sekhiya 63

*Na yānagatassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā.*

“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.

## Sekhiya 64

*Na sayanagatassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā.*

“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.**

## Sekhiya 65

*Na pallatthikāya nisinnassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā.*

“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 *pallatthika*; see Sekh 26.

**nisinnassa:** to one sitting; dat. sg. m. of *nisinna*, the p.p. of *nisajjati*; see Pāc 73.

## Sekhiya 66

*Na veṭṭhitāsīssa<sup>218</sup> agilānassa dhammaṃ desessāmī ti, sikkhā karaṇīyā.*

“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.

**veṭṭhisāsassa:** to (someone) whose head is wrapped (with a turban), Hr: to one with turban on his head, Nm: to one wearing a head-wrapping; adj. in dat. sg. m. Bb. cpd. = **veṭṭhita:** wrapped, enveloped; p.p. of *veṭṭheti* (√*veṭṭh* + *e*) + **sāsa:** head.

### Sekhiya 67

*Na oḅṭṭhisāsassa agilānassa dhammaṃ desessāmī ti sikkhā karaṇīyā.*

“I shall not teach Dhamma to one whose head is covered, [and] who is not ill,” thus the training is to be done.

**oḅṭṭhisāsassa:** to (someone) whose head is covered; adj. in dat. sg. m. Bb. cpd. = **oḅṭṭhita:** covered; kdh., see Sekh 23 + **sāsa:** head.

### Sekhiya 68

*Na chamāyaṃ<sup>219</sup> nisīditvā āsane nisinnassa agilānassa dhammaṃ deses-sāmī ti, sikkhā karaṇīyā.*

“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.

### Sekhiya 69

*Na nīce āsane nisīditvā ucce āsane nisinnassa agilānassa dhammaṃ deses-sāmī ti, sikkhā karaṇīyā.*

“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.

218. Mi & Mm Se: *veṭṭhita*-.  
219. Sinhalese MSS and eds.: *chamāya*.

## Sekhiya 70

*Na ṭhito nisinnassa agilānassa dhammaṃ desessāmi ti, sikkhā karaṇīyā.*<sup>220</sup>

“I shall not teach Dhamma [while] standing, to one who is sitting, [and] who is not ill,” thus the training is to be done.

**ṭhito:** standing; p.p. of *tiṭṭhati* qualifying an unexpressed *aham*, the subject of *desessāmi*. A predicative nominative; see Sekh 3.

## Sekhiya 71

*Na pacchato gacchanto purato gacchantassa agilānassa dhammaṃ desessāmi ti, sikkhā karaṇīyā.*

“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*.

**gacchanto:** walking, going; pr.p. of *gacchati*.

**purato:** before, in front; adv. abl. of indecl. *pura*.

**gacchantassa:** to one going; adj. Dat. sg. m. of the pr.p. *gacchanto*.

## Sekhiya 72

*Na uppathena gacchanto pathena gacchantassa agilānassa dhammaṃ desessāmi ti, sikkhā karaṇīyā.*<sup>221</sup>

“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*. *Uppatha:* side-path, off the path, wrong path. = junction of pref. **ud:** out, away + **patha:** path.

**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*.

220. Sinhalese MSS and eds.: *Sattamo vaggo*.

221. Section conclusions: Mm Se: *Soḷasa dhammadesanā-paṭisaṃyuttā*. Mi Se: *Soḷasa dhammadesa-nāpaṭisaṃyuttā niṭṭhitā*.

### Sekhiya 73

*Na ṭhito agilāno uccāraṃ vā passāvaṃ vā karissāmī ti, sikkhā karaṇīyā.*

“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.

**uccāraṃ**: excrement, faeces; acc. sg. m. **vā**: or; disj. particle.

**passāvaṃ**: urine; acc. sg. m.

**karissāmī ti**: I shall produce, make, do; 1 sg. fut. of *karoti*.

### Sekhiya 74

*Na harite agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmī ti sikkhā karaṇīyā.*

“I shall not excrete or urinate or spit on crops, [while] not ill,” thus the training is to be done.

