



Digital Edition of

THE BHIKKHU PĀTIMOKKHA

A WORD BY WORD
TRANSLATION

BHIKKHU ÑĀNATUSITA

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The Bhikkhu Pātimokkha

A Word by Word Translation

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by

Bhikkhu Ñāṇatusita

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Bhikkhu Ñāṇatusita, Kandy, 2018

Preface

This is a digital, concise version of the *Analysis of the Bhikkhu Pātimokkha*, an in depth study and word by word translation of the *Bhikkhupātimokkha*, the Code of Discipline of Buddhist monks. Unlike the printed editions, it contains word by word translations of the words in each rule, as well as translations of phrases and clauses in rules. 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 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. This digital book is a revised edition of the latter specifically made for e-readers and other digital devices. Since size does not matter in digital books, all words in the rules are analysed, even if they are repeated in a rule. Moreover, phrases and clauses of the rules and their translations are given to facilitate understanding of the syntactical relation of words in a rule.

Please be aware that the English translations of the whole Pātimokkha rules are just an accompaniment to word by word translations. The function of the translations of the rules is merely to show the basic meaning of the rule as a whole. They are therefore more literal than fluent and are not intended to be read separately of the word by word translations. The Pātimokkha translations of other translators should be consulted for fluent translations of the rules.

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 noted.

I would like to thank all those who helped preparing this book. In the case of this digital edition especially Bhikkhu Khemaratana, who prepared the epub file.

Given the size and complexity of this book, it is likely that some things were overlooked. Suggestions for improvements can be sent to nyanatusita@gmail.com.

Bhikkhu Ñāṇatusita

Forest Hermitage
Kandy
March 2018

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Abbreviations of Pali Texts

A—Aṅguttara-nikāya

AN—Aṅguttara-nikāya (Sutta reference)

Cv—Cullavagga (Vinaya-piṭaka).

D—Dīgha-nikāya

D-a—*Sumaṅgalavilāsinī, Dīgha-nikāya-aṭṭhakathā*

DN—Dīgha-nikāya (Sutta reference)

It—Itivuttaka

Kkh—*Kaṅkhāvitaraṇī*

M—Majjhima-nikāya

Mv—Mahāvagga (Vinaya-piṭaka)

Pm—Pātimokkha

S—Saṃyutta Nikāya

Sn—Suttanipāta

SVibh—Suttavibhaṅga

Vibh—Vibhaṅga (Abhidhamma Piṭaka)

Sp—*Samantapāsādikā, Vinaya-aṭṭhakathā*

Vin—Vinaya-piṭaka

Abbreviations of Secondary Literature, etc.

BD—*Book of Discipline*; I.B. Horner

Be—Burmese Chaṭṭha Saṅgāyana edition (as on CSCD).

BMC I—*The Buddhist Monastic Code I*; Ṭhānissaro Bhikkhu.

BMC II—*The Buddhist Monastic Code II*

Ce—“Ceylon edition,” *Buddha Jayanti Tipiṭaka Series*; Colombo

cpd.—compound

CPED—*Concise Pāli English Dictionary*; A.P. Buddhadatta

CSCD—Burmese Chaṭṭha Saṅgāyana ed. of Tipiṭaka as on Vipassana Research Institute CD-ROM version 3

Dm—*Dve Mātikāpāli*. CSCD ed. See “Pātimokkha Editions Consulted.”

DP—*A Dictionary of Pāli*; Margaret Cone.

ed.—edition

eds.—editions

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

Hr—Horner, I.B.; *Book of Discipline* (= BD; see above).

IP—*Introduction to Pāli*; A.K. Warder.

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

Mi Se—Royal Thai edition. See “Pātimokkha Editions Consulted.”

Mm Se—Mahā Makuṭ Academy Siamese edition of Pātimokkha. See “Pātimokkha Editions Consulted.”

MW—Monier Williams; *Sanskrit-English Dictionary*.

Ñm—Ñāṇamoli; *The Pātimokkha*.

Nor—Norman: *The Pātimokkha*; K. R. Norman and W. Pruitt.

PED—*Pāli English Dictionary*; Rhys Davids and Stede.

RD & O—Rhys Davids and Oldenberg (in *Vinaya Texts*).

Sanskrit—Sanskrit

Thv—Theravāda

TP—*The Pātimokkha*; K. R. Norman and W. Pruitt

UP—*Ubhaya Pratimokṣaya*. See “Pātimokkha Editions Consulted.”

v.l.—variant reading

v.l.l.—variant readings

√—verbal-root

Pātimokkha Editions Consulted

Printed Sinhalese Editions

UP: *Ubhaya Pratimokṣaya*; G. Sorata & K. Ratanavaṃsi; Pokuṇuwita, 1956. A Sri Lankan edition that is in use in the Amarapura-nikāya. It is 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 *Bhikkhupātimokkhaṃ*, 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 *Bhikkhunī-pātimokkha* found preceding the text of the *Kaṅkhāvitaraṇī* in the Chaṭṭha Saṅgāyana edition as given in CSCD. Unlike other editions, there are no variant readings given in the Chaṭṭha Saṅgāyana edition of the Pātimokkha.

Mi Se: Mahidon Siam edition. The Mahidon University edition of the Pātimokkha as used by the Thai Mahānikāya. It is found preceding the *Kaṅkhāvitaraṇī* in the Mahidon edition of the Tipiṭaka and commentaries, 1997. (BUDSIR CD-ROM.)

Mm Se: Mahāmakuṭṭ Rājavidyālaya Siam edition of the Pātimokkha as given in Ñāṇamoli Bhikkhu, *The Pātimokkha*, Bangkok, 1966. This is the version used in the Thai Dhammayuttika-nikāya.

Sinhalese Manuscripts

For this edition several handwritten Sinhalese palm-leaf manuscripts were consulted. They date from the mid 18th century to the late 19th

century. Also one Khom script Siamese manuscript was consulted, but no manuscripts in other scripts. In this abridged edition, they are referred to as Sinhalese manuscripts.

Arrangement and Translation

The Pali text of the rule is given first, followed by a complete and literal translation of it. Then each Pali word in the rule is listed with a translation and a brief grammatical analysis. Sometimes alternative translations of words or phrases are given, and also the translations of other translators. Note that the complete translation of the rule is intended to be an accompaniment to the translations of the individual words, just showing the basic meaning of the whole rule. It can be overly literal so that it matches the order of the individual words. For more fluent translations other Pātimokkha can be consulted.

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 p.p. 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 p. 77f).

The Pali titles in brown font colour above sections are not recited. Only text in blue in the rules and the announcements at the ends of rule sections are legally to be recited. The “are finished” (*niṭṭhita*) conclusions of chapters and sections in brown font colour are found in variant forms in all editions and manuscripts, but were likely not part of the Pātimokkha originally, see § 5.

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 227 training precepts (*sikkhāpada*) divided into seven classes or groups: 4 *pārājika*, 13 *saṅghādisesa*, 2 *aniyata*, 30 *nissaggiya pācittiya*, 92 *pācittiya*, 4 *pāṭidesanīya*, and 75 *sekhiya*.

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

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 *√muc*: “releases”: “That which is the very front, the very foremost, the

highest virtue; or it protects one from (*pāti*: √*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 (*pātimokkhasaṃvarasaṃvuto*): 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. Therefore it is said ‘*pātimokkhaṃ*.’ Restraining (*saṃvaraṇa* = action-noun), is restraint (*saṃvara*); this is the designation for physical and verbal non-transgression. Therefore *Pātimokkha*-restraint. *Pātimokkhasaṃvarasaṃvuta* is being restrained with the *Pātimokkha*-restraint, undertaken, endowed with, is the meaning.” (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 *paṭimokkha*. 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 √*muc*, “deliver, frees.” This derivation based on the root √*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*, *Pātimokkhasaṃvara-saṃvuta* (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 saṅgaram paṭimokkhaṃ na muttam*). A few other references also support the future passive participle etymology: J V

166: *Yaṃ (bandhanaṃ) natthuto paṭimokkh'assa pāse*: “(the bondage) which was tied through his nose (of the *nāga*) in a noose” and D I 12 & 181: *osadhīnaṃ paṭimokkho*: “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” (*suttena asaṃgahitattā*); see Vin I 8.

It is possible that the term *pātimokkha* has more than one meaning since wordplays are not uncommon in Pali. For example, it might convey the idea that confession frees (*muccati*) one from remorse, thus opening up the entrance (*mukha*) to wholesome states.

The *Pātimokkha* is referred to by way of synonyms in the rules and section introductions and conclusions contained in the *Pātimokkha*, i.e., *sutta* (*Pācittiya* 73, Vin V 123: *suttuddesa*), *uddesa* (section introductions and conclusions, *Saṅghādisesa* 12, *Pācittiya* 73. Compare 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: *Nidāna* & *Pācittiya* 73; the unity and ease of bhikkhus: *Saṅghādisesa* 10–11 (... *samaggo ... phāsu viharati*, conclusion; bringing bhikkhus together regularly: *Saṅghādisesa* 10 (... *ekuddeso ...*), conclusion (... *anvaddhamāsa ...*); mutual trust: *Pācittiya* 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: *Nidāna*, section-endings (*kacci'ttha ...*); freeing offenders from guilt and remorse: *Nidāna* (... *avikatā hissa phāsu hoti.*); purity: *Nidāna*, section-endings (*parisuddhā*).

The Buddha declared the standard ten reasons (*atthavaśa*) 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.”

In the introduction to the Suttavibhaṅga (Vin III 8 feminine) 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 (*āsavā*) 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 (*sāmaggi*) in the Saṅgha when there is no personal replacement for the Buddha after his *parinibbāna* is the refuge of Dhamma in the form of the Pātimokkha-recitation (M II 250). One can thus say that the Pātimokkha is the collective body of rules that bhikkhus are obliged to train in, and are obliged to recite every two weeks, when living in communities, for the sake of unity, harmony, continuity, and the various other reasons mentioned above.

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 Vinayapiṭaka, 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 (*vinayadharas* and *bhikkhunovādakas*) as law-experts and law-enforcers needed to be very familiar with the details concerning regulations that are given in the Suttavibhaṅga; see A IV 140 & 279 and also Vin II 96f. Such bhikkhus were supposed to learn both Pātimokkhas in full extent, the *suttas* with the details connected with them, *suttaso anubyañjanaso*.

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 recitations in brief are (1) the recitation of the Introduction, (2) the recitation including the Pārājika section, (3) including the Saṅghādisesa section, and (4) the recitation including the Aniyata rule section. The fifth one, the recitation in breadth (or extensive-recitation) (*vitthāruddesa*), in which all the rule-sections are recited is the standard recitation. The four recitations in brief are to be performed in exceptional cases of danger; Mv II 15, 3–4. In the first way only the Nidāna is recited and the other sections are just announced, *anussāvita*; the second way additionally includes the Pārājika section and the remaining sections are announced; and so for the recitations including the Saṅghādisesa and the Aniyata sections. It is an offence of wrong doing, *dukkata*, to recite the Pātimokkha in brief when there is no danger; Mv II 15, 4/Vin I 112–113.

Recitation in brief is also allowed 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.

In the Pātimokkha editions, the passages indicating the recitations in brief that are given at the conclusions of four rule sections—starting with *nidānanuuddeso niṭṭhito* “the recitation of the introduction” at the end of the Introduction section— are only to be recited when the Pātimokkha is actually recited in brief, not when it is recited in full. Although these are not given in any edition or manuscript, instead, the rule titles as enumerated at the end of the Pātimokkha can be recited, i.e. *nidānaṃ niṭṭhitaṃ, cattāro pārājikā dhammā niṭṭhitā, terasa saṅghādisesā dhammā niṭṭhitā, dve aniyatā dhammā niṭṭhitā*. However, even these do not need to be recited since the phrase *evametaṃ dhārayāmi* “so do I bear [in mind]” legally marks the end of the sections. All that comes between *dhārayāmi* and the next rule is additional matter. See also the next section, § 5.

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” (*pātimokkhaṃ uddisissāmi*).

5. Chapter Titles

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

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

The chapter titles, the *uddesa* titles at the end of the sections, and the end of rule section remarks (e.g. *nissaggiyā pācittiyā dhammā niṭṭhitā*, “the cases involving expiation with forfeiture are finished”) were probably not part of the original Pātimokkha. They are not found in the Prātimokṣasūtras of other schools. Legally, there is no need to recite them. The phrase *evameva dhārayāmi* “so do I bear [in mind]” legally marks the end of the sections and anything comes between *dhārayāmi* and the next rule can be regarded as additional matter.

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 *Kaṅkhāvitaraṇī*. These three verses summarise the various duties and observances related to the Uposatha and the factors of suitability. According to the *Kaṅkhāvitaraṇī* this summary was compiled by the Commentary-teachers (*aṭṭha-kathācariyā*). 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 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 Siyām-nikāya and the Amarapura-nikāya. The Rāmañña-nikāya version is an adaptation of this latter version.

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

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.”

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; compare M I 417 feminine, Sn 232.

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

The giving of consent (*chanda*), by a sick bhikkhu through another bhikkhu is the same as for any other community-business (*saṅghakamma*); 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 (Pārājika, Saṅghādisesa, Pācittiya, Pāṭidesanīya) 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 Pārājika and Saṅghādisesa offences, which are called heavy offences, *garuka āpatti*.) is described in Mv II 27/Vin I 125–28, Cv IV 14, 30–32/Vin II 102–03. The procedure for the

confession and forfeiture needed for Nissaggiya Pācittiya offences is described in the Padabhājana to each Nissaggiya Pācittiya rule. The *pāṭidesanīya* procedure is given in the Pāṭidesanīya rules themselves. The *saṅghādisesa* procedure is given at the end of the Saṅghādisesa 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 nānāvatthukāyo āpattiyo*). In the Thai Dhammayuttika-nikāya, 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 Mahā-nikāya at least two versions of the general confession are done. In Burma there is at least one version which slightly differs from the one given in Ñd.

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. Uposathas fall on the day preceding the moon's waxing and waning and the two days in the middle of these phases, i.e., the 8th, 15th, 23th, and 30th night of the lunar month in the case of 15th day Uposathas, and on the 8th, 14th, 22nd, and 29th night in the case of 14th day Uposathas. The Uposatha should not be done on a non-Uposatha day, an exception being for the sake of unity/unanimity/harmony (*sāmaggi*) of the Community; Mv X 5,14/Vin I 357. This type of Uposatha is called a *sāmaggi-uposatha* in the Parivāra (Vin V 123) and the commentaries.

The Buddha recommended that all bhikkhus learn to count the moon-phase/fort-night (*sabbeheva pakkha-gaṇanam uggaḥetum*) 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 (*salākaṃ gaḥetum*); 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 according to their *pācittiya* rule no. 59.

According to the Pātimokkha Commentary (Kkh 6), “whatever” (*yāvatikā*) 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 Pācittiya 80, Vin IV 154—and it can be taken to apply for all *saṅghakammās*. The Padabhājana states that a bhikkhu commits the *pācittiya* offence when he goes away more than one armslength [-distance] from the assembly.

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 (*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 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 (*asammatasīmā*), then the boundary of the village or town depending on which a bhikkhu lives is [the boundary for] the same communion and the single Uposatha; Mv II 12,7/Vin I 111.

If a bhikkhu lives in a non-village area, a wilderness (*arañña*), [the boundary for] the same communion and single Uposatha is seven *abbhantara* 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.

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 *abbhantarās* when the *sīmās* are between not formally authorised wilderness *sīmās* and another space a man can throw water around when the *sīmās* are in water; see Kkh 10–11.

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

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

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” (*sabhāgāpattiyā*) refers to an offence, which two or more bhikkhus, or all of the bhikkhus in a community, have fallen into. It is an offence of wrong-doing (*dukkata*) to confess an

offence to another bhikkhu with the same offence and it is also a wrong-doing for the bhikkhu who acknowledges/accepts the common offence. Instead, such an offence common to both bhikkhus has to be confessed to a bhikkhu who has not fallen into the offence; Vin I 126/Mv II 27,3.

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

13. Unqualified Persons

The “persons to be excluded” (*vajjanīyā ca puggalā*) in the *pubbakaraṇapubbakicca* refers to the Buddha’s stipulation that the Pātimokkha should not be recited in the presence of any persons who are not in communion (*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 armslength (*hatthapāsa*). 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 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, etc.; those living in communion by stealth; those who have departed to another [non-Buddhist] sect; animals, matricides, parricides, and killers of arahants, those who have raped or seduced *bhikkhunīs*, 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.

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 *dukkāṭa* offence (Mv II 16, 8/Vin I 115).

The Pātimokkha is the responsibility of the (most) senior bhikkhu (*therādheyyaṃ*), 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.”

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 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 Pācittiya 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 Bhikkhunī-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, *navaṅga*) 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 Pācittiya 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 feminine, 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’ (= Saṅghādisesa 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 (*sikkhāpadaṃ*): [it] disqualifies him

(*parājeti*) whoever transgresses it, therefore it is said *pārājikaṃ* [i.e., an adjective qualifying *sikkhāpadaṃ*]; the offence (*āpatti*), [it] disqualifies him whoever falls into it, therefore it is said *pārājikā* [qualifying *āpatti*]; the person (*puggalo*), because he has been disqualified, fallen into disqualification, therefore *pārājiko* [qualifying *puggalo*] is said.

In connection with this meaning, it is said in the Parivāra (Vin V 148): ‘What is called *pārājikaṃ*, 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 (*niraṅkato*) 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 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* (compoundform = *parāñ-*) in Monier Williams’ *Sanskrit English Dictionary*, “... turned away, averted ... being beyond or outside of (ablative),” 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 bhikkhus must take when a bhikkhu has committed *pārājika*, i.e., *nāseti*: “one expels,” the causative of *nassati* (see Pācittiya 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 (ablative),” 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 *asaṃvāsa* (“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* (*√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.”

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 *parivāsadāna* 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 (literally: “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 *Saṅghādisesa* 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.

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 *Dvemātikāpāḷi* (“the Text of the Two Mātikās,” = Dm). They are also an introduction to the Sri Lankan *Ubhaya Mātikā* (“Both Mātikās” = Um), which is probably used in both the Nikāyas (monastic sects) that originated in Burma, i.e., the Amarapura-nikāya and Rāmañña-nikāya.

Pubbakaraṇaṃ:

*Sammajjanī padīpo ca, udakaṃ āsanena ca;
Uposathassa etāni, pubbakaraṇaṃ-ti vuccati.*

Pubbakiccaṃ:

*Chandapārisuddhi, utukkhānaṃ, bhikkhugaṇanā ca ovādo;
Uposathassa etāni, pubbakiccaṃ-ti vuccati.*

Pattakalla-aṅgā:

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

*Pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa
Bhikkhusaṅghassa anumatiyā pātimokkhaṃ uddisituṃ ārādhaṇaṃ 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 Mahā-nikāya

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 in 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 Vajirañāṇa-dhammāyatana, Mahāragama, Sri Lanka. Year not given (1960s). Used in the Amarapura-nikāya.

Ra: version given in the *Ratanārtha-sūdaninamvu-bhikṣu-bhikṣuṇī-prātimokṣa-varṇanāva*, edited by Soṇuttara Jinaratana thera and Ratgama Pragnāśekhara, Colombo, 1946. Used in the 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

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

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

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

*Suṇātu me bhante saṅgho yadi saṅghassa pattakallaṃ ahaṃ āyasmatā
itthannāmena vinayaṃ puṭṭho vissajjeyyaṃ.*

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

(Puc:) *Okāsa, sammajjaniṃ.*

(Vis:) *Sammajjanakaraṇaṃ-ca*

(Puc:) *Padīpo ca.*

(Vis:) *Padīpa-ujjalanaṃ-ca. Idāni suriyālokassa atthitāya padīpakiccaṃ
n'atthi.*

(Puc:) *Udakaṃ āsanena ca.*

(Vis:) *Āsanena saha pānīya-paribhojanīya-upatṭhapanāṃ-ca.*

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

(Vis:) *Etāni cattāri vattāni sammajjanakaraṇādāni saṅghasannipātato
paṭhamāṃ kattabbattā uposathassa uposathakamassa pubbakaraṇaṃ-ti
vuccati. Pubbakaraṇāni ti akkhātāni.*

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

(Puc:) *Chandapārisuddhi.*

(Vis:) *Chandārahānaṃ bhikkhūnaṃ chanda-pārisuddhi-āharaṇaṃ-ca idha
natthi.*

(Puc:) *Utukkhānaṃ.*

(Vis:) *Hemant'ādīnaṃ tiṇṇaṃ utūnaṃ ettakaṃ atikkantaṃ ettakaṃ
avasitṭhaṃ-ti evaṃ utu-ācikkhanaṃ. Utūnīdha pana sāsane hemanta-gimha-*

vassānānaṃ vasena tīṇi honti. Ayaṃ hemanta-utu. Asmiṃ utumhi aṭṭha uposathā. Iminā pakkhena eko uposatho sampatto, eko uposatho atikkanto, cha uposathā avasiṭṭhā.

(Puc:) Bhikkhugaṇanā ca.

(Vis:) Imasmiṃ uposathagge sannipatitānaṃ bhikkhūnaṃ gaṇanā ettakā bhikkhū honti.

(Puc:) Ovādo.

(Vis:) Bhikkhunīnaṃ ovādo dātabbo. Idāni pana tāsāṃ n'atthitāya so ca ovādo idha n'atthi.

(Puc:) Uposathassa etāni pubbakiccan-ti vuccati.

(Vis:) Etāni pañca kammāni chandāharaṇādīni pātimokkhuddesato paṭhamāṃ kattabbattā uposathassa uposathakammasa pubbakiccan-ti vuccati pubbakiccāni ti akkhātāni.

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

(Puc:) Uposatho.

(Vis:) Tīsu uposathadivasesu cātuddasī-paṇṇarasī-sāmaggīsu, ajj' uposatho paṇṇaraso

(Puc:) Yāvatikā ca bhikkhū kammappattā.

(Vis:) Yattakā bhikkhū tassa uposathakammasa pattā yuttā anurūpā sabbantimena paricchena cattāro bhikkhū pakatattā saṅghena anukkhittā, te ca kho hatthapāsāṃ avijjahitvā ekasīmāyaṃ ṭhitā.

(Puc:) Sabhāgāpattiyo ca na vijjanti.

(Vis:) Vikālabhojanādivatthu-sabhāgāpattiyo ca na vijjanti.

(Puc:) Vajjanīyā ca puggalā tasmīṃ na honti.

(Vis:) Gahaṭṭha-paṇḍakādayo ekavīsati vajjanīyapuggalā hatthapāsato

bahikaraṇavasena vajjetabbā tasmim na honti.

(Puc:) *Pattakallan-ti vuccati.*

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

(Vis:) *Pattakālavantan-ti akkhātaṃ.*

[Elder's request:] *Pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa Bhikkhusaṅghassa anumatiyā pātimokkhaṃ uddisitum ārādhaṇaṃ karomi.*

The preparations and preliminary duties

[Q:] Homage to the Fortunate One, the Worthy One, the Perfectly Awakened One.

Venerable Sir, please let the Community listen to me! If it is suitable to the community (then) I would ask the such-named venerable about the Discipline.

[A:] Homage to the Fortunate One, the Worthy One, the perfectly Awakened One.

Venerable Sir, please let the Community listen to me! If it is suitable to the community (then) I would answer having been asked about the Discipline by the such-named venerable.

[Q:] The broom and the lamp, the water with the seat—these are called “the preparation for the observance.”

[Q:] Permit [me]! The broom.

[A:] And the action of sweeping.

[Q:] And the lamp.

[A:] And the lighting of the lamp.

[When there is daylight:] There is no lamp-duty because of the state of

there being sunlight now.

[Q:] And the water with the seat.

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

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

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

The “preparations” have been announced.

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

[Q:] The consent and purity.

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

[Q:] The telling of the season.

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

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

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

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

[Q:] The counting of the bhikkhus.

[A:] The counting of the bhikkhus who have gathered in this Uposatha-hall [is thus] “There are so many bhikkhus.”

[Q:] The instruction.

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

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

[A:] These five actions, the bringing of consent, etc., due to the having to be done first before the gathering of the Community are called “the preliminary duty for the [legal] act of Uposatha on the Uposatha.”

The “preliminary duties” have been announced.

[Q:] The observance, whatever bhikkhus are entitled (to carry out the legal) act, common offences are not found, there are no persons to be excluded in there, this is called: “reached suitability.”

[Q:] The Uposatha.

[A:] With 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 of Sri Lanka is given in Bhikkhu Ñāṇadassana’s *Das Hauptregelwerk der buddhistischen Bettelmönche*, p.p. 24–32 (= Ñd) and (in Sinhalese script) in *Bhikkhu-pātimokkhapāḷi*, Sri Kalyāṇi Yogāshrama Saṁsthāva, 1981 (= SK).

Uposatha-pubbakaraṇādi-vidhi

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

(*Ñatti:*) *Suṇātu me, bhante, saṅgho. Yadi saṅghassa pattakallaṃ, ahaṃ itthannāmaṃ bhikkhuṃ (i.e., āyasmantaṃ...) vinayaṃ puccheyyaṃ.*

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

(*Ñatti:*) *Suṇātu me bhante saṅgho. Yadi saṅghassa pattakallaṃ, ahaṃ itthannāmena bhikkhunā [i.e., āyasmatā ...] vinayaṃ puṭṭho vissajjeyyaṃ.*

(*Pubbakaraṇa-pucchā-vissajjanā:*)² (*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-udakaṭṭhapanam kataṃ kiṃ?

(Vis.): Āsanena saha pānīyaparibhojanīya-udakaṭṭhapanam niṭṭhitaṃ.

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

(Vis.): Etāni cattāri vattāni sammajjanakaraṇādāni saṅghasannipātato paṭhamam kattabbattā, uposathassa uposathakammassa pubbakaraṇaṃ-ti vuccati. Pubbakaraṇāni ti akkhātāni.

(Pubbakicca-pucchā-vissajjanā:)²

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

Chandapārisuddhi: Chandārahānaṃ bhikkhūnaṃ chandapārisuddhi-āharaṇam kataṃ kiṃ?

(Vis.): Chandapārisuddhi-āharaṇam niṭṭhitaṃ. (or:) Idha n’atthi.

(Puc.): Utukkhānaṃ: Hemantādīnaṃ tiṇṇam utūnam ettakaṃ atikkantaṃ ettakaṃ avasiṭṭhan’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: Imasmiṃ uposathagge sannipatitānaṃ bhikkhūnaṃ gaṇanā, kittakā bhikkhū honti?

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

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

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

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

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

(Pattakalla-pucchā-vissajjanā:)²

(Puc.:) *Uposatho yāvatikā 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.:) *Yāvatikā ca bhikkhū kammappattā ti kiṃ?*

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

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

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

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

(Vis.:) *Gahaṭṭha-paṇḍakādayo, ekavīsati vajjanīyā puggalā, hatthapāsato bahikaraṇavasena vajjetabbā. Te asmīṃ na honti.*

(Puc.:) *Pattakallan-ti vuccati kiṃ?*

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

(Ārādhana:)

(Vis:.) Pubbakaraṇapubbakiccāni samāpetvā desitāpattikassa samaggassa Bhikkhusaṅghassa anumatiyā pātimokkhaṃ uddisituṃ ārādhaṇaṃ karomi.

The method of Uposatha preparations, etc.

[Q:] 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 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:

Taṇṭhāna-sammajjanañ-ca; tattha padīp’ujjalanañ-ca; āsana-paññapanañ-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 kiccesu padīpakiccaṃ idāni suriyālokassa atthitāya n’atthi, aparāni tīṇi bhikkhūnaṃ) vattaṃ jānantehi ārāmikehi pi bhikkhūhi pi (samaṇerehi pi bhikkhūhi pi or bhikkhūhi katāni pariniṭṭhitāni honti.

Chandāharaṇa pārisuddhi-āharaṇāni pana imissaṃ sīmāyaṃ hatthapāsaṃ vijahitvā nisinnānaṃ bhikkhūnaṃ abhāvato n’atthi.

Utukkhānaṃ nāma ettakaṃ atikkantaṃ ettakaṃ avasiṭṭhan-ti; evaṃ utu-ācikkhanaṃ.

Utūnīdha pana sāsane hemanta-gimha-vassānānaṃ vasena tīṇi honti.

Ayaṃ hemantotu [gimhotu or vassānotu], asmiñ-ca utumhi aṭṭha uposathā, iminā pakkhena: eko uposatho sampatto, dve uposathā atikkantā, satta uposathā avasiṭṭhā.

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 imasmiṃ uposathagge uposathatthāya sannipatitā bhikkhū ettakā ti, bhikkhūnaṃ gaṇanā.

Imasmiṃ pana uposathagge [number of bhikkhus in Pāḷi] bhikkhū sannipatitā

honti.

Iti sabbehi āyasmantehi bhikkhugaṇaṇā pi dhāretabbā. [Evaṃ bhante/āvuso as above].

Bhikkhunīnamovādo pana idāni tāsam 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-paṇṇarasī-sāmaggīnam-aññataro, yathājja uposatho paṇṇaraso/cātuddaso/sāmaggo.

Yāvatikā ca bhikkhū kammaṇṇaṃ saṅghuposathārahā cattāro vā tato vā atirekā pakatattā pārājikaṃ anāpannā saṅghena vā anukkhittā.

Te ca kho hatthapāsāṃ avijahitvā ekasīmāyaṃ ṭhitā.

Tesaṇ-ca vikālabhojanādivasena-vatthu-sabhāgāpattiyo ce na vijjanti.

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

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

Uposathakammasa pattakallattaṃ viditvā idāni kariyamāno uposatho saṅghena anumānetabbo.

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

Elder bhikkhu: Pabbakaraṇa-pabbakiccāni samāpetvā, imassa nisinnassa Bhikkhusaṅghassa anumatiyā pāṭimokkhaṃ uddesitum ajjhesanaṃ karomi.

The Preliminary Duty

Before doing the Uposatha the ninefold duty should be done:

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

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

[Or when there is daylight:] Herein with regards the first four duties there is no duty of [lighting] the lamp because of the state of there being sunlight now, the three other ones have been done and completed by monastery-attendants who know the bhikkhus' protocol and by bhikkhus.

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

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

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

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

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

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

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

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

In this Uposatha-hall four bhikkhus have gathered.

[So it is, Venerable Sir!]

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

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

When the preliminary duty 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.”

Bhikkhupātimokkham The Disciplinary Code of the Bhikkhu

Nidānuddeso The Recitation of the Introduction

bhikkhupātimokkham: Disciplinary Code of the Bhikkhu; nominative singular neuter. Genitive tappurisa compound consisting of *bhikkhu* + *pātimokkham*. This title is not recited. If no preliminary duty summary is recited, then *Namo tassa ...* is now recited.

Dm, UP, Um, Mi Se: **bhikkhupātimokkhapāli**: the text of the Disciplinary Code of the Bhikkhu; nominative singular masculine. Genitive tappurisa compound. = *bhikkhupātimokkha*: Disciplinary Code of the Bhikkhu; genitive tappurisa compound. + *pāli*: a text, a line.

nidānuddeso: the recitation of the introduction; nominative singular masculine. = *nidāna*: introduction, foundation, origin. = *ni-*: down; prefix + *dāna* of *√dā*: binds + *uddesa*: recitation; abstract noun derived from *uddisati* (*ud* + *√dis* + *a*). Probably an appositive kammadhāraya compound, but here translated as a genitive tappurisa compound. Titles of chapters, books, and so on, are in the nominative case.

Suṇātu me bhante saṅgho, ajj'uposatho paṇṇaraso, yadi saṅghassa pattakallaṃ, saṅgho uposathaṃ kareyya, pātimokkham uddiseyya.

Kiṃ saṅghassa pubbakiccaṃ? Pārisuddhiṃ āyasmanto ārocetha. Pātimokkham uddisissāmi. Taṃ sabbe va santā, sādhukaṃ suṇoma manasikaroma.

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. All who are present, let

us carefully listen [and] pay attention to it.

suṇātu me bhante saṅgho: Venerable Sir: let the Community listen to me!

suṇātu: let listen; 3d person singular imperative of *suṇāti* (*√su + ṇā*).

me: to me; (enclitic) dative singular of *amha*: I.

bhante: venerable sir!; vocative singular masculine When the (most) senior bhikkhu of the Community recites the Pātimokkha, *āvuso* is to be used instead of *bhante*.

āvuso: friends; vocative plural masculine Polite address to juniors. Can be singular elsewhere.

saṅgho: community (Ñm), the Order (Hr), assembly; nominative singular masculine.

ajj'uposatho paṇṇaraso: today is a fifteenth [day] Observance.

ajj'uposatho: today (is) an observance day. A junction of *ajja* + *uposatho*.

ajja: today; indeclinable + **uposatho:** observance day; nominative singular masculine

paṇṇaraso: fifteenth (day of the fortnight); ordinal qualifying *uposatho*. = *pañca*: five; ordinal. + *dasa*: ten; numeral. On 14th day observance days, which are on the 3rd and 7th Uposatha of each 4-month season, *cātuddaso* is to be recited.

cātuddaso: fourteenth; ordinal qualifying *uposatho*. = *cātu(r)*: four; ordinal, compound form + *dasa*: ten; numeral.

yadi saṅghassa pattakallaṃ: if it is suitable to the Community.

yadi: if; indeclinable.

saṅghassa: to the community; dative singular masculine of *Saṅgha*.

pattakallaṃ: suitable; right and well; has reached suitability; it is convenient (Ñm); it seems right (Hr); the proper time has come (Nor). Nominative singular neuter. = *patta*: right, fit, reached, arrived; past

participle of *pāpunāti* (*pa + √āp + uṇā*) + *kalla*: well, suitable, ready, proper, fit; neuter adverb or noun.

saṅgho uposathaṃ kareyya: the Community should do the Observance.

saṅgho: community; nominative singular masculine.

uposathaṃ: Observance; accusative singular masculine.

kareyya: should do, perform, carry out; 3d person singular optative of *karoti* (*√kar + o*).

pātimokkhaṃ uddiseyya: should recite the Disciplinary Code.

pātimokkhaṃ: Disciplinary Code; accusative singular neuter.

uddiseyya: should recite, declare; 3d person singular optative of *uddisati* (*ud + √dis + a*).

kiṃ saṅghassa pubbakiccaṃ: what is the preliminary for the Community?

kiṃ: what; neuter interrogative pronoun.

saṅghassa: for the community; dative singular masculine dative of advantage.

pubbakiccaṃ: preliminary, preceding duty, preparatory duty; accusative singular neuter. Kammadhāraya compound. = *pubba*: before, preceding + *kiccaṃ*: duty, to be done; the future passive participle of *karoti*, used as a neuter noun.

pārisuddhiṃ āyasmanto ārocetha: announce the purity.

pārisuddhiṃ: purity; accusative singular feminine, derived from *parisujjhati* (*pari + √suddh + ya*).

āyasmanto: venerables, sirs, venerable sirs, venerable ones; vocative plural masculine 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; 2nd person plural imperative of *āroceti* (*ā* + *√roc* + *e*).

pātimokkhaṃ uddisissāmi: I shall recite the Disciplinary Code.

pātimokkhaṃ: Disciplinary Code; accusative singular neuter.

uddisissāmi: I shall recite; 1st person singular future of *uddisati* (*ud* + *√dis* + *a*).

taṃ sabbe va santā, sādhuḥkaṃ suṇoma manasikaroma: to that [Disciplinary Code], all who are present, let us carefully listen and pay attention.

taṃ: that, it; accusative singular masculine of demonstrative pronoun *ta(d)* referring back to and qualifying *pātimokkhaṃ*.

sabbe va santā: all who are present.

sabbe va: just all; one and all.

sabbe: all; nominative plural masculine adjective qualifying an unexpressed *amhe*, we, or *bhikkhū*.

va: just; emphatic particle.

santā: being present; present participle of *atthi* (*√as* + *a* + *ti*) used as an adjective qualifying an unexpressed *amhe* or *bhikkhū*.

taṃ ... sādhuḥkaṃ suṇoma manasikaroma: to that [Disciplinary Code] ... let us carefully listen [and] let us [carefully] pay attention.

sādhuḥkaṃ: carefully, thoroughly, well; adverb of manner qualifying *suṇoma* and *manasikaroma*.

suṇoma: let us listen; 1st person plural imperative of *suṇoti* (*su* + *√ṇo*).

manasikaroma: let us take to mind, ... pay attention, ... attend; 1st person plural imperative of *manasikaroti*. = *manasi*: in mind; locative singular masculine of *manas/mano*. + *karoti*: does (*√kar* + *o*).

Nidāna continuation

Yassa siyā āpatti, so āvikareyya. Asantiyā āpattiyā, tuṇhī bhavitabbaṃ. Tuṇhībhāvena kho pan'āyasmante parisuddhā ti vedissāmi. Yathā kho pana paccekaputtassa veyyākaraṇaṃ hoti, evam-evam evarūpāya parisāya yāvatatiyaṃ anussāvitam hoti. Yo pana bhikkhu, yāvatatiyaṃ anussāviyamāne, saramāno santiṃ āpattiṃ nāvikareyya, sampajānamusāvād'assa hoti. Sampajānamusāvādo kho pan'āyasmanto, antarāyiko dhammo vutto bhagavatā. Tasmā saramānena bhikkhunā āpannena visuddhāpekkhena, santi āpatti āvikātabbā, āvikatā hi'ssa phāsu hoti.

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]: “[You 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 siyā āpatti, so āvikareyya: whoever may have an offence, he should disclose [it].

yassa siyā āpatti: whoever may have an offence; for one whom there may be an offence.

yassa: for whoever, of whom; genitive or dative of relative pronoun *ya(d)*: “who,” “which,” qualifying an unexpressed *bhikkhussa*.

siyā: may be; 3d person singular optative of *atthi*: is (*√as + a + ti*).

yassa siyā: whoever may have; literally: “for whom there may be”.

āpatti: an offence, a transgression, a fault (*Ñm*), an offence (*Hr*); nominative singular feminine; feminine action-noun derived from *āpajjati* (*ā + √pad + ya*): gets into, produces, commits. *Āpatti* literally

means the “committing (of an offence).”

so āvikareyya: he should disclose [the offence].

so: he; nominative singular masculine of demonstrative pronoun *ta(d)* qualifying an unexpressed *bhikkhu*.

āvikareyya: he should disclose, reveal (Hr), declare (Ñm); 3d person singular optative of *āvīkaroti* (or *āvīkaroti*); = *āvi* (or *āvi*): open; indeclinable (Sanskrit: *āvis*) + *karoti*: does, makes ($\sqrt{kar} + o$).

asantiyā āpattiyā, tuṇhī bhavitabbam: when there is no offence, [then it] is to be silent.

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; present participle of *atthi* ($\sqrt{as} + a + ti$).

āpattiyā: offence, a transgression, a fault (Ñm), an offence (Hr); locative singular feminine of *āpatti*, an action-noun derived from *āpajjati* ($\bar{a} + \sqrt{pad} + ya$): gets into, produces, commits.

tuṇhī bhavitabbam: it is to be silent; there is to be silence.

tuṇhī: silent, silence; indeclinable used as adverb qualifying *bhavitabbam*.

bhavitabbam: it is to be; future passive participle of *bhavati* ($\sqrt{bhū} + a$) “becomes,” “is”, used as an impersonal passive sentence verb in nominative singular neuter, not taking an object, and with an unexpressed instrumental agent, *tena*.

tuṇhībhāvena kho pan’āyasmante, parisuddhā ti vedissāmi: By the silence I shall know the venerables [with the thought]: “[You are] pure.”

tuṇhībhāvena: by the silence; by the state of silence; by being silent. Instrumental singular masculine. Genitive tappurisa compound. = **tuṇhī + bhāva:** state, state of being.

kho: indeed; emphatic particle. No need to translate.

pan'āyasmante: junction of **pana:** then, now; connective particle that connects and continues the story + **āyasmante:** the venerables; accusative plural masculine of *āyasmā*.

āyasmante parisuddhā ti vedissāmi: I shall know the venerables [with the thought]: “[You are] pure.”

parisuddhā: pure. Past participle of *parisujjhati* (*pari* + *√suddh* + *ya*) used as an adjective qualifying an unexpressed *tumhe*, “you.”

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; 1st person singular future of *vedeti* (*√vid* + *e*).

yathā kho pana paccekapuṭṭhassa veyyākaraṇaṃ hoti: as an answer occurs to [a bhikkhu] who is asked individually.

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

paccekapuṭṭhassa: to (a bhikkhu) who is individually asked; adjective qualifying an unexpressed *bhikkhussa* in dative singular masculine. = **pacceka:** individually, personally, separately; adverb + **puṭṭhassa:** to (a bhikkhu) who is asked; past participle of *pucchati* (*√pucch* + *a*) qualifying an unexpressed *bhikkhussa*.

veyyākaraṇaṃ hoti: there is an answer; has an answer.

veyyākaraṇaṃ: answer, explanation; nominative singular neuter.

hoti: has, there is; 3d person singular present indicative of *bhavati* (*√bhū* + *a*).

evam-evam evarūpāya parisāya: just so in such an assembly [as this one].

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

evam-eva: just so, in just the same way. Junction of *evaṃ* + *eva*. = **evaṃ:** so, thus; adverb qualifying *hoti* + **eva:** just; emphatic particle.

evarūpāya parisāya: in such an assembly (Ñm), in an assembly like this (Hr).

evarūpāya: in such a, similar, alike; adjective qualifying *parisāya*. Bahubbīhi compound. = **eva:** so, just + **rūpa:** form.

parisāya: to the assembly, retinue (of bhikkhus, compare Nissaggiya Pācittiya 22); dative singular feminine, or locative singular feminine of *parisā*.

yāvatatiyaṃ anussāvitam hoti: there is the announcement up to the third time.

yāvatatiyaṃ: up to the third time, adverb qualifying *hoti*. = **yāva:** as far as, up to; indeclinable + **tatiya:** third; ordinal.

anussāvitam: announcement, proclamation (Ñm); nominative singular neuter.

hoti: there is, it is; 3d person singular present indicative of *bhavati* (*√bhū* + *a*).

yo pana bhikkhu: but if any bhikkhu.

yo: which, who; nominative singular masculine, relative pronoun qualifying *bhikkhu*.

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

bhikkhu: bhikkhu, (alms-) monk, religious mendicant, religious beggar; nominative singular masculine. Derived from *bhikkhati* (*√bhikkh* + *a*): begs, asks for.

yāvatatiyaṃ anussāviyamāne: when the announcement is being made up to the third time

yāvatatiyaṃ: up to the third time, adverb qualifying *anussāviyamāne*.

anussāviyamāne: when the announcement is being made, lit: when [it

is] being announced, when being subsequently announced, proclaimed;
locative absolute singular of the present participle passive of *anussāveti*.

saramāno santim āpattim nāvikareyya: [who is] remembering [it]
should not disclose the existing offence.

saramāno: remembering; present participle of *sarati* (√*sar* + *a*)
qualifying *bhikkhu*.

santim: that exists, existent, being present, actual; present participle of
atthi used as an adjective qualifying *āpattim*.

āpattim: offence, a transgression, a fault (Ñm), an offence (Hr);
accusative singular feminine of *āpatti*, an action-noun derived from
āpajjati (ā + √*pad* + *ya*): gets into, produces, commits.

santim āpattim: an existing offence.

nāvikareyya: should not disclose; a junction of **na:** not, negative
indeclinable + **āvikareyya:** should disclose.

sampajānamusāvād’assa hoti: there is [a further offence of]
deliberate false speech for him.

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 + √ñā + ñā): “fully knowing,” used as an
adjective. + **musāvādo:** false speech, lying; nominative singular
masculine. Kammadhāraya compound. = **musā:** false, wrong; adverb
used as an adjective + **vāda:** speech, talk; masculine. Derived from
vadati (√*vad* + *a*): one speaks, says + **assa:** to this one, for him; dative
singular of demonstrative pronoun *ayam*: this one, he.

hoti: there is; 3d person singular present indicative of *bhavati* (√*bhū* +
a).

sampajānamusāvādo kho pan’āyasmanto: Now, venerables,
deliberate false speech

sampajānamusāvādo: deliberate false speech; nominative singular

masculine. Kammadhāraya compound.

kho: indeed; emphatic particle. No need to translate.

pan'āyasmanto: junction of **pana:** now; connective particle. +
āyasmanto: venerables; vocative plural masculine.

antarāyiko dhammo vutto bhagavatā: ... has been called an obstructive act by the Fortunate One.

antarāyiko: obstructive (Ñm), stumbling block (Hr); adjective.

dhammo: act, state, thing, matter; nominative singular masculine.

vutto: said; past participle of *vadati* (√*vad* + *a*), qualifying *dhammo*.

bhagavatā: by the Fortunate One; literally: “by the one who has good fortune”, Blessed One (Ñm), Lord (Hr); instrumental singular masculine of *bhagavant*.

tasmā saramānena bhikkhunā āpannena visuddhāpekkhena: therefore, by a bhikkhu who is remembering, who has committed [an offence], who is desiring purification.

tasmā: therefore; ablative singular neuter of demonstrative pronoun *ta(d)*.

saramānena: remembering; present participle of *sarati* (√*sar* + *a*) used as an adjective qualifying *bhikkhunā*.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

āpannena: (who) has committed; past participle of *āpajjati* (ā + √*pad* + *ya*) used as an adjective qualifying *bhikkhunā*.

visuddhāpekkhena: (who is) desiring purification; adjective qualifying *bhikkhunā*. Locative tappurisa compound. = **visuddha:** purification, purified, cleaned + **apekkha:** desiring, longing for, looking for, seeking for, expecting; action-noun derived from *apekkhati* (*apa* + √*vikkh* + *a*).

santī āpatti āvikātabbā: an existing offence is to be disclosed.

santī: existent, that exist; present participle of *atthi* used as an adjective qualifying *āpatti*.

āpatti: offence; nominative singular feminine.

āvikātabbā: to be disclosed; future passive participle of *āvikaroti*.

āvikatā hi'ssa phāsu hoti: because, [after] having disclosed [it], there is comfort for him.

āvikatā: having disclosed; absolutive or an past participle qualifying *āpatti*.

hi'ssa: because for him. Junction of *hi* + *assa*. = **hi:** because, for, indeed; emphatic particle. + **assa:** for him; dative singular of demonstrative pronoun *ayaṃ*.

phāsu: comfort, ease; nominative singular neuter. Best taken as an shortened form of *phāsuviḥāro* “abiding in comfort” or *phāsubhāvo* “state of comfort.” Compare the similar dative construction *sotthi te hotu*, “may there be well-being for you.”

hoti: there is; 3d person singular present indicative of *bhavati* ($\sqrt{bhū}$ + *a*).

Nidāna conclusion

Uddiṭṭhaṃ kho āyasmanto nidānaṃ.

Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?

Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?

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

Nidānaṃ niṭṭhitaṃ.[1] / Nidānanuddeso niṭṭhito.[2]

Venerables, the introduction has been recited.

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

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

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

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

The introduction is finished. / The recitation of the introduction is finished.

uddiṭṭhaṃ kho āyasmanto nidānaṃ: venerables, the introduction has been recited.

uddiṭṭhaṃ: has been recited; past participle of *uddisati* (*ud* + *√dis* + *a*) qualifying *nidānaṃ*.

kho: indeed; emphatic particle. No need to translate.

āyasmanto: venerables; vocative plural masculine.

nidānaṃ: introduction, foundation, origin; nominative singular neuter. = *ni-*: down; prefix + *dāna* of *√dā*: binds.

tatthāyasmante pucchāmi: concerning that I ask the venerables.

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

tattha: concerning that, in this connection, herein (Ñm); adverb qualifying *pucchāmi*.

āyasmante: the venerables; accusative singular masculine of *āyasmā*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch* + *a*).

kacci'ttha parisuddhā: [are you] pure in this?

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

kacci: ?, perhaps?, I hope?; indefinite interrogative particle. = relative pronoun *kad* “what” + indefinite particle *ci*.

ettha: in this (Ñm); herein; in this matter; in this matter (Hr). Adverb qualifying an unexpressed *hotha*, “are”.

parisuddhā: pure; adjective qualifying an unexpressed *tumhe*, “you”.

dutiyam-pi pucchāmi: a second time again I ask.

dutiyam-pi: a second time again. = junction of **dutiyam:** a second time; accusative singular neuter ordinal used as an adverb qualifying *pucchāmi*. + **pi:** too, also, again; emphatic particle qualifying *dutiyam*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch + a*).

kacci'ttha parisuddhā: [are you] pure in this?

tatiyam-pi pucchāmi: a third time again I ask.

tatiyam-pi: a third time again; = junction of **tatiyam:** third time; accusative singular neuter ordinal used as an adverb qualifying *pucchāmi*. + **pi:** too, also, again; emphatic particle qualifying *tatiyam*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch + a*).

kacci'ttha parisuddhā: [are you] pure in this?

parisuddh'etthāyasmanto: the venerables are pure in this; junction of **parisuddhā:** pure + **ettha:** in this + **āyasmanto:** the venerables, nominative plural masculine.

tasmā tuṇhī: therefore there is silence.

tasmā: therefore; ablative singular masculine of demonstrative pronoun *ta(d)* used as adverb qualifying an unexpressed *hoti* “there is” or “*honti* “they are”.

tuṇhī: there is silence, they are silent (Ñm & Hr); nominative singular feminine; indeclinable used as adverb or as noun. Compare *tuṇhībhāvena* above.

evam-etam dhārayāmi: so do I bear this [in mind].

evam-etam: = junction of *evam* + *etam*. = **evam:** thus, so; indeclinable + **etam:** this, it; accusative singular neuter.

dhārayāmi: I bear (in mind), keep (in memory), hold, remember, I record (Ñm); 1st person singular present indicative of *dhāreti* (*√dhar + e*): “holds,” “bears.”

nidānaṃ niṭṭhitaṃ: the introduction is finished.

nidānaṃ: the introduction, foundation, origin. = *ni-*: down; prefix + *dāna* of *√dā*: binds + *uddesa*: recitation; abstract noun derived from *uddisati* (*ud* + *√dis* + *a*).

niṭṭhitaṃ: is finished, has ended; past participle of *niṭṭhāti* (*ni(s)* + *√(ṭ))ṭhā* + *a*) qualifying *nidānaṃ*.

nidānanuddeso niṭṭhito: the recitation of the introduction is finished.

nidānuddeso: recitation of the introduction; nominative singular masculine. Probably an appositive *kammadhāraya* compound, but here translated as a genitive *tappurisa* compound. Titles of chapters, books, and so on, are in the nominative case.

niṭṭhito: is finished; past participle of *niṭṭhāti* (*ni(s)* + *√(ṭ))ṭhā* + *a*) qualifying *nidānuddeso*.

Pārājikuddeso

The recitation of the [cases involving] disqualification

pārājikuddeso: the recitation of the (cases involving) disqualification; nominative singular masculine. Titles of chapters, books, and so on, are in the nominative case. Probably an appositive kammadhāraya compound but here translated as a genitive tappurisa; cf. *niddānuddesa* in the Nidāna. = *pārājika*: involving disqualification; see below + *uddesa*: recitation, recital; abstract noun derived from *uddisati* (*ud* + *√dis* + *a*).

Tatr’ime cattāro pārājikā dhammā uddesaṃ āgacchanti.

Herein these four cases involving disqualification come up for recitation.

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

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

ime: these; nominative plural masculine of demonstrative pronoun *ayaṃ*: this.

cattāro pārājikā dhammā: four cases involving disqualification.

cattāro: four; numeral qualifying *pārājikā*.

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

dhammā: cases (Ñm), rules (Hr), matters (Nor); nominative plural masculine.

uddesaṃ āgacchanti: come up for recitation.

uddesaṃ: recitation, recital; accusative singular masculine. Abstract noun derived from *uddisati* (*ud* + *√dis* + *a*).

āgacchanti: (they) go to, come up for; 3d person plural present indicative of *āgacchati* (*ā* + *√gam* + *a*).

Pārājika 1

Yo pana bhikkhu, bhikkhūnaṃ sikkhāsājīvasamāpanno, sikkhaṃ appaccakkhāya, 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 pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor); whatever monk (Hr).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

bhikkhūnaṃ sikkhāsājīvasamāpanno: who has entered upon the training and livelihood for bhikkhus.

bhikkhūnaṃ: for the bhikkhus; dative plural masculine of *bhikkhu*, can also be genitive: “of the bhikkhus.”

sikkhāsājīvasamāpanno: has entered upon the training and livelihood, having undertaken the bhikkhus’ training precepts and way of life (Ñm), possessed of the training and mode of life for monks (Hr); adjective qualifying *bhikkhu*. Bahubbihi compound acting as adjective qualifying *bhikkhu*. = *sikkhā*: training, training precept; feminine noun derived from *sikkhati* (*√sikkh* + *a*): trains + *sājīva*: livelihood, living, living together; neuter = prefix *sa*: with, together + *ājīva*: livelihood +

samāpanno: having undertaken, entered upon, endowed with; past participle of *samāpajjati* (*saṃ* + *ā* + *√pad* + *ya*) qualifying *bhikkhu*.

sikkhaṃ appaccakkhāya: not having rejected the training.

sikkhaṃ: training; accusative singular feminine of *sikkhā*, see above.

appaccakkhāya: not having rejected, refused, repudiated, not disavowing (Hr), disclaimed (Ñm). Kammadhāraya compound.

dubbalyaṃ anāvikatvā: not having disclosed [his] incapability.

dubbalyaṃ: incapability, weakness, inability; accusative singular neuter = *dur-*: difficult, hard, bad; prefix + *balya* = *bala*: strength + abstract suffix *-ya*.

anāvikatvā: not having disclosed; kammadhāraya compound, negative prefix *an-*, the compound form of *a-* before vowels. + *āvikatvā*, absolutive of *āvikaroti*, see Nidāna.

methunaṃ dhammaṃ paṭiseveyya: should engage in the act of sexual intercourse.

methunaṃ dhammaṃ: the act of sexual intercourse, coitus.

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

dhammaṃ: act, practice, conduct, matter, thing; accusative singular masculine.

paṭiseveyya: should engage in (Ñm); indulge in (Hr); practice; pursue. 3d person singular optative of *paṭisevati* (*paṭi* + *√sev* + *a*).

antamaso tiracchānagatāya pi: even with just a female animal.

antamaso: even so much as, even; adverb qualifying *paṭiseveyya* = ablative of *anta* “end” with ablatival suffix *-so*.

tiracchānagatāya: with a female animal; instrumental singular feminine = *tiracchāna*: horizontal; a term for an animal since it moves with its body horizontal to the ground. + *gatāya*: gone; past participle of

gacchati acting as noun.

pi: just, even; emphatic particle, qualifying *tiracchānagatāya*.

pārājiko hoti, asaṃvāso: he is disqualified, not in communion.

pārājiko: disqualified, one who is disqualified, excluded, deprived, debarred, deposed, defeated (Ñm), one who is defeated (Hr); adjective qualifying an unexpressed *bhikkhu*.

hoti: he is; 3d person singular present indicative of *bhavati* ($\sqrt{bhū} + a$).

asaṃvāso: not in communion, not in communion (Hr & Ñm), not living with, not associated; adjective qualifying an unexpressed *bhikkhu*. = negative prefix *a-*: not + *saṃvāsa*: “communion,” derived from *saṃvasati* (*saṃ* + \sqrt{vas} + *a*): lives together with. This means that he cannot participate in the legal acts of the community.

Pārājika 2

Yo pana bhikkhu, gāmā vā araṇṇā vā, adinnaṃ theyyasaṅkhātāṃ ādiyeyya, yathārūpe adinnādāne, rājāno coraṃ gahetvā, haneyyūṃ vā bandheyūṃ vā pabbājeyyūṃ vā: Coro’si, bālo’si, mūḷho’si, 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, he too is disqualified, not in communion.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

gāmā vā arañña vā: from a village or wilderness.

gāmā: from a village; ablative singular masculine.

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

arañña: from a wilderness, forest; ablative singular neuter of *arañña*, derived from *araṇa*: remote + abstract suffix -ya.

vā: or; disjunctive indeclinable particle.

adinnam theyyasaṅkhātam ādiyeyya: should take what is not given in a way that is reckoned as theft; with intent to steal take ... what is not given (Ñm); should by means of theft take ... what has not been given to him (Hr); should take away ... what is not given in a way that is called theft (Nor). Compare the definition given in the *akaraṇīya* “the things not to be done” at Vin I 96.

adinnam: what has not been given, that which is not given; accusative singular neuter. Kammadhāraya compound. = negative prefix *a-* + *dinna*: given, past participle of *dadāti* (doubled $\sqrt{dā} + a$) acting as noun.

theyyasaṅkhātam: in a way which is reckoned as theft; ... reckoned as (taking) by theft; by means of theft (Hr); with intent to steal (Ñm); in a way which is called theft (Nor). An instrumental tappurisa or a comparative kammadhāraya compound. = *theyya*: theft, neuter + *saṅkhāta*: reckoned, agreed on; (As last part of compounds:) so-called, named, reckoned as; past participle of *saṅkhāyati* (*saṃ + \sqrt{khā} + ya*): considers, reckons, agrees upon, calculates, deliberates.

ādiyeyya: should take; 3d person singular optative of *ādāti* ($\bar{a} + \sqrt{dā} + a$).

yathārūpe adinnādāne: the taking of what has not been given is of the kind that on account of it; the taking of what is not given being of such a nature that on its account (Ñm), what has not been given to him in such a manner as (Hr), in such a manner of taking what is not given (Nor).

yathārūpe: of the kind, according to the kind, which is being of such

nature; adjective qualifying *adinnādāne*. A bahubbīhi compound. = *yathā*: according to, as, like; relative indeclinable + *rūpa*: form, matter, kind.

adinnādāne: on account of ... the taking of what has not been given; locative singular neuter. Genitive tappurisa compound. 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 derived from *ādāti* (*ā* + *√dā* + *a*).

rājāno coraṃ gahetvā: the kings, having caught a robber; kings would have the robber arrested ... (Ñm); kings, catching a thief in the act of stealing... (Hr); kings, having arrested a robber... (Nor).

rājāno: royal officers, rulers, authorities, king's officers, kings (Ñm & Hr); nominative plural masculine of *rājā*.

coraṃ: the robber; accusative singular masculine.

gahetvā: having caught, seized, arrested; absolutive of *gaṇhāti* (*√gah* + *ṇhā*).

haneyyumaṃ vā bandheyyumaṃ vā pabbājeyyumaṃ vā: would physically punish or imprison or banish.

haneyyumaṃ: they would physically punish; ... execute (Ñm); ... flog (Hr); ... beat (Nor). 3d person plural optative of *hanati* (*√han* + *a*).

vā: or; disjunctive particle.

bandheyyumaṃ: they would bind, imprison; 3d person plural optative of *bandhati* (*√bandh* + *a*).

vā: or; disjunctive particle.

pabbājeyyumaṃ: they would banish, exile; 3d person plural optative of *pabbājeti* (*pa* + *√(v)vaj* + *e*).

vā: or; disjunctive particle.

coro'si, bālo'si, mūlho'si, theno'sī ti: "You are a robber! You are a fool! You are insane! You are a thief!"

coro'si: you are a robber; = junction of *coro* + *asi*. = **coro**: robber + **asi**: you are; 2nd person singular present indicative of *atthi* (*vas*).

bālo'si: you are a fool; junction of **bālo**: fool; nominative singular masculine + **asi**: you are.

mūlho'si: you are insane; you are stupid. junction of **mūlho**: one who is astray, a stupid person, a madman; past participle of *muyhati* (*√muh* + *ya*): “one who is confused,” used as a noun or adjective. + **asi**: you are.

theno'sī ti: you are a thief; junction of **theno**: thief; nominative singular masculine + **asi**: you are, 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.

tathārūpaṃ bhikkhu adinnaṃ ādiyamāno: a bhikkhu taking what has not been given of such a kind.

tathārūpaṃ: of such a kind, of such a nature; adjective qualifying *adinnaṃ*. = *tathā*: such + *rūpaṃ*: kind, sort.

ādiyamāno: taking; present participle of *ādiyati* (*ā* + *√dā* + *i* + *ya*), the passive form of *ādāti* (+ *√d* + *a*).

ayam-pi pārājiko hoti, asaṃvāso: he too is disqualified, not in communion.

ayam-pi: he too; lit.: this one too; = **ayaṃ**: this one, he; nominative singular masculine demonstrative pronoun qualifying an unexpressed *bhikkhu* + **pi**: too, also; emphatic particle.

pārājiko: disqualified, one who is disqualified, excluded, deprived, debarred, deposed, defeated (*Ñm*), one who is defeated (*Hr*); adjective qualifying an unexpressed *bhikkhu*.

hoti: he is; 3d person singular present indicative of *bhavati* (*√bhū* + *a*).

asaṃvāso: not in communion, not in communion (*Hr* & *Ñm*), not living with, not associated; adjective qualifying *bhikkhu*. = negative prefix *a-*: not + *saṃvāsa*: “communion,” derived from *saṃvasati* (*saṃ* + *√vas* + *a*): lives together with.

Pārājika 3

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

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 too is disqualified, not in communion.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

sañcicca manussaviggahaṃ jīvītā voropeyya: should deliberately deprive a human being of life.

sañcicca : deliberately, intentionally (Hr), purposely (Ñm); adverb qualifying *voropeyya*.

manussaviggahaṃ : a human being, one who has taken a human form; accusative singular masculine or neuter; = *manussa*: a human being; masculine + *viggaha*: a figure, appearance, form, presence, person; literally: “a taking hold of”; derived from *viggaṇhāti* (*vi* + *√(g)gah* + *ṇha*).

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

jīvitā: lit.: from life; ablative singular neuter of *jīvita*.

voropeyya: should deprive of, bereave of; 3d person singular optative.

satthahāraṇaṃ vāssa pariyeseyya: or should seek an assassin for him.

satthahāraṇaṃ: assassin, knife-carrier, one who brings the knife, (life-) taking knife (Ñm), knife-bringer (Hr); accusative singular masculine = *sattha*: knife; neuter + *hāraṇa*: carrier, taker; agent-noun.

vāssa: junction of *vā*; or; disjunctive particle. + **assa:** for him; dative singular masculine of *ayaṃ*.

pariyeseyya: should seek, i.e., seek out, provide; 3d person singular optative of *pariyeseti* (*pari* + *ves* + *a*).

marañavaṇṇaṃ vā saṃvaṇṇeyya: or should praise the attractiveness of death.

marañavaṇṇaṃ: attractiveness of death, beauty of death (Hr), advantages in death (Ñm); accusative singular masculine = genitive *tappurisa* compound. = *marāṇa*: death (neuter) + *vaṇṇa*: attractiveness, beauty, glory, praise.

vā: or; disjunctive particle.

saṃvaṇṇeyya: should praise, exalt; 3d person singular optative of *saṃvaṇṇeti* (*saṃ* + *√vaṇṇ* + *e*).

marañāya vā samādaṭṭheyya: or should incite [him] to death.

marañāya: to death; dative singular neuter of *marāṇa*: see above.

vā: or; disjunctive particle.

samādaṭṭheyya: should incite (Hr), encourage (Ñm); 3d person singular optative of *samādaṭṭheti* (*saṃ* + *ā* + *√dā* + *āpe*).

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

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

purisa: man; vocative singular masculine. Compare Saṅghādisesa 5.

kiṃ tuyh'iminā pāpakena dujjīvitena: what [use] is this bad, wretched life for you.

kiṃ: what (use?); neuter interrogative pronoun

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

tuyh': for you, to you, = junction of **tuyhaṃ**; dative of personal pronoun *tvaṃ* + **iminā**: with this; instrumental singular of demonstrative pronoun *idaṃ*.

pāpakena: bad, evil, demeritorious; adjective = *pāpa*: bad, demerit (opposite of *puñña*) + connective suffix *-ika*.

dujjīvitena: difficult life, bad life; instrumental singular neuter = *du(r)*: difficult, bad; pejorative prefix.

matan-te jīvitā seyyo ti: death is better than life for you.

matan-te: = *mataṃ* + *te*. **matam:** death; nominative singular neuter, past participle of *marati* ($\sqrt{\text{mar}}$ + *a*) used as a noun in accusative singular neuter.

te: for you; dative singular neuter of personal pronoun *tvaṃ*.

jīvitā: than life; ablative singular neuter Abl. of comparison construed with *seyyo*.

seyyo: better, superior; adverb. Comparative used as adverb qualifying an unexpressed *hoti* “is”.

ti: “...,” end quote; quotation particle.

iti cittamano cittasaṅkappo: [having] such-thought-and-mind, [having such-] thought-and-intention

iti: such, thus, so; deictic particle.

cittamano/iticittamano: who has such mind-and-thought, thus-mind-and-thought, with such thoughts in mind ($\tilde{N}m$), so the mind and

thought (Hr); adjective qualifying *bhikkhu*. = *iti* + *citta*: mind + *mano*: thought.

cittasaṅkappo: mind and intention, or: mind-intention, such intentions in mind (Ñm); adjective qualifying *bhikkhu*. = *citta*: mind + *saṅkappa*: intention, purpose, motive; prefix *saṃ* + *kappa*, derived from *kappeti* (*√kapp* + *e*): prepares, makes.

anekapariyāyena maraṇavaṇṇaṃ vā saṃvaṇṇeyya: or in manifold ways should he praise the beauty of death.

anekapariyāyena: in manifold ways, by various ways; adverb qualifying *saṃvaṇṇeyya*. Kammadhāraya compound used as an adverb of manner in instrumental singular masculine. = *aneka*: many, manifold, various; literally “not one”; adjective = negative prefix *an-* + *eka*: one; numeral + *pariyāya*: manner, way, method.

maraṇavaṇṇaṃ: attractiveness of death, beauty of death (Hr), advantages in death (Ñm); accusative singular masculine = genitive *tappurisa* compound. = *maraṇa*: death (neuter) + *vaṇṇa*: attractiveness, beauty, glory, praise.

vā: or; disjunctive particle.

saṃvaṇṇeyya: should praise, exalt; 3d person singular optative of *saṃvaṇṇeti* (*saṃ* + *√vaṇṇ* + *e*).

maraṇāya vā samādaṭṭheyya: or should he incite [him] to death.

maraṇāya: to death; dative singular neuter of *maraṇa*: see above.

vā: or; disjunctive particle.

samādaṭṭheyya: should incite (Hr), encourage (Ñm); 3d person singular optative of *samādaṭṭheti* (*saṃ* + *ā* + *√dā* + *āpe*).

ayam-pi pārājiko hoti, asaṃvāso: he too is disqualified, not in communion.

ayam-pi: he too; lit.: this one too; = **ayam**: this one, he; nominative singular masculine demonstrative pronoun qualifying an unexpressed *bhikkhu*. + **pi**: too, also; emphatic particle.

pārājiko: disqualified, one who is disqualified, excluded, deprived, debarred, deposed, defeated (Ñm), one who is defeated (Hr); adjective qualifying an unexpressed *bhikkhu*.

hoti: he is; 3d person singular present indicative of *bhavati* ($\sqrt{bhū} + a$).

asaṃvāso: not in communion, not in communion (Hr & Ñm), not living with, not associated; adjective qualifying an unexpressed *bhikkhu*. = negative prefix *a-*: not + *saṃvāsa*: “communion,” derived from *saṃvasati* (*saṃ* + \sqrt{vas} + *a*): lives together with.

Pārājika 4

Yo pana bhikkhu, anabhijānaṃ uttarimanussadhammaṃ attūpanāyikaṃ alamariyañāṇadassanaṃ samudācareyya: Iti jānāmi, iti passāmi ti! Tato aparena samayena, samanuggāhiyamāno vā asamanuggāhiyamāno vā, āpanno visuddhāpekkho, evaṃ vadeyya: Ajānaṃ-evāhaṃ āvuso avacaṃ: jānāmi. Apassaṃ: passāmi. Tucchaṃ musā vilapin-ti. 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 too is disqualified, not in communion.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

anabhijānaṃ uttarimanussadhammaṃ attūpanāyikaṃ

alamariyañāṇadassanaṃ samudācareyya: [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].

anabhijānaṃ: not directly knowing; not knowing it fully (Hr); having no acquaintance. Negative prefix *an-* + *abhijānaṃ*: directly knowing; nominative singular masculine. Present participle of *abhijānāti* (*abhi* + *√ñā* + *ṇā*): directly knows, knows through experience. Present participle in *-aṃ* qualifying *bhikkhu*, or functioning as an adverb qualifying *samudācareyya*.

uttarimanussadhammaṃ: a superhuman state, a state beyond humans, a state of further-men (Hr), superior human state (Ñm); accusative singular masculine. Genitive tappurisa compound containing a *kammadhāraya*. = *uttarimanussa*: superhuman, beyond human, superior human; *kammadhāraya* cpd. = *uttari*: beyond, over; adjective or adverb + *manussa*: human being + *dhamma*: state.

attūpanāyikaṃ: pertaining to himself; concerning himself; present in himself (Ñm); with reference to himself (Hr). Adjective qualifying *uttarimanussadhammaṃ*. Bahubbīhi compound. = *attā*: self, oneself + *upanāyika*: pertaining to, concerning; adjective.

alamariyañāṇadassanaṃ: knowing and seeing that is suitable for the noble ones, worthy of the Noble Ones' knowledge and vision (Ñm), sufficient ariyan knowledge and insight (Hr), knowledge and vision deserving the name noble (Nor). Adjective qualifying *uttarimanussadhammaṃ*. A *kammadhāraya* compound. = *alamariya*: suitable for the noble (ones), sufficient for the noble (state); adjective. Dative tappurisa used as bahubbīhi compound. = *alam*: suitable, worthy, proper, sufficient; indeclinable which takes a dative. + *ariya*: a noble one, noble; adjective + *ñāṇadassana*: knowing and seeing; a dvanda compound = *ñāṇa*: knowing, knowledge; derived from *jānāti* (*√ñā* + *ṇā*): knows. + *dassana*: seeing, vision; action-noun derived from *√dis*.

samudācareyya: should lay claim to, assert, boast (Hr), suggest (Ñm); 3d person singular optative of *samudācarati* (*saṃ* + *ud* + *ā* + *√car* + *a*): addresses, assails, befalls.

iti jānāmi, iti passāmī ti: “Thus I know. Thus I see.”

iti: thus, so, such; deictic particle.

jānāmi: I know; 1st person singular present indicative of *jānāti* (*√ñā + ṇā*): knows.

iti: thus, so, such; deictic particle.

passāmī ti: “I see,” = **passāmi:** I see; 1st person singular present indicative of *passati* (*√dis + a*) + **ti:** end quote; quotation particle.

tato aparena samayena: then on another occasion.

tato: then, thereafter, thereupon, and afterwards (Ñm), then (Hr). Ablative of demonstrative pronoun *ta(d)* with ablatival suffix *-to*, acting as adverb of time. Refers back to the previous statement.

aparena samayena: on another occasion (Ñm); if later on (Hr); afterwards (Nor); at another time (Warder); after some time.

aparena: another, i.e., next, following; adjective qualifying *samayena*.

samayena: at an occasion, meeting; literally: “coming together”; instrumental singular masculine.

samanuggāhiyamāno vā asamanuggāhiyamāno vā: [whether] being interrogated or not being interrogated.

samanuggāhiyamāno: being interrogated, being (verbally) pressed; passive present participle nominative singular masculine of *samanuggāhati* (*saṃ + anu + √gah + a*) “interrogates,” “(verbally) presses,” “asks for reasons”, qualifying *bhikkhu*.

vā: or; disjunctive particle.

asamanuggāhiyamāno: not being interrogated; negative prefix *a-* + *samanuggāhiyamāno* qualifying *bhikkhu*.

vā: or; disjunctive particle.

āpanno visuddhāpekkho, evaṃ vadeyya: having committed [the offence], desiring purification, he should say so.

āpanno: having committed (a Pārājika); past participle of *āpajjati* (*ā + √pad + ya*), qualifying *bhikkhu*.

visuddhāpekkho: (who is) desiring purification; adjective qualifying *bhikkhu*. Locative tappurisa compound. = *visuddha*: purification, purified, cleaned + *apekkha*: desiring, longing for, looking for, seeking for, expecting; action-noun derived from *apekkhati* (*apa + √ikkh + a*).

evaṃ: thus; adverb qualifying *vadeyya*.

vadeyya: should say; 3d person singular optative of *vadati* (*√vad + a*): says.

ajānam-evāhaṃ āvuso avacaṃ jānāmi: “Friends, [although] not knowing [it,] I spoke thus [saying]: ‘I know.’”

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

ajānaṃ: not knowing, unknowingly; Present participle of *jānāti* (*√ñā + ṇā*), “knows” qualifying *ahaṃ* or functioning as an adverb qualifying *avacaṃ*. = negative prefix *a-* + *jānaṃ*: knowing; knowingly; nominative singular masculine.

eva: although, even; emphatic particle.

ahaṃ: I; 1st person singular personal pronoun

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

avacaṃ: I said; 1st person singular aorist of *vadati* (*√vad + a*).

jānāmi: I know; 1st person singular present indicative of *jānāti* (*√ñā + ṇā*): knows.

apassaṃ passāmi: not seeing [it, I spoke, saying:] “I see.”

apassaṃ: not seeing; negative prefix *a-* + *passaṃ*: seeing; present participle of *passati* (*√dis + a*).

passāmi: I see; 1st person singular present indicative of *passati* (*√dis + a*).

tucchaṃ musā vilapinti: I bluffed vainly [and] falsely; telling a fruitless falsehood (RD & O); what I said was vain and false (Ñm); I spoke falsely (Nor); those who prattle empty falsehood (Bodhi 2000:1362 transl. of S IV 344).

tucchaṃ: vainly, empty; adverb qualifying *vilapiṃ*.

musā: falsely; adverb qualifying *vilapiṃ*.

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

vilapiṃ: I bluffed, I boasted, I prattled, I babbled; 1st person singular aorist of *vilapati* (*vi* + *√lap* + *a*) + **ti:** end quote; quotation particle.

aññatra adhimānā: except [when said] in overestimation.

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

adhimānā: in overestimation, from overestimation; ablative singular masculine, prefix = *adhi:* excess + *māna:* conceit, pride.

ayam-pi pārājiko hoti, asaṃvāso: he too is disqualified, not in communion.

ayam-pi: he too; lit.: this one too; = **ayam:** this one, he; nominative singular masculine demonstrative pronoun qualifying an unexpressed *bhikkhu*. + **pi:** too, also; emphatic particle.

pārājiko: disqualified, one who is disqualified, excluded, deprived, debarred, deposed, defeated (Ñm), one who is defeated (Hr); adjective qualifying an unexpressed *bhikkhu*.

hoti: he is; 3d person singular present indicative of *bhavati* (*√bhū* + *a*).

asaṃvāso: not in communion, not in communion (Hr & Ñm), not living with, not associated; adjective qualifying an unexpressed *bhikkhu*. = negative prefix *a-*: not + *saṃvāsa:* “communion,” derived from *saṃvasati* (*saṃ* + *√vas* + *a*): lives together with.

Pārājika conclusion

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

Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?
Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?
Tatiyam-pi pucchāmi: Kacci'ttha parisuddhā?
Parisuddh'etthāyasmanto, tasmā tuṇhī, evam-etam dhārayāmi.