**harite**: on crops, on greenery; loc. sg. nt. See Pāc 19: *appaharite*.

**kheḷaṃ**: spittle, saliva; acc. sg. nt.

### Sekhiya 75

*Na udake agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmī ti sikkhā karaṇīyā.*

*Pādukavaggo sattamo.*<sup>222</sup>

“I shall not excrete or urinate or spit in water, [while] not ill,” thus the training is to be done.

*The section [starting with the rule] on shoes is seventh.*

**udake**: in the water, into; loc. sg. nt. see Pāc 53.

**pādukavaggo**: the section (starting with the rule) on shoes, shoe-section; nom. sg. m. = **pāduka**: shoe; see Sekh 61 + **vagga**: section; see NP 10. **sattamo**: seventh; ordinal.

Mi & Mm Se: **tayo pakiṇṇakā**: “The three miscellaneous [cases] have been finished.” = *tayo*: three; num. *pakiṇṇakā*: miscellaneous; adjective qualifying unexpressed *dhammā*: cases.

222. Section conclusions: Mm Se: *Tayo pakiṇṇakā*. Mi Se: *Tayo pakiṇṇakā niṭṭhitā*.

## Sekhiya Conclusion

*Uddiṭṭhā kho āyasmanto sekhiyā<sup>223</sup> 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.  
 Sekhiyā niṭṭhitā.<sup>224</sup>*

Venerables, the cases related to the training have been recited.

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

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

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

The Venerables are pure in this, therefore there is silence, thus I keep this [in mind].

*The cases related to the training have finished.*

**uddiṭṭhā ... niṭṭhitā:** see Sekh intro. and Nid. concl.

## Adhikaraṇasamathā<sup>225</sup>

*Ime kho paṇ'āyasmanto satta adhikaraṇasamathā<sup>226</sup> dhammā uddesaṃ āgacchanti.*

### Settlements of Legal Issues

Venerables, these seven cases that are settlements of legal issues come up for recitation.

**ime kho paṇ'āyasmanto ... dhammā uddesaṃ āgacchanti:** these ... cases come up for recitation; see Sd intro.

**sattādhikaraṇasamathā:** seven settlements of legal issues; adjective qualifying *dhammā*. = Gen. tapp. cpd. used as bb. cpd. = **satta:** seven; num. + **adhikaraṇa:** legal issue, Nm: litigation, Hr: legal question, Nor: legal process, Than: issue, formal dispute; adjective qualifying *dhammā*. = directional pref. *adhi-* + *karana:* doing, making; see Sd 8. + **samatha:** Nm: settlement, calming, Hr: deciding, Than: resolution; adjective from *sammati* (√ *sam* + *a*): is appeased, calmed.

223. Mi Se: *pañcasattati sekhiyā*.

224. Mi Se: *Pañcasattati sekhiyā dhammā niṭṭhitā*.

225. = Dm. Mi Se: *Sattādhikaraṇasamathā dhammā*. Nothing in other eds.

226. Mi, Mm Se: *sattādhikaraṇasamathā*. Dm, UP: *satta adhikaranasamathā*.

**dhammā:** Ñm: cases, Hr: rules; nom. pl. m.

## Settlements of Legal Issues Continued

*Uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya: sammukhāvinayo dātabbo, sativinayo dātabbo, amūlḥavinayo dātabbo, paṭiññāya kāretabbo,*<sup>227</sup> *yebhuyyasikā, tassapāpiyyasikā,*<sup>228</sup> *tiṇavatthārako ti.*

For the calming, for the stilling of whichever legal issues have arisen: the removal through the presence [of the bhikkhu] is to be given, the removal [of the accusation] through remembrance is to be given, the removal 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.

**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*).

**sammukhāvinayo:** the removal through the presence (of the bhikkhu), Ñm: Removal (of the litigation) by Confrontation, Hr: a verdict in the presence of; nom. sg. m. Ins. tapp. cpd. = **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. **saṃ:** together with + **mukha:** face + **vinaya:** removal, acquittal, disciplinary procedure, verdict; from *vineti* (*vi* + √*ni* + *e*): removes, dispels. An action-noun.