Cattāro pārājikā niṭṭhitā. [3]

Pārājikuddeso niṭṭhito.[4]

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 kho āyasmanto cattāro pārājikā dhammā: venerables, the four cases involving disqualification have been recited.

uddiṭṭhā: recited; past participle of *uddisati* (*ud + √dis + a*), qualifying *pārājikā dhammā*.

kho: indeed; emphatic particle. No need to translate.

āyasmanto: venerables; vocative plural masculine.

cattāro: four; numeral qualifying *pārājikā*.

pārājikā: involving disqualification. Adjective qualifying *dhammā*.

dhammā: cases; nominative plural masculine.

tatthāyasmante pucchāmi: concerning that I ask the venerables.

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

tattha: concerning that, in this connection, herein (Ñm); adverb qualifying *pucchāmi*.

āyasmante: the venerables; accusative singular masculine of *āyasmā*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch* + *a*).

kacci'ttha parisuddhā: [are you] pure in this?

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

kacci: ?, perhaps?, I hope?; indefinite interrogative particle. = relative pronoun *kad* “what” + indefinite particle *ci*.

ettha: in this (Ñm); herein; in this matter; in this matter (Hr). Adverb of place qualifying an unexpressed *hotha*, “are”.

parisuddhā: pure; adjective qualifying an unexpressed *tumhe*, “you”.

dutiyam-pi pucchāmi: a second time again I ask.

dutiyam-pi: a second time again. = junction of **dutiyam:** a second time; accusative singular neuter ordinal used as an adverb qualifying *pucchāmi*. + **pi:** too, also, again; emphatic particle qualifying *dutiyam*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch* + *a*).

kacci'ttha parisuddhā: [are you] pure in this?

tatiyam-pi pucchāmi: a third time again I ask.

tatiyam-pi: a third time again; = junction of **tatiyam:** third time; accusative singular neuter ordinal used as an adverb qualifying *pucchāmi*. + **pi:** too, also, again; emphatic particle qualifying *tatiyam*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati*

(*√pucch + a*).

kacci'ttha parisuddhā: [are you] pure in this?

parisuddh'etthāyasmanto: the venerables are pure in this; junction of **parisuddhā:** pure + **ettha:** in this + **āyasmanto:** the venerables, nominative plural masculine.

tasmā tuṇhī: therefore there is silence.

tasmā: therefore; ablative singular masculine of demonstrative pronoun *ta(d)*.

tuṇhī: there is silence, they are silent (Ñm & Hr); nominative singular feminine; indeclinable used as adverb or as noun. Compare *tuṇhībhāvena* above.

evam-etam dhārayāmi: so do I bear this [in mind].

evam-etam: = junction of *evam + etam*. = **evam:** thus, so; adverb qualifying *dhārayāmi* + **etam:** this, it; accusative singular neuter.

dhārayāmi: I bear (in mind), keep (in memory), hold, remember, I record (Ñm); 1st person singular present indicative of *dhāreti* (*√dhar + e*): “holds,” “bears.”

pārājikuddeso niṭṭhito: the recitation of the (cases involving) disqualification is finished.

pārājikuddeso: the recitation of the (cases involving) disqualification; nominative singular masculine. Titles of chapters, books, and so on, are in the nominative case. Probably an appositive *kammadhāraya* compound but translated as a genitive *tappurisa*; cf. *niddānuddesa* in the *Nidāna*. = *pārājika*: involving disqualification; see below + *uddesa*: recitation, recital; abstract noun derived from *uddisati* (*ud + √dis + a*).

niṭṭhito: finished, ended; past participle of *niṭṭhāti* (*ni(s) + √(ṭ)thā + a*), qualifying *pārājikuddeso*.

Saṅkhittapātimokkhuddeso **The Pātimokkha Recitation in Brief**

Uddiṭṭhaṃ kho āyasmanto nidānaṃ, uddiṭṭhā cattāro pārājikā dhammā. Sutaṃ kho paṇ'āyasmantehi terasa saṅghādisesā dhammā, dve aniyatā dhammā, tiṃsa nissaggiyā pācittiya dhammā, dvenavuti pācittiya dhammā, cattāro pāṭidesaniyā dhammā, pañcasattati sekhiyā dhammā, satta adhikaraṇasamathā dhammā, ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpannaṃ, anvaḍḍhamāsaṃ uddesaṃ āgacchati, tattha sabbe'eva samaggehi sammodamānehi avivadamānehi sikkhitabban-ti.

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.

This much [training-rule] of the Fortunate One has been handed down in the Sutta, has been included in the Sutta, comes up for recitation half-monthly. By all who are united, who are on friendly terms, who are not disputing, is to trained herein.]

uddiṭṭhaṃ: has been recited; past participle of *uddisati* (*ud + √dis + a*) qualifying *nidānaṃ*.

kho: indeed; emphatic particle. No need to translate.

āyasmanto: venerables; vocative plural masculine.

nidānaṃ: introduction, foundation, origin; nominative singular neuter. = *ni-*: down; prefix + *dāna* of *√dā*: binds.

uddiṭṭhā: recited; past participle of *uddisati* (*ud + √dis + a*) qualifying *dhammā*.

cattāro pārājikā dhammā: four cases involving disqualification.

sutaṃ: heard; past participle of *suṇāti* (*√su + ṇā*) qualifying *dhammā*.

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

āyasmantehi: by the venerables; instrumental plural masculine of *āyasmā*; see Nidāna.

terasa saṅghādisesā dhammā: thirteen cases involving the community in the beginning and in the rest.

dve aniyatā dhammā: two indefinite cases.

tiṃsa nissaggiyā pācittiyā dhammā: thirty cases involving expiation with forfeiture.

dvenavuti pācittiyā dhammā: ninety-two cases involving expiation.

cattāro pāṭidesanīyā dhammā: four cases that are to be acknowledged.

sekhiyā dhammā: cases related to the training.

satta adhikaraṇasamathā dhammā: seven cases that are settlements of legal issues.

ettakaṃ: this much, (just) so much, so many; adjective qualifying an unexpressed *dhammaṃ*.

tassa: of that; genitive singular of demonstrative pronoun *ta(d)*.

bhagavato: of the Fortunate One, by the Fortunate One; genitive singular masculine of *bhagavant*. A genitive or an instrumental-like genitive.

suttāgataṃ suttapariyāpannaṃ: handed down in clauses (Hr); contained in clauses; is in the Suttavibhaṅga (Ñm); included in the Suttavibhaṅga; handed down in the suttas (RD & O). See Pācittiya 73; here nominative singular neuter qualifying unexpressed *dhammaṃ/sikkhāpadaṃ*.

ettakaṃ tassa bhagavato suttāgataṃ: this much is in the Suttavibhaṅga ... of the Blessed One (Ñm); so much (of the sayings) of the Lord handed down ... (Hr); so much, come down in the sutta of the Bhagavant ... (Nor).

anvaḍḍhamāsaṃ uddesaṃ āgacchati: comes up for recitation half-

monthly; see Pācittiya 73.

tattha: herein, in that; adverb = demonstrative pronoun *ta(d)* + suffix of place/mode/time *-ttha*, compare Nidāna conclusion

sabbeh'eva: by just all, by one and all; = junction of **sabbehi:** by all;

Adjective qualifying an unexpressed *bhikkhuhi*. Instrumental plural of *sabba*: all + *eva*: just; emphatic particle. Compare Nidāna: *sabbe va*.

samaggehi sammodamānehi avivadamānehi: who are is united, who are being on friendly terms, who are not disputing; see Saṅghādisesa 10.

sikkhitabbam: is to be trained; future passive participle of *sikkhati* used as an impersonal passive sentence verb in nominative singular neuter, not taking an object, and with an instrumental agent, *sabbehi*. In Mm Se and other editions the reading is **sikkhitabban-ti** = *sikkhitabbam* + *ti*: end quote.

Saṅghādisesuddeso

The recitation of [the cases concerning] the community in the beginning and the rest

saṅghādisesuddeso: the recitation [of the cases] involving the community in the beginning and the rest [of the procedure]; nominative singular masculine. Titles of chapters, books, and so on, are in the nominative case. Probably an appositive kammadhāraya but here rendered as a genitive tappurisa. = *saṅghādisesa*: involving the community in the beginning and in the rest [of the procedure] + *uddesa*: recitation, recital; accusative singular masculine. Abstract noun derived from *uddisati* (*ud* + *√dis* + *a*).

Ime kho pan'āyasmanto terasa saṅghādisesā dhammā uddesaṃ āgacchanti.

Now, venerables, these thirteen cases involving the community in the beginning and in the rest [of the procedure] come up for recitation.

ime kho pan'āyasmanto: venerables, now these.

ime: these; nominative plural masculine of demonstrative pronoun *ayaṃ*, “this”, qualifying *dhammā*.

kho: indeed; emphatic particle. No need to translate.

pan'āyasmanto: junction of **pana**: now; connective particle. + **āyasmanto**: venerables; vocative plural masculine.

ime ... terasa saṅghādisesā dhammā: these thirteen cases involving the community in the beginning and in the rest [of the procedure].

terasa: thirteen; numeral qualifying *saṅghādisesā dhammā*; = *ti*: three + *dasa*, -d- > -r- as in *paṇṇarasa*; see *Nidāna*.

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, requiring a formal meeting of the Order (Hr, BD I 196), an offence which in the earlier as well as the later stages (requires) a formal meeting of the order (Hr, BD I 197), entails initial and subsequent meeting of the Community (Ñm), entailing a formal meeting of the Saṅgha (Nor), the rest (*sesa*, i.e., the duration of the suspension) is with the Saṅgha (i.e., determined by the Saṅgha) (Hinüber); adjective qualifying *dhammā*.

dhammā: cases (Ñm), rules (Hr), matters (Nor); nominative plural masculine. Cf. Pācittiya 73.

uddesaṃ āgacchanti: come up for recitation.

uddesaṃ: recitation, recital; accusative singular masculine. Abstract noun derived from *uddisati* (*ud* + *√dis* + *a*).

āgacchanti: (they) go to, come up for; 3d person plural present indicative of *āgacchati* (*ā* + *√gam* + *a*), qualifying *dhammā*.

Saṅghādisesa 1

Sañcetanikā sukkavisatṭhi, 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 sukkavisatṭhi: intentional emission of semen.

sañcetanikā: intentional (Ñm & Hr); adjective qualifying *sukkavisatṭhi*. prefix *saṃ*: with + *cetanā*: will, active thought; derived from *cinteti* (*√cint* + *e*): thinks + possessive suffix *-ika*.

sukkavisatṭhi: emission of semen (Ñm & Hr); nominative singular feminine. Genitive tappurisa compound. = *sukka*: semen; literally “white stuff” + *visatṭhi*: emission; action-noun derived from the past participle of *visajjati/vissajjati* or *vissajati/vissajjati* (*vi* + *√saj(j)* (= Sanskrit *√srj*) + *a*): discharges, compare Nissaggiya Pācittiya 14.

aññatra supinantā: except in a dream; other than in a dream.

aññatra: except, other than; preposition taking an ablative, i.e. *supinantā*.

supinantā: in a dream (Ñm), during a dream (Hr); ablative singular masculine. = *supina*: a dream + *anta*: in, within, inside, near; noun.

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

Saṅghādisesa 2

Yo pana bhikkhu, otiṇṇo vipariṇatena cittena, mātuḡāmena saddhiṃ kāyaṃsaṃsaggaṃ samāpajjeyya, hatthagāhaṃ vā veṇigāhaṃ 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 the holding of a braid [of hair], or the caressing of any limb: [this is a case] involving the community in the beginning and in the rest.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

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

otiṇṇo: affected, under the influence of, overwhelmed, smitten, infatuated; (passive) past participle (used as adjective qualifying *bhikkhu*) of *otarati* (*ava* + *√tar* + *a*): to descend, go down into, penetrate (into water etc.).

vipariṇatena: altered, perverted; past participle of *vipariṇāmeti* (*vi* + *pari* + *ṇam* + *e*): alters, changes (for the worse), adjective qualifying *cittena*.

cittena: by a mind, by thought; instrumental singular masculine of *citta*.

mātugāmena saddhiṃ kāyasamsaggaṃ samāpajjeyya: should engage in [intimate] physical contact with a woman.

mātugāmena saddhiṃ: together with a woman.

mātugāmena: with a woman; instrumental singular masculine. Genitive tappurisa compound; originally “women” in general, i.e., “woman-kind,” but here used in a particular sense. = *mātu*: mother + -*gāma*: -collection, -kind, -group; postposition.

saddhiṃ: together with; postposition taking the instrumental *mātugāmena*.

kāyasamsaggaṃ samāpajjeyya: should engage in [intimate] physical contact.

kāyasamsaggaṃ: (intimate) physical contact, contact with the body, physical contact (Hr), bodily contact (Ñm); accusative singular masculine. Genitive tappurisa compound: “contact of the body,” or instrumental tappurisa compound: “contact with the body.” = *kāya*: body + *samsagga*: contact, connection, company, association; an action-noun from *samsajati* (*saṃ* + *√saj* + *a*).

samāpajjeyya: should enter into, engage in; 3d person singular optative of *samāpajjati* (*saṃ* + *ā* + *√pad* + *ya*).

hatthagāhaṃ vā veṇigāhaṃ vā: the holding of a hand, or holding a braid [of hair].

hatthagāhaṃ: the holding of a hand; accusative singular masculine. Genitive tappurisa compound. = *hattha*: hand + *gāhaṃ*: holding, seizing; action-noun from *gaṇhāti* (*√gah* + *ṇha*): grasps, grips, seizes.

vā: or; disjunctive particle.

veṇigāhaṃ: the holding of a braid; accusative singular masculine. =
veṇi: a braid (of hair) + *gāha*: holding.

vā: or; disjunctive particle.

aññatarassa vā aññatarassa vā aṅgassa parāmasanaṃ: the caressing
of any limb.

aññatarassa vā aññatarassa vā: any; one or the other.

aññatarassa: one, a certain one; pronominal adjective qualifying
aṅgassa. See Pārājika conclusion.

vā: or; disjunctive particle.

aññatarassa: one, a certain one; pronominal adjective qualifying
aṅgassa. See Pārājika conclusion.

vā: or; disjunctive particle.

aṅgassa parāmasanaṃ: caressing [any] limb.

aṅgassa: limb, member; genitive singular neuter. Literally: “of a limb”.

parāmasanaṃ: caressing, stroking, fondling, rubbing up; action-noun
derived from *parāmasati*: rubs over, strokes over, holds onto; = prefix
para: over + *ā*: at, closely + *√mas*: touches.

saṅghādiseso: involving the community in the beginning and in the
rest; adjective qualifying an unexpressed *dhammo*.

Saṅghādisesa 3

**Yo pana bhikkhu, otiṇṇo vipariṇatena cittena, mātuḡāmaṃ
duṭṭhullāhi vācāhi obhāseyya, yathātaṃ yuvā yuvatim,
methunūpasamhitāhi, saṅghādiseso.**

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: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

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

otiṇṇo: affected, under the influence of, overwhelmed, smitten, infatuated; (passive) past participle (used as adjective qualifying *bhikkhu*) of *otarati* (*ava + √tar + a*): to descend, go down into, penetrate (into water etc.).

vipariṇatena: altered, perverted; past participle of *vipariṇāmeti* (*vi + pari + √nam + e*): alters, changes (for the worse; compare M I 123, D II 266), adjective qualifying *cittena*.

cittena: by a mind, by thought; instrumental singular masculine of *citta*.

mātugāmaṃ duṭṭhullāhi vācāhi obhāseyya ...

methunūpasamhitāhi: should speak suggestively to a woman with depraved words ... concerned with sexual intercourse.

mātugāmaṃ: a woman; accusative singular masculine.

duṭṭhullāhi: depraved, wicked, gross, defiling, vulgar, obscene, lewd (Ñm & Hr); adjective qualifying *vācāhi*. Derived from *dussati* (*√dus + ya*): corrupts, spoils; = past participle *duṭṭhu*, + pejorative suffix *-alla(ka)*.

vācāhi: with words; instrumental plural feminine of *vācā*: speech.

obhāseyya: should speak suggestively, should suggest, ... hint, ... propose, ... entice, ... offend (Hr), ... address (Ñm); 3d person singular optative of *obhāsati* (*ava + √bhās + a*).

yathātaṃ yuvā yuvatim: like a young man to a young woman.

yathātaṃ: like, as ... (would suggest) it; adverb qualifying an unexpressed *obhāseyya*. = *yathā*: as; relative indeclinable + *taṃ*: that; demonstrative pronoun

yuvā: young man; nominative singular masculine of *yuvan*.

yuvatim: young woman; accusative singular feminine of *yuvatī*.

methunūpasamhitāhi: concerned with sexual intercourse; instrumental plural feminine adjective qualifying *vācāhi*. Instrumental tappurisa compound used as bahubbīhi compound. = *methuna*: sexual intercourse + *upasaṃhita*: concerned with, connected with; past participle of *upasandhāreti* (*upa* + *saṃ* + *√dhār* + *a*).

saṅghādiseso: involving the community in the beginning and in the rest; adjective qualifying an unexpressed *dhammo*; see *Saṅghādisesa* 1.

Saṅghādisesa 4

Yo pana bhikkhu, otiṇṇo vipariṇatena cittena, mātuḡāmassa santike, attakāmapāricariyāya vaṇṇaṃ bhāseyya: etad-aggaṃ bhagini pāricariyānaṃ, yā mādisaṃ sīlavantaṃ kalyāṇadhammaṃ brahmacāriṃ etena dhammena paricareyyā ti, methunūpasamhitena, 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: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

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

otiṇṇo: affected, under the influence of, overwhelmed, smitten, infatuated; (passive) past participle (used as adjective qualifying *bhikkhu*) of *otarati* (*ava + √tar + a*): to descend, go down into, penetrate (into water etc.).

vipariṇatena: altered, perverted; past participle of *vipariṇāmeti* (*vi + pari + √nam + e*): alters, changes (for the worse; compare M I 123, D II 266), adjective qualifying *cittena*.

cittena: by a mind, by thought; instrumental singular masculine of *citta*.

mātugāmassa santike attakāmapāricariyāya vaṇṇaṃ bhāseyya: in the presence of a woman should speak praise about the ministering to himself with sex.

mātugāmassa santike: in the presence of a woman.

mātugāmassa: of a woman; genitive singular masculine.

santike: in the presence, ... vicinity; locative singular neuter = *sa:* with; prefix (PED states that *sa* here is the base of *so*, the nominative singular of the demonstrative pronoun: “that, he, she”) + *antika:* near; neuter + connective suffix *-ika*.

attakāmapāricariyāya vaṇṇaṃ bhāseyya: should speak praise about the ministering to himself with sex.

attakāmapāricariyāya: about ministering to himself with sex, ministering with sense-pleasures for self (Hr), ministering to his own sensuality (Ñm); locative singular feminine. Dative *tappurisa* compound containing an instrumental *tappurisa* compound: *kāmapāricariyā:* ministering with sex. = *atta:* himself. *Atta* is here used as a reflexive pronoun: “himself” or “oneself.” + *kāma:* sex, love + *pāricariyā:* ministration, ministering, serving; derived from *paricarati* (*pari + √car +*

a): attends to, ministers to, serves.

vaṇṇaṃ: praise, glory; accusative singular masculine compare Pārājika 3.

bhāseyya: should speak; 3d person singular optative of *bhāsatī* ($\sqrt{bhās}$ + a).

etaḍ-aggam bhagini pāricariyānaṃ: sister, this is the best of ministerings.

etaḍ-aggam: this (is) the very best, the best of this (type of); nominative singular neuter. = **etaḍ**: this; compound form of emphatic demonstrative pronoun *etaṃ* “this” qualifying *aggam* + **aggam**: the best, the top; nominative singular neuter.

bhagini: sister; vocative singular feminine. A polite way of addressing of a woman.

pāricariyānaṃ: of ministerings; genitive plural feminine.

yā mādisaṃ sīlavantaṃ kalyāṇadhammaṃ brahmacāriṃ etena dhammena paricareyyā ti: she who would minister to a virtuous, good natured celibate like me with this act.

yā mādisaṃ sīlavantaṃ kalyāṇadhammaṃ brahmacāriṃ: to a virtuous, good natured celibate like me.

yā: she who, whosoever; nominative singular feminine of relative pronoun *ya(d)*.

mādisaṃ: one like me; adjective qualifying *brahmacāriṃ*. = *maṃ*: I; accusative singular masculine.

sīlavantaṃ: endowed with virtue, virtuous; adjective qualifying *brahmacāriṃ*. = *sīla*: virtue + possessive suffix -vant.

kalyāṇadhammaṃ: good-natured; adjective qualifying *brahmacāriṃ*. = *kalyāṇa*: (morally) good + *dhamma*: (here) nature, character.

brahmacāriṃ: celibate, practitioner of celibacy, observer of the holy life, observer of the Good Life (Ñm), leading the Brahma-life (Hr), liver

of the holy life (Nor); accusative singular masculine. Genitive tappurisa compound or accusative tappurisa compound.

etena dhammena paricareyyā ti methunūpasamhitena: would minister with this act, which is connected with sexual intercourse.

etena: with this; instrumental singular masculine of demonstrative pronoun *eta(d)* qualifying *dhammena*.

dhammena: with an act, practice; instrumental singular masculine. The word *dhamma* has the sense of “act” here, see Pārājika 1: *methuna dhamma*.

paricareyyā: = **paricareyya** with lengthening of final *-a* before *ti*: should minister; 3d person singular optative of *paricarati*; see above *pāricariyā*.

ti: end quote; quotation particle.

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

saṅghādiseso: involving the community in the beginning and in the rest; adjective qualifying an unexpressed *dhammo*; see Saṅghādisesa 1.

Saṅghādisesa 5

Yo pana bhikkhu, sañcarittam samāpajjeyya, itthiyā vā purisamatim, purisassa vā itthimatim, jāyattane vā jārattane vā, antamaso tamkhaṇikāya pi, saṅghādiseso.

If any bhikkhu should engage in mediating, [conveying] 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; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

sañcarittam samāpajjeyya: engage in mediating; act as go-between (Hr); engage to act as go-between (Ñm). Accusative singular neuter derived from *sañcarati* (*saṃ + car + a*): moves between, ... together, unites.

sañcarittam: mediating, uniting, act as a go-between; accusative singular neuter derived from *sañcarati* (*saṃ + car + a*): moves between, ... together, unites.

samāpajjeyya: should engage in; see Saṅghādisesa 2.

itthiyā vā purisamatim: [conveying] a man's intention to a woman.

itthiyā: to a woman; dative singular feminine of *itthī*.

vā: or; disjunctive particle.

purisamatim: a man's intention; accusative singular feminine = *purisa*: man + *mati*: thought, idea, intention. Genitive tappurisa compound.

purisassa vā itthimatim: or a woman's intention to a man.

purisassa: to a man; dative singular masculine.

vā: or; disjunctive particle.

itthimatim: a woman's intention; accusative singular feminine. Genitive tappurisa compound.

āyattane vā jārattane vā: for being a wife or for being a mistress.

jāyattane: for being a wife, for the state of wife, about marriage (Ñm), as a wife (Hr); locative singular neuter = *jāya*: wife + abstract suffix - *ttana*.

vā: or; disjunctive particle.

jārattane: for being a mistress, about concubinage (Ñm), as a mistress (Hr); locative singular feminine *jārā:* mistress, paramour.

vā: or; disjunctive particle.

antamaso taṃkhaṇikāya pi: even for being [a mistress] on [just] that occasion.

antamaso: even so much as, just; adverb qualifying *samāpajjeyya*.

taṃkhaṇikāya: for being one (i.e., a mistress) on (just) that occasion, for a temporary (arrangement) (Ñm), as a temporary wife (Hr); locative singular feminine. Kammadhāraya compound. = *taṃ:* that; demonstrative pronoun neuter + *khaṇikāya:* for a moment; locative singular neuter = *khaṇa:* moment + connective suffix *-ika*.

pi: even; emphatic particle qualifying *taṃkhaṇikāya*.

saṅghādiseso: involving the community in the beginning and in the rest; adjective qualifying an unexpressed *dhammo*; see *Saṅghādisesa* 1.

Saṅghādisesa 6

Saññācīkāya pana bhikkhunā kuṭiṃ kārayamānena, assāmiḥ attuddesaṃ, paṇāṇikā kāretabbā. Tatr’idaṃ paṇāṇaṃ: dīghaso dvādasā vidatthiyo sugatavidatthiyā, tiriyaṃ satt’antarā. Bhikkhū abhinetaṇṇaṃ vatthudesanāya. Tehi bhikkhūhi vatthum desetaṇṇaṃ, anārambhaṃ saparikkamaṇaṃ. Sārambhe ce bhikkhu vatthusmiṃ aparikkamaṇe, saññācīkāya kuṭiṃ kāreyya, bhikkhū vā anabhineyya vatthudesanāya, paṇāṇaṃ vā atikkāmeyya, saṅghādiseso.

By a bhikkhu who is having a hut built, which is without an owner, [and] which 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 pana bhikkhunā kuṭiṃ kārayamānena assāmikaṃ attuddesaṃ: by a bhikkhu who is having a hut built, which is without an owner [and] which is designated for himself, through means begged by himself.

saññācīkāya pana bhikkhunā: by a bhikkhu through means begged by himself.

saññācīkāya: through means begged by himself; through his own begged requisites; (or: having requested (it) himself); (with means got) by his own asking (Ñm); begging in company (Hr); by his own begging (Nor). = *saṃ*: a shortened form of *sayam*: own, self + *yācīkāya*: instrumental singular feminine of the shortened form of the noun *yācitaka*: begged goods; or of *yācitāya* > *yācīkāya*: having requested; absolute of *yācati* (√yāc + a): begs, requests, pleads.

pana: but, again, now; indeclinable particle, no need to translate.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

kuṭiṃ kārayamānena: who is having a hut built.

kuṭiṃ: hut; accusative singular feminine.

kārayamānena: is having built, is causing to build/make; present participle of *kāreti* (√kar + e), the causative of *karoti*, qualifying *bhikkhunā*.

assāmikaṃ: without owner; ... patron; with no (lay-) owner (Ñm); which has no benefactor (Hr). Adjective qualifying *kuṭiṃ*. Bahubbīhi compound. = negative prefix *a-* + *sāmī*: owner, master, patron.

attuddesaṃ: which is designated for himself; indicating; destined for himself (Ñm); for his own advantage (Hr). Adjective qualifying *kuṭiṃ*. Bahubbīhi compound. = *attā*: self + *uddesa*: designation, specification, appointing; derived from *uddisati* (ud + √dis + a).

pamāṇikā kāretabbā: is to be built according to the [proper] measure.

pamāṇikā: according to the measure; adjective qualifying an unexpressed *kuṭi* in nominative singular feminine. = *pamāṇa*: measure, standard size + connective suffix *-ika*.

kāretabbā: is to be built; future passive participle of *kāreti* ($\sqrt{\text{kar}} + e$); the causative of *karoti* ($\sqrt{\text{kar}} + o$), qualifying an unexpressed *kuṭi*.

tatr'idaṃ pamāṇaṃ: this is the measure here.

tatr'idaṃ: here this; see Pārājika introduction = **tatra:** here; preposition of place + **idaṃ:** this; nominative singular neuter of demonstrative pronoun *ta(d)*, qualifying *pamāṇaṃ*.

pamāṇaṃ: measure, standard; nominative singular neuter.

dīghaso dvādasa vidatthiyo sugatavidatthiyā: [it is] twelve spans of the sugata-span in length.

dīghaso: in length; adverb qualifying an unexpressed *hoti*. = *dīgha*: long + ablatival suffix *-so*.

dvādasa: twelve; numeral used as adjective qualifying *vidatthiyo*. = *dvā*: two, only used in numeral compounds. + *dasa*: ten; numeral.

vidatthiyo: span; accusative plural feminine of *vidatthi* (= 12 finger-breadths; see Pācittiya 87.)

sugatavidatthiyā: of the sugata-span; in accordance with the Well-gone One's span; span of the accepted length (Hr); sugata-span (Ñm). Instrumental singular feminine. Genitive tappurisa compound. = *sugata*: well-gone, the Well-gone One; an epithet of the Buddha; noun or adjective + *vidatthiyā*: span; genitive singular feminine of *vidatthi*.

tiriyam satt'antarā: inside [it is] seven [spans] across.

tiriyam: across, width; adverb qualifying *antarā*, derived from $\sqrt{\text{tar}}$; cf. *tiriyamṭaraṇāya*, Pācittiya 28.

satt'antarā: seven inside. Junction of **satta** seven, numeral qualifying *vidatthiyo* + **antarā:** inside; adverb qualifying an unexpressed *hoti*

(originally ablative of *antara*).

bhikkhū abhinetaḅḅā vatthudesanāya: bhikkhus are to be brought to [it] for appointing the site.

bhikkhū: bhikkhus; accusative plural masculine.

abhinetaḅḅā: to be brought to, to be led to, to be assembled (Ñm); future passive participle of *abhineti* (*abhi* + *√nī* + *a*), qualifying *bhikkhū*.

vatthudesanāya: for appointing a site; dative singular feminine. Genitive tappurisa compound. = *vatthu*: site, ground + *desanā*: appointing, indicating, designating; derived from *deseti* (*√dis* + *e*).

tehi bhikkhūhi vatthum desetabbam anārambham

saparikkamanam: by those bhikkhus a site is to be appointed which is not entailing harm [to creatures and which is] having a surrounding space.

tehi: by those; instrumental plural masculine of demonstrative pronoun *ta(d)*.

bhikkhūhi: by the bhikkhus; instrumental plural masculine.

vatthum: site; nominative singular neuter.

desetabbam: is to be appointed; future passive participle of *deseti* (*√dis* + *e*) qualifying *vatthum*.

anārambham: not entailing harm [to any creatures]; entailing no harm (to creatures) (Ñm); not involving destruction (Hr). Adjective qualifying *vatthum*. Bahubbīhi compound. = negative prefix *an-* + *ārambha*: harming, slaughtering, injuring.

saparikkamanam: having surrounding space; with a surrounding walk (Ñm); with an open space round it (Hr). Adjective qualifying *vatthum*. Bahubbīhi compound. = prefix *sa*: with, having + prefix *pari*: around + *kamana*: access, moving-space; derived from *kamati*: walks, accesses, goes through. *Parikkamana* = Sanskrit *parikramaṇa*.

sārambhe ce bhikkhu vatthusmiṃ aparikkamane: if a bhikkhu on a site which is entailing harm [to creatures, and] which is not having a

surrounding space.

sārambhe: entailing harm, destruction; adjective qualifying *vatthusmiṃ*
= prefix **sa:** with, entailing + **ārambha:** harm.

ce: if; conditional particle.

bhikkhu: bhikkhu; nominative singular masculine.

vatthusmiṃ: on a site; locative singular neuter.

aparikkamane: not having a surrounding space; adjective qualifying *vatthusmiṃ*. Bahubbīhi compound. = negative prefix *a-*: not + *parikkamana*.

saññācīkāya kuṭiṃ kāreyya: should have a hut built through means begged by himself.

saññācīkāya: through means begged by himself; through his own begged requisites; (with means got) by his own asking (Ñm); begging in company (Hr); by his own begging (Nor). Instrumental singular feminine. = *saṃ:* a shortened form of *sayam:* own, self + *yācīkāya:* instrumental singular feminine. Shortened form of the noun *yācitaka:* begged goods; or *yācitāya* > *yācīkāya:* having requested; absolutive of *yācati* (√yāc + a): begs, requests, pleads.

kuṭiṃ: hut; accusative singular feminine.

kāreyya: should have built; 3d person singular optative of *kāreti* (√kar + e) ; see above.

bhikkhū vā anabhineyya vatthudesanāya: or [if] he should not bring bhikkhus to [it] for appointing the site.

bhikkhū: bhikkhus; accusative plural masculine.

vā: or; disjunctive particle.

anabhineyya: should not bring to; negative prefix *an-*: not + 3d person singular optative of *abhineti*: see above.

vatthudesanāya: for appointing a site; dative singular feminine.

pamāṇaṃ vā atikkāmeyya: of [if] he should let [it] exceed the measure.

pamāṇaṃ: for appointing a site; dative singular feminine; see above.

vā: or; disjunctive particle.

atikkāmeyya: should let (it) exceed, make go beyond; 3d person singular optative of *atikkāmeti* (*ati + √(k)kam + e*).

saṅghādiseso: involving the community in the beginning and in the rest; adjective qualifying an unexpressed *dhammo*; see *Saṅghādisesa* 1.

Saṅghādisesa 7

Mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena, sassāmikaṃ attuddesaṃ, bhikkhū abhinetabbā vatthudesanāya. Tehi bhikkhūhi vatthum desetabbaṃ, anārambhaṃ saparikkamanaṃ. Sārambhe ce bhikkhu vatthusmiṃ aparikkamane, mahallakaṃ vihāraṃ kāreyya, bhikkhū vā anabhineyya vatthudesanāya, saṅghādiseso.

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

mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena, sassāmikaṃ attuddesaṃ: By a bhikkhu who is having a large dwelling built, which has an owner, [and] is designated for himself.

mahallakaṃ: large, great; adjective qualifying *vihāraṃ*.

pana: but, again; indeclinable particle, no need to translate.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

vihāraṃ: dwelling, residence; accusative singular masculine derived from *viharati* (*vi* + *√har* + *a*).

kārayamānena: is having built, is causing to build/make; present participle of *kāreti* (*√kar* + *e*), the causative of *karoti*, qualifying *bhikkhunā*.

sassāmikaṃ: which has an owner, with an owner; adjective qualifying *vihāraṃ*. Prefix *sa-*: with + *sāmika*: owner; see Saṅghādisesa 6.

attuddesaṃ: which is designated for himself; indicating; destined for himself (Ñm); for his own advantage (Hr). Adjective qualifying *vihāraṃ*. Bahubbīhi compound. = *attā*: self + *uddesa*: designation, specification, appointing; derived from *uddisati* (*ud* + *√dis* + *a*).

bhikkhū abhinetaḃbā vatthudesanāya: bhikkhus are to be brought to [it] for appointing the site.

bhikkhū: bhikkhus; accusative plural masculine.

abhinetaḃbā: to be brought to, to be led to, to be assembled (Ñm); future passive participle of *abhineti* (*abhi* + *√nī* + *a*), qualifying *bhikkhū*.

vatthudesanāya: for appointing a site; dative singular feminine. Genitive tappurisa compound. = *vatthu*: site, ground + *desanā*: appointing, indicating, designating; derived from *deseti* (*√dis* + *e*).

tehi bhikkhūhi vatthum desetabbam anārambham

saparikkamanam: by those bhikkhus a site is to be appointed which is not entailing harm [to creatures and which is] having a surrounding space.

tehi: by those; instrumental plural masculine of demonstrative pronoun *ta(d)*.

bhikkhūhi: by the bhikkhus; instrumental plural masculine.

vatthum: site; nominative singular neuter.

desetabbam: is to be appointed; future passive participle of *deseti* (*√dis* + *e*).

anārambhaṃ: not entailing harm [to any creatures]; entailing no harm (to creatures) (Ñm); not involving destruction (Hr). Adjective qualifying *vatthum*. bahubbīhi compound. = negative prefix *an-* + *ārambha*: harming, slaughtering, injuring.

saparikkamaṇaṃ: having surrounding space; with a surrounding walk (Ñm); with an open space round it (Hr). Adjective qualifying *vatthum*. Bahubbīhi compound. = prefix *sa*: with, having + prefix *pari*: around + *kamaṇa*: access, moving-space; derived from *kamati*: walks, accesses, goes through.

sārambhe ce bhikkhu vatthusmiṃ aparikkamaṇe: if a bhikkhu on a site which is entailing harm [to creatures, and] which is not having a surrounding space.

sārambhe: entailing harm, destruction; adjective qualifying *vatthusmiṃ* = prefix *sa*: with, entailing + *ārambha*: harm.

ce: if; conditional particle.

bhikkhu: bhikkhu; nominative singular masculine.

vatthusmiṃ: on a site; locative singular neuter.

aparikkamaṇe: not having a surrounding space; adjective qualifying *vatthusmiṃ*. Bahubbīhi compound. = negative prefix *a-*: not + *parikkamaṇa*.

mahallakaṃ vihāraṃ kāreyya: should have a large dwelling built.

mahallakaṃ: large, great; adjective qualifying *vihāraṃ*.

vihāraṃ: dwelling, residence; accusative singular masculine noun derived from *viharati* (*vi* + *√har* + *a*).

kāreyya: should have built; 3d person singular optative of *kāreti* (*√kar* + *e*), causative of *karoti*.

bhikkhū vā anabhineyya vatthudesanāya: or [if] he should not bring bhikkhus to [it] for appointing the site.

bhikkhū: bhikkhus; accusative plural masculine.

vā: or; disjunctive particle.

anabhineyya: should not bring to; negative prefix *an-*: not + 3d person singular optative of *abhineti*: see above.

vatthudesanāya: for appointing a site; dative singular feminine.

saṅghādiseso: involving the community in the beginning and in the rest; adjective qualifying an unexpressed *dhmmo*; see Saṅghādisesa 1.

Saṅghādisesa 8

Yo pana bhikkhu, bhikkhum duṭṭho doso appatīto, amūlakena pārājikena dhammena anuddhamseyya: Appeva nāma naṃ imamhā brahmacariyā cāveyyan-ti. Tato aparena samayena, samanuggāhiyamāno vā asamanuggāhiyamāno vā, amūlakañ-c’eva taṃ adhikaraṇaṃ hoti, bhikkhu ca dosaṃ patiṭṭhāti, 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; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

bhikkhum: a bhikkhu; accusative singular masculine.

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

duṭṭho: corrupted, depraved, wicked, angry (Ñm), malignant (Hr); past participle of *dussati* (see Saṅghādisesa 3 & 13) used as an adjective qualifying *bhikkhu*.

doso: anger, malice, malicious (Hr); nominative singular masculine.

appatīto: upset, annoyed, displeased, desirous of venting anger (Ñm), ill-tempered (Hr); adjective qualifying *bhikkhu*. = negative prefix *a-* + *patīta*; the past participle of *pacceṭi* (*paṭi* + *√i*): returns.

bhikkhuṃ ... amūlakena pārājikena dhammena anuddhamseyya: should accuse a *bhikkhu* with a groundless case involving disqualification

amūlakena: groundless; adjective qualifying *dhammena*. = *a-*: negative prefix + *mūla*: root, cause + *-ka*: connective suffix.

pārājikena: involving disqualification; adjective qualifying *dhammena*. See Pārājika introduction

dhammena: with a case; instrumental singular masculine.

anuddhamseyya: should accuse, ... denounce, ... charge; 3d person singular optative of *anuddhamseti* (*anu* + *√(d)dhas* + *e*).

appeva nāma naṃ imamhā brahmacariyā cāveyyan-ti: if only I could make him fall away from this holy life!

appeva: if only, certainly, please may, hopefully; gives emphasis to the optative. = **api:** either an emphatic particle or expressing uncertainty: perhaps. + **eva:** just, emphatic particle. A junction of **api** + **eva**.

nāma: “!,” indeed, just; adverb used as emphatic particle that emphasises other particles but cannot be translated.

naṃ: him; 3d person singular accusative demonstrative pronoun; variant of *taṃ*.

imamhā: from this; 3d person singular ablative of demonstrative pronoun *ayaṃ* qualifying *brahmacariyā*.

brahmacariyā: from the holy life, Good Life (Ñm), Brahma-life (Hr);

ablative singular neuter. = *brahma*: divine; compare Saṅghādisesa 4 + -*cariya*: conduct, lifestyle; √*car* + connective suffix -*iya*. Cf. Saṅghādisesa 4 *brahmacāriṃ*.

cāveyyan-ti: = junction of **cāveyyam**: I could make fall away; 1st person singular optative of the causative of *cavati* (√*cu* + *a*): to fall (away). + **ti**: “...,” end quote; quotation particle.

tato aparena samayena: then, on another occasion.

tato: then, thereafter, thereupon, and afterwards (Ñm), then (Hr). Ablative of demonstrative pronoun *ta(d)* with ablatival suffix -*to*, acting as adverb of time. Refers back to the previous statement.

aparena samayena: on another occasion (Ñm); if later on (Hr); afterwards (Nor); at another time (Warder); after some time.

aparena: another, i.e., next, following; adjective qualifying *samayena*.

samayena: at an occasion, meeting; literally: “coming together”; instrumental singular masculine.

samanuggāhiyamāno vā asamanuggāhiyamāno vā: [whether] being interrogated or not being interrogated.

samanuggāhiyamāno: being interrogated, being (verbally) pressed; passive present participle nominative singular masculine of *samanuggāhati* (*saṃ* + *anu* + √*gah* + *a*), qualifying *bhikkhu*.

vā: or; disjunctive particle.

asamanuggāhiyamāno: not being interrogated; negative prefix *a-* + *samanuggāhiyamāno*, qualifying *bhikkhu*.

vā: or; disjunctive particle.

amūlakañ-c’eva taṃ adhikaraṇaṃ hoti: if that legal issue is really groundless.

amūlakañc’eva: and if really groundless; a junction of *amūlakaṃ* and *ca* or *ce*. = **amūlakaṃ**: groundless; adjective qualifying *adhikaraṇaṃ* + **c’**: and if; = elided form of conditional particle *ce*: if, or the connective

particle **ca:** and if + **eva:** really, just; emphatic particle.

taṃ: that; nominative singular neuter of demonstrative pronoun *ta(d)*.

adhikaraṇaṃ: legal issue, litigation (Ñm), legal question (Hr), legal process (Nor), issue (Than), formal dispute; nominative singular neuter.

hoti: is; 3d person singular present indicative; the contracted form of *bhavati* ($\sqrt{bhū} + a$).

bhikkhu ca dosaṃ patitṭhāti: and if the bhikkhu stands firm in malice; (or:) and if the bhikkhu confirms the fault; and the bhikkhu admits to anger (Ñm); if the monk confessed his malice (Hr).

bhikkhu: the bhikkhu; nominative singular masculine.

ca: and if, and; connective particle, here probably in a conditional sense.

dosaṃ: malice, or: fault, error; accusative singular masculine.

patitṭhāti: stands firm in, establishes, bases on, persists; 3d person singular present indicative (*pati + ṽthā + a*).

saṅghādiseso: involving the community in the beginning and in the rest; adjective qualifying an unexpressed *dhammo*; see *Saṅghādisesa* 1.

Saṅghādisesa 9

Yo pana bhikkhu, bhikkhuṃ duṭṭho doso appatīto aññabhāgiyassa
adhikaraṇassa kiñ-ci desaṃ lesamattaṃ upādāya pārājikena
dhammena anuddhamseyya: Appeva nāma naṃ imamhā
brahmacariyā cāveyyan-ti. Tato aparena samayena
samanuggāhiyamāno vā asamanuggāhiyamāno vā, aññabhāgiyañ-
c’eva taṃ adhikaraṇaṃ hoti, koci deso lesamatto upādinno,
bhikkhu ca dosaṃ patitṭhāti, 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: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

bhikkhum: a bhikkhu; accusative singular masculine.

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

duṭṭho: corrupted, depraved, wicked, angry (Ñm), malignant (Hr); past participle of *dussati* (see Saṅghādisesa 3 & 13) used as an adjective qualifying *bhikkhu*.

doso: anger, malice, malicious (Hr); nominative singular masculine.

appatīto: upset, annoyed, displeased, desirous of venting anger (Ñm), ill-tempered (Hr); adjective qualifying *bhikkhu*. = negative prefix *a-* + *patīta*; the past participle of *pacceti* (*paṭi* + *√i*): returns.

aññabhāgiyassa adhikaraṇassa kiñ-ci desaṃ lesamattam upādāya: of a legal issue of another class having taken up some point that is a mere pretext.

aññabhāgiyassa: belonging to another class, connected to another class; adjective qualifying *adhikaraṇassa*. Bahubbīhi compound. = *añña*: other; adjective + *bhāga*: class + *-iya*: connective suffix.

adhikaraṇassa: of a legal issue; genitive singular neuter of *adhikaraṇa*; see Saṅghādisesa 8.

kiñ-ci desañ lesamattaṃ upādāya: having taken up some point which is a mere pretext.

kiñ-ci: some, any; indefinite pronoun. = *kiṃ*, the accusative singular masculine of pronoun *ka(d)* “what” + indefinite particle *ci*.

desañ: point, matter; accusative singular masculine, derived from *deseti* ($\sqrt{dis} + a$).

lesamattaṃ: which is mere pretext; adjective qualifying *desañ*. Bahubbīhi compound. = **lesa:** pretext, ploy + **-matta:** mere, only; adjective.

upādāya: having taken up; out of. Absolutive of *upādiyati* (*upa* + $\sqrt{dā}$ + *i* + *ya*) .

[bhikkhuṃ] pārājikena dhammena anuddhamseyya: should accuse [a bhikkhu] with a groundless case.

pārājikena: involving disqualification; adjective qualifying *dhammena*. See Pārājika introduction

dhammena: with a case; instrumental singular masculine; see Pārājika introduction

anuddhamseyya: should accuse, ... denounce, ... charge; 3d person singular optative of *anuddhamseti* (*anu* + $\sqrt{(d)dhas} + e$).

appeva nāma naṃ imamahā brahmacariyā cāveyyan-ti: if only I could make him fall away from this holy life!

appeva: if only, certainly, please may, hopefully; gives emphasis to the optative. = **api:** either an emphatic particle or expressing uncertainty: perhaps. + **eva:** just, emphatic particle. A junction of **api** + **eva**.

nāma: “!,” indeed, just; adverb used as emphatic particle which emphasises other particles but cannot be translated.

naṃ: him; 3d person singular accusative demonstrative pronoun; variant of *taṃ*.

imamhā: from this; 3d person singular ablative of demonstrative pronoun *ayaṃ*.

brahmacariyā: from the holy life, Good Life (Ñm), Brahma-life (Hr); ablative singular neuter. = *brahma:* divine; compare Saṅghādisesa 4 + -*cariya:* conduct, lifestyle; √*car* + connective suffix -*iya*. See Saṅghādisesa 4 *brahmacāriṃ*.

cāveyyan-ti: = *cāveyyaṃ*: I could make fall away; 1st person singular optative of the causative of *cavati* (√*cu* + *a*): to fall (away). + *ti*: “...,” end quote; quotation particle.

tato aparena samayena: then, on another occasion.

tato: then, thereafter, thereupon, and afterwards (Ñm), then (Hr). Ablative of demonstrative pronoun *ta(d)* with ablatival suffix -*to*, acting as adverb of time. Refers back to the previous statement.

aparena samayena: on another occasion (Ñm); if later on (Hr); afterwards (Nor); at another time (Warder); after some time.

aparena: another, i.e., next, following; adjective qualifying *samayena*.

samayena: at an occasion, meeting; literally: “coming together”; instrumental singular masculine.

samanuggāhiyamāno vā asamanuggāhiyamāno vā: [whether] being interrogated or not being interrogated.

samanuggāhiyamāno: being interrogated, being (verbally) pressed; passive present participle nominative singular masculine of *samanuggāhati* (*saṃ* + *anu* + √*gah* + *a*), qualifying *bhikkhu*.

vā: or; disjunctive particle.

asamanuggāhiyamāno: not being interrogated; negative prefix *a-* + *samanuggāhiyamāno* qualifying *bhikkhu*.

vā: or; disjunctive particle.

aññabhāgiyañ-c’eva taṃ adhikaraṇaṃ hoti: if that legal issue is really belonging to another class.

aññabhāgiyañ-c’eva: = junction of **aññabhāgiyaṃ:** belonging to another class; see above + **c’eva** and if ... really; see Saṅghādisesa 8.

taṃ adhikaraṇaṃ hoti: that legal issue is; see Saṅghādisesa 8.

koci deso lesamatto upādinno: some point that is a mere pretext has been taken up.

ko-ci: some; indefinite pronoun. Junction of *ko*, “who” nominative singular masculine of relative pronoun *ka(d)* “what” + indefinite particle *ci*.

deso: point, matter; nominative singular masculine, derived from *deseti* (*√dis + a*).

lesamatto: which is mere pretext; adjective qualifying *deso*. Bahubbīhi compound. = *lesa*: pretext, ploy +-*matta*: mere, only; adjective.

upādinno: has been taken up; past participle of *upādiyati* qualifying *deso*.

bhikkhu ca dosaṃ patiṭṭhāti: and if the bhikkhu stands firm in malice; (or:) and if the bhikkhu confirms the fault; and the bhikkhu admits to anger (Ñm); if the monk confessed his malice (Hr).

bhikkhu: the bhikkhu; nominative singular masculine.

ca: and if, and; connective particle, here probably in a conditional sense.

dosaṃ: malice, or: fault, error; accusative singular masculine.

patiṭṭhāti: stands firm in, establishes, bases on, persists; 3d person singular present indicative (*pati + √thā + a*).

saṅghādiseso: involving the community in the beginning and in the rest; adjective qualifying an unexpressed *dhammo*; see Saṅghādisesa 1.

Saṅghādisesa 10

Yo pana bhikkhu, samaggassa saṅghassa bhedāya parakkameyya,

bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha tiṭṭheyya, so bhikkhu bhikkhūhi evaṃ-assa vacanīyo: Mā āyasmā samaggassa saṅghassa bhedāya parakkami, bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha aṭṭhāsi. Samet'āyasmā saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī ti. Evañ-ca so bhikkhu bhikkhūhi vuccamāno tath'eva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitabbo tassa paṭinissaggāya. Yāvatatiyañ-ce samanubhāsiyamāno taṃ paṭinissajeyya, iccetaṃ kusalaṃ, no ce paṭinissajeyya, saṅghādiseso.

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

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

samaggassa saṅghassa bhedāya parakkameyya: should endeavor for the schism of a united community.

samaggassa: united, unanimous, whole, in concord (Ñm), harmonious (Hr), at union (RD & O); adjective qualifying *Saṅgha*.

saṅghassa: of a community; genitive singular masculine.

bhedāya: for the schism, breach, division; dative singular masculine of *bheda*, action-noun derived from *bhede*ti (*√bhid* + *e*): causes to break.

parakkameyya: should endeavor for, strive for, attempt to cause (Ñm), should go forward with (Hr); 3d person singular optative of *parakkamati* (*parā* + *√kam* + *a*) = prefix *parā*: onto, over + *√(k)kam*: moves.

bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya paggayha tiṭṭheyya: or having undertaken a legal issue conducive to schism, should persist in upholding [it].

bhedanasaṃvattanikaṃ vā adhikaraṇaṃ samādāya: or having undertaken a legal issue conducive to schism.

bhedanasaṃvattanikaṃ: conducive to schism, conducive to schism (Ñm), leading to dissension (Hr); adjective. Dative tappurisa compound used as bahubbīhi compound. = *bhedana*: breaking, breach, schism; action-noun (*√bhid* + *ana*) + *saṃvattanika*: conducive to; adjective *saṃ* + *√vatt* + suffix *-ika*; derived from *saṃvattati* (*saṃ* + *√vatt* + *a*).

vā: or; disjunctive particle.

adhikaraṇaṃ: legal issue; accusative singular neuter; see *Saṅghādisesa* 8.

samādāya: having undertaken; absolutive of *samādiyati* (*saṃ* + *ā* + *√dā* + *i* + *ya*).

paggayha tiṭṭheyya: should persist in upholding. Periphrastic phrase in which two verbs express one idea and in which *tiṭṭheyya* acts as an auxiliary. Compare Sd 13, *upanissāya viharati* “lives dependent on”; NP 8: *upakkhaṭaṃ hoti*: “has been set up” & *vikappaṃ āpajjeyya*: “should make a suggestion”; Pāc 46: *cārittaṃ āpajjeyya*: “should go visiting”; and Pāc 78: *upassutiṃ tiṭṭheyya*: “should stand overhearing”; Pāṭidesanīya 2: *ṭhitā hoti*: “is standing”.

paggayha: upholding, having upheld, favouring, kindling; absolutive of *pagganḥāti* (*pa +v(g)gah + ṇhā*).

tiṭṭheyya: should persist in; literally “should stand”; 3d person singular optative of *tiṭṭhati* (*√ṭha + a*).

so bhikkhu bhikkhūhi evam-assa vacanīyo: that bhikkhu by the bhikkhus should be spoken to thus.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)*.

bhikkhu: bhikkhu; nominative singular masculine.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

evam-assa: thus should be; = a junction of **evam:** thus, so; adverb qualifying *vacanīyo* + **assa:** should be; 3d person singular optative of *atthi* (*√as + a + ti*).

vacanīyo: to be spoken to, told, addressed, to be admonished (Ñm), to be spoken to (Hr); future passive participle of the root *√vac*, qualifying *bhikkhu*.

mā āyasmā samaggassa saṅghassa bhedāya parakkami: venerable, do not endeavor for the schism of the united community.

mā: do not, let not; prohibitive particle taking an aorist, i.e. *parakkami* and *aṭṭhāsi*.

āyasmā: the venerable; vocative singular masculine. Since *parakkami* is in the second person, *āyasmā* is vocative rather than nominative.

samaggassa: united, unanimous, whole, in concord (Ñm), harmonious (Hr), at union (RD & O); adjective qualifying *saṅghassa*. = prefix *saṃ* + *agga:* top, foremost.

saṅghassa: of a community; genitive singular masculine.

bhedāya: for the schism, breach, division; dative singular masculine of *bheda*, action-noun derived from *bhedeti* (*√bhid + e*): causes to break.

parakkami: endeavor; 2nd person singular aorist of *parakkamati*.
Parakkami and *aṭṭhāsi* can be 2nd or 3d person aorists, however, since elsewhere in the Pm *mā* takes 2nd person aorists—i.e. *mā āyasmā avaca* (Sd 13) and *mā āyasmanto avacuttha* (Sd 11), *mā ... ruccittha* (Sd 11)—presumably it is intended here too.

[mā] bhedanasamvattanikaṃ vā adhikaraṇaṃ samādāya paggayha aṭṭhāsi: or [do not let] having undertaken, persist in upholding a legal issue conducive to schism.

bhedanasamvattanikaṃ vā adhikaraṇaṃ samādāya: or having undertaken a legal issue conducive to schism.

bhedanasamvattanikaṃ: conducive to schism, conducive to schism (Ñm), leading to dissension (Hr); adjective. Dative tappurisa compound used as bahubbīhi compound. = *bhedana*: breaking, breach, schism; action-noun (*√bhid + ana*) + *samvattanika*: conducive to; adjective *saṃ + √vatt + suffix -ika*; derived from *samvattati* (*saṃ + √vatt + a*).

vā: or; disjunctive particle.

adhikaraṇaṃ: legal issue; accusative singular neuter; see Saṅghādisesa 8.

samādāya: having undertaken; absolutive of *samādiyati*, the passive form of *samādāti* (*saṃ + ā + √dā + a*).

paggayha aṭṭhāsi: persist in upholding.

paggayha: upholding, having upheld, favouring, kindling; absolutive of *paggaṇhāti* (*pa + √(g)gah + ṇhā*).

aṭṭhāsi: persist; 3d person singular aorist of *tiṭṭhati* (*√ṭha + a*).

samet'āyasmā saṅghena: let the venerable convene with the community.

samet'āyasmā: let the venerable convene; ... assemble; ... come together; ... agree; ... be in accord; let the venerable one be at peace with (Ñm); let ... be associated with (Hr); Be, Sir, at one with... (RD & O).
Junction of **sametu:** let convene, come together, agree; 3d person

singular imperative of *sameti* (*saṃ + √i + a*): convenes, comes together, assembles, agrees + **āyasmā**: venerable; nominative singular masculine. Since *sametu* is in the third person *āyasmā* is nominative rather than vocative.

saṅghena: with the community; instrumental singular masculine.

samaggo hi saṅgho sammadamāno avivadamāno ekuddeso phāsu viharatī ti: for a united community, which is on friendly terms, which is not disputing, which has a single recitation, dwells in comfort.

samaggo hi saṅgho: for a united community.

samaggo: which is united; adjective qualifying *saṅgho*.

hi: for, since; emphatic particle/indeclinable.

saṅgho: a community; nominative singular masculine.

sammadamāno avivadamāno ekuddeso: [a community] which is on friendly terms, which is not disputing, which has a single recitation.

sammadamāno: which is on friendly terms, being congenial, in agreement (Ñm), on friendly terms (Hr); adjective qualifying *saṅgho*. = present participle of *sammovati* (*saṃ + √mud + a*): is friendly with, agrees with.

avivadamāno: which is not disputing, quarrelling, without dispute (Ñm), not quarrelsome (Hr); adjective qualifying *saṅgho*, = negative prefix *a-* + present participle of *vivadati* (*vi + √vad + a*). Compare Pācittiya 78: *vivādāpannānaṃ*.

ekuddeso: which has a single-recitation, holds undivided recitations (Ñm), under a single rule (Hr); adjective qualifying *saṅgho*. Digu compound. = *eka*: one, single; numeral + *uddesa*: recitation; abstract noun derived from *uddisati* (*ud + √dis + a*); compare *uddesa* in the Nidāna.

phāsu viharatī ti: dwells in comfort.

phāsu: comfortably, at ease; adverb qualifying *viharati*.

viharatī ti = **viharati**: dwells (*vi + √har + a*) + **ti**: end quote; quotation

particle.

evañ-ca so bhikkhu bhikkhūhi vuccamāno: if that bhikkhu being spoken to thus by the bhikkhus.

evañ-ca: and if thus; junction of **evam:** thus, so; adverb qualifying **vuccamāno** + **ca:** and if; connective particle.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)*.

bhikkhu: bhikkhu; nominative singular masculine.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

vuccamāno: being spoken to, told, addressed; present participle passive of √vac qualifying *bhikkhu*.

tath'eva paggañheyya: should persist in the same way [as before].

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

paggañheyya: should uphold; 3d person singular optative of *paggañhāti* (*pa + √(g)gah + ñhā*).

so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitaṃ tassa paṭinissaggāya: [then] that bhikkhu is to be argued with up to three times by the bhikkhus for the relinquishing of that [course].

so: that; nominative singular masculine of demonstrative pronoun *ta(d)*.

bhikkhu: bhikkhu; nominative singular masculine.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

yāvatatiyaṃ samanubhāsitaṃ: is to be argued with up to three times.

yāvatatiyaṃ: up to the third time; adverb in accusative singular neuter

qualifying *samanubhāsita*bbbo. Abbayībhāva compound. = *yāva*: up to, until; adverb + *tatiya*: third; ordinal.

samanubhāsitabbbo: to be argued with, advised, addressed, should be remonstrated with (Ñm), should be admonished (Hr); future passive participle of *samanubhāsati* (*saṃ + anu + √bhās + a*) qualifying *bhikkhu*.

tassa paṭinissaggāya: for the relinquishing of that [course].

tassa: of that; genitive singular masculine of demonstrative pronoun *ta(d)*.

paṭinissaggāya: for the relinquishment, ... forsaking; dative singular masculine derived from *paṭinissajati* (*paṭi + nis + √(s)saj(j) + a*); see below *paṭinissajeyya*.

yāvatatiyañ-ce samanubhāsiyamāno taṃ paṭinissajeyya: [and if that *bhikkhu*,] being argued with up to three times, should relinquish that [course].

yāvatatiyañ-ce samanubhāsiyamāno: being argued with up to three times.

yāvatatiyañ-ce: junction of **yāvatatiyaṃ**: up to the third time; adverb qualifying *samanubhāsiyamāno* + **ce**: if; conditional particle.

samanubhāsiyamāno: being argued with; present participle of *samanubhāsati*; see above.

taṃ paṭinissajeyya: he should relinquish that [course].

taṃ: that; accusative singular neuter of demonstrative pronoun *ta(d)*.

paṭinissajeyya: should relinquish; 3d person singular optative of *paṭinissajati* (*paṭi + nis + √(s)saj(j) + a*).

iccetam kusalam: then this is good.

iccetam: then this (is). Junction of **iti**: thus, so, then; deictic particle + **etam**: this; accusative singular of demonstrative pronoun *eta*.

kusalam: good, skilful; nominative singular neuter.

no ce paṭinissajeyya: [but] if he should not relinquish [it].

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

ce: (but) if; conditional particle.

paṭinissajeyya: he should relinquish; 3d person singular optative of *paṭinissajati*.

saṅghādiseso: involving the community in the beginning and in the rest; adjective qualifying an unexpressed *dhammo*.

Saṅghādisesa 11

Tass’eva kho pana bhikkhussa bhikkhū honti anuvattakā vaggavādakā, eko vā dve vā tayo vā, te evaṃ vadeyyuṃ: Mā āyasmanto etaṃ bhikkhuṃ kiñ-ci avacuttha, dhammavādī c’eso bhikkhu, vinayavādī c’eso bhikkhu, amhākañ-c’eso bhikkhu chandañ-ca ruciñ-ca ādāya voharati, jānāti no bhāsati, amhākam-p’etaṃ khamatī ti. Te bhikkhū bhikkhūhi evaṃ-assu vacanīyā: Mā āyasmanto evaṃ avacuttha. Na c’eso bhikkhu dhammavādī, na c’eso bhikkhu vinayavādī. Mā āyasmantānaṃ-pi saṅghabhedo ruccittha. Samet’āyasmantānaṃ saṅghena, samaggo hi saṅgho sammodamāno avivadamāno ekuddeso phāsu viharatī ti. Evañ-ca te bhikkhū bhikkhūhi vuccamānā tath’eva paggaṇheyyuṃ, te bhikkhū bhikkhūhi yāvatatiyaṃ samanubhāsitabbā tassa paṭinissaggāya, yāvatatiyañ-ce samanubhāsiyamānā taṃ paṭinissajeyyuṃ iccetaṃ kusalaṃ, no ce paṭinissajeyyuṃ, saṅghādiseso.

Now, there are bhikkhus who are followers of that same bhikkhu, [and] who are proponents of [his] faction—one, or two, or three [bhikkhus]—[and] they should say so: “Venerables, do not 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] this bhikkhu speaks out accordance with our liking and preference. Knowing us, he speaks, [and] this suits us too.” [Then] those bhikkhus should be spoken to thus by the bhikkhus: “Venerables, do not say so! This bhikkhu does not speak in accordance with the Teaching, and this bhikkhu does not speak in accordance with

the Discipline. Do not 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 kho pana bhikkhussa bhikkhū honti anuvattakā vaggavādakā: now, there are bhikkhus who are followers of that same bhikkhu, [and] who are proponents of [his] faction.

tass’eva kho pana bhikkhussa: now, of that same bhikkhu.

tass’eva: of that same; of just that. Junction of *tassa* + *eva* through the elision of the final *a* of *tassa*. = *tassa*: genitive singular masculine of demonstrative pronoun *ta(d)* qualifying *anuvattakā* + *eva*: (here:) very, same, just; emphatic particle.

kho pana: now, then.

kho: indeed; emphatic particle. No need to translate.

pana: then, now; connective particle that connects and continues the story.

bhikkhussa: of that bhikkhu; genitive singular masculine.

bhikkhū honti anuvattakā vaggavādakā: there are bhikkhus who are followers [and] who are proponents of [his] faction.

bhikkhū: bhikkhus; nominative plural masculine.

honti: there are; 3d person plural present indicative of *bhavati* (*√bhu* + *a*).

anuvattakā: who are followers (Ñm); who are going along (with him);

who are following (him); who throw in their lot with him (Hr).
Adjective qualifying *bhikkhū*. Bahubbīhi compound. = prefix *anu-*: along, after + *vatta*: moving; action-noun + adjectival suffix *-ka*.

vaggavādakā: who are proponents of [his] faction; who are speaking for [his] faction; who speak on his side (Ñm); take his part (Hr).
Adjective qualifying *bhikkhū*. Dative tappurisa compound acting as an adjective. = *vagga*: faction, sect + *vādaka*: proponent, sectarian, speaking, professing.

eko vā dve vā tayo vā: one, or two, or three [*bhikkhus*].

eko: one; numeral qualifying *bhikkhu*.

vā: or; disjunctive particle.

dve: two; numeral qualifying *bhikkhū*.

vā: or; disjunctive particle.

tayo: three; numeral qualifying *bhikkhū*.

vā: or; disjunctive particle.

te evaṃ vadeyyuṃ: they should say so.

te: they; nominative plural masculine of demonstrative pronoun *ta(d)*.

evaṃ: thus, so; adverb qualifying *vadeyyuṃ*.

vadeyyuṃ: should say; 3d person singular optative of *vadati* ($\sqrt{\text{vad}} + a$).

mā āyasmanto etaṃ bhikkhuṃ kiñ-ci avacuttha: venerables, do not say anything to this *bhikkhu*!

mā ... avacuttha: do not say.

mā: do not; prohibitive article constructed with aorist, imperative, or optative. Here it takes the aorist *avacuttha*.

āyasmanto: venerables; vocative plural masculine. With a second person verb the vocative is used.

etaṃ: this; accusative singular masculine of demonstrative pronoun *eta*.

bhikkhuṃ: to (this) bhikkhu; accusative singular masculine.

kiñ-ci: some, any; indefinite pronoun used as a noun in accusative singular neuter. Junction of *kiṃ*, the accusative singular masculine of relative pronoun *ka(d)* “what” + indefinite particle *ci*.

avacuttha: you say; 2nd person plural aorist of √vac.

dhammavādī c’eso bhikkhu: this bhikkhu is one who speaks in accordance with the Teaching.

dhammavādī: one who speaks in accordance with Teaching; a speaker of the Law (Ñm); one who speaks dhamma (Hr). Adjective qualifying bhikkhu. Genitive tappurisa compound acting as a bahubbīhi compound. = *dhamma*: teaching, doctrine + *vādī*: one who speaks, one who is professing, asserting; adjective.

c’eso: and this; = a junction of *ca*: and; connective particle. + *eso*: this; nominative singular masculine of demonstrative pronoun *eta(d)*.

bhikkhu: bhikkhu; nominative singular masculine.

vinayavādī c’eso bhikkhu: and this bhikkhu is one who speaks in accordance the Discipline.

vinayavādī: one who speaks in accordance with the Discipline. Adjective qualifying bhikkhu. Genitive tappurisa compound acting as a bahubbīhi compound. = *vinaya*: discipline; derived from *vineti* (*vi* + √*ni* + *e*) dispels + *vādī*: one who speaks.

c’eso: and this; = a junction of *ca*: and; connective particle. + *eso*: this; nominative singular masculine of demonstrative pronoun *eta(d)*.

bhikkhu: bhikkhu; nominative singular masculine.

amhākañ-c’eso bhikkhu chandañ-ca ruciñ-ca ādāya voharati: this bhikkhu speaks out in accordance with our liking and preference; and he speaks in accordance with our desire and choice (Ñm); and this monk adopting our desire and objective, gives expression to them (Hr).

amhākañ-c'eso: = junction of *amhākaṃ* and *c'eso*. = **amhākaṃ:** our; genitive singular masculine of personal pronoun *amha* + **c'eso:** and this; = **ca:** and; connective particle. + **eso:** this; nominative singular masculine of demonstrative pronoun *eta(d)*.

bhikkhu: bhikkhu; nominative singular masculine.

chandañ-ca: = junction of **chandaṃ:** consent, desire; accusative singular masculine. + **ca:** and; connective particle.

ruciñ-ca: junction of **ruciṃ:** favour, choice, pleasure, liking; accusative singular feminine Derived from *ruccati* ($\sqrt{ruc} + ya$): agrees with, is pleased with. + **ca:** and; connective particle.

ādāya voharati: this bhikkhu speaks out in accordance with.

ādāya: in accordance with; lit. having taken; in accordance with. Absolutive of *ādiyati* ($\bar{a} + \sqrt{dā} + i + ya$).

voharati: he speaks out, expresses, or: litigates, engages in a legal proceeding; 3d person singular present indicative ($vi + ava + \sqrt{har} + a$).

jānāti no bhāsati: he knows us [and] speaks; knowing us he speaks; he knows our [liking and preference], he speaks [with us] (in accordance with *Samantapāsādikā* commentary); he knows us and speaks for us (Ñm); he knows that what he says also seems good to us (Hr).

jānāti: he knows; 3d person singular present indicative of *jānāti* ($\sqrt{ñā} + ṇā$): knows.

no: us; enclitic form of the accusative plural of *amha*, or genitive plural, “of us”.

bhāsati: he speaks (to us); 3d person singular present indicative ($\sqrt{bhās} + a$).

amhākaṃ-p'etaṃ khamatī ti: this suits us too; and that is our wish (Ñm); also seems good to us (Hr).

amhākaṃ-p'etaṃ: = a junction of **amhākaṃ:** dative singular masculine of *amha*; see above + **pi:** too; emphatic particle + **etaṃ:** this; see above.

khamatī ti: = **khamati:** (it) agrees, suits, is acceptable; 3d person singular present indicative ($\sqrt{kham} + a$) + **ti:** “...,” end quote end quote; quotation particle.

te bhikkhū bhikkhūhi evam-assu vacanīyā: those bhikkhus by the bhikkhus should be spoken to thus.

te: that; nominative plural masculine of demonstrative pronoun *ta(d)*.

bhikkhū: bhikkhu; nominative plural masculine.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

evam-assu: thus should be; = a junction of **evam:** thus, so; adverb qualifying *vacanīyā* + **assu:** should be; 3d person plural of *atthi* ($\sqrt{as} + a + ti$).

vacanīyā: to be spoken to, told, addressed, to be admonished ($\tilde{N}m$), to be spoken to (*Hr*); future passive participle of the root \sqrt{vac} , qualifying *bhikkhū*.

mā āyasmanto evaṃ avacuttha: venerables, do not say so!

mā: do not, let not; prohibitive particle taking an aorist, i.e. *avacuttha*.

āyasmanto: venerables; vocative plural masculine.

evaṃ: so, thus; adverb qualifying *avacuttha* .

avacuttha: you say; 2nd person plural aorist of \sqrt{vac} .

na c’eso bhikkhu dhammavādī: this bhikkhu does not speak in accordance with the Teaching.

na: not; negative particle.

c’eso: and this; = a junction of **ca:** and; connective particle. + **eso:** this; nominative singular masculine of demonstrative pronoun *eta(d)*.

bhikkhu: bhikkhu; nominative singular masculine.

dhammavādī: one who speaks in accordance with Teaching; a speaker of the Law (Ñm); one who speaks dhamma (Hr). Adjective qualifying *bhikkhu*. Genitive tappurisa compound acting as a bahubbīhi compound. = *dhamma*: teaching, doctrine + *vādī*: one who speaks, one who is professing, asserting; adjective.

na c’eso bhikkhu vinayavādī: and this bhikkhu does not speak in accordance with the Discipline.

na: not; negative particle.

c’eso: and this; = a junction of *ca*: and; connective particle. + **eso:** this; nominative singular masculine of demonstrative pronoun *eta(d)* qualifying *bhikkhu*.

bhikkhu: bhikkhu; nominative singular masculine.

vinayavādī: one who speaks in accordance with the Discipline. Adjective qualifying *bhikkhu*. Genitive tappurisa compound acting as a bahubbīhi compound. = *vinaya*: discipline; derived from *vineti* (*vi* + *√ni* + *e*) dispels + *vādī*: one who speaks.

mā āyasmantānam-pi saṅghabhedo ruccittha: do not let the venerables too favour the schism of the community.

mā: do not, let not; prohibitive particle taking an aorist, i.e. *ruccittha*.

āyasmantānam-pi: to the venerables too; a junction of **āyasmantānam:** dative plural of *āyasmā*, compare Nidāna. + **pi:** too, also; emphatic particle.

saṅghabhedo: schism of the community; nominative singular masculine, genitive tappurisa compound.

ruccittha: favour; 2nd person plural aorist of *ruccati* (*√ruc* + *ya*), takes dative of interest.

samet’āyasmantānam saṅghena: let there be convening with the community for the venerables.

samet’āyasmantānam: junction of **sametu:** let convene; 3d person plural imperative of *sameti* (*saṃ* + *√i* + *a*): convenes, comes together, +

āyasmantānaṃ: for the venerables; dative plural (instead of nominative singular as at Saṅghādisesa 10).

saṅghena: with the community; instrumental singular masculine.

samaggo hi saṅgho sammadamāno avivadamāno ekuddeso phāsu viharatī ti: for a united community, which is on friendly terms, which is not disputing, which has a single recitation, dwells in comfort.

samaggo hi saṅgho: for a united community.

samaggo: which is united; adjective qualifying *saṅgho*.

hi: for, since; emphatic particle/indeclinable.

saṅgho: a community; nominative singular masculine.

sammadamāno avivadamāno ekuddeso: [a community] which is on friendly terms, which is not disputing, which has a single recitation.

sammadamāno: which is on friendly terms, being congenial, in agreement (Ñm), on friendly terms (Hr); adjective qualifying *saṅgho*. = Present participle of *sammovati* (*saṃ + √mud + a*): is friendly with, agrees with.

avivadamāno: which is not disputing, quarrelling, without dispute (Ñm), not quarrelsome (Hr); adjective qualifying *saṅgho*, = negative prefix *a-* + present participle of *vivati* (*vi + √vad + a*). Compare Pācittiya 78: *vivādāpanānaṃ*.

ekuddeso: which has a single-recitation, holds undivided recitations (Ñm), under a single rule (Hr); adjective qualifying *saṅgho*. Digu compound. = *eka*: one, single; numeral + *uddesa*: recitation; abstract noun derived from *uddisati* (*ud + √dis + a*); compare *uddesa* in the Nidāna.

phāsu viharatī ti: dwells in comfort.

phāsu: comfortably, at ease; adverb qualifying *viharati*.

viharatī ti = **viharati**: dwells (*vi + √har + a*) + **ti**: end quote; quotation particle.

evañ-ca te bhikkhū bhikkhūhi vuccamānā: if those bhikkhus being spoken to thus by the bhikkhus.

evañ-ca: and if thus; junction of **evam:** thus, so; adverb qualifying **vuccamānā + ca:** and if; connective particle.

te: that; nominative plural masculine of demonstrative pronoun *ta(d)*.

bhikkhū: bhikkhu; nominative plural masculine.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

vuccamānā: being spoken to, told, addressed; present participle passive of √vac qualifying *bhikkhū*.