**dātabbo:** he is to be given; f.p.p. of *dadāti* (√*dā* + *a*) qualifying *sammukhāvinayo*.

**sativinayo:** the removal through remembrance, Ñm: removal by (establishing a bhikkhus') memory (to be reliable), Hr: verdict of

227. = Some Sinhalese MSS & eds. Dm, UP, Mi Se: *paṭiññāya kāretabbaṃ*. Mm Se, Pg: *paṭiññātakaraṇaṃ*.

228. Dm, Mi & Mm Se: *-pāpiya-*.

innocence, Than: verdict of mindfulness; nom. sg. m. Ins. tapp. cpd. = **sati**: memory; from *sarati* ( $\sqrt{\text{sar}} + a$ ): remembers + **vinaya**.

**amūlḥavinayo**: the removal through (no longer being) insane, Ñm: removal by (establishing that a bhikkhu was influenced by) mental derangement, Hr: verdict of past insanity; nom. sg. m. = **amūlḥa**: not insane, not mad, sanity, sane, not a madman; see Pār 2 + **vinaya**: see above

**paṭiññāya kāretabbo**: he is to be made to do [the offence-procedure] through admitting [the offence], 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.

**paṭiññāya**: through admitting, with admitting; ins. sg. f. of *paṭiññā*, action-noun from *paṭijānāti*.

**kāretabbo**: he is to be made to do; f.p.p. of *kāreti* agreeing with an unexpressed *so*

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*.

Variant reading **paṭiññātakaraṇam**: the making up with the admittance (of the offence by the accused bhikkhu), Than: acting in accordance with what is admitted; nom. sg. nt. Ins. tapp. cpd. = **paṭiññāta**: admittance, has been admitted; p.p. of *paṭijānāti* (*paṭi* +  $\sqrt{\text{ñā}} + \text{ñā}$ ), probably used as a noun. + **karaṇam**: action, the act of doing; nt.

**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. Kdh. cpd.

= **yebhuyya(s)**: “which is more” = **ye**: which, what; Māgadhi form of *yad*, the compound form of rel. pron. *ya* + **bhuyya(s)** = *bhiyyo*: more; indeclinable, comparative form of  $\sqrt{\text{bhū}}$ ; see Pāc 73

**tassapāpiyyasikā**: [the decision making it] worse for him, Hr: the decision for specific depravity, or “obstinately wrong,” Ñm: by (a judgement of ) habitual bad character against someone, Than: acting in accordance with the accused’s further misconduct; nom. sg. f. kdh. cpd. = **tassa**: for him; dat. sg. of dem. pron. *ta(d)* + **pāpiyya(s)**: worse; comparative of an adjective. Cf. *yebhuyya(s)* above.

= **pāpa**: bad + comparative suf. **-iyya**. (V.l. *-pāpiya*: *-iyya* and *-iyya* are both comparative suffixes.) + feminine connective suf. **-ika**.

**tiṇavatthārako:** (the decision) covering (the offences as if) with grass, Ńm: by the covering over with grass, Hr: covering up (as) with grass; nom. sg. m. Ins. tapp. cpd.

**ti:** “...,” end quote; quotation particle.

### Adhikaraṇasamathā Conclusion

*Uddiṭṭhā kho āyasmanto satta adhikaraṇasamathā<sup>229</sup> dhammā.*

*Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?*

*Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?*

*Tatīyam-pi pucchāmi: Kacci'ttha parisuddhā?*

*Parisuddh'etthāyasmanto, tasmā tuṅhī, evam-etaṃ dhārayāmi.*

*Adhikaraṇasamathā niṭṭhitā.<sup>230</sup>*

Recited, Venerables, have been the seven cases that are settlements of legal issues.

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

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

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

The venerables are pure in this, therefore there is silence, thus I keep this [in mind].