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

paggañheyyum: should uphold; 3d person plural optative of *paggañhāti* (*pa + v(g)gah + ñhā*).

te bhikkhū bhikkhūhi yāvatatiyaṃ samanubhāsitaḥ tassa paṭinissaggāya: [then] those bhikkhus are to be argued with up to three times by the bhikkhus for the relinquishing of that [course].

te: that; nominative plural masculine of demonstrative pronoun *ta(d)*.

bhikkhū: bhikkhu; nominative plural masculine.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

yāvatatiyaṃ samanubhāsitaḥ: are to be argued with up to three times.

yāvatatiyaṃ: up to the third time; adverb in accusative singular neuter qualifying *samanubhāsitaḥ*. *Abbayībhāva* compound. = *Yāva:* up to, until; adverb + *tatiya:* third; ordinal; compare *Nidāna* conclusion

samanubhāsitaḥ: to be argued with, advised, addressed, should be

remonstrated with (Ñm), should be admonished (Hr); future passive participle of *samanubhāsati* (*saṃ + anu + √bhās + a*) qualifying *bhikkhū*.

tassa paṭinissaggāya: for the relinquishing of that [course].

tassa: of that; genitive singular masculine of demonstrative pronoun *ta(d)*.

paṭinissaggāya: for the relinquishment, ... forsaking; dative singular masculine derived from *paṭinissajati* (*paṭi + nis + √(s)saj(j) + a*).

yāvatatiyañ-ce samanubhāsiyamānā taṃ paṭinissajeyyum: [and if those bhikkhus,] being argued with up to three times, should relinquish that [course].

yāvatatiyañ-ce samanubhāsiyamānā: being argued with up to three times.

yāvatatiyañ-ce: junction of **yāvatatiyaṃ:** up to the third time; adverb qualifying *samanubhāsiyamānā* + **ce:** if; conditional particle.

samanubhāsiyamānā: being argued with; present participle of *samanubhāsati* qualifying *bhikkhū*.

taṃ paṭinissajeyyum: they should relinquish that [course].

taṃ: that; accusative singular neuter of demonstrative pronoun *ta(d)*.

paṭinissajeyyum: they should relinquish; 3d person plural optative of *paṭinissajati* (*paṭi + nis + √(s)saj(j) + a*).

iccetaṃ kusalaṃ: then this is good.

iccetaṃ: then this (is). Junction of **iti:** thus, so, then; deictic particle + **etaṃ:** this; accusative singular of demonstrative pronoun *eta*.

kusalaṃ: good, skilful; nominative singular neuter.

no ce paṭinissajeyyum: [but] if they should not relinquish [it].

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

ce: (but) if; conditional particle.

paṭinissajeyyūṃ: they should relinquish; 3d person plural optative of *paṭinissajati* (*paṭi + nis + √(s)saj(j) + a*).

saṅghādiseso: involving the community in the beginning and in the rest; adjective qualifying an unexpressed *dhammo*; see *Saṅghādisesa* 1.

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 evaṃ-assa vacanīyo: Mā āyasmā attānaṃ avacanīyaṃ akāsi. Vacanīyaṃ-evāyasmā attānaṃ karotu. Āyasmā pi bhikkhū vadetu saha dhammena, bhikkhū pi āyasmantaṃ vakkhanti saha dhammena. Evaṃsaṃvaddhā hi tassa bhagavato parisā, yad-idam aññamaññavacanena aññamaññavuṭṭhāpanenā ti. Evañ-ca so bhikkhu bhikkhūhi vuccamāno tath’eva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitaṃ tassa paṭinissaggāya, yāvatatiyañ-ce samanubhāsiyamāno taṃ paṭinissajeyya iccetaṃ kusalaṃ, 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, do not say anything good or bad to me, and I too shall not say anything good or bad to the venerables! Venerables, refrain from speaking to me!” [Then] that bhikkhu should be spoken to thus by the bhikkhus: “Venerable, do not make yourself [one] who cannot be spoken to. Let the venerable make himself [one] who can be spoken to. Let the venerable speak to the bhikkhus with righteousness and the bhikkhus too will speak to the venerable 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 pan'eva dubbacajātiko hoti: now, a bhikkhu is of a nature difficult to be spoken to.

bhikkhu: a bhikkhu; nominative singular masculine.

pan'eva: now, now if, further, if (Hr); junction of pana: again, and now; connective particle; see Nidāna. + eva: just; emphatic particle.

dubbacajātiko: who is of a nature difficult to be spoken to, naturally difficult to admonish (Ñm), one who is difficult to speak to (Hr); adjective qualifying *bhikkhu*. Bahubbīhi compound. = *dubbaca*: difficult to be spoken to; adjective + *jātika*: (here:) nature, character; literally “birth”.

hoti: he is; 3d person singular present indicative; contracted form of *bhavati* (√bhū + a).

uddesapariyāpannesu sikkhāpadesu bhikkhūhi sahadhammikaṃ vuccamāno: [when] being righteously spoken to by the bhikkhus about the training precepts included in the recitation.

uddesapariyāpannesu sikkhāpadesu: about the training precepts included in the recitation.

uddesapariyāpannesu: included in the recitation (of the Pātimokkha); adjective qualifying *sikkhāpadesu*. bahubbīhi compound. = *uddesa*: recitation + *pariyāpanna*: included; past participle of *pariyāpajati* (*pari* + √pad + ya): goes completely into, include.

sikkhāpadesu: with regards the training precepts; locative plural neuter. Genitive tappurisa compound. = *sikkhā*: training; (see Pārājika 1); + *pada*: rule, item, part, constituent.

bhikkhūhi sahadhammikaṃ vuccamāno: [when] being righteously spoken to by the bhikkhus.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

sahadhammikaṃ: righteously, reasonably, legitimately, in accordance with the law, according to dhamma (Hr), lawfully (Ñm); adjective (bahubbīhi compound) used as an adverb of manner qualifying *vuccamāno*. = *saha*: with; prefix + *dhamma*: the Teaching + connective suffix *-ika*.

vuccamāno: being spoken to, told, addressed; present participle passive of √vac qualifying *bhikkhu*.

attānaṃ avacanīyaṃ karoti: he makes himself [one] who cannot be spoken to.

attānaṃ: himself; accusative singular masculine of *attā*. = reflexive pronoun; see Saṅghādisesa 4: *attakāma*.

avacanīyaṃ: one who cannot be spoken to, unadmonishable (Ñm); adjective bahubbīhi compound. = Negative prefix *a-*: not + *vacanīya*: to be spoken to.

karoti: he makes; 3d person singular present indicative (√kar + o)

mā maṃ āyasmanto kiñ-ci avacuttha, kalyāṇaṃ vā pāpakaṃ vā: to me, venerables, do not say anything good or bad.

mā: do not; prohibitive article constructed with aorist, imperative, or optative. Here taking the aorist *avacuttha*.

maṃ: to me; accusative singular masculine of personal pronoun *amha*.

āyasmanto: venerables; vocative plural masculine. Since the verb *avacuttha* is second person, a vocative is required here.

kiñ-ci: some, any; indefinite pronoun used as a noun in accusative singular neuter. = *kiṃ*, the accusative singular masculine of relative pronoun *ka(d)* “what” + indefinite particle *ci*.

avacuttha: you say; 2nd person plural aorist of √vac; compare Saṅghādisesa 10.

kalyāṇaṃ: good; adjective qualifying *kiṃ* in *kiñ-ci*, or qualifying an

unexpressed *dhammaṃ*.

vā: or; disjunctive particle.

pāpakam: bad; adjective qualifying *kiṃ* in *kiñ-ci*, or qualifying an unexpressed *dhammaṃ*..

vā: or; disjunctive particle.

aham-p'āyasmante na kiñ-ci vakkhāmi, kalyāṇaṃ vā pāpakam vā:
I too to the venerables shall not say anything good or bad.

aham-p'āyasmante: I too to the venerables = junction of *aham* + *pi* + *āyasmante*.

aham: I; nominative singular pronoun

pi: also; emphatic particle.

āyasmante: to the venerables; accusative plural masculine.

na: not; negative particle.

kiñ-ci: some, any; indefinite pronoun. = *kiṃ*, the accusative singular masculine of relative pronoun *ka(d)* “what” + indefinite particle *ci*.

vakkhāmi: I shall say; 1st person singular future of √vac.

kalyāṇaṃ: good; adjective qualifying *kiñ-ci* (here an accusative singular neuter noun; see Saṅghādisesa 11), or qualifying an unexpressed *dhammaṃ*. Compare Saṅghādisesa 4.

vā: or; disjunctive particle.

pāpakam: bad; adjective qualifying *kiṃ* in *kiñ-ci*, or qualifying an unexpressed *dhammaṃ*.

vā: or; disjunctive particle.

viramathāyasmanto mama vacanāyā ti: venerables, refrain from speaking to me!

viramathāyasmanto: junction of **viramatha:** refrain from, abstain; 2nd person plural imperative of *viramati* (*vi + √ram + a*), which takes an ablative + **āyasmanto:** venerables, vocative plural masculine. Since *viramatha* is a second person verb, a vocative is required.

mama: to me; dative singular of personal pronoun *ma(d)*.

vacanāyā ti: = **vacanāya:** speaking to; dative singular neuter of action-noun *vacana* (*√vac + -ana*) + **ti:** “...,” end quote; quotation particle.

so bhikkhu bhikkhūhi evam-assa vacanīyo: that bhikkhu by the bhikkhus should be spoken to thus.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)*.

bhikkhu: bhikkhu; nominative singular masculine.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

evam-assa: thus should be; = a junction of **evam:** thus, so; adverb qualifying *vacanīyo* + **assa:** should be; 3d person singular optative of *atthi* (*√as + a + ti*).

vacanīyo: to be spoken to, told, addressed, to be admonished (Ñm), to be spoken to (Hr); future passive participle of the root *√vac*, qualifying *bhikkhu*.

mā āyasmā attānaṃ avacaniyaṃ akāsi: venerable, do not make yourself [one] who cannot be spoken to.

mā: do not, let not; prohibitive particle taking an aorist, i.e. *akāsi*.

āyasmā: the venerable; vocative singular masculine. Since the verb *akāsi* is a second person verb, *āyasmā* is vocative rather than nominative, as with a third person verb.

attānaṃ: himself, yourself; accusative singular masculine of *attā*. = reflexive pronoun.

avacaniyaṃ: one who cannot be spoken to, unadmonishable (Ñm); adjective qualifying *attānaṃ*. Bahubbīhi compound. = Negative prefix *a-*:

not + *vacanīya*: to be spoken to.

akāsi: make; 2nd person singular aorist of *karoti* ($\sqrt{\text{kar}} + o$). *Akāsi* can be a 2nd or 3d person aorist, however, since elsewhere in the Pm *mā* takes 2nd person aorists—i.e. *mā āyasmā avaca* and *mā āyasmanto avacuttha*, *mā ... ruccittha*—presumably a 2nd person aorist is intended here too.

vacanīyam-evāyasmā attānaṃ karotu: let the venerable make himself [one] who can be spoken to.

vacanīyaṃ: who can be spoken to; adjective qualifying *attānaṃ*.
Bahubbīhi compound.

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

eva: just; emphatic particle.

āyasmā: the venerable; nominative singular masculine. With a 3d person verb, i.e. *karotu*, the nominative is used, not a vocative; see Saṅghādisesa 10.

attānaṃ: himself; accusative singular masculine of *attā*. = reflexive pronoun.

karotu: let make; 3d person singular imperative of *karoti* ($\sqrt{\text{kar}} + o$).

āvyasmā pi bhikkhū vadetu saha dhammena: let the venerable speak to the bhikkhus with righteousness.

āyasmā: the venerable; nominative singular masculine.

pi: also; emphatic particle.

bhikkhū: bhikkhus; accusative plural masculine.

vadetu: let speak to; 3d person singular imperative of *vadeti* ($\sqrt{\text{vad}} + e$).

saha: with; indeclinable

dhammena: with righteousness, with legitimacy; instrumental singular masculine.

bhikkhū pi āyasmantaṃ vakkhanti saha dhammena: the bhikkhus too to the venerable will speak with righteousness.

bhikkhū: bhikkhus; nominative plural masculine.

pi: also; emphatic particle.

āyasmantaṃ: to the venerable; accusative singular masculine.

vakkhanti: they shall speak to, admonish; 3d person plural future of √vac (of which the present is not found.).

saha: with; indeclinable

dhammena: with righteousness, with legitimacy; instrumental singular masculine.

evaṃsaṃvaddhā hi tassa bhagavato parisā: for thus has grown the Blessed One's assembly.

evaṃsaṃvaddhā: thus-grown, comes to growth thus (Ñm), thus is the multitude increased for the lord (Hr), has come to growth thus (Nor); adjective qualifying *parisā*. Bahubbīhi compound. This is a compound, like *evaṃvādin* (see DP s.v. *evaṃ*), rather than two words = *evaṃ*: thus, so; adverb qualifying *saṃvaddhā*: grown = past participle of *saṃvaḍḍhati* (*saṃ* + √*vaḍḍh* + *a*).

hi: for, because; emphatic particle.

tassa: of that; genitive singular of demonstrative pronoun *ta(d)*.

bhagavato: of the Blessed One; genitive singular masculine of *bhagavā*, compare *Nidāna*.

parisā: assembly; nominative singular feminine. Cf. *Nidāna* + NP 22.

yad-idam aññamaññavacanena aññamaññavutṭhāpanenā ti: that is, by the speaking of one to another, by the rehabilitating of one another.

yad-idam: that is, that is to say, i.e.; junction of relative pronoun *ya(d)* + *idam*; = **yad:** neuter of relative pronoun *ya(d)*: what + **idam:** this; neuter

of demonstrative pronoun *ayaṃ*.

aññamaññavacanena: by the speaking of one to one another, by mutual admonishment (Ñm); instrumental singular neuter. Genitive tappurisa compound. = *aññamañña*: one another, each other, mutual; lit. another to another; accusative singular masculine reciprocative pronoun + *vacana*: speaking; see above *vacanāya*.

aññamaññavuṭṭhāpanenā ti: by the rehabilitating of one another, by mutual rehabilitation (Ñm), by assisting one another (Hr); genitive tappurisa compound. = *aññamañña*: one another + *vuṭṭhāpanena*: emerging, raising out of, rehabilitation; instrumental singular neuter (from *vuṭṭhāpeti*: makes emerge) + **ti**: “...,” end quote; quotation particle.

evañ-ca so bhikkhu bhikkhūhi vuccamāno: if that bhikkhu being spoken to thus by the bhikkhus.

evañ-ca: and if thus; junction of **evam**: thus, so; adverb qualifying *vuccamāno* + **ca**: and if; connective particle.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)*.

bhikkhu: bhikkhu; nominative singular masculine.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

vuccamāno: being spoken to, told, addressed; present participle passive of √vac qualifying *bhikkhu*.

tath’eva paggaṇheyya: in the same way should persist.

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

paggaṇheyya: should uphold; 3d person singular optative of *paggaṇhāti* (*pa* + √(*g*)*gah* + *ṇhā*).

so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitaḥ tassa paṭinissaggāya: [then] that bhikkhu by the bhikkhus is to be argued with up to three times for the relinquishing of that [course].

so: that; nominative singular masculine of demonstrative pronoun *ta(d)*.

bhikkhu: bhikkhu; nominative singular masculine.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

yāvatatiyaṃ samanubhāsitaḥ: is to be argued with up to three times.

yāvatatiyaṃ: up to the third time; adverb in accusative singular neuter qualifying *samanubhāsitaḥ*. Abbayībhāva compound. = **yāva:** up to, until; adverb + **tatiya:** third; ordinal; compare Nidāna conclusion.

samanubhāsitaḥ: to be argued with, advised, addressed, should be remonstrated with (Ñm), should be admonished (Hr); future passive participle of *samanubhāsati* (*saṃ + anu + √bhās + a*) qualifying *bhikkhu*.

tassa paṭinissaggāya: for the relinquishing of that [course].

tassa: of that; genitive singular masculine of demonstrative pronoun *ta(d)*.

paṭinissaggāya: for the relinquishment, ... forsaking; dative singular masculine derived from *paṭinissajati* (*paṭi + nis + √(s)saj(j) + a*); see below *paṭinissajeyya*.

yāvatatiyañ-ce samanubhāsiyamāno taṃ paṭinissajeyya: [and if that bhikkhu,] being argued with up to three times, should relinquish that [course].

yāvatatiyañ-ce samanubhāsiyamāno: being argued with up to three times.

yāvatatiyañ-ce: junction of **yāvatatiyaṃ:** up to the third time; adverb qualifying *samanubhāsiyamāno* + **ce:** if; conditional particle.

samanubhāsiyamāno: being argued with; present participle of *samanubhāsati* qualifying *bhikkhu*.

taṃ paṭinissajeyya: should relinquish that [course].

taṃ: that; accusative singular neuter of demonstrative pronoun *ta(d)*.

paṭinissajeyya: should relinquish; 3d person singular optative of *paṭinissajati* (*paṭi + nis + √(s)saj(j) + a*).

iccetam kusalam: then this is good.

iccetam: then this (is). Junction of **iti:** thus, so, then; deictic particle + **etam:** this; accusative singular of demonstrative pronoun *eta*, qualifying *kusalam*.

kusalam: good, skilful; nominative singular neuter.

no ce paṭinissajeyya: [but] if he should not relinquish [it].

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

ce: (but) if; conditional particle.

paṭinissajeyya: should relinquish; 3d person singular optative of *paṭinissajati*.

saṅghādiseso: involving the community in the beginning and in the rest; adjective qualifying an unexpressed *dhammo*.

Saṅghādisesa 13

Bhikkhu pan'eva aññataram gāmaṃ vā nigamaṃ vā upanissāya viharati kuladūsako pāpasamācāro. Tassa kho pāpakā samācārā dissanti c'eva suyyanti ca, kulāni ca tena duṭṭhāni dissanti c'eva suyyanti ca. So bhikkhu bhikkhūhi evam-assa vacanīyo: Āyasmā kho kuladūsako pāpasamācāro. Āyasmato kho pāpakā samācārā dissanti c'eva suyyanti ca, kulāni cāyasmataṃ duṭṭhāni dissanti c'eva suyyanti ca. Pakkamat'āyasmā imamhā āvāsā. Alaṃ te idha vāsenā ti. Evañ-ca so bhikkhu bhikkhūhi vuccamāno, te bhikkhū evaṃ vadeyya: Chandagāmino ca bhikkhū, dosagāmino ca bhikkhū, mohagāmino ca bhikkhū, bhayagāmino ca bhikkhū, tādīsikāya āpattiyaṃ 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 cāyasmatā duṭṭhāni dissanti
c’eva suyyanti ca. Pakkamat’āyasmā imamahā āvāsā. Alam te idha
vāsenā ti. Evañ-ca so bhikkhu bhikkhūhi vuccamāno tath’eva
paggañheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ
samanubhāsitabbo tassa paṭinissaggāya, yāvatatiyañ-ce
samanubhāsiyamāno 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 spoilt by him are seen and heard about. That bhikkhu is to be spoken to thus by the bhikkhus: “The venerable is a spoiler of families, one who is of bad behaviour. The bad behaviour of the venerable is seen and is heard about, and the families spoilt by the venerable are seen and are heard about. Let the venerable 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: “Venerable, do 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 is a spoiler of families, one who is of bad behaviour. The bad behaviour of the venerable is seen and is heard about, and the families spoilt by the venerable are seen and are heard about. Let the venerable depart from this dwelling-place! Enough of you dwelling here!” and [if] that bhikkhu being spoken to thus by the bhikkhus should persist in the same way [as before], [then] that bhikkhu is to be argued with up to three times by the bhikkhus for the relinquishing of that [course], [and if that bhikkhu,] being argued with up to three times, should relinquish that [course], then this is good, [but] if he should not relinquish [it]: [this is a case] involving the community in the beginning and in the rest.

bhikkhu pan’eva : now, a bhikkhu.

bhikkhu: a bhikkhu; nominative singular masculine.

pan'eva: now, now if, further, if (Hr); junction of pana: again, and now; connective particle; see Nidāna. + eva: just; emphatic particle.

aññataram gāmaṃ vā nigamaṃ vā upanissāya viharati: lives dependent upon a certain village or town.

aññataram: some, one or another, a certain; adjective qualifying *gāmaṃ* and *nigamaṃ*.

gāmaṃ: village; accusative singular masculine.

vā: or; disjunctive particle.

nigamaṃ: town; accusative singular masculine.

vā: or; disjunctive particle.

upanissāya viharati: lives dependent upon. Periphrastic construction, compare Saṅghādisesa 10 *paggayha tiṭṭheyya*: “should persist in upholding.”

upanissāya: dependent upon (for support; i.e., for alms, etc.); depending on. Absolutive of *upanissayati* (*upa + nis + √(s)sī + ya*) “to depend on”, acting as an adverb qualifying *viharati*, which takes the accusative *gāmaṃ* & *nigamaṃ*.

viharati: he lives, dwells; 3d person singular present indicative (*vi + √har + a*). Here an auxiliary verb expressing duration; see IP 239.

kuladūsako pāpasamācāro: [a bhikkhu] ... who is a spoiler of families, who is of bad behaviour.

kuladūsako: one who is spoiling families, one who is a spoiler of families, who is a corrupter of families (Ñm), one who brings a family into disrepute (Hr); adjective qualifying *bhikkhu*. Accusative or genitive tappurisa compound acting as a bahubbīhi compound qualifying *bhikkhu*. = **kula:** family, clan + **dūsaka:** one who is spoiling, spoiler, corrupter; agent-noun.

pāpasamācāro: who is of bad behaviour, of bad behaviour (Ñm), of depraved conduct (Hr); adjective qualifying *bhikkhu*. Kammadhāraya compound used as bahubbīhi compound. = **pāpa:** bad + **samācāra:**

behaviour, conduct, activity; action-noun derived from *samācarati* (*saṃ* + *ā* + *√car* + *a*): behaves, acts, practises.

tassa kho pāpakā samācārā dissanti c’eva suyyanti ca: his bad behaviour is seen and is heard about

tassa: of him, his; genitive singular masculine of demonstrative pronoun *ta(d)*.

kho: indeed; emphatic particle. No need to translate.

pāpakā: bad; adjective qualifying *samācārā*; compare Saṅghādisesa 12.

samācārā: behaviour, conduct, activities, practices; nominative plural masculine.

dissanti: are seen; 3d person plural present indicative passive of *√dis*.

c’eva: = junction of *ca* + *eva* in which the *-a* of *ca* is elided. *ca:* and; connective particle.

eva: just; emphatic particle.

suyyanti: are heard; 3d person plural present indicative passive of *suṇāti* (*√su* + *ṇā*).

ca: and; connective particle.

kulāni ca tena duṭṭhāni dissanti c’eva suyyanti ca: and the families spoilt by him are seen and heard about.

kulāni: families; nominative plural neuter of *kula*; see above.

tena: by him; 3d person singular instrumental of demonstrative pronoun *ta(d)*.

duṭṭhāni: spoiled, corrupted; past participle of *dussati* used as an adjective qualifying *kulāni*; see Saṅghādisesa 8.

dissanti: are seen; 3d person plural present indicative passive of *√dis*.

c’eva: = junction of *ca* + *eva* in which the *-a* of *ca* is elided. *ca:* and;

connective particle.

eva: just; emphatic particle.

suyyanti: are heard; 3d person plural present indicative passive of *suṇāti* ($\sqrt{su} + \eta\bar{a}$).

ca: and; connective particle.

so bhikkhu bhikkhūhi evam-assa vacanīyo: that bhikkhu by the bhikkhus is to be spoken to thus.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)*.

bhikkhu: bhikkhu; nominative singular masculine.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

evam-assa: thus should be; = a junction of **evam:** thus, so; adverb qualifying *vacanīyo* + **assa:** should be; 3d person singular optative of *atthi* ($\sqrt{as} + a + ti$).

vacanīyo: to be spoken to, told, addressed, to be admonished (Ñm), to be spoken to (Hr); future passive participle of the root \sqrt{vac} , qualifying *bhikkhu*.

āyasmā kho kuladūsako pāpasamācāro: the venerable is a spoiler of families, one who is of bad behaviour.

āyasmā: venerable; nominative singular masculine.

kho: indeed; emphatic particle. No need to translate.

kuladūsako: one who is spoiling families; one who is a spoiler of families; who is a corrupter of families (Ñm); one who brings a family into disrepute (Hr). Adjective qualifying *āyasmā*. accusative or genitive *tappurisa* compound acting as a *bahubbīhi* compound qualifying *bhikkhu*. = *kula:* family, clan + *dūsaka:* one who is spoiling, spoiler, corrupter; agent-noun.

pāpasamācāro: who is of bad behaviour; of bad behaviour (Ñm); of

depraved conduct (Hr). Adjective qualifying *āyasmā*. Kammadhāraya compound used as bahubbīhi compound. = *pāpa*: bad + *samācāra*: behaviour, conduct, activity; action-noun derived from *samācarati* (*saṃ + ā + √car + a*): behaves, acts, practises.

āyasmato kho pāpakā samācārā dissanti c’eva suyyanti ca: the bad behaviour of the venerable is seen and is heard about.

āyasmato: of the venerable; genitive singular masculine.

kho: indeed; emphatic particle. No need to translate.

pāpakā: bad; adjective qualifying *samācārā*.

samācārā: behaviour, conduct, activities, practices; nominative plural masculine.

dissanti: are seen; 3d person plural present indicative passive of *√dis*.

c’eva: = junction of **ca** + **eva** in which the -a of *ca* is elided. *ca*: and; connective particle.

eva: just; emphatic particle.

suyyanti: are heard; 3d person plural present indicative passive of *suṇāti* (*√su + ṇā*).

ca: and; connective particle.

kulāni cāyasmatā duṭṭhāni dissanti c’eva suyyanti ca: and the families spoilt by the venerable are seen and are heard about.

kulāni: families; nominative plural neuter.

cāyasmatā: = junction of **ca**: and + **āyasmatā**: by the venerable; instrumental singular masculine.

duṭṭhāni: spoiled, corrupted; past participle of *dussati* used as an adjective qualifying *kulāni*; see Saṅghādiseṣa 8.

dissanti: are seen; 3d person plural present indicative passive of *√dis*.

c'eva: = junction of *ca* + *eva* in which the -a of *ca* is elided. **ca:** and; connective particle.

eva: just; emphatic particle.

suyyanti: are heard; 3d person plural present indicative passive of *sunāti* (\sqrt{su} + $\eta\bar{a}$).

ca: and; connective particle.

pakkamat'āyasmā imamhā āvāsā: depart, venerable, this dwelling-place!

pakkamat'āyasmā: let the venerable depart. Junction of **pakkamatu:** let depart, let leave; 3d person singular imperative of *pakkamati* (pa + \sqrt{kam} + a): leaves, departs + **āyasmā:** venerable; nominative singular masculine.

imamhā: from this; ablative singular masculine of demonstrative pronoun *ayaṃ* qualifying *āvāsā*.

āvāsā: dwelling-place, residence; ablative singular masculine derived from *āvasati* (\bar{a} + \sqrt{vas} + a): resides.

alam te idha vāsenā ti: enough of you dwelling here!

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

te: for you; dative singular of personal pronoun *tvam*.

idha: here; adverb of place qualifying *vāsenā*.

vāsenā ti: = **vāsenā:** dwelling; instrumental singular neuter; action noun derived from *vasati* “dwells” + **ti:** “...,” end quote; quotation particle.

evañ-ca so bhikkhu bhikkhūhi vuccamāno: if that bhikkhu being spoken to thus by the bhikkhus.

evañ-ca: and if thus; junction of **evam:** thus, so; adverb qualifying *vuccamāno* + **ca:** and if; connective particle.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)* qualifying *bhikkhu*.

bhikkhu: bhikkhu; nominative singular masculine.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

vuccamāno: being spoken to, told, addressed; present participle passive of √vac qualifying *bhikkhu*.

te bhikkhū evaṃ vadeyya: to those bhikkhus should say thus.

te: that; accusative plural masculine of demonstrative pronoun *ta(d)* qualifying *bhikkhū*.

bhikkhū: bhikkhu; accusative plural masculine.

evaṃ: so, thus; adverb qualifying *vadeyya*.

vadeyya: should say; 3d person singular optative of *vadati* (√vad + a): says.

chandagāmino ca bhikkhū: the bhikkhus are driven by desire.

chandagāmino: driven by desire, moved by desire, going by desire; adjective qualifying *bhikkhū*. Nominative plural of *chandagāmi*. = *chanda*: desire + *-gāmin*: moved by; literally “going”; adjective used in compounds.

ca: and; connective particle.

bhikkhū: bhikkhu; nominative plural masculine.

dosagāmino ca bhikkhū: the bhikkhus are driven by anger.

dosagāmino: driven by hate. Adjective qualifying *bhikkhū*. = *dosa-*: hate + *gāmin*.

ca: and; connective particle.

bhikkhū: bhikkhu; nominative plural masculine.

mohagāmino ca bhikkhū: the bhikkhus are driven by delusion.

mohagāmino: driven by delusion; adjective qualifying *bhikkhū*. = *moha-*: delusion + *gāmin*.

ca: and; connective particle.

bhikkhū: bhikkhu; nominative plural masculine.

bhayagāmino ca bhikkhū: the bhikkhus are driven by fear.

bhayagāmino: driven by fear; adjective qualifying *bhikkhū*. = *bhaya-*: fear + *gāmin*.

ca: and; connective particle.

bhikkhū: bhikkhu; nominative plural masculine.

tādisikāya āpattiyā ekaccaṃ pabbājenti, ekaccaṃ na pabbājenti ti: because of this kind of offence they banish one, [but] they do not banish [another] one.

tādisikāya āpattiyā: because of this kind of offence.

tādisikāya: this kind of, of such kind; instrumental singular feminine adjective qualifying *āpattiyā*.

āpattiyā: because of an offence, due to an offence; instrumental singular feminine of *āpatti*.

ekaccaṃ pabbājenti: they banish one.

ekaccaṃ: one, someone, a certain one; accusative singular neuter.

ekaccaṃ ... ekaccaṃ ...: one ... another one

pabbājenti: they banish; 3d person plural present indicative of *pabbājeti*, (*pa* + $\sqrt{(v)}vaj$ + *e*).

ekaccaṃ na pabbājenti ti: they do not banish another one.

ekaccaṃ: someone, a certain one; accusative singular neuter.

na: not; negative particle.

pabbājentī ti = pabbājenti: they banish; 3d person plural present indicative of *pabbājeti*, (*pa* + $\sqrt{(v)}vaj$ + *e*) + **ti:** “...,” end quote; quotation particle.

so bhikkhu bhikkhūhi evam-assa vacanīyo: that bhikkhu by the bhikkhus is to be spoken to thus.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)*.

bhikkhu: bhikkhu; nominative singular masculine.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

evam-assa: thus should be; = a junction of **evam:** thus, so; adverb qualifying *vacanīyo* + **assa:** should be; 3d person singular optative of *atthi* (\sqrt{as} + *a* + *ti*).

vacanīyo: to be spoken to, told, addressed, to be admonished (Ñm), to be spoken to (Hr); future passive participle of the root \sqrt{vac} , qualifying *bhikkhu*.

mā āyasmā evaṃ avaca: venerable, do not speak thus.

mā: do not, let not; prohibitive particle taking an aorist, i.e. *avaca*.

āyasmā: venerable; vocative singular masculine. Since the verb *avaca* is a second person verb, *āyasmā* is vocative rather than nominative, as with a third person verb.

evaṃ: so, thus; adverb qualifying *avaca*.

avaca: say; 2nd person singular aorist of *vadati*, \sqrt{vac} .

na ca bhikkhū chandagāmino: the bhikkhus are not driven by desire.

na: not; negative particle.

ca: and; connective particle.

bhikkhū: bhikkhu; nominative plural masculine.

chandagāmino: driven by desire, moved by desire, going by desire; adjective qualifying *bhikkhū*. Nominative plural of *chandagāmi*. = *chanda*: desire + *-gāmin*: moved by; literally “going”; adjective used in compounds.

na ca bhikkhū dosagāmino: ; and the bhikkhus are not driven by anger.

na: not; negative particle.

ca: and; connective particle.

bhikkhū: bhikkhu; nominative plural masculine.

dosagāmino: driven by hate; adjective qualifying *bhikkhū*. = *dosa*:- hate + *gāmin*.

na ca bhikkhū mohagāmino: and the bhikkhus are not driven by delusion.

na: not; negative particle.

ca: and; connective particle.

bhikkhū: bhikkhu; nominative plural masculine.

mohagāmino: driven by delusion; adjective qualifying *bhikkhū*. = *moha*:- delusion + *gāmin*.

na ca bhikkhū bhayagāmino: and the bhikkhus are not driven by fear.

na: not; negative particle.

ca: and; connective particle.

bhikkhū: bhikkhu; nominative plural masculine.

bhayagāmino: driven by fear; adjective qualifying *bhikkhū*. = *bhaya*:- fear + *gāmin*.

āyasmā kho kuladūsako pāpasamācāro: the venerable is a spoiler of families, one who is of bad behaviour.

āyasmā: venerable; nominative singular masculine.

kho: indeed; emphatic particle. No need to translate.

kuladūsako: one who is spoiling families; one who is a spoiler of families; who is a corrupter of families (Ñm); one who brings a family into disrepute (Hr). Adjective qualifying *āyasmā*. accusative or genitive tappurisa compound acting as a bahubbīhi compound qualifying *bhikkhu*. = *kula*: family, clan + *dūsaka*: one who is spoiling, spoiler, corrupter; agent-noun.

pāpasamācāro: who is of bad behaviour; of bad behaviour (Ñm); of depraved conduct (Hr). Adjective qualifying *āyasmā*. Kammadhāraya compound used as bahubbīhi compound. = *pāpa*: bad + *samācāra*: behaviour, conduct, activity; action-noun derived from *samācarati* (*saṃ* + *ā* + *√car* + *a*): behaves, acts, practises.

āyasmato kho pāpakā samācārā dissanti c’eva suyanti ca: the bad behaviour of the venerable is seen and is heard about.

āyasmato: of the venerable; genitive singular masculine.

kho: indeed; emphatic particle. No need to translate.

pāpakā: bad; adjective qualifying *samācārā*.

samācārā: behaviour, conduct, activities, practices; nominative plural masculine.

dissanti: are seen; 3d person plural present indicative passive of *√dis*.

c’eva: = junction of *ca* + *eva* in which the -a of *ca* is elided. *ca*: and; connective particle.

eva: just; emphatic particle.

suyanti: are heard; 3d person plural present indicative passive of *suṇāti* (*√su* + *ṇā*).

ca: and; connective particle.

kulāni cāyasmatā duṭṭhāni dissanti c’eva suyanti ca: and the families spoilt by the venerable are seen and are heard about.

kulāni: families; nominative plural neuter.

cāyasmatā: = junction of **ca:** and + **āyasmatā:** by the venerable; instrumental singular masculine.

duṭṭhāni: spoiled, corrupted; past participle of *dussati* used as an adjective qualifying *kulāni*; see Saṅghādisesa 8.

dissanti: are seen; 3d person plural present indicative passive of *√dis*.

c’eva: = junction of *ca* + *eva* in which the -a of *ca* is elided. **ca:** and; connective particle.

eva: just; emphatic particle.

suyanti: are heard; 3d person plural present indicative passive of *suṇāti* (*√su* + *ṇā*).

ca: and; connective particle.

pakkamat’āyasmā imamhā āvāsā: depart, venerable, this dwelling-place!

pakkamat’āyasmā: let the venerable depart. Junction of **pakkamatu:** let depart, let leave; 3d person singular imperative of *pakkamati* (*pa* + *√kam* + *a*): leaves, departs + **āyasmā:** venerable; nominative singular masculine.

imamhā: from this; ablative singular masculine of demonstrative pronoun *ayaṃ* qualifying *āvāsā*.

āvāsā: dwelling-place, residence; ablative singular masculine derived from *āvasati* (*ā* + *√vas* + *a*): resides.

alam te idha vāsenā ti: enough of you dwelling here!

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

te: for you; dative singular of personal pronoun *tvam*.

idha: here; adverb of place qualifying *vāsenā*.

vāsenā ti: = **vāsenā:** dwelling; instrumental singular neuter; action noun derived from *vasati* “dwells” + **ti:** “...,” end quote; quotation particle.

evañ-ca so bhikkhu bhikkhūhi vuccamāno: if that bhikkhu being spoken to thus by the bhikkhus.

evañ-ca: and if thus; junction of **evam:** thus, so; adverb qualifying *vuccamāno* + **ca:** and if; connective particle.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)* qualifying *bhikkhu*.

bhikkhu: bhikkhu; nominative singular masculine.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

vuccamāno: being spoken to, told, addressed; present participle passive of *√vac* qualifying *bhikkhu*.

tath’eva paggaṇheyya: should persist in the same way [as before].

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

paggaṇheyya: should uphold; 3d person singular optative of *paggaṇhāti* (*pa + √(g)gah + ṇhā*).

so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitaṃ tassa paṭinissaggāya: [then] that bhikkhu is to be argued with up to three times by the bhikkhus for the relinquishing of that [course].

so: that; nominative singular masculine of demonstrative pronoun *ta(d)*.

bhikkhu: bhikkhu; nominative singular masculine.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

yāvatatiyaṃ samanubhāsitaḥ: is to be argued with up to three times.

yāvatatiyaṃ: up to the third time; adverb in accusative singular neuter qualifying *samanubhāsitaḥ*. Abbayībhāva compound. = **yāva:** up to, until; adverb + **tatiya:** third; ordinal; compare Nidāna conclusion.

samanubhāsitaḥ: to be argued with, advised, addressed, should be remonstrated with (Ñm), should be admonished (Hr); future passive participle of *samanubhāsati* (*saṃ + anu + √bhās + a*) qualifying *bhikkhu*.

tassa paṭinissaggāya: for the relinquishing of that [course].

tassa: of that; genitive singular masculine of demonstrative pronoun *ta(d)*.

paṭinissaggāya: for the relinquishment, ... forsaking; dative singular masculine derived from *paṭinissajati* (*paṭi + nis + √(s)saj(j) + a*); see below *paṭinissajeyya*.

yāvatatiyañ-ce samanubhāsiyamāno taṃ paṭinissajeyya: [and if that *bhikkhu*,] being argued with up to three times, should relinquish that [course].

yāvatatiyañ-ce samanubhāsiyamāno: being argued with up to three times.

yāvatatiyañ-ce: junction of **yāvatatiyaṃ:** up to the third time; adverb qualifying *samanubhāsiyamāno* + **ce:** if; conditional particle.

samanubhāsiyamāno: being argued with; present participle of *samanubhāsati* qualifying *bhikkhu*.

taṃ paṭinissajeyya: should relinquish that [course].

taṃ: that; accusative singular neuter of demonstrative pronoun *ta(d)*.

paṭinissajeyya: should relinquish; 3d person singular optative of *paṭinissajati* (*paṭi + nis + √(s)saj(j) + a*).

iccetaṃ kusalaṃ: then this is good.

iccetaṃ: then this (is). Junction of **iti:** thus, so, then; deictic particle + **etaṃ:** this; accusative singular of demonstrative pronoun *eta*.

kusalaṃ: good, skilful; nominative singular neuter.

no ce paṭinissajeyya: [but] if he should not relinquish [it].

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

ce: (but) if; conditional particle.

paṭinissajeyya: should relinquish; 3d person singular optative of *paṭinissajati*.

saṅghādiseso: involving the community in the beginning and in the rest; adjective qualifying an unexpressed *dhammo*.

Saṅghādisesa conclusion

Uddiṭṭhā kho āyasmanto terasa saṅghādisesā dhammā, nava paṭhamāpattikā, cattāro yāvatatīyakā. Yesaṃ bhikkhu aññataram vā aññataram vā āpajjitvā, yāvatīhaṃ jānaṃ paṭicchādeti, tāvatīhaṃ tena bhikkhunā akāmaṃ parivatthabbaṃ. Parivutthaparivāseṇa bhikkhunā, uttariṃ chārattaṃ bhikkhumānattāya paṭipajjitabbaṃ. Ciṇṇamānatto bhikkhu, yattha siyā vīsati gaṇo bhikkhusaṅgho, tattha so bhikkhu abbhetaṃ. Ekena pi ce ūno vīsati gaṇo bhikkhusaṅgho, taṃ bhikkhu abbheyya, so ca bhikkhu anabbhito, te ca bhikkhū gārayhā. Ayaṃ tattha sāmīci.

Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?

Tatīyam-pi pucchāmi: Kacci'ttha parisuddhā?

Parisuddh'etthāyasmanto, tasmā tuṇhī, evaṃ-etaṃ dhārayāmi.

Terasa saṅghādisesā niṭṭhitā.[5] / Saṅghādisesuddeso niṭṭhito.[6]

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 cases] involving the community in the beginning and the rest are finished. /

The recitation [of the cases] involving the community in the beginning and the rest is finished.

uddiṭṭhā kho āyasmanto terasa saṅghādisesā dhammā: venerables, the thirteen cases involving the community in the beginning and in the rest have been recited.

uddiṭṭhā: recited; past participle of *uddisati* (*ud* + *√dis* + *a*), qualifying *pārājikā dhammā*.

kho: indeed; emphatic particle. No need to translate.

āyasmanto: venerables; vocative plural masculine.

terasa: thirteen; numeral qualifying *saṅghādisesā dhammā*; = *ti*: three + *dasa*, -*d*- > -*r*- as in *pañṇarasa*; see *Nidāna*.

saṅghādisesā: involving the community in the beginning and the rest [of the procedure]; adjective qualifying *dhammā*.

dhammā: cases; nominative plural masculine.

nava paṭhamāpattikā: nine [cases] are of the offence-at-once [-class]

nava: nine; numeral qualifying *dhammā*.

paṭhamāpattikā: which are of the offence-at-once-class (lit. “first offence-ish”), being established on the first transgression (Ñm), which become offence at once (Hr); adjective qualifying *dhammā*. bahubbīhi compound. = *paṭhama*: first, at once; ordinal + *āpattika*: belonging to the offence.

cattāro yāvatatiyakā: four [cases] are of the up-to-the-third [time admonition-class]

cattāro: four; numeral qualifying *dhammā*.

yāvatatiyakā: which are of the (arguing with) up to the third time-class, which are not completed until the third admonition (Hr); adjective qualifying *dhammā*. Bahubbīhi compound. = *yāva*: as far as, up to; adverb + *tatiya*: third: ordinal + connective adjectival suffix -ka.

yesaṃ bhikkhu aññataraṃ vā aññataraṃ vā āpajjitvā: a bhikkhu who has committed any one of [these offenses].

yesaṃ: of them; literally “of which”; genitive plural masculine of relative pronoun *ya(d)*, referring back to the dhammas in the preceding clause.

bhikkhu: bhikkhu; nominative singular masculine.

aññataraṃ: one, a certain one; pronoun adjective qualifying an unexpressed *pārājikaṃ*.

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

aññataraṃ vā aññataraṃ vā: any one, one or another. Compare Saṅghādisesa 2.

āpajjitvā: has committed; absolutive of *āpajjati* (*ā* + *√pad* + *ya*).

yāvatihaṃ ... tāvatihaṃ ...: lit. for as many days ... for so many days;

i.e., for as many days as. Correlative construction.

yāvatihaṃ jānaṃ paṭicchādeti: for as many days as he knowingly conceals [it]

yāvatihaṃ: for as many days; adverb of time qualifying *paṭicchādeti*. Abbayībhāva compound. = *yāva:* as long as + *-t-*: hiatus-filler + *iha* = *aha:* day; neuter.

jānaṃ: knowing; knowingly. Nominative singular masculine. Present participle of *jānāti* qualifying *bhikkhu* (“[though] knowing it”); or functioning as an adverb qualifying *paṭicchādeti*. Cf. Pārājika 4 *ajānaṃ*.

paṭicchādeti: he conceals; 3d person singular present indicative (*paṭi + √chad + e*); compare Pācittiya 64.

tāvatihaṃ tena bhikkhunā akāmā parivatthabbaṃ: for so many days he has to stay on probation with no choice [in the matter].

tāvatihaṃ: for so many days; adverb of time qualifying *parivatthabbaṃ*. Abbayībhāva compound. = *tāva:* so long + *-t-*: hiatus-filler + *iha* = *aha:* day; neuter.

tena: by that; instrumental singular masculine of demonstrative pronoun *ta(d)* qualifying *bhikkhunā*.

bhikkhunā: by (that) *bhikkhu*; instrumental singular masculine.

akāmā parivatthabbaṃ: he has to stay on probation with no choice.

akāmā: without choice, involuntarily, whether one likes it or not, against one’s will, unwillingly, with no choice in the matter (Ñm), even against his will (Hr); kammadhāraya compound used as instrumental singular masculine adverb qualifying *parivatthabbaṃ*. = negative prefix *a-* + *kāma:* desire, liking, will; masculine.

parivatthabbaṃ: is to stay on probation; nominative singular neuter of the future passive participle of *parivasati* (*pari + √vas + a*): “stays,” “dwells,” “spends” (for a certain amount of time). Used as an impersonal passive sentence verb in nominative singular neuter, not taking an object, and with an instrumental agent, *bhikkhunā*.

parivutthaparivāsenā bhikkhunā: by a bhikkhu who has stayed on the probation.

parivutthaparivāsenā: lit.: by whom the staying in probation has been stayed, who has stayed the probation; adjective qualifying *bhikkhunā*; inverted kammadhāraya compound used as bahubbīhi compound. = *parivuttha*: stayed; past participle of *parivasati* (prefix *pari-*: around, about + *vas*: stays, dwells) + *parivāsa*: the staying in probation, probation-period; action-noun derived from *parivasati*.

bhikkhunā: by (that) bhikkhu; instrumental singular masculine.

uttariṃ chārattaṃ bhikkhumānattāya paṭipajjitabbam: [by the bhikkhu] moreover, a six night [period] is to be entered upon for the purpose of deference to [other] bhikkhus; a further six days are to be allowed for the monk's *mānatta* discipline (Hr); he must undertake in addition the six-night penance for bhikkhus (Ñm).

uttariṃ: further, moreover, in addition to; preposition taking an unexpressed ablative *parivāsato* “than the probation.”

chārattaṃ: six nights; accusative singular masculine or neuter. A digu compound. = *cha(l)*: six; numeral + *rattaṃ*: nights. Compare *ekarattaṃ* in NP 2 and *dirattatirattaṃ* in Pāc 5 and 49.

bhikkhumānattāya: for the purpose of deference to bhikkhus. Dative singular neuter. Dative tappurisa compound. = *bhikkhu*: bhikkhu + *mānatta*: state of deference.

paṭipajjitabbam: is to enter upon, follow, undergo; future passive participle of *paṭipajjati* (*paṭi* + *√pad* + *ya*) “undergoes,” “enters upon a path/course,” qualifying *chārattaṃ* “six nights.”

ciṇṇamānatto bhikkhu: [when] the bhikkhu [is one by whom] the deference has been performed.

ciṇṇamānatto: one by whom the *mānatta* has been performed; one who has gone through the deference. Adjective qualifying *bhikkhu*. Kammadhāraya used as bahubbīhi compound. = *ciṇṇa*: has been gone through, proceeded; past participle of *carati* (*√car* + *a*): goes, moves + *mānatta*: deference.

bhikkhu: bhikkhu; nominative singular masculine.

yattha ... tattha ...: where ... there ..., when ... then ...; relative clause.

yattha siyā vīsatiḡaṇo bhikkhusaṅgho: wherever there may be a community of bhikkhus which is a group of twenty [or more].

yattha: where, wherever, when; adverb of place qualifying *siyā*. = relative pronoun *ya* + suffix of place *-ttha*.

siyā: may be; 3d person singular optative of *atthi*; see Nidāna.

vīsatiḡaṇo bhikkhusaṅgho: a community of bhikkhus which is a group of twenty.

vīsatiḡaṇo: a group of twenty; adjective qualifying *bhikkhusaṅgho*. Digu compound. = *vīsati*: 20, numeral + *ḡaṇo*: group, chapter; compare Pācittiya 32.

bhikkhusaṅgho: community of bhikkhus; nominative singular masculine. Genitive tappurisa compound.

tattha so bhikkhu abbhetabbo: there that bhikkhu should be reinstated.

tattha: there, in that place, then; adverb of place qualifying *abbhetabbo*; = pronoun *ta(d)* + *-ttha*.

so: that; 3d person nominative singular masculine of demonstrative pronoun *ta(d)*.

bhikkhu: bhikkhu; nominative singular masculine.

abbhetabbo: should be reinstated; can be reinstalled; must be reinstated (Ñm); may be rehabilitated (Hr). Future passive participle of *abbheti* (*abhi* + *ā* + *vi* + *e*): lit. “makes come back to”, “summons”, “recalls”.

ekena pi ce ūno vīsatiḡaṇo bhikkhusaṅgho: if a community of bhikkhus, which is a group of twenty deficient by even one [bhikkhu].

ekena: by one; instrumental singular masculine of *eka*.

pi: even; emphatic particle.

ce: if; conditional particle.

ūno: deficient, lacking; adjective qualifying *bhikkhusaṅgho*.

vīsatiṅgaṇo bhikkhusaṅgho: a community of bhikkhus which is a group of twenty.

vīsatiṅgaṇo: a group of twenty; adjective qualifying *bhikkhusaṅgho*. Digu compound. = *vīsati*: 20, numeral + *gaṇo*: group, chapter; compare Pācittiya 32.

bhikkhusaṅgho: community of bhikkhus; nominative singular masculine. Genitive tappurisa compound.

taṃ bhikkhuṃ abbheyya: should reinstate that bhikkhu.

taṃ: that; 3d person accusative singular masculine of demonstrative pronoun *ta(d)*.

bhikkhuṃ: bhikkhu; accusative singular masculine.

abbheyya: should reinstate; 3d person singular optative of *abbheti*; see above.

so ca bhikkhu anabbhito: and that bhikkhu is not reinstated.

so: that; 3d person nominative singular masculine of demonstrative pronoun *ta(d)* qualifying *bhikkhu*.

ca: and; connective particle.

bhikkhu: bhikkhu; nominative singular masculine.

anabbhito: not reinstated; negative prefix *an-* + past participle of *abbheti* qualifying *bhikkhu*.

te ca bhikkhū gārayhā: and those monks are blameworthy.

te: those; 3d person nominative plural masculine of demonstrative pronoun *ta(d)* qualifying *bhikkhū*.

ca: and; connective particle.

bhikkhū: bhikkhus; nominative plural masculine.

gārayhā: are blameworthy, are to be blamed; future passive participle of *garahati* (*√garah + ya*) used as an adjective qualifying *bhikkhū*.

ayaṃ tattha sāmīci: this is here the proper procedure.

ayaṃ: this; nominative singular masculine demonstrative pronoun. Refers back to the preceding procedure.

tattha: here, in this case; adverb of place, qualifying an unexpressed *hoti*.

sāmīci: proper procedure, proper course (Ñm); nominative singular feminine.

tatthāyasmante pucchāmi: concerning that I ask the venerables.

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

tattha: concerning that, in this connection, herein (Ñm); adverb of place qualifying *pucchāmi*.

āyasmante: the venerables; accusative singular masculine of *āyasmā*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch + a*).

kacci'ttha parisuddhā: [are you] pure in this?

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

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

ettha: in this (Ñm); herein; in this matter; in this matter (Hr). Adverb qualifying an unexpressed *hotha*, “are”.

parisuddhā: pure; adjective qualifying an unexpressed *tumhe*, “you”.

dutiyam-pi pucchāmi: a second time again I ask.

dutiyam-pi: a second time again. = junction of **dutiyam:** a second time; accusative singular neuter ordinal used as an adverb qualifying *pucchāmi*. + **pi:** too, also, again; emphatic particle qualifying *dutiyam*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch + a*).

kacci'ttha parisuddhā: [are you] pure in this?

tatiyam-pi pucchāmi: a third time again I ask.

tatiyam-pi: a third time again; = junction of **tatiyam:** third time; accusative singular neuter ordinal used as an adverb qualifying *pucchāmi*. + **pi:** too, also, again; emphatic particle qualifying *tatiyam*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch + a*).

kacci'ttha parisuddhā: [are you] pure in this?

parisuddh'etthāyasmanto: the venerables are pure in this; junction of **parisuddhā:** pure + **ettha:** in this + **āyasmanto:** the venerables, nominative plural masculine.

tasmā tuṇhī: therefore there is silence.

tasmā: therefore; ablative singular masculine of demonstrative pronoun *ta(d)*.

tuṇhī: there is silence, they are silent (Ñm & Hr); nominative singular feminine; indeclinable used as adverb or as noun. Compare *tuṇhībhāvena* above.

evam-etam dhārayāmi: so do I bear this [in mind].

evam-etam: = junction of *evam + etam*. = **evam:** thus, so; adverb of manner qualifying *dhārayāmi* + **etam:** this, it; accusative singular neuter.

dhārayāmi: I bear (in mind), keep (in memory), hold, remember, I record (Ñm); 1st person singular present indicative of *dhāreti* (*√dhar + e*): “holds,” “bears.”

saṅghādisesuddeso niṭṭhito: the recitation of (the cases) involving the community in the beginning and the rest is finished.

saṅghādisesuddeso: the recitation of [the cases] involving the community in the beginning and the rest; nominative singular masculine. Kammadhāraya compound or genitive tappurisa compound; see Nidāna. = **saṅghādisesa**: involving the community in the beginning and the rest + **uddesa**: recitation; see Pārājika introduction. This is the conclusion of the third of the four ways of reciting the Pātimokkha in brief.

niṭṭhito: finished, ended; past participle of *niṭṭhāti* (*ni(s) + √(ṭ)ṭhā + a*), , qualifying *saṅghādisesuddeso*.

Aniyatuddeso

The recitation of the indefinite [cases]

Ime kho pan'āyasmanto dve aniyatā dhammā uddesaṃ āgacchanti.

Now, venerables, these two indefinite cases come up for recitation.

aniyatuddeso: the recitation of the indefinite (cases); nominative singular masculine. Titles of chapters, books, and so on, are in the nominative case. Appositive kammadhāraya compound. = *aniyata*: indefinite + *uddesa*: recitation; abstract noun derived from *uddisati* (*ud* + *√dis* + *a*).

ime: these; nominative plural masculine of demonstrative pronoun *ayaṃ*, “this,” qualifying *dhammā*.

kho: indeed; emphatic particle. No need to translate.

pan'āyasmanto: junction of **pana:** now; connective particle. + **āyasmanto:** venerables; vocative plural masculine.

dve: two; nominative masculine singular, numeral qualifying *dhammā*.

aniyatā: indefinite (Ñm), undetermined (Hr), unfixed, uncertain; adjective qualifying *dhammā*. = negative prefix *a-* + *niyata*: fixed, certain, settled; derived from *niyameti* (*ni* + *√yam* + *e*): restrains, fixes, ties down.

dhammā: cases (Ñm), rules (Hr), matters (Nor); nominative plural masculine.

uddesaṃ: recitation, recital; accusative singular masculine. Abstract noun derived from *uddisati* (*ud* + *√dis* + *a*).

āgacchanti: (they) go to, come up for; 3d person plural present indicative of *āgacchati* (*ā* + *√gam* + *a*).

Aniyata 1

Yo pana bhikkhu, mātuḡāmena saddhiṃ, eko ekāya raho

paṭicchanne āsane alaṅkammaniye, nisajjaṃ kappeyya, tam-eṇaṃ saddheyyavacasā upāsikā disvā, tiṇṇaṃ dhammānaṃ aññatarena vadeyya: pārājikena vā saṅghādisesena vā pācittiyena vā, nisajjaṃ bhikku paṭijānamāno, tiṇṇaṃ dhammānaṃ aññatarena kāretabbo: pārājikena vā saṅghādisesena vā pācittiyena vā, yena vā sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo, ayaṃ dhammo aniyato.

If any bhikkhu should take seat with a woman, one male with one female, privately, on a concealed seat [that is] sufficiently fit for doing it, [and then if] a female lay-follower whose words can be trusted having seen that, should speak in accordance with one of three cases: in accordance with disqualification, in accordance with [a case] involving the community in the beginning and in the rest, or in accordance with expiation, [then] the bhikkhu who is admitting the sitting down should be made to do [what is] in accordance with one of three cases: in accordance with disqualification, or in accordance with [a case] involving the community in the beginning and in the rest, or in accordance with expiation, or in accordance with whatever that female lay-follower whose words can be trusted should say, in accordance with that the bhikkhu is to be made to do. This is an indefinite case.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

mātugāmena saddhiṃ: together with a woman.

mātugāmena: with a woman; instrumental singular masculine. Genitive tappurisa compound; originally “women” in general, i.e., “woman-kind,” but here used in a particular sense. = *mātu:* mother + *gāma:* collection, kind, group; postposition.

saddhiṃ: together with; postposition taking the instrumental *mātugāmena*.

eko ekāya: one male with one female.

eko: one male; nominative singular masculine.

ekāya: with one female; instrumental singular feminine.

raho paṭicchanne āsane alaṅkammaniye nisajjaṃ kappeyya: privately, on a concealed seat [that is] sufficiently fit for doing it, should take seat

raho ... nisajjaṃ kappeyya: privately should take a seat.

raho: privately, in secret, in private; adverb qualifying *nisajjaṃ kappeyya*.

paṭicchanne āsane alaṅkammaniye: on a concealed seat sufficiently fit for doing it.

paṭicchanne: concealed, hidden, covered, secluded, screened; past participle of *paṭicchādeti* (*paṭi* + *√chad* + *e*) acting as an adjective qualifying *āsane*.

āsane: on a seat; locative singular neuter.

alaṅkammaniye: sufficiently fit for doing (it), i.e., fit for having sex; adjective qualifying *āsane*. Bahubbīhi compound. = junction of *alaṃ* + *kammaniya* through gutturalisation of the final *-ṃ* of *alaṃ*. = *alaṃ*: sufficient; indeclinable compare Pārājika 1. + *kammaniya*: fit for doing, workable; = *kamma*: action, work + abstract suffix *-ṇiya*. *Kammaniya* is an adjective qualifying *āsane*.

nisajjaṃ kappeyya: should take seat, should seat himself (Ñm), should sit down (Hr). Cf. Pācittiya 5, 30, 43–45. Periphrastic construction.

nisajjaṃ: sitting down, seat, place for sitting; accusative singular feminine, derived from *nisīdati* (*ni* + *√sad* + *a*): sits down.

kappeyya: should use, take; 3d person singular optative of *kappeti* (*√kapp* + *e*): prepares, makes.

tam-enam saddheyyavacasā upāsikā disvā: [and then if] a female lay-follower whose words can be trusted having seen that.

tam-enam: then that, then him; junction of **tam:** that; accusative singular masculine of demonstrative pronoun *ta(d)* + **enam:** this, it, him; accusative singular masculine demonstrative pronoun, variant of *etam*.

saddheyyavacasā: whose words can be trusted; of credible speech (PED); whose word can be trusted (Ñm); trustworthy (Hr). Adjective qualifying *upāsikā*. = *saddheyya:* can be trusted, trustworthy; future passive participle of the verb *saddahati* (*saṃ + √dhā + a*) (from which *saddha* is derived) + *vacasā:* having speech; adjective form of *vaco/vacas:* having speech, having words.

upāsikā: female lay-follower, lay devotee; nominative singular feminine (*upāsaka* = masculine) derived from *upāsati* (*upa + √ās + e*): sits close, i.e., attends, honours.

disvā: having seen; absolutive of *passati* (*√dis + a*). Cf. *dissanti* at Saṅghādisesa 13.

tiṇṇaṃ dhammānaṃ aññatarena vadeyya: should speak in accordance with one of three cases.

tiṇṇaṃ: of three; genitive masculine of numeral *tayo*, qualifying *dhammānaṃ*.

dhammānaṃ: cases; genitive plural masculine.

aññatarena: in accordance with a certain; adjective qualifying an unexpressed *dhammena*.

vadeyya: should say; 3d person singular optative of *vadati* (*√vad + a*).

pārājikena vā saṅghādisesena vā pācittiyaena vā: in accordance with disqualification, or in accordance with [a case] involving the community in the beginning and in the rest, or in accordance with expiation.

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

vā: or; disjunctive particle.

saṅghādisesena: in accordance with [a case] involving the community in the beginning and in the rest; adjective qualifying *dhammena*.

vā: or; disjunctive particle.

pācittiyena: in accordance with expiation; adjective qualifying *dhammena*. For the meaning of *pācittiya*, see the start of the Nissaggiya Pācittiya section.

vā: or; disjunctive particle.

nisajjam bhikkhu paṭijānamāno: the bhikkhu who is admitting the sitting down.

nisajjam: sitting down, seat; accusative singular feminine, derived from *nisīdati* (*ni* + *√sad* + *a*): sits down.

bhikkhu: bhikkhu; nominative singular masculine.

paṭijānamāno: admitting, concurs (Ñm), acknowledging (Hr); present participle of *paṭijānāti* (*paṭi* + *√ñā* + *ṇa*) qualifying *bhikkhu*.

tiṇṇam dhammānam aññatarena kāretabbo: is to be made to do in accordance with one of three cases.

tiṇṇam: of three; genitive masculine of numeral *tayo*, qualifying *dhammānam*.

dhammānam: cases; genitive plural masculine.

aññatarena: with regards to a certain, in accordance with a certain; adjective qualifying an unexpressed *dhammena*.

kāretabbo: is to be made to do, is to be done with, is to be dealt with; future passive participle of *kāreti* (*√kar* + *e*), causative of *karoti*, qualifying *bhikkhu*.

pārājikena vā saṅghādisesena vā pācittiyena vā: in accordance with disqualification, or in accordance with [a case] involving the community in the beginning and in the rest, or in accordance with expiation.

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

vā: or; disjunctive particle.

saṅghādisesena: in accordance with [a case] involving the community in the beginning and in the rest; adjective qualifying *dhammena*.

vā: or; disjunctive particle.

pācittiyena: in accordance with expiation; adjective qualifying *dhammena*. For the meaning of *pācittiya*, see the start of the Nissaggiya Pācittiya section.

vā: or; disjunctive particle.

yena vā sā saddheyyavacasā upāsikā vadeyya, tena ...: or in accordance with whatever that female lay-follower whose words can be trusted should say, in accordance with that

yena ... tena ...: with what(ever) ... with that, or: by which; correlative construction.

yena: with what(ever); instrumental masculine of relative pronoun *ya(d)*, qualifying an unexpressed *dhammena*.

vā: or; disjunctive particle.

sā: that; nominative singular feminine of demonstrative pronoun *ta(d)* qualifying *upāsikā*.

saddheyyavacasā: whose words can be trusted; .

upāsikā: female lay-follower, lay devotee; nominative singular feminine.

vadeyya: should say; 3d person singular optative of *vadati* ($\sqrt{vad} + a$).

tena so bhikkhu kāretabbo: in accordance with that the bhikkhu is to be made to do.

tena: with that; instrumental masculine of demonstrative pronoun

ta(d), qualifying an unexpressed *dhammena*.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)* qualifying *bhikkhu*.

bhikkhu: *bhikkhu*; nominative singular masculine.

kāretabbo: is to be made to do; future passive participle of *kāreti*, qualifying *bhikkhu*.

ayaṃ dhammo aniyato: this is an indefinite case.

ayaṃ: this; nominative singular demonstrative pronoun qualifying *dhammo*.

dhammo aniyato: indefinite case; a case that is indefinite.

dhammo: case; nominative singular masculine.

aniyato: indefinite; adjective qualifying *dhammo*. = Negative prefix *a-* + *niyata*: fixed, certain, settled; derived from *niyameti* (*ni* + *vyam* + *e*): restrains, fixes, ties down.

Aniyata 2

Na heva kho pana paṭicchannaṃ āsanaṃ hoti nālaṅkammaniyaṃ, alaṅ-ca kho hoti mātuḡāmaṃ duṭṭhullāhi vācāhi obhāsituṃ. Yo pana bhikkhu, tathārūpe āsane mātuḡāmena saddhiṃ, eko ekāya raho nisajjaṃ kappeyya, tam-enaṃ saddheyyavacasā upāsikā disvā, dvinnaṃ dhammānaṃ aññatarena vadeyya, saṅghādisesena vā, pācittiyaena vā, nisajjaṃ bhikkhu paṭijānamāno, dvinnaṃ dhammānaṃ aññatarena kāretabbo, saṅghādisesena vā, pācittiyaena vā, yena vā sā saddheyyavacasā upāsikā vadeyya, tena so bhikkhu kāretabbo, ayaṃ-pi dhammo aniyato.

If any bhikkhuNow, 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 male with one female, privately—[and then if] a female lay-follower whose words can be trusted having seen that, should speak in accordance with one of two

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

na heva kho pana paṭicchannaṃ āsanaṃ hoti nālaṅkammaniyaṃ: now, even if the seat is neither concealed nor sufficiently fit for doing it.

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

na: not; negative particle.

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

kho pana: now, then.

kho: indeed; emphatic particle. No need to translate.

pana: then, now; connective particle that connects and continues the story.

paṭicchannaṃ: concealed, hidden, covered, secluded, screened; past participle of *paṭicchādeti* (*paṭi + vchad + e*) acting as an adjective qualifying *āsanaṃ*.

āsanaṃ: on a seat; accusative singular neuter.

paṭicchannaṃ āsanaṃ: on a concealed seat.

hoti: it is; 3d person singular present indicative; contracted form of *bhavati* (*√bhū + a*).

nālaṅkammaniyaṃ: nor sufficiently fit for doing it. = junction of **na** + **alaṃ** + **kammaniyaṃ**. = **na:** not; negative particle + **alaṃ:** sufficient; indeclinable + **kammaniya:** fit for doing, workable; = *kamma:* action, work + abstract suffix *-ṇiya*. *Kammaniya* is an adjective qualifying *āsane*.

alañ-ca kho hoti mātugāmaṃ duṭṭhullāhi vācāhi obhāsitaṃ: but is sufficient for speaking suggestively to a woman with depraved words.

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

alam: sufficient; indeclinable + **ca:** but; disjunctive particle.

mātugāmaṃ: a woman; accusative singular masculine.

duṭṭhullāhi: depraved, wicked, gross, defiling, vulgar, obscene, lewd (Ñm & Hr); adjective qualifying *vācāhi*. Derived from *dussati* (*√dus* + *ya*): corrupts, spoils; = past participle *duṭṭhu*, + pejorative suffix *-alla(ka)*.

vācāhi: with words; instrumental plural feminine of *vācā*: speech.

obhāsitaṃ: to speak suggestively; infinitive of *obhāsati* (*ava* + *√bhās* + *a*). Cf. *obhāseyya* at Saṅghādisesa 3.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

tathārūpe āsane: on such a seat.

tathārūpe: of such kind, such; adjective qualifying *āsane*. Cf. *Pārājika* 2.

āsane: on a seat; locative singular neuter.

mātugāmena saddhiṃ: together with a woman.

mātugāmena: with a woman; instrumental singular masculine.

saddhiṃ: together with; postposition taking the instrumental *mātugāmena*.

eko ekāya: one male with one female.

eko: one male; nominative singular masculine.

ekāya: with one (female); instrumental singular feminine.

raho nisajjaṃ kappeyya: privately should take seat

raho: privately, in secret, in private; adverb qualifying *kappeyya*.

nisajjaṃ kappeyya: should take seat, should seat himself (Ñm), should sit down (Hr); compare Pācittiya 5, 30, 43–45. Periphrastic construction.

nisajjaṃ: sitting down, seat, place for sitting; accusative singular feminine, derived from *nisīdati* (*ni* + *√sad* + *a*): sits down.

kappeyya: should use, take; 3d person singular optative of *kappeti* (*√kapp* + *e*).

tam-enam saddheyyavacasā upāsikā disvā: [and then if] a female lay-follower whose words can be trusted having seen that.

tam-enam: then that, then him; junction of **tam:** that; accusative singular masculine of demonstrative pronoun *ta(d)* + **enam:** this, it, him; accusative singular masculine demonstrative pronoun, variant of *etaṃ*.

saddheyyavacasā: whose words can be trusted. Adjective qualifying *upāsikā*.

upāsikā: female lay-follower, lay devotee; nominative singular feminine.

disvā: having seen; absolutive of *passati* (*√dis* + *a*). Cf. *dissanti* at Saṅghādisesa 13.

dvinnam dhammānam aññatarena vadeyya: should speak in accordance with one of two cases.

dvinnam: of two; genitive plural masculine of numeral *dve*, qualifying *dhammānam*.

dhammānam: cases; genitive plural masculine.

aññatarena: with regards to a certain, in accordance with a certain; adjective qualifying an unexpressed *dhammena*.

vadeyya: should say; 3d person singular optative of *vadati* ($\sqrt{vad} + a$).

saṅghādisesena vā pācittiyena vā: in accordance with [a case] involving the community in the beginning and in the rest, or in accordance with expiation.

saṅghādisesena: in accordance with [a case] involving the community in the beginning and in the rest; adjective qualifying *dhammena*.

vā: or; disjunctive particle.

pācittiyena: in accordance with expiation; adjective qualifying *dhammena*. For the meaning of *pācittiya*, see the start of the Nissaggiya Pācittiya section.

vā: or; disjunctive particle.

nisajjam bhikkhu paṭijānamāno: the bhikkhu who is admitting the sitting down.

nisajjam: sitting down, seat; accusative singular feminine, derived from *nisīdati* ($ni + \sqrt{sad} + a$): sits down.

bhikkhu: bhikkhu; nominative singular masculine.

paṭijānamāno: admitting, concurs (Ñm), acknowledging (Hr); present participle of *paṭijānāti* ($paṭi + \sqrt{nā} + \text{ṇa}$) qualifying *bhikkhu*.

dvinnam dhammānam aññatarena kāretabbo: should be made to do in accordance with one of two cases.

dvinnam: of two; genitive plural masculine of numeral *dve*, qualifying *dhammānam*.

dhammānam: cases; genitive plural masculine.

aññatarena: with regards to a certain, in accordance with a certain; adjective qualifying an unexpressed *dhammena*.

kāretabbo: is to be made to do, is to be done with, is to be dealt with; future passive participle of *kāreti* ($\sqrt{\text{kar}} + e$), causative of *karoti*, qualifying *bhikkhu*.

yena vā sā saddheyyavacasā upāsikā vadeyya, tena ...: or in accordance with whatever that female lay-follower whose words can be trusted should say, in accordance with that

yena ... tena ...: with what(ever) ... with that, or: by which; correlative construction.

yena: with what(ever); instrumental masculine of relative pronoun *ya(d)*, qualifying unexpressed *dhammena*.

vā: or; disjunctive particle.

sā: that; nominative singular feminine of demonstrative pronoun *ta(d)* qualifying *upāsikā*.

saddheyyavacasā: whose words can be trusted; .

upāsikā: female lay-follower, lay devotee; nominative singular feminine.

vadeyya: should say; 3d person singular optative of *vadati* ($\sqrt{\text{vad}} + a$).

tena so bhikkhu kāretabbo: in accordance with that the bhikkhu is to be made to do.

tena: with that; instrumental masculine of demonstrative pronoun *ta(d)*, qualifying an unexpressed *dhammena*.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)* qualifying *bhikkhu*.

bhikkhu: bhikkhu; nominative singular masculine.

kāretabbo: is to be made to do, future passive participle of *kāreti*, qualifying *bhikkhu*.

ayaṃ dhammo aniyato: this too is an indefinite case.

ayam-pi: this too; junction of **ayam:** this; nominative singular of demonstrative pronoun *ayaṃ* qualifying *dhhammo* + **pi:** too; emphatic particle. Junction through the labialisation of final *-ṃ* of *ayaṃ*.

dhhammo aniyato: indefinite case.

dhhammo: case; nominative singular masculine.

aniyato: indefinite; adjective qualifying *dhhammo*.

Aniyata conclusion

Uddiṭṭhā kho āyasmanto dve aniyatā dhammā.

Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?

Tatiyam-pi pucchāmi: Kacci'ttha parisuddhā?

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

Dve aniyatā niṭṭhitā. [7] / **Aniyatuddeso niṭṭhito.** [8]

Venerables, the two indefinite 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 two indefinite cases are finished. / The recitation of the indefinite [cases] is finished.

uddiṭṭhā kho āyasmanto dve aniyatā dhammā: venerables, the two indefinite cases have been recited.

uddiṭṭhā: recited; past participle of *uddisati* (*ud* + *√dis* + *a*).

kho: indeed; emphatic particle. No need to translate.

āyasmanto: venerables; vocative plural masculine. See Nidāna.

dve: two; nominative masculine singular, numeral, qualifying *dhammā*.

aniyatā: indefinite; adjective qualifying *dhammā*.

dhammā: cases; nominative plural masculine.

tatthāyasmante pucchāmi: concerning that I ask the venerables.

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

tattha: concerning that, in this connection, herein (Ñm); adverb qualifying *pucchāmi*.

āyasmante: the venerables; accusative singular masculine of *āyasmā*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch* + *a*).

kacci'ttha parisuddhā: [are you] pure in this?

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

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

ettha: in this (Ñm); herein; in this matter; in this matter (Hr). Adverb qualifying an unexpressed *hotha*, “are”.

parisuddhā: pure; adjective qualifying an unexpressed *tumhe*, “you”.

dutiyam-pi pucchāmi: a second time again I ask.

dutiyam-pi: a second time again. = junction of **dutiyam:** a second time; accusative singular neuter ordinal used as an adverb qualifying *pucchāmi*. + **pi:** too, also, again; emphatic particle qualifying *dutiyam*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch* + *a*).

kacci'ttha parisuddhā: [are you] pure in this?

tatiyam-pi pucchāmi: a third time again I ask.

tatiyam-pi: a third time again; = junction of **tatiyam:** third time; accusative singular neuter ordinal used as an adverb qualifying

pucchāmi. + **pi:** too, also, again; emphatic particle qualifying *tatiyaṃ*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch + a*).

kacci'ttha parisuddhā: [are you] pure in this?

parisuddh'etthāyasmanto: the venerables are pure in this; junction of **parisuddhā:** pure + **ettha:** in this + **āyasmanto:** the venerables, nominative plural masculine.

tasmā tuṇhī: therefore there is silence.

tasmā: therefore; ablative singular masculine of demonstrative pronoun *ta(d)*.

tuṇhī: there is silence, they are silent (Ñm & Hr); nominative singular feminine; indeclinable used as adverb or as noun. Compare *tuṇhibhāvena* above.

evam-etam dhārayāmi: thus do I bear this [in mind].

evam-etam: = junction of *evam + etam*. = **evam:** thus, so; adverb of manner qualifying **dhārayāmi** + **etam:** this, it; accusative singular neuter.

dhārayāmi: I bear (in mind), keep (in memory), hold, remember, I record (Ñm); 1st person singular present indicative of *dhāreti* (*√dhar + e*): “holds,” “bears.”

dve: two; nominative masculine singular, numeral qualifying *dhammā*.

aniyatā: indefinite (Ñm), undetermined (Hr), unfixed, uncertain; adjective qualifying *dhammā*. = negative prefix *a-* + *niyata:* fixed, certain, settled; derived from *niyameti* (*ni + √yam + e*): restrains, fixes, ties down.

niṭṭhitā: finished, ended; past participle of *niṭṭhāti* (*ni(s) + √(ṭ)thā + a*), qualifying *aniyatuddeso*.

aniyatuddeso niṭṭhito: the recitation of the indefinite (cases) is finished.

aniyatuddeso: the recitation of the indefinite (cases); nominative singular masculine. Appositive kammadhāraya compound. Titles of chapters, books, and so on, are in the nominative case. = *aniyata*: indefinite + *uddesa*: recitation; abstract noun derived from *uddisati* (*ud* + *√dis* + *a*).

niṭṭhito: finished, ended; past participle of *niṭṭhāti* (*ni(s)* + *√(ṭ)*)*ṭhā* + *a*), qualifying *aniyatuddeso*.

Nissaggiyapācittiyā dhammā

The cases involving expiation with forfeiture

Ime kho pan'āyasmanto tiṃsa nissaggiyā pācittiyā dhammā uddesaṃ āgacchanti.