*The cases that are settlements of legal issues have finished.*

**uddiṭṭhā ... niṭṭhitā:** see Adhik. intro. and Nid. concl.

### Pātimokkha Conclusion

*Uddiṭṭham kho 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 pāṭidesanīyā dhammā.*

*Uddiṭṭhā sekhīyā<sup>231</sup> dhammā.*

*Uddiṭṭhā satta adhikaraṇasamathā<sup>232</sup> dhammā.*

229. Mi & Mm Se: *sattādhikaraṇasamathā.*

230. Mm Se: *Sattādhikaraṇasamathā niṭṭhitā.* Mi Se: *Sattādhikaraṇasamathā dhammā niṭṭhitā.* UP, Dm: *Adhikaraṇasamathā niṭṭhitā.*

231. Mi Se: *pañcasattati sekhīyā*



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.

The cases related to the training have been recited.

The seven cases that are settlements of legal issues have been recited.

**Uddiṭṭham ... dhammā:** see preceding offence section conclusions.

### Pātimokkha Conclusion Continued

*Ettakam tassa*<sup>233</sup> *bhagavato suttāgatam suttapariyāpannam anvaddhamāsam*<sup>234</sup> *uddesaṃ āgacchati. Tattha sabbeḥ'eva samaggehi sammoda-mānehi avivadamānehi sikkhitabban-ti.*

*(Vitthāruddeso pañcama.)*<sup>235</sup>

*Bhikkhupātimokkham niṭṭhitam.*<sup>236</sup>

This much [of the training-rules] of the Fortunate One has been handed down in the Sutta, has been included in the Sutta, [and] comes up for recitation each half month. 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.*

**ettakam:** this much, (just) so much, so many; adj. qualifying an unexpressed *dhammam*.

**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.

**suttāgatam suttapariyāpannam:** Hr: handed down in clauses, contained in clauses, Nm: is in the Suttavibhaṅga, included in the

232. Mi & Mm Se: *sattādhikaraṇasamathā*.

233. Mi & Mm Se: *ettakan-tassa*.

234. Dm, UP: *anvaddha-*.

235. = Dm, Mi Se. Not in other eds.

236. Mi Se: *bhikkhupātimokkhapāli niṭṭhitā*.

Suttavibhaṅga, *Vinaya Texts*: handed down in the suttas; see Pāc 73; here nom. sg. nt agreeing with unexpressed *ḍhammaṃ/sikkhāpadaṃ*.

**ettakaṃ tassa bhagavato suttāgataṃ**: 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 Bhagavant ....

**anvaḍḍhamāsaṃ uddesaṃ āgacchati**: comes up for recitation each half month; see Pāc 73.

**tattha**: herein, in that; adv. = dem. pron. *ta(d)* + suf. of place/mode/time *-ttha*, cf. Nid concl.

**sabbeh'eva**: by just all, by one and all; = junction of **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.

**sikkhitabbaṃ**: is to be trained; f.p.p. of *sikkhati* (see Pāc 71) used as an impersonal passive sentence verb in nom. sg. nt. agreeing with an unexpressed *taṃ*. **sikkhitabban-ti** in Mm Se and other eds. = *sikkhitabbaṃ + 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*).

**bhikkhupātimokkhaṃ**: The Disciplinary Code of the Bhikkhu; nom. sg. nt. = Gen. tapp. cpd.

**niṭṭhitaṃ**: is finished; see Nid concl.

## THE BUDDHIST PUBLICATION SOCIETY

The BPS is an approved charity dedicated to making known the Teaching of the Buddha, which has a vital message for all people.

Founded in 1958, the BPS has published a wide variety of books and booklets covering a great range of topics. Its publications include accurate annotated translations of the Buddha's discourses, standard reference works, as well as original contemporary expositions of Buddhist thought and practice. These works present Buddhism as it truly is—a dynamic force which has influenced receptive minds for the past 2500 years and is still as relevant today as it was when it first arose.

For more information about the BPS and our publications, please visit our website, or write an e-mail, or a letter to the:

Administrative Secretary  
Buddhist Publication Society

P.O. Box 61

54 Sangharaja Mawatha

Kandy • Sri Lanka

E-mail: [bps@bps.lk](mailto:bps@bps.lk)

web site: <http://www.bps.lk>

Tel: 0094 81 223 7283 • Fax: 0094 81 222 3679