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

ime kho pan'āyasmanto: venerables, now these.

ime: these; nominative plural masculine of demonstrative pronoun *ayaṃ*: “this,” qualifying *dhammā*.

kho: indeed; emphatic particle. No need to translate.

pan'āyasmanto: junction of **pana:** now; connective particle. +
āyasmanto: venerables; vocative plural masculine.

ime ... tiṃsa nissaggiyā pācittiyā dhammā: these thirty cases involving expiation with forfeiture.

tiṃsa: thirty; numeral qualifying *nissaggiyā pācittiyā dhammā*.

nissaggiyā pācittiyā/nissaggiyapācittiyā: involving expiation with forfeiture; involving expiation and forfeiture; expiation involving forfeiture; to be forfeited and to be expiated; to be forfeited and confessed (Than); an offence of expiation involving forfeiture (Hr); it entails expiation with forfeiture (Ñm). Adjective qualifying *dhammā*.

nissaggiya: involving forfeiture, to be relinquished, given up; adjective qualifying *pācittiyā*. future passive participle of *nissajeti* (*nis* + *v(s)saj(j)* + *e*).

pācittiya: expiation; requiring expiation (PED & RD & O 31); involving expiation (Hr); entailing expiation (Ñm); to be confessed (Than).

dhammā: cases (Ñm), rules (Hr), matters (Nor); nominative plural masculine. Compare Pācittiya 73.

uddesaṃ āgacchanti: come up for recitation.

uddesaṃ: recitation, recital; accusative singular masculine. Abstract noun derived from *uddisati* (*ud + √dis + a*).

āgacchanti: (they) go to, come up for; 3d person plural present indicative of *āgacchati* (*ā + √gam + a*).

Nissaggiya pācittiya 1

Niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kaṭhine, dasāhaparamaṃ atirekacīvaraṃ dhāretabbaṃ. Taṃ atikkāmayato, nissaggiyaṃ pācittiyaṃ.

When the robe [-cloth] is finished by a bhikkhu, when the *kaṭhina* [-frame-privileges] have been withdrawn, [then] extra robe [-cloth] is to be kept for ten days at the most. For one who lets it pass beyond that, [this is a case] involving expiation with forfeiture.

niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kaṭhine: When the robe [-cloth] is finished by a bhikkhu, when the *kaṭhina* (-frame-privileges) have been withdrawn; When the robe-material is settled, when a bhikkhu's *kaṭhina* (privileges) have been removed (Hr); (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 (Ñm); When a bhikkhu has finished his robe-making and the frame is destroyed (his *kaṭhina* privileges are in abeyance) (Than); The robe-material having been used up (Nor); the *kaṭhina* frame having been removed by a bhikkhu.

niṭṭhitacīvarasmim: the robe [-cloth] is finished; locative singular neuter. Locative absolute construction. A kammadhāraya compound. = *niṭṭhita*: finished, ended; = the past participle of *niṭṭhāti* (*ni + √ṭhā + a*), which here in this kammadhāraya compound is uninflected, but stands for the locative singular *niṭṭhitasmim + cīvarasmim*: when robe [-cloth]; locative singular neuter of *cīvaraṃ*: robe [-cloth], robe-material, cloth for a robe.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

ubbhatasmim kaṭhine: when the *kaṭhina* (-frame-privileges) have been withdrawn. Locative absolute construction.

ubbhatasmim: has been withdrawn, lifted; locative singular neuter of *ubbhata*, the past participle of *ubbahati* (u + √vāh + a) “withdraws,” “lifts”; qualifying *kaṭhine*.

kaṭhine: the *kaṭhina* (-frame-privileges); locative singular neuter.

dasāhaparamam atirekacīvaram dhāretabbam: for ten days at the most extra robe [-cloth] is to be kept.

dasāhaparamam: for ten days at the most; adverb qualifying *dhāretabbam*. A kammadhāraya containing a digu compound *dasāha*, used as an adverb in accusative singular neuter. = *dasāha*: ten days; digu compound. A junction of *dasa*: ten; numeral + *aha*: day; only in compounds; compare *yāvatīham*: Saṅghādisesa conclusion + *paramam*: highest, most; adverb.

atirekacīvaram: extra robe [-cloth]; accusative singular neuter. Kammadhāraya compound. = *atireka*: extra, left over; adjective = prefix *ati-* + √ric: leaves + possessive suffix *-ika*. + *cīvaram*: robe [-cloth].

dhāretabbam: is to be kept, can be kept, ... held, ... worn; future passive participle of *dhāreti* (√dhar + e), the causative of *dharati*, qualifying *atirekacīvaram*.

taṃ atikkāmayato: for him who lets it pass beyond that; to him who goes beyond that (RD & O); when he exceeds that (Ñm), for him who exceeds that (Hr); for one exceeding that (Nor); beyond that (Than).

taṃ: that; accusative singular neuter of *ta(d)*. Refers back to the ten days time, *dasāha*.

atikkāmayato: for one who let pass, makes pass over, lets elapse; dative [of (dis-) advantage] singular of *atikkāmayant*, the present participle of *atikkāmayati*.

nissaggiyam pācittiyam: (a case of) expiation involving forfeiture; (a

case of) expiation involving the forfeiture (of the object); to be relinquished (and a case) involving expiation; to be forfeited (and) to be expiated; this entails expiation with forfeiture (Ñm); there is an offence of expiation involving forfeiture (Hr); it is to be forfeited and confessed (Than). Adjective qualifying an unexpressed *dhammaṃ*.

Nissaggiya pācittiya 2

Niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kaṭhine, ekarattam-pi ce bhikkhu ticīvarena vippavaseyya, aññatra bhikkhusammutiyā, nissag-giyaṃ 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.

niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kaṭhine: when the robe is finished by a bhikkhu, when the *kaṭhina* have been withdrawn.

niṭṭhitacīvarasmim: the robe [-cloth] is finished; locative singular neuter. Locative absolute construction. A kammadhāraya compound. = **niṭṭhita:** finished, ended; = the past participle of *niṭṭhāti* (*ni + √thā + a*), which here in this kammadhāraya compound is uninflected, but stands for the locative singular *niṭṭhitasmim* + **cīvarasmim:** when robe [-cloth]; locative singular neuter of *cīvaraṃ*: robe [-cloth], robe-material, cloth for a robe.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

ubbhatasmim kaṭhine: when the *kaṭhina* (-frame-privileges) have been withdrawn. Locative absolute construction.

ubbhatasmim: has been withdrawn, lifted; locative singular neuter of *ubbhata*, the past participle of *ubbahati* (*u + √vah + a*): withdraws, lifts; qualifying *kaṭhine*.

kaṭhine: the *kaṭhina* (-frame-privileges); locative singular neuter.

ekarattam-pi ce bhikkhu ticīvarena vippavaseyya: if even for a

single night a bhikkhu should stay apart from the three robes.

ekarattam-pi: even for one night, a single night; junction of **ekarattam:** one night; accusative singular neuter or masculine. Digu compound. = *eka:* one; numeral + *rattam:* night + **pi:** even; emphatic particle.

ce: if; hypothetical particle.

bhikkhu: a bhikkhu; nominative singular masculine.

ticivarena: from the three robes; instrumental singular neuter. Digu compound. = *ti-*: three; numeral compound form of *tayo* + *civarena:* instrumental singular neuter, in ablatival, dissociative sense.

vippavaseyya: should dwell apart, stay apart from; 3d person singular optative of *vippavasati* (*vi* + (*p*)*pa* + *√vas* + *a*), which here takes an instrumental in an ablatival sense: *ticivarena*.

aññatra bhikkhusammutiya: except with the authorization of bhikkhus.

aññatra: except, unless, apart from; preposition that takes an instrumental: *bhikkhusammutiya*.

bhikkhusammutiya: with the authorization of bhikkhus; instrumental singular feminine. Genitive tappurisa compound. = *bhikkhu* + *sammutiya*: instrumental singular feminine of *sammuti*: agreement, permission; action-noun derived from *sammannati* (*saṃ* + *√man* + *ya*).

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object). Adjective qualifying an unexpressed *dhammaṃ*.

Nissaggiya pācittiya 3

Niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kaṭhine, bhikkhuno pan'eva akālacīvaraṃ uppajjeyya, ākaṅkhamānena bhikkhunā paṭiggahetabbam, paṭiggahetvā khippam-eva kāretabbam. No c'assa pāripūri, māsaparamaṃ tena bhikkhunā taṃ cīvaraṃ nikkhipitabbam, ūnassa pāripūriyā, satiyā paccāsāya; tato ce

uttariṃ nikkhipeyya, satiyā pi paccāsāya, nissaggiyaṃ pācittiyaṃ.

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.

niṭṭhitacīvarasmim: the robe [-cloth] is finished; locative singular neuter. Locative absolute construction. A kammadhāraya compound. = **niṭṭhita:** finished, ended; = the past participle of *niṭṭhāti* (*ni + √thā + a*), which here in this kammadhāraya compound is uninflected, but stands for the locative singular *niṭṭhitasmim* + **cīvarasmim:** when robe [-cloth]; locative singular neuter of *cīvaraṃ*: robe [-cloth], robe-material, cloth for a robe.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

ubbhatasmim kaṭhine: when the *kaṭhina* (-frame-privileges) have been withdrawn. Locative absolute construction.

ubbhatasmim: has been withdrawn, lifted; locative singular neuter of *ubbhata*, the past participle of *ubbahati* (*u + √vah + a*): withdraws, lifts; qualifying *kaṭhine*.

kaṭhine: the *kaṭhina* (-frame-privileges); locative singular neuter.

bhikkhuno pan'eva akālacīvaraṃ uppajjeyya: if out-of-season robe [-cloth] should become available to a bhikkhu.

bhikkhuno: to a bhikkhu; genitive/dative singular masculine.

pan'eva: now, now if, further, if (Hr); junction of **pana:** again, and now; connective particle; see Nidāna. + **eva:** just; emphatic particle.

akālacīvaram: out of season robe [-cloth]; accusative singular neuter bahubbīhi compound. = *akāla:* out of season, outside the (proper) time, inopportune; adjective = negative prefix *a-* + *kāla:* time + *cīvaram* robe [-cloth].

uppajjeyya: should arise, become available, accrue; 3d person singular optative of *uppajjati* (*ud + √pad + ya*).

ākaṅkhamānena bhikkhunā paṭiggahetabbam: by a bhikkhu who is wishing [so, it] can be accepted.

ākaṅkhamānena: who is wishing (so), wishing; present participle of *ākaṅkhati* (*ā + √kaṅkh + ṇa*), wishes, longs for, desires, waits for, expects; used as adjective qualifying *bhikkhunā*.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

paṭiggahetabbam: to be received, accepted; future passive participle of *paṭiggaṇhāti* (*paṭi + √(g)gah + ṇha*) qualifying *akālacīvaram*.

paṭiggahetvā khippam-eva kāretabbam: having accepted [it, it] is to be made very quickly.

paṭiggahetvā: having accepted; absolutive of *paṭiggaṇhāti* (*paṭi + √(g)gah + ṇha*).

khippam-eva: very quickly; = junction of **khippam:** quickly; neuter adverb qualifying *kāretabbam* + **eva:** just, very; emphatic particle.

kāretabbam: to be made; future passive participle of *kāreti* (*√kar + e*) qualifying *akālacīvaram*.

no c'assa pāripūri: if (the robe-cloth) should not be enough; if it is not sufficient for him (Hr); if it is (not enough) for a complete (set of robes) (Ñm); should it not be sufficient for him (Nor).

no: not; adversative or negative 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; 3d person singular optative of *atthi*.

pāripūri: completion, fulfilment; nominative singular feminine
Feminine action-noun derived from *paripūreti* (*pari* + *√pūr* + *e*).

māsaparamaṃ tena bhikkhunā taṃ cīvaraṃ nikkhipitabbaṃ: by that bhikkhu for a month at the most that robe [-cloth] can be put aside.

māsaparamaṃ: for a month at most; adverb qualifying *nikkhipitabbaṃ*.
A kammadhāraya compound used as an adverb in accusative singular neuter. = **māsa**: month + **paramaṃ**: at the most; adverb.

tena: by that; instrumental singular masculine of demonstrative pronoun *ta(d)* qualifying *bhikkhunā*.

bhikkhunā: by the bhikkhu; nominative singular masculine.

taṃ: that; accusative singular masculine of *ta(d)*.

cīvaraṃ: robe [-cloth]; accusative singular neuter.

nikkhipitabbaṃ: to be put down, laid aside; future passive participle of *nikkhipati* (*ni(r)* + *√(k)khip* + *a*) qualifying *cīvaraṃ*.

ūnassa pāripūriyā: for the completion of the deficiency [of robe-cloth].

ūnassa: of the deficiency, lack; genitive singular neuter.

pāripūriyā: for the completion; dative singular feminine of *pāripūri*.

satiyā paccāsāya: when there is an expectation; locative absolute construction.

satiyā: there is, existing; locative singular feminine of the present participle *sant*: being, existing; qualifying *paccāsāya*.

paccāsāya: expectation, hope; locative singular feminine absolute of *paccāsa*, derived from *paccāsiṃsati* (*pati* + *ā* + *√siṃs* + *a*): expects; or a junction of *paṭi* + *āsā*: hope/expectation.

tato ce uttarim nikkhipeyya: if he should put aside more than that.

tato ce uttarim: if more than that.

tato: than that; ablative of demonstrative pronoun *ta(d)* with ablatival suffix *-to*. Refers back to the time limit, i.e. *māsaparamaṃ*.

ce: if; hypothetical particle.

uttarim: further, more; adverb qualifying *nikkhipeyya*.

nikkhipeyya: should put aside; 3d person singular optative of *nikkhipati* (*ni(r) + √(k)khip + a*).

satiyā pi paccāsāya: even when there is expectation.

satiyā: there is, existing; locative singular feminine of the present participle *sant* “being,” “existing”; qualifying *paccāsāya*.

pi: even; emphatic particle.

paccāsāya: expectation, hope; locative singular feminine absolute of *paccāsa*, derived from *paccāsimṣati* (*pati + ā + √simṣ + a*): “expects”; or a junction of *paṭi + āsā*: “hope/expectation”.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 4

Yo pana bhikkhu, aññātikāya bhikkhuniyā purāṇacīvaraṃ 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: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

aññātikāya bhikkhuniyā purāṇacīvaraṃ dhovāpeyya ...: , should have a used robe [-cloth] washed ... by an unrelated bhikkhunī.

aññātikāya bhikkhuniyā: by an unrelated bhikkhunī.

aññātikāya: unrelated; adjective qualifying *bhikkhuniyā*. Instrumental feminine singular of *aññātika* = *a-*: negative prefix + *ñāti*: relative+ *-ka*: connective suffix.

bhikkhuniyā: by a bhikkhunī; instrumental singular feminine.

purāṇacīvaraṃ: used, old robe; accusative singular neuter. Kammadhāraya compound. = *purāṇa*: old, ancient, not new; adjective + *cīvaraṃ*.

dhovāpeyya vā rajāpeyya vā ākoṭāpeyya vā: washed, or dyed, or beaten.

dhovāpeyya: should make (someone else) wash; 3d person singular optative of the causative of *dhovati* (*vdhov + a*).

vā: or; disjunctive particle.

rajāpeyya: should make (someone else) dye; 3d person singular optative of the causative of *rajati* (*vraj + a*).

vā: or; disjunctive particle.

ākoṭāpeyya: should make (someone else) beat; 3d person singular optative of the causative of *ākoṭati* (*ā + vkuṭ + e*).

vā: or; disjunctive particle.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 5

Yo pana bhikkhu, aññātikāya bhikkhuniyā hatthato cīvaram paṭiggaṇheyya, aññatra pārivattakā, nissaggiyam pācittiyam.

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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

aññātikāya bhikkhuniyā hatthato: from the hand of an unrelated bhikkhunī.

aññātikāya: unrelated; adjective qualifying *bhikkhuniyā*.

bhikkhuniyā: of a bhikkhunī; genitive singular feminine.

hatthato: from the hand; ablative singular masculine of *hattha*.

cīvaram paṭiggaṇheyya: should accept a robe [-cloth].

cīvaram: a robe [-cloth], accusative singular neuter.

paṭiggaṇheyya: should receive, accept; 3d person singular optative of *paṭiggaṇhāti* (*paṭi + √(g)gah + ṇha*).

aññatra pārivattakā: except in an exchange.

aññatra: except; indeclinable taking an instrumental, i.e., *pārivattakā*.

pārivattakā: in an exchange (of robes), in exchange (Ñm & Hr); literally “turning around”; instrumental singular masculine in *-ā*.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 6

Yo pana bhikkhu, aññātakam gahapatiṃ 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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

aññātakam gahapatiṃ vā gahapatāniṃ vā: from an unrelated male householder or female householder.

aññātakam: unrelated; adjective qualifying *gahapatiṃ*. At Nissaggiya Pācittiya 4 the feminine suffix *-ika* is used, while here the masculine form *-aka*.

gahapatiṃ: householder; accusative singular masculine. Genitive tappurisa compound. = gaha: house (usually spelled as *geha*) + pati: master, lord.

vā: or; disjunctive particle.

gahapatāniṃ: female householder; accusative singular feminine

vā: or; disjunctive particle.

cīvaram viññāpeyya: should request a robe [-cloth].

cīvaram: robe [-cloth]; accusative singular neuter.

viññāpeyya: should request from, ... suggest, ... inform, ... ask; 3d person singular optative of *viññāpeti* (*vi* + *ñā* + *āpe*): informs, intimates, begs, requests; causative of *vijānāti*.

aññatra samayā: except at the [right] occasion.

aññatra: except; preposition taking an ablative, i.e. *samayā*.

samayā: at the (right) occasion; ablative singular masculine from prefix *saṃ* + *√i*. Compare *saṃeti*: comes together, assembles. Compare Nissaggiya Pācittiya 28, Pācittiya 31.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

tatthāyaṃ samayo: here the occasion is this.

tatthāyaṃ: here ... this; = **tattha:** here; adverb of place qualifying an unexpressed *hoti*; see Nidāna conclusion. + **ayaṃ:** this; nominative singular masculine demonstrative pronoun qualifying *samayo*.

samayo: occasion; nominative singular masculine.

acchinnacīvaro vā hoti bhikkhu, naṭṭhacīvaro vā: he is a bhikkhu whose robe has been robbed or whose robe has been lost.

acchinnacīvaro: whose (robe)-cloth has been robbed; adjective qualifying *bhikkhu*. A kammadhāraya compound used as a bahubbīhi compound. = **acchinna:** past participle of *acchindati* (*ā* + *√chid* + *ṇa*): robs + **cīvaro;** nominative singular masculine.

vā: or; disjunctive particle.

hoti: is; 3d person singular indicative; contracted form of *bhavati* (*√bhū*

+ a).

bhikkhu: bhikkhu; nominative singular masculine.

naṭṭhacīvaro: whose robe has been lost; adjective qualifying *bhikkhu*. Bahubbīhi compound. = **naṭṭha**: lost, past participle of *nassati* (√nas + ya): to be lost, perishes + **cīvaro**: robe.

vā: or; disjunctive particle.

ayaṃ tattha samayo: this is the occasion here; herein the proper occasion is this (Ñm); this is the right time in this case (Hr).

ayaṃ: this; nominative singular masculine demonstrative pronoun

tattha: here; adverb of place qualifying an unexpressed *hoti*; see Nidāna conclusion.

samayo: occasion; nominative singular masculine.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 7

Tañ-ce aññātaḥ gahapati vā gahapatānī vā, bahūhi cīvarehi abhihaṭṭhuṃ pavāreyya, santar'uttaraparamaṃ tena bhikkhunā tato cīvaraṃ sāditaḥ; 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 aññātaḥ gahapati vā gahapatānī vā: if the unrelated male householder or female householder should invite him

tañ-ce: if to him; = junction of **taṃ**: to him; accusative singular

masculine of demonstrative pronoun *ta(d)* qualifying an unexpressed *bhikkhum* + **ce**: if; hypothetical particle.

aññātako: unrelated; adjective qualifying *gahapati* & *gahapatānī*.

gahapati: householder; nominative singular masculine.

vā: or; disjunctive particle.

gahapatānī: female householder; nominative singular feminine.

vā: or; disjunctive particle.

bahūhi cīvarehi abhihaṭṭhum pavāreyya: should invite him to take [as] many robe [-cloths as he likes].

bahūhi: many; instrumental plural of adjective *bahu*, qualifying *cīvarehi*.

cīvarehi: with robe [-cloth]s; instrumental plural neuter.

abhihaṭṭhum pavāreyya: should invite to take [as much as he likes]; having brought (them all) forward should invite; should ... invite him to take as many robes as he likes (Ñm); asking (a monk) should invite him to take (material for) many robes (Hr).

abhihaṭṭhum: to take; infinitive of *abhiharati* (*abhi* + *√har* + *a*), which can have two opposing meanings: (1) brings forward, brings near, offers; or (2) receives, takes away, removes.

pavāreyya: should invite, present; 3d person singular optative of *pavāreti* (*pa* + *√var* + *e*) taking an instrumental here: *cīvarehi*.

santar'uttaraparamaṃ tena bhikkhunā tato cīvaraṃ sāditaḥḥaṃ: [then] robe [-cloths for] an upper [robe] together with an inner [robe] at the most can be accepted from there by that bhikkhu.

santar'uttaraparamaṃ: (robe-cloth for) an inner (robe) and an upper (robe) at the most; adverb qualifying *sāditaḥḥaṃ*. A bahubbīhi compound used as an adverb in accusative singular neuter. = *sa* + *antara* + *uttara* + *paramaṃ*. = *sa-*: together, with; prefix taking the instrumental. An abbreviated form of *saha*; see Pācittiya 5. + *antara*: inside; adjective,

an abbreviation or synonym of *antaravāsaka*: “under-robe” + *uttara*: upper, outer; adjective; an abbreviation or synonym for the *uttarasaṅga*: “upper-robe” + *paramaṃ*: at the most; adverb.

tena: by that; instrumental singular masculine of demonstrative pronoun *ta(d)* qualifying *bhikkhunā*.

bhikkhunā: by that bhikkhu; instrumental singular masculine.

tato cīvaraṃ sāditaḅbaṃ: robe can be accepted from there.

tato: from there, therefrom (Ñm); ablative singular of demonstrative pronoun *ta(d)* with ablatival suffix *-to*. Refers back to the many robe-cloths that are offered.

cīvaraṃ: robe; nominative singular neuter.

sāditaḅbaṃ: accepted (Ñm & Hr), enjoyed; future passive participle of *sādiyati* (*√sad + i + ya*) qualifying *cīvaraṃ*.

tato ce uttarim sādīyeyya: if he should accept more from that [robe-cloth].

tato ce uttarim: if more from that.

tato: from that; ablative of demonstrative pronoun *ta(d)* with ablatival suffix *-to*.

ce: if; hypothetical particle.

uttarim: further, more; adverb qualifying *sādīyeyya*.

sādīyeyya: should accept, agree to; 3d person singular optative.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 8

Bhikkhuṃ pan’eva uddissa, aññātakassa gahapatissa vā gahapatāniyā vā, cīvaracetāpanaṃ upakkhaṭaṃ hoti: Iminā

cīvaracetāpanena cīvaraṃ cetāpetvā, itthan-nāmaṃ bhikkhuṃ cīvarena acchādessāmī ti. Tatra ce so bhikkhu, pubbe appavārīto, upasaṅkamtivā cīvare vikappaṃ āpajjeyya: Sādhū vata maṃ āyasmā, iminā cīvaracetāpanena, evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādehī ti, kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ.

Now, if a robe-exchange-fund has been set up specifically for a bhikkhu by an unrelated male householder or female householder [thinking]: “Having exchanged this robe-exchange-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 exchanged this robe-exchange-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 pan’eva uddissa: now, if specifically for a bhikkhu; now, if having specified a bhikkhu.

bhikkhuṃ: bhikkhu; accusative singular masculine. The bhikkhu is the object of the verbal construction *upakkhaṭaṃ hoti*: “has been set up” at the end of the sentence.

pan’eva: now, now if, further, if (Hr); junction of pana: again, and now; connective particle + eva: just; emphatic particle.

uddissa: specifically for (Ñm); with reference to; concerning; for the sake of; having pointed out; having dedicated; in the name of. The absolutive of *uddisati* (*ud + vdis + a*) used as an indeclinable taking the accusative *bhikkhuṃ*.

aññātakassa gahapatissa vā gahapatāniyā vā, cīvaracetāpanaṃ upakkhaṭaṃ hoti: by an unrelated male householder or female householder a robe-exchange-fund has been set up.

aññātakassa: unrelated; adjective qualifying *gahapatissa*.

gahapatissa: householder; genitive singular masculine. A genitive in an instrumental sense called a subjective genitive or instrumental-like

genitive.

vā: or; disjunctive particle.

gahapatāniyā: female householder; genitive singular feminine.

vā: or; disjunctive particle.

cīvaracetāpanaṃ: robe-exchange-fund, fund for trading for robe(s), purchase price (Ñm), robe-fund (Hr); nominative singular neuter. Dative tappurisa compound. = *cīvara(ṃ)* + *cetāpana:* exchange-fund; from *cetāpeti* (*√cit* + *āpe*): trades, exchanges, barters.

upakkhaṭaṃ hoti: has been set up; is provided. Periphrastic phrase in which two verbs express one idea and in which *hoti* acts as an auxiliary. Compare Sd 13, *upanissāya viharati* “lives dependent on”; Pāc 46: *cārittaṃ āpajjeyya:* “should go visiting”; and Pāc 78: *upassutiṃ tiṭṭheyya:* “should stand overhearing”.

upakkhaṭaṃ: has been set up, is provided, is prepared, is arranged, collected (Ñm), comes to be laid by (Hr). Past participle of *upakaroti* (*upa* + *√kar* + *o*) qualifying *cīvaracetāpanaṃ*.

hoti: is; 3d person singular present indicative; contracted form of *bhavati* (*√bhū* + *a*).

iminā cīvaracetāpanena cīvaraṃ cetāpetvā: having exchanged this robe-exchange-fund for a robe.

iminā: with this; instrumental singular neuter of demonstrative pronoun *ayaṃ* qualifying *cīvaracetāpanena*.

cīvaracetāpanena: lit.: with robe-exchange-fund; instrumental singular neuter.

cīvaraṃ: for a robe; accusative singular neuter.

cetāpetvā: having exchanged; having exchanged; having purchased (Ñm); having got in exchange (Hr). Absolutive of *cetāpeti*.

itthan-nāmaṃ bhikkhuṃ cīvarena acchādessāmī ti: I shall clothe the bhikkhu named so and so with a robe.

itthan-nāmaṃ: named so and so (Ñm); lit: who is having such a name; such-named. Adjective qualifying *bhikkhuṃ*. Kammadhāraya used as bahubbīhi compound. A junction of **itthaṃ:** such, thus; indeclinable + **nāma:** name.

bhikkhuṃ: accusative singular masculine.

cīvarena: instrumental singular neuter.

acchādessāmī ti: = **acchādessāmi:** I shall clothe; literally “cover”; 1st person singular future of *acchādeti* (*ā* + *√chad* + *e*) + **ti:** “...,” quotation mark; quotation particle.

tatra ce so bhikkhu: and then if that bhikkhu.

tatra: then, there, now; adverb of place/mode/time.

ce: and if; here a connective particle.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)* qualifying *bhikkhu*.

bhikkhu: bhikkhu; nominative singular masculine.

pubbe appavārito upasaṅkamitvā: previously uninvited, having approached [the householder].

pubbe: previously, before; adverb (locative singular of *pubba*) qualifying *appavārito*.

appavārito: uninvited; negative prefix *a-* + past participle of *pavāreti*; qualifying *bhikkhu*.

upasaṅkamitvā: having approached; absolutive of *upasaṅkamati* (*upa* + *saṃ* + *√kam* + *a*).

cīvare vikappaṃ āpajjeyya: should make a suggestion about the robe [-cloth]; should give instructions about the robe (Ñm); should put forward a consideration regarding the robe (Hr); should suggest an alternative in respect of the robe (Nor).

cīvare: about the robe [-cloth]; locative singular neuter.

vikappaṃ āpajjeyya: should make a suggestion; should give instructions (Ñm); should put forward a consideration (Hr); should suggest an alternative (Nor). A periphrastic phrase in which two verbs express one idea and in which *tiṭṭheyya* acts as an auxiliary. Compare Sd 10: *paggayha tiṭṭheyya*: “should persist in upholding”; Sd 13: *upanissāya viharati* “lives dependent on”; NP 8: *upakkhaṭaṃ hoti* “has been set up”; Pāc 46: *cārittaṃ āpajjeyya*: “should go visiting”; and Pāc 78: *upassutiṃ tiṭṭheyya*: “should stand overhearing”.

vikappaṃ: a suggestion, proposal, description; accusative singular neuter.

āpajjeyya: should make, should engage in; 3d person singular optative of *āpajjati* (*ā* + *√pad* + *ya*).

sādhū vata maṃ āyasmā ... acchādehī ti: it would be good indeed, Sir, ... if you were to clothe me.

sādhū: good, please; indeclinable.

vata: indeed!, really!; exclamative particle.

maṃ: me; accusative singular of personal pronoun *ma(d)*. *Maṃ* is the object of the verb *acchādehi* “clothe” at the end of the sentence.

āyasmā: Sir; vocative singular masculine. Polite address; see Nidāna.

iminā cīvaracetāpanena evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā: having exchanged this robe-exchange-fund for such and such a robe.

iminā cīvaracetāpanena: with this robe-exchange-fund.

iminā: with this; instrumental singular neuter of demonstrative pronoun *ayaṃ* qualifying *cīvaracetāpanena*.

cīvaracetāpanena: with robe-exchange-fund; instrumental singular neuter.

evarūpaṃ ... evarūpaṃ: such or so; like this or that.

evarūpaṃ: such-like; adjective qualifying *cīvaraṃ*.

vā: or; disjunctive particle.

cīvaram cetāpetvā acchādehī ti: having exchanged for a robe, you were to clothe me [with a robe].

cīvaram: robe; accusative singular masculine.

cetāpetvā: having exchanged, having traded; absolutive of *cetāpeti*.

acchādehī ti: = **acchādehi:** you clothe; 2nd person singular imperative of *acchādeti* taking *maṃ* as object. + **ti:** end quote; quotation particle.

kalyāṇakamyatam upadāya: out of liking for what is fine; (doing so) out of desire for a fine-quality (robe) (Ñm).

kalyāṇakamyatam: liking for what is fine; accusative singular feminine. Dative tappurisa compound. = *kalyāṇa:* fine, good + *kamyatā:* liking, love; feminine.

upādāya: out of; absolutive of *upādiyati* (*upa + ā + √dā + i + ya*) used as a postposition.

nissaggiyam pācittiyam: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 9

Bhikkhum pan'eva uddissa ubhinnaṃ aññatakānaṃ gahapatīnaṃ vā gahapatānīnaṃ vā paccekacīvaracetāpanā upakkhaṭā honti: Imehi mayaṃ paccekacīvaracetāpanehi paccekacīvarāni cetāpetvā, itthan-nāmaṃ bhikkhum cīvarehi acchādessāmā ti. Tatra ce so bhikkhu pubbe appavārito upasaṅkamtivā, cīvare vikappaṃ āpajjeyya: Sādhu vata maṃ āyasmanto imehi paccekacīvaracetāpanehi evarūpaṃ vā evarūpaṃ vā cīvaram cetāpetvā acchādeṭṭha ubho va santā ekenā ti, kalyāṇakamyatam upādāya, nissaggiyam pācittiyam.

Now, if separate robe-exchange-funds have been set up specifically for a bhikkhu by both unrelated male householders or female householders [thinking]: “Having exchanged these separate robe-exchange-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 exchanged these separate robe-exchange-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.

bhikkhum pan’eva uddissa: now, if specifically for a bhikkhu; now, if having specified a bhikkhu.

bhikkhum: bhikkhu; accusative singular masculine. The bhikkhu is the object of the verbal construction *upakkhaṭaṃ hoti*: “has been set up” at the end of the sentence.

pan’eva: now, now if, further, if (Hr); junction of **pana:** again, and now; connective particle + **eva:** just; emphatic particle.

uddissa: specifically for (Ñm); with reference to; concerning; for the sake of; having pointed out; having dedicated; in the name of. The absolutive of *uddisati* (*ud + √dis + a*) used as an indeclinable taking the accusative *bhikkhum*.

ubhinnaṃ aññātakānaṃ gahapatīnaṃ vā gahapatānīnaṃ vā: by both unrelated male householders or female householders.

ubhinnaṃ: both; adjective qualifying *gahapatīnaṃ* & *gahapatānīnaṃ*, genitive plural of *ubho*.

aññātakānaṃ: unrelated; adjective qualifying *gahapatīnaṃ*.

gahapatīnaṃ: male householders; genitive plural masculine. A genitive in an instrumental sense called a subjective genitive or instrumental-like genitive.

vā: or; disjunctive particle.

gahapatānīnaṃ: female householder; genitive plural feminine.

vā: or; disjunctive particle.

paccekacīvaracetāpanā upakkhaṭā honti: separate robe-exchange-

funds have been set up.

paccekacīvaracetāpanā: separate robe-exchange-funds; nominative plural neuter A kammadhāraya compound containing a dative tappurisa compound: *cīvaracetāpana*. = *pacceka*: separate, individual; adjective prefix *paṭi*: towards + *eka*: one; numeral + *cīvara* + *cetāpanā*: see Nissaggiya Pācittiya 8.

upakkhaṭā honti: have been set up; are provided.

upakkhaṭā: have been set up; past participle of *upakaroti* (*upa* + *√kar* + *o*).

honti: are; 3d person plural present indicative; contracted form of *bhavati* (*√bhū* + *a*).

imehi mayaṃ paccekacīvaracetāpanehi paccekacīvarāni cetāpetvā: we, having exchanged these separate robe-exchange-funds for separate robes.

imehi: with these; instrumental plural neuter of demonstrative pronoun *ayaṃ* qualifying *paccekacīvaracetāpanehi*.

mayam: we; nominative plural of pronoun *ma(d)*.

paccekacīvaracetāpanehi: with separate robe-exchange-funds; instrumental plural neuter.

paccekacīvarāni: separate robes; nominative plural neuter.

cetāpetvā: having exchanged, purchase (Ñm), having got in exchange (Hr); absolutive of *cetāpeti*.

itthan-nāmaṃ bhikkhuṃ cīvarehi acchādessāmā ti: we shall clothe the bhikkhu named so and so with robes.

itthan-nāmaṃ: named so and so (Ñm); lit: who is having such a name; such-named. Adjective qualifying *bhikkhuṃ*. Kammadhāraya used as bahubbīhi compound. A junction of *itthaṃ*: such, thus; indeclinable + *nāma*: name.

bhikkhuṃ: bhikkhu; accusative singular masculine.

cīvarehi: with robes; instrumental plural neuter.

acchādessāmā ti: = acchādessāma: we shall clothe; literally “cover”; 1st person plural future of *acchādeti* (*ā* + *√chad* + *e*) + **ti:** “...,” quotation mark; quotation particle.

tatra ce so bhikkhu pubbe appavārito upasaṅkamtivā: and then if that bhikkhu, not previously invited, having approached [the householder].

tatra ce so bhikkhu: and then if that bhikkhu.

tatra: then, there, now; adverb of place/mode/time.

ce: and if; here a connective particle.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)*.

bhikkhu: nominative singular masculine.

pubbe appavārito upasaṅkamtivā: previously uninvited, having approached [the householder].

pubbe: previously, before; adverb qualifying *appavārito*.

appavārito: uninvited, not invited; negative prefix *a-* + past participle of *pavāreti*; see Nissaggiya Pācittiya 7.

upasaṅkamtivā: having approached; absolutive of *upasaṅkamati* (*upa* + *saṃ* + *√kam* + *a*).

cīvare vikappaṃ āpajjeyya: should make a suggestion about the robe [-cloth]; should give instructions about the robe (Ñm); should put forward a consideration regarding the robe (Hr); should suggest an alternative in respect of the robe (Nor).

cīvare: about the robe [-cloth]; locative singular neuter.

vikappaṃ āpajjeyya: should make a suggestion.

vikappaṃ: a suggestion, proposal, description; accusative singular

neuter.

āpajjeyya: should make, engage in; 3d person singular optative of *āpajjati* (*ā* + *√pad* + *ya*).

sādhū vata maṃ āyasmanto ... acchādehā ti: it would be good indeed, Sirs, ... if you were to clothe me.

sādhū: good, please; indeclinable.

vata: indeed!, really!; exclamative particle.

maṃ: to me; accusative singular of personal pronoun *ma(d)*.

āyasmanto: Sirs; vocative plural masculine. Polite address.

imehi paccekacīvaracetāpanehi evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā: having exchanged these separate robe-exchange-funds for such and such a robe.

imehi: with this; instrumental plural neuter of demonstrative pronoun *ayaṃ*.

paccekacīvaracetāpanehi: with separate robe-exchange-funds; instrumental plural neuter.

evarūpaṃ: such-like; adjective see *Nidāna*.

evarūpaṃ ... evarūpaṃ: such or so, like this or that.

vā: or; disjunctive particle.

cīvaraṃ cetāpetvā acchādehā ti: having exchanged for a robe, you were to clothe me [with a robe].

cīvaraṃ: accusative singular masculine.

cetāpetvā: see above.

acchādehā: clothe; 2nd person plural imperative of *acchādeti* + **ti:** end quote; quotation particle.

ubho va santā ekenā ti: both (of you) with one; both doing so with one (Ñm); the two together with one (Hr).

ubho: both; nominative singular masculine.

va: just; emphatic particle.

santā: being, existing; nominative plural of *sant*; see Nidāna: *sabb’eva santā*.

ekenā ti: as one, by one; = **ekena:** instrumental of numeral *eka* + **ti:** “...,” end quote; quotation particle.

kalyānakamyataṃ upadāya: out of liking for what is fine; (doing so) out of desire for a fine-quality (robe) (Ñm).

kalyāṇakamyataṃ: liking for what is fine; accusative singular feminine. Dative tappurisa compound. = *kalyāna:* fine, good + *kamyatā:* liking, love.

upādāya: out of; absolutive of *upādiyati* (*upa* + *ā* + *√dā* + *i* + *ya*) used as a postposition.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 10

Bhikkhuṃ pan’eva uddissa, rājā vā, rājabhoggo vā, brāhmaṇo vā, gahapatiko vā, dūtena cīvaracetāpanaṃ paṇeṇya: Iminā cīvaracetāpanena, cīvaraṃ cetāpetvā, itthan-nāmaṃ bhikkhuṃ cīvarena acchādehī ti. So ce dūto, taṃ bhikkhuṃ upasaṅkamitvā, evaṃ vadeyya: Idaṃ kho bhante āyasmantaṃ uddissa cīvaracetāpanaṃ ābhaṭaṃ, paṭiggaṇhātu āyasmā cīvaracetāpananti, tena bhikkhunā so dūto evaṃ-assa vacanīyo: Na kho mayaṃ āvuso cīvaracetāpanaṃ paṭiggaṇhāma, cīvaraṇ-ca kho mayaṃ paṭiggaṇhāma kālana kappiyan-ti. So ce dūto taṃ bhikkhuṃ evaṃ vadeyya: Atthi pan’āyasmato koci veyyāvaccakaro ti. Cīvaratthikena, bhikkhave, bhikkhunā veyyāvaccakaro niddisitaṃ, ārāmiko vā upāsako vā: Eso kho āvuso bhikkhūnaṃ veyyāvaccakaro ti. So ce dūto taṃ veyyāvaccakaraṃ saññāpetvā,

taṃ bhikkhuṃ upasaṅkamitvā, evaṃ vadeyya: Yaṃ kho bhante āyasmā veyyāvaccakaraṃ niddisi, saññatto so mayā. Upasaṅkamatu āyasmā kālena, cīvarena taṃ acchādessatī ti, cīvaratthikena, bhikkhave, bhikkhunā veyyāvaccakaro upasaṅkamitvā dvattikkhattuṃ codetabbo sāretabbo: Attho me āvuso cīvarenā ti. Dvattikkhattuṃ codayamāno sārāyamāno, taṃ cīvaraṃ abhinipphādeyya, iccetaṃ kusalaṃ. No ce abhinipphādeyya, catukkhattuṃ pañcakkhattuṃ chakkhattuparamaṃ tuṇhībhūtena uddissa ṭhātabbaṃ. Catukkhattuṃ pañcakkhattuṃ chakkhattuparamaṃ tuṇhībhūto uddissa tiṭṭhamāno, taṃ cīvaraṃ abhinipphādeyya, iccetaṃ kusalaṃ; tato ce uttarim vāyamamāno, taṃ cīvaraṃ abhinipphādeyya, nissaggiyaṃ pācittiyaṃ.

No ce abhinipphādeyya, yat’assa cīvaracetāpanaṃ ābhaṭaṃ, tattha sāmaṃ vā gantabbaṃ, dūto vā pāhetabbo: Yaṃ kho tumhe āyasmanto bhikkhuṃ uddissa cīvaracetāpanaṃ paṇiṇittha, na taṃ tassa bhikkhuno kiñ-ci atthaṃ anubhoti, yuñjant’āyasmanto sakaṃ, mā vo sakaṃ vinassā ti. Ayaṃ tattha sāmīci.

Cīvaravaggo paṭhamo.

Now, if a king or a royal official or a brahmin or a male householder should convey by messenger a robe-exchange-fund specifically for a bhikkhu [saying]: “Having exchanged this robe-exchange-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-exchange-fund has been brought for the venerable. Let the venerable accept the robe-exchange-fund!” [then] that messenger should be spoken to thus by that bhikkhu: “Friend, we do not accept a robe-exchange-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?” [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 has appointed has been instructed by me. Let the venerable 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 specifically stood for by [a bhikkhu] who is silent. [If through] specifically 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-exchange-fund may have been brought, there [he] himself can go, or a messenger can be sent [saying]: “Venerables, that robe-exchange-fund which you conveyed specifically for the bhikkhu does not fulfil any need of that bhikkhu. Let the venerables endeavour for [what is their] own. Do not lose what is your own.” This is the proper procedure here.

The section [starting with the rule on] robes is first.

bhikkhum pan’eva uddissa: now, if specifically for a bhikkhu; now, if having specified a bhikkhu.

bhikkhum: bhikkhu; accusative singular masculine. The bhikkhu is the object of the periphrastic phrase *upakkaṭaṃ hoti*: “has been set up” at the end of the sentence.

pan’eva: now, now if, further, if (Hr); junction of **pana:** again, and now; connective particle + **eva:** just; emphatic particle.

uddissa: specifically for (Ñm); with reference to; concerning; for the sake of; having pointed out; having dedicated; in the name of. The absolutive of *uddisati* (*ud + vdis + a*) used as an indeclinable taking the accusative *bhikkhum*.

rājā vā, rājabhoggo vā, brāhmaṇo vā, gahapatiko vā: a king or a royal official or a brahmin or a male householder.

rājā: king; nominative singular masculine. See Pārājika 2.

vā: or; disjunctive particle.

rājabhoggo: royal official, one in the king's service, king's official; nominative singular masculine. = **rājā:** king + **bhogga:** property, possession; future passive participle of *bhuñjati* used as a noun.

vā: or; disjunctive particle.

brāhmaṇo: a brahmin, a member of the brahmin caste; nominative singular masculine.

vā: or; disjunctive particle.

gahapatiko: a (male) householder; nominative singular masculine = *gahapati* + connective suffix *-ka*.

vā: or; disjunctive particle.

dūtena cīvaracetāpanaṃ paṇeṇa: by messenger should convey a robe-exchange-fund.

dūtena: by a messenger; instrumental singular masculine.
Instrumental of means.

paṇeṇa: should convey, should send; 3d person singular optative of *paṇati* (*pa* + *√hi* + *ṇa*).

iminā cīvaracetāpanena cīvaraṃ cetāpetvā: having exchanged this robe-exchange-fund for a robe.

iminā: with this; instrumental singular neuter of demonstrative pronoun *ayaṃ*.

cīvaracetāpanena: lit.: with robe-exchange-fund; instrumental singular neuter.

cīvaraṃ: for a robe; accusative singular neuter.

cetāpetvā: having exchanged, purchased (Ñm), having got in exchange (Hr); absolutive of *cetāpeti*; see above.

itthan-nāmaṃ bhikkhuṃ cīvarena acchādehi ti: clothe the bhikkhu

named so and so with a robe.

itthan-nāmaṃ: named so and so (Ñm); lit: who is having such a name; such-named. Adjective qualifying *bhikkhuṃ*. Kammadhāraya used as bahubbīhi compound. A junction of **itthaṃ**: such, thus; indeclinable + **nāma**: name.

bhikkhuṃ: accusative singular masculine.

cīvarena: instrumental singular neuter.

acchādehī ti: clothe; junction of **acchādehi**: 3d person singular imperative of *acchādeti*; see Nissaggiya Pācittiya 8. + **ti**: “...,” end quote; quotation particle.

so ce dūto: and if that messenger.

so: that; nominative singular of demonstrative pronoun *ta(d)* qualifying *dūto*.

ce: if, and if; connective or hypothetical particle.

dūto: a messenger; nominative singular masculine.

taṃ bhikkhuṃ upasaṅkamitvā: having approached that bhikkhu.

taṃ: that; accusative singular masculine of demonstrative pronoun *ta(d)* qualifying *bhikkhuṃ*.

bhikkhuṃ: bhikkhu; accusative singular masculine.

upasaṅkamitvā: having approached; absolutive of *upasaṅkamati* (*upa* + *saṃ* + *√kam* + *a*).

evaṃ vadeyya: should say so.

evaṃ: so, thus; adverb qualifying *vadeyya*.

vadeyya: should say; 3d person singular optative of *vadati* (*√vad* + *a*): says.

idaṃ kho bhante āyasmantaṃ uddissa cīvaracetāpanaṃ ābhaṭaṃ:

venerable sir, specifically for the venerable this robe-exchange-fund has been brought.

idaṃ: this; accusative singular neuter of demonstrative pronoun *ayaṃ* qualifying *cīvaracetāpanaṃ*.

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

bhante: Venerable Sir; vocative singular masculine.

āyasmantaṃ: for the venerable; accusative singular masculine of *āyasmā*.

uddissa: specifically for (Ñm); with reference to. The absolutive of *uddisati* (*ud* + *√dis* + *a*) used as an indeclinable taking the accusative *āyasmantaṃ*.

cīvaracetāpanaṃ: robe-exchange-fund; nominative singular neuter. Dative *tappurisa* compound. = *cīvara(ṃ)* + *cetāpana*: trade-fund, exchange-fund; from *cetāpeti* (*√cit* + *āpe*): trades, exchanges, barter.

ābhaṭaṃ: has been brought; past participle of *ābharati* (*ā* + *√bhar* + *a*): lit. “carries to,” qualifying *cīvaracetāpanaṃ*.

paṭiggaṇhātu āyasmā cīvaracetāpanan-ti: let the venerable accept the robe-exchange-fund!

paṭiggaṇhātu: let receive; 3d person singular imperative of *paṭiggaṇhāti* (*paṭi* + *√(g)gah* + *ṇha*).

āyasmā: the Venerable; nominative singular masculine. With a third person imperative verb—i.e. *paṭiggaṇhātu—āyasmā* is in the nominative rather than vocative. See Saṅghādisesa 10.

cīvaracetāpanan-ti: = junction of **cīvaracetāpanaṃ**: robe-exchange-fund; accusative singular neuter + **ti**: “...”, end quote.

tena bhikkhunā so dūto evaṃ-assa vacanīyo: by that bhikkhu that messenger should be spoken to thus.

tena: by that; instrumental singular masculine of demonstrative pronoun *ta(d)* qualifying *bhikkhunā*.

bhikkhunā: by the bhikkhu; nominative singular masculine.

so: that; nominative singular of demonstrative pronoun *ta(d)* qualifying *dūto*.

dūto: a messenger; nominative singular masculine.

evam-assa: thus should be; = a junction of **evam:** so, thus; adverb qualifying *vacanīyo* + **assa:** should be; 3d person singular optative of *atthi* (*√as + a + ti*).

vacanīyo: to be spoken to, told, addressed, to be admonished (Ñm), to be spoken to (Hr); future passive participle of the root *√vac*, qualifying *bhikkhu*.

na kho mayam āvuso cīvaracetāpanam paṭiggaṇhāma: friend, we do not accept a robe-exchange-fund.

na: not; negative particle.

kho: indeed; emphatic particle. No need to translate.

mayam: we; 1st person plural nominative of personal pronoun *ma(d)*.

āvuso: friend; vocative singular masculine. Informal address; see *Nidāna*.

cīvaracetāpanam: robe-exchange-fund; nominative singular neuter.

paṭiggaṇhāma: 1st person plural present indicative.

cīvarañ-ca kho mayam paṭiggaṇhāma kālena kappiyan-ti: but we do accept a robe at the right time [when it is] allowable.

cīvarañ-ca: junction of **cīvaram:** robe; accusative singular neuter + **ca:** but; here a disjunctive particle as it follows a negation; see *alañca* in *Aniya 2*.

kho: indeed; emphatic particle. No need to translate.

mayam: we; 1st person plural nominative of personal pronoun *ma(d)*.

paṭiggaṇhāma: 1st person plural present indicative.

kālena: at the right time; adverb qualifying *paṭiggaṇhāma*, = instrumental singular of *kāla* “time” employed adverbially.

kappiyan-ti: allowable, suitable; junction of **kappiyam:** adjective qualifying *cīvaraṃ*. Derived from the verb *kappeti* (*√kapp + e*): prepares. + **ti:** “...” end quote; quotation particle.

so ce dūto taṃ bhikkhuṃ evaṃ vadeyya: if that messenger to that bhikkhu should say thus.

so: that; nominative singular of demonstrative pronoun *ta(d)* qualifying *dūto*.

ce: if, and if; connective or hypothetical particle.

dūto: a messenger; nominative singular masculine.

taṃ: that; accusative singular masculine of demonstrative pronoun *ta(d)* qualifying *bhikkhuṃ*.

bhikkhuṃ: bhikkhu; accusative singular masculine.

evaṃ: so, thus; adverb qualifying *vadeyya*.

vadeyya: should say; 3d person singular optative of *vadati* (*√vad + a*): says.

atthi pan’āyasmato koci veyyāvaccakaro ti: is there perhaps someone who is the steward of the venerable?

atthi: there is, has; 3d person singular present indicative (*√as + a*).

pan’āyasmato: of the venerable. = junction of **pana + āyasmato** through the elision of the final *-a* in *pana*. = **pana:** perhaps, but; interrogative particle. + **āyasmato:** of the venerable; dative/genitive singular masculine.

ko-ci veyyāvaccakaro: anyone who is a steward.

ko-ci: someone, anyone. Indefinite pronoun in nominative singular

masculine. Junction of relative pronoun *ko*: who + indefinite particle *-ci*.

veyyāvaccakaro: steward, servant, helper; literally: “one who is doing services”; nominative singular masculine. Accusative (or genitive) tappurisa compound.

ti: “...,” end quote; quotation particle.

cīvaratthikena, bhikkhave, bhikkhunā veyyāvaccakaro niddisitabbo: bhikkhus, by a bhikkhu who is in need of a robe, a steward can be appointed.

cīvaratthikena: who is in need of a robe [-cloth]; adjective qualifying *bhikkhunā*. = *cīvara* + *atthika*: in need of; adjective = *attha* + possessive suffix *-ika*.

bhikkhave: bhikkhus!; 3d person plural vocative.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

veyyāvaccakaro: steward, servant; nominative singular masculine.

niddisitabbo: can be appointed; future passive participle of *niddisati* (*ni* + *√dis* + *a*) qualifying *veyyāvaccakaro*.

ārāmiko vā upāsako vā: a monastery attendant or a male lay-follower.

ārāmiko: monastery-attendant, nominative singular masculine.

vā: or; disjunctive particle.

upāsako: male lay follower; nominative singular masculine.

vā: or; disjunctive particle.

eso kho āvuso bhikkhūnaṃ veyyāvaccakaro ti: Sir, this is the bhikkhus’ steward.

eso: this one, he; nominative singular masculine of demonstrative pronoun *eta(d)* qualifying *veyyāvaccakaro*.

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

āvuso: friend; vocative singular masculine.

bhikkhūnaṃ: bhikkhus', of the bhikkhus; genitive plural masculine.

veyyāvaccakaro: steward; nominative singular masculine.

so ce dūto taṃ veyyāvaccakaraṃ saññāpetvā: if that messenger having instructed that steward.

so: that; nominative singular of demonstrative pronoun *ta(d)* qualifying *dūto*.

ce: if, and if; connective or hypothetical particle.

dūto: a messenger; nominative singular masculine.

taṃ: that; accusative singular masculine of demonstrative pronoun *ta(d)* qualifying *veyyāvaccakaraṃ*.

veyyāvaccakaraṃ: steward; accusative singular masculine.

saññāpetvā: having instructed; absolutive of *saññāpeti* (*saṃ + √ñā + āpe*).

taṃ bhikkhuṃ upasaṅkamitvā, evaṃ vadeyya: having approached that bhikkhu, should say so.

taṃ: that; accusative singular masculine of demonstrative pronoun *ta(d)*.

bhikkhuṃ: bhikkhu; accusative singular masculine.

upasaṅkamitvā: having approached; absolutive of *upasaṅkamati* (*upa + saṃ + √kam + a*).

evaṃ: so, thus; adverb qualifying *vadeyya*.

vadeyya: should say; 3d person singular optative of *vadati* (*√vad + a*): says.

yaṃ kho bhante āyasmā veyyāvaccakaraṃ niddisi, saññatto so mayā: Venerable Sir, the steward whom the venerable has appointed, he has been instructed by me.

yaṃ: that; accusative singular neuter of relative pronoun *ya(d)*; adverb used as connective particle, qualifying *veyyāvaccakaraṃ*.

kho: indeed; emphatic particle. No need to translate.

bhante: Venerable Sir; vocative singular masculine.

āyasmā: the Venerable; nominative singular masculine.

veyyāvaccakaraṃ: steward, servant; nominative singular masculine.

niddisi: was appointed; 3d person singular aorist of *niddisati* (*ni + √dis + a*).

saññatto so mayā: he has been instructed by me.

saññatto: has been instructed; past participle of *saññāpeti*, qualifying an unexpressed *veyyāvaccakaro*.

so: he; nominative singular masculine, demonstrative pronoun qualifying an unexpressed *veyyāvaccakaro*.

mayā: by me; instrumental singular of 1st person pronoun *ma(d)*.

upasaṅkamaṭu āyasmā kālena: let the venerable approach [him] at the right time.

upasaṅkamaṭu: let approach; 3d person singular imperative of *upasaṅkamati*.

āyasmā: the Venerable; nominative singular masculine. With a third person verb—i.e. *upasaṅkamaṭu*—*āyasmā* is nominative.

kālena: at the right time; adverb qualifying *upasaṅkamaṭu*.

cīvarena taṃ acchādessatī ti: he will clothe you with a robe.

cīvarena: with a robe; instrumental singular masculine.

taṃ: you; accusative singular masculine, contracted form of personal pronoun *tvaṃ*.

acchādessatī ti: he will clothe; junction of **acchādessati**, 3d person singular future of *acchādeti*; see above + **ti:** quotation-mark.

cīvaratthikena, bhikkhave, bhikkhunā veyyāvaccakaro upasaṅkamtivā: bhikkhus, by the bhikkhu who is in need of a robe, having approached the steward.

cīvaratthikena: who is in need of a robe [-cloth]; adjective qualifying *bhikkhunā*. = **cīvara** + **atthika:** in need of; adjective = *attha* + possessive suffix *-ika*.

bhikkhave: bhikkhus!; 3d person plural vocative of bhikkhu.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

veyyāvaccakaro: steward, servant; nominative singular masculine.

upasaṅkamtivā: having approached; absolutive of *upasaṅkamati* (*upa* + *saṃ* + *√kam* + *a*).

dvattikkhattuṃ codetabbo sāretabbo: can be reminded two or three times.

dvattikkhattuṃ: two or three times; adverb qualifying *codetabbo*. *Abbayībhāva* compound in accusative singular neuter. = *dvatti:* two or three; dvanda compound. = *dva:* two; numeral compound form + *(t)ti:* three; numeral compound form + *(k)khattuṃ:* times; adverbial numeral suffix.

codetabbo: can be prompted, ... incited, ... reproved; future passive participle of *codeti* (*√cud* + *e*) qualifying *veyyāvaccakaro*.

sāretabbo: can be reminded, can be caused to remember; future passive participle of *sāreti*, the causative of *sarati* (*√sar* + *a*), qualifying *veyyāvaccakaro*.

attho me āvuso cīvarena: lit.: friend, there is a need of a robe for me; “friend, I am in need of a robe (Hr); friend, I have a need of a robe (Ñm).

attho: need, interest, advantage, benefit, purpose, use; nominative singular masculine.

me: for me; dative singular of personal pronoun *ma(d)*.

āvuso: friend; vocative singular masculine.

cīvarenā ti: = **cīvarena:** a robe; instrumental singular neuter + **ti:** end quote.

dvattikkhattuṃ codayamāno sārāyamāno: prompting [and] reminding [him] two or three times.

dvattikkhattuṃ: two or three times; adverb qualifying *codayamāno*.

codayamāno: prompting; present participle of *codeti*, qualifying *veyyāvaccakaro*.

sārāyamāno: reminding; present participle of *sāreti*; see above, qualifying *veyyāvaccakaro*.

taṃ cīvaraṃ abhinipphādeyya: he should have (him) bring forth that robe; ... if ... the robe is forthcoming (Ñm); if he succeeds in obtaining that robe (Hr); should (the steward) produce the robe (Than).

taṃ: that; accusative singular masculine of demonstrative pronoun *ta(d)* qualifying *cīvaraṃ*.

cīvaraṃ: robe; accusative singular neuter .

abhinipphādeyya: he should make (him) bring forth, produce; 3d person singular optative of *abhinipphādeti* (*abhi + nis + √pad + e*): makes bring forth, produces, effects; the causative of *abhinipphajjati*.

iccetam kusalam: then this is good.

iccetam: then this (is). Junction of **iti:** thus, so, then; deictic particle + **etam:** this; accusative singular of demonstrative pronoun *eta*.

kusalam: good, skilful; nominative singular neuter.

no ce abhinipphādeyya: if he should not have [him] bring [it] forth.

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

ce: (but) if; conditional particle.

abhinipphādeyya: he should make (him) bring forth; 3d person singular optative of *abhinipphādeti*.

catukkhattum pañcakkhattum chakkhattuparamam tuṇhībhūtena uddissa ṭhātabbam: [then] four times, five times, six times at the most, [it] can be specifically stood for by [a bhikkhu] who has become silent.

catukkhattum: four times; adverb qualifying *ṭhātabbam*. *Abbayībhāva* cpd. in accusative singular neuter. = *catu:* four; numeral + *(k)khattum:* times.

pañcakkhattum: five times; adverb qualifying *ṭhātabbam*. *Abbayībhāva* cpd. = *pañca:* five; numeral + *(k)khattum:* times.

chakkhattuparamam: six times at the most; adverb qualifying *ṭhātabbam*. *Abbayībhāva* compound in accusative singular neuter. = *chakkhattum:* six times = *cha:* numeral + *(k)khattum:* times + *paramam:* at the most; adverb.

tuṇhībhūtena uddissa ṭhātabbam: [it] can be specifically stood for by [a bhikkhu] who has become silent.

tuṇhībhūtena: by one who is silent, by him in silence; literally: “by one who has become silent”; instrumental singular masculine. Adjective qualifying *bhikkhunā* earlier in the rule. Genitive *tappurisa* compound. = *tuṇhī:* silent; compare *Nidāna*. + *bhūta:* has become; past participle of *bhavati*.

uddissa: specifically for (Ñm); with reference to. The absolutive of *uddisati* (*ud* + *√dis* + *a*) used as an indeclinable taking the accusative *cīvaram*.

ṭhātabbam: (it) can be stood (for), (it) is to be stood (for); future passive participle of *tiṭṭhati* (*√ṭhā* + *a*), used as an impersonal passive sentence verb in nominative singular neuter, which is not taking an object, and with an instrumental agent, *bhikkhunā* (given earlier in the rule).

catukkhattum pañcakkhattum chakkhattuparamam tuṇhībhūto uddissa tiṭṭhamāno: specifically standing silently for [it] four times, five times, six times at the most.

catukkhattum: four times; adverb qualifying *ṭhātabbam*.

pañcakkhattum: five times; adverb qualifying *ṭhātabbam*.

chakkhattuparamam: six times at the most; adverb qualifying *ṭhātabbam*.

tuṇhībhūto uddissa tiṭṭhamāno: standing silently for [it].

tuṇhībhūto: has become silent, silently; nominative singular masculine adjective qualifying an unexpressed *bhikkhu*.

uddissa: specifically for (Ñm); with reference to. The absolutive of *uddisati* (*ud* + *√dis* + *a*) used as an indeclinable taking the unexpressed *cīvaram*.

tiṭṭhamāno: standing; present participle of *tiṭṭhati* qualifying an unexpressed *bhikkhu*.

taṃ cīvaram abhinipphādeyya: he should have [him] bring forth that robe.

taṃ: that; accusative singular masculine of demonstrative pronoun *ta(d)* qualifying *cīvaram*.

cīvaram: robe; accusative singular neuter .

abhinipphādeyya: he should make (him) bring forth, produce; 3d person singular optative of *abhinipphādeti* (*abhi* + *nis* + *√pad* + *e*).

iccetam kusalam: then this is good.

iccetam: then this (is). Junction of **iti:** thus, so, then; deictic particle + **etaṃ:** this; accusative singular of demonstrative pronoun *eta*.

kusalam: good, skilful; nominative singular neuter.

tato ce uttarim vāyamamāno: if [through] making effort more than

that; and if on making further efforts (Ñm).

tato ce uttarim: if more than that.

tato: than that; ablative of demonstrative pronoun *ta(d)* with ablatival suffix *-to*. Refers back to the limit of standing silently, *chakkhattuparamaṃ*.

ce: if; hypothetical particle.

uttarim: further, more; adverb qualifying *vāyamamāno* .

vāyamamāno: exerting, making effort; present participle of *vāyamati* (*vi + ā + √yam + a*).

taṃ cīvaraṃ abhinipphādeyya: he should have [him] bring forth that robe.

taṃ: that; accusative singular masculine of demonstrative pronoun *ta(d)* qualifying *cīvaraṃ*.

cīvaraṃ: robe; accusative singular neuter

abhinipphādeyya: he should make (him) bring forth, produce; 3d person singular optative of *abhinipphādeti* (*abhi + nis + √pad + e*).

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

no ce abhinipphādeyya: if he should not have [him] bring [it] forth.

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

ce: (but) if; conditional particle.

abhinipphādeyya: he should make (him) bring forth; 3d person singular optative of *abhinipphādeti*.

yat'assa cīvaracetāpanaṃ ābhaṭaṃ: from wherever the robe-exchange-fund may have been brought.

yat'assa: from wherever it should be; = junction of **yato:** from where;

ablative singular of relative pronoun *ya* + **assa**: should be; 3d person singular optative of *atthi*.

cīvaracetāpanaṃ: robe-exchange-fund; nominative singular neuter.

ābhatam: has been brought; past participle of *ābharati* (*ā* + *√bhar* + *a*), lit. “carries to,” qualifying *cīvaracetāpanaṃ*.

tattha sāmaṃ vā gantabbaṃ: there [he] himself can go.

tattha: there; adverb of place.

sāmaṃ: himself; adverb qualifying *gantabbaṃ*.

vā: or; disjunctive particle.

gantabbaṃ: can go; literally: “(it) can be gone”, “is to be gone”; future passive participle of *gacchati* (*√gam* + *a*), used as an impersonal passive sentence verb in nominative singular neuter, which is not taking an object, and with an instrumental agent, *bhikkhunā* (given earlier in the rule).

dūto vā pāhetabbo: or a messenger can be sent.

dūto: a messenger; nominative singular masculine.

vā: or; disjunctive particle.

pāhetabbo: can be sent, is to be sent; future passive participle of *pahiṇati*, qualifying *dūto*.

yaṃ kho tumhe āyasmanto bhikkhuṃ uddissa cīvaracetāpanaṃ pahīnittha: that robe-exchange-fund which you venerables conveyed specifically for the bhikkhu.

yaṃ: that, which; accusative singular neuter of relative pronoun *ya(d)* qualifying *-cetāpanaṃ*.

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

tumhe: you; vocative 2nd person plural of personal pronoun *ta(d)* qualifying *āyasmanto*.

āyasmanto: venerables; vocative plural masculine.

bhikkhum: accusative singular masculine.

uddissa: specifically for (Ñm); with reference to. The absolutive of *uddisati* (*ud* + *√dis* + *a*) used as an indeclinable taking the accusative *bhikkhum*.

cīvaracetāpanam: robe-exchange-fund; accusative singular neuter.

pahiṇittha: you conveyed, sent; 2nd person plural aorist of *pahiṇati*.

na taṃ tassa bhikkhuno kiñ-ci atthaṃ anubhoti: does not fulfil any need of that bhikkhu.

na: not; negative particle.

taṃ: that; nominative singular neuter demonstrative pronoun referring back to *cīvaracetāpanam*.

tassa: of that; dative singular masculine.

bhikkhuno: of the bhikkhu; dative singular masculine.

kiñ-ci: any; indefinite pronoun. = *kiṃ*, the accusative singular masculine of the relative pronoun *ka(d)* “what” + indefinite particle *-ci*.

atthaṃ: need, interest, advantage, benefit, purpose, use; accusative singular masculine.

anubhoti: fulfils (purpose), serves, benefits; 3d person singular present indicative = contracted form of *anubhavati* (*anu* + *√bhū* + *a*); taking 2 patients: *taṃ* & *atthaṃ*.

yuñjant’ āyasmanto sakam: let the venerables endeavour for (what is their) own; let those concerned send for what is theirs (Ñm).

yuñjant’ āyasmanto: = junction of **yuñjantu:** let endeavour, exert oneself; 3d person plural imperative of *yuñjati* (*vyuj* + *ṇa*) + **āyasmanto:** venerables; vocative plural masculine.

sakam: for what is own; accusative singular neuter. Adjective

qualifying unexpressed *yaṃ* or *-cetāpanaṃ*.

mā vo sakaṃ vinassā ti: do not lose what is your own.

mā: let not; prohibitive particle constructed with an aorist.

vo: of you, yours; enclitic form of the genitive plural of the personal pronoun *ta(d)*.

sakaṃ: what is own; nominative singular neuter.

vinassā ti: lose, perish; = **vinassā:** 2d person singular (a-) aorist of *vinassati* (*vi + √nas + ya*) compare Pācittiya 70 + **ti:** end quote; quotation particle. Both *vinassā* and *vinassī* are aorist (*vinassī* is 2nd or 3d person singular i-aorist), and both are grammatically correct. *Vinassā* can be a 2nd or 3d person aorist, however, since elsewhere in the Pm *mā* takes 2nd person aorists—i.e. *mā āyasmā avaca* (Sd 13), *mā āyasmanto avacuttha* (Sd 11), *mā ... ruccittha* (Sd 11)—presumably it is a 2nd person aorist is intended here too.

ayaṃ tattha sāmīci: this is here the proper procedure.

ayaṃ: this; nominative singular masculine of demonstrative pronoun *ayaṃ*.

tattha: here, in this case; adverb of place qualifying an unexpressed *hoti*.

sāmīci: proper procedure, proper course (Ñm); nominative singular feminine.

cīvaravaggo: the section on robes, the section [starting with the rule on] robes, robe [-cloth] section; nominative singular masculine. Titles of chapters, books, and so on, are in the nominative case. Genitive tappurisa compound. = *cīvara:* robes + *vagga:* section.

paṭhamo: first; ordinal qualifying *cīvaravaggo*.

Nissaggiya pācittiya 11

Yo pana bhikkhu kosiyaṃ sakaṃ santhatam kārāpeyya,

nissaggiyaṃ pācittiyaṃ.

If any bhikkhu should have a rug mixed with silk made, [this is a case] involving expiation with forfeiture.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

kosiyamissakaṃ santhataṃ kārāpeyya: should cause to make a rug mixed with silk.

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

santhataṃ: rug, mat, felt blanket; accusative singular neuter = past participle of *santharati* ($\text{saṃ} + \sqrt{thar} + a$): spreads.

kārāpeyya: should have made, should cause to make; 3d person singular optative of *kāreti* ($\sqrt{kar} + e$), the causative of *karoti*; compare Saṅghādisesa 6.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 12

Yo pana bhikkhu, suddhakāḷakānaṃ eḷakalomānaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ.

If any bhikkhu should have a rug made of pure black sheep's wool; [this is a case] involving expiation with forfeiture.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who;

any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

suddhakāḷakānaṃ eḷakalomānaṃ santhataṃ kārāpeyya: should cause to make a rug made of pure black sheep's wool.

suddhakāḷakānaṃ: of pure black; adjective qualifying *eḷakalomānaṃ*. Bahubbīhi compound. = **suddha:** pure, mere; adjective + **kāḷaka:** black; adjective from *kāla*.

eḷakalomānaṃ: of sheep's wool; genitive plural neuter. Genitive tappurisa compound. = **eḷaka:** sheep+ **loma:** body-hair, wool.

santhataṃ: rug, mat, felt blanket; accusative singular neuter = past participle of *santharati* (*saṃ + √thar + a*): spreads.

kārāpeyya: should have made, should cause to make; 3d person singular optative of *kāreti* (*√kar + e*), the causative of *karoti*; compare Saṅghādisesa 6.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 13

Navam pana bhikkhunā santhataṃ kārayamānena, dve bhāgā suddhakāḷakānaṃ eḷakalomānaṃ ādātābbā, tatiyaṃ odātānaṃ, catutthaṃ gocariyānaṃ. Anādā ce bhikkhu, dve bhāge suddhakāḷakānaṃ eḷakalomānaṃ, tatiyaṃ odātānaṃ, catutthaṃ gocariyānaṃ, navam santhataṃ kārāpeyya, 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.

navam̐ pana bhikkhunā santhatam̐ kārayamānena: by a bhikkhu who is causing a new rug to be made.

navam̐: new; adjective qualifying *santhatam̐*.

pana: connective particle. No need to translate.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

santhatam̐ spread; accusative singular neuter.

kārayamānena: having (someone else) making, causing to be made; present participle of *kāreti* ($\sqrt{\text{kar}} + e$), qualifying *bhikkhunā*.

dve bhāgā suddhakālakānam̐ eḷakalomānam̐ ādātabbā: two parts of pure black sheep's wool are to be taken.

dve: two; numeral qualifying *bhāgā*.

bhāgā: parts, shares; nominative plural masculine, derived from *bhajati* ($\sqrt{\text{bhaj}} + a$).

suddhakālakānam̐: of pure black; adjective qualifying *eḷakalomānam̐*.

eḷakalomānam̐: of sheep's wool; genitive plural neuter.

ādātabbā: to be taken, included; must be incorporated (Ñm); may be taken (Hr). Future passive participle of *ādāti* ($\bar{a} + \sqrt{\text{dā}} + a$): applies, puts on, takes. qualifying *bhāgā*.

tatiyam̐ odātānam̐: a third [part] of white.

tatiyam̐: a third (part); ordinal.

odātānam̐: of white; adjective qualifying *eḷakalomānam̐*.

catuttham̐ gocariyānam̐: a fourth [part] of ruddy brown.

catuttham: a fourth (part); ordinal.

gocariyānaṃ: of ruddy brown; adjective qualifying *eḷakalomānaṃ*.

anādā ce bhikkhu, dve bhāge suddhakāḷakānaṃ eḷakalomānaṃ: If a bhikkhu without having taken two parts of pure black sheep's wool.

anādā: without having taken, not having taken. = neg. pref. *an-* + shortened form of *ādāya*, the absolutive of *ādiyati* (*ā + √dā + i + ya*).
Kammadhāraya compound.

ce: if; hypothetical particle.

bhikkhu: bhikkhu; nominative singular masculine.

dve: two; numeral qualifying *bhāgā*.

bhāge: parts; accusative plural masculine.

suddhakāḷakānaṃ: of pure black; adjective qualifying *eḷakalomānaṃ*.

eḷakalomānaṃ: of sheep's wool; genitive plural neuter.

tatiyaṃ odātānaṃ: a third [part] of white.

tatiyaṃ: a third (part); ordinal.

odātānaṃ: of white; adjective qualifying *eḷakalomānaṃ*.

catuttham gocariyānaṃ: a fourth [part] of ruddy brown.

catuttham: a fourth (part); ordinal.

gocariyānaṃ: of ruddy brown; adjective qualifying *eḷakalomānaṃ*.

navam santhatam kārāpeyya: should cause to make a new rug.

navam: new; adjective qualifying *santhatam*.

santhatam spread; accusative singular neuter.

kārāpeyya: should have made, should cause to make; 3d person

singular optative of *kāreti* ($\sqrt{\text{kar}} + e$), the causative of *karoti*; compare Saṅghādisesa 6.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 14

Navam̐ pana bhikkhunā santhatam̐ kārapetvā, chabbassāni dhāretabbam̐. Orena ce channam̐ vassānam̐, tam̐ santhatam̐ visajjetvā vā avisajjetvā vā, aññam̐ navam̐ santhatam̐ kārapeyya, aññatra bhikkhusammutiyā, 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.

navam̐ pana bhikkhunā santhatam̐ kārapetvā: by a bhikkhu who has caused a new rug to be made.

navam̐: new; adjective qualifying *santhatam̐*.

pana: connective particle. No need to translate.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

santhatam̐ spread; accusative singular neuter.

kārapetvā: having had (someone else) make; absolutive of *kārapeti*; see Nissaggiya Pācittiya 11.

chabbassāni dhāretabbam̐: it is to be kept for six years.

chabbassāni: six years; nominative plural neuter = *cha(!)*: six; numeral + *vassa*: year, rainy season. Digu compound. In the Vinaya years are counted by rains-retreats.

dhāretabbam̐: to be kept; future passive participle of *dhāreti* ($\sqrt{\text{dhar}} + e$) qualifying *santhatam̐*.

orena ce channaṃ vassānaṃ: if within less than six years.

orena: within less than, earlier than; instrumental singular neuter of adjective *oraṃ* “below”, here used as preposition taking a genitive, *vassānaṃ*.

ce: if; hypothetical particle.

channaṃ vassānaṃ: six years; genitive plural neuter.

channaṃ: six; numeral qualifying *vassānaṃ*.

vassānaṃ: years; genitive plural neuter.

taṃ santhatam visajjetvā vā avisajjetvā vā: having given up or not having given up that rug.

taṃ: that; accusative singular neuter of demonstrative pronoun *ta(d)* qualifying *santhatam*.

santhatam spread; accusative singular neuter.

visajjetvā: having given up, got rid of (Ñm & Hr); absolutive of *visajjeti* (*vi + √saj + e*).

vā: or; disjunctive particle.

avissajjetvā: not having given up; = negative prefix *a-* + *vissajjetvā*.

vā: or; disjunctive particle.

aññaṃ navam santhatam kārāpeyya: he should cause to make another new rug.

aññaṃ: another; pronominal adjective qualifying *santhatam*.

navam: new; adjective qualifying *santhatam*.

santhatam spread; accusative singular neuter.

kārāpeyya: should have made, should cause to make; 3d person singular optative of *kāreti* (*√kar + e*), the causative of *karoti*; compare

Saṅghādisesa 6.

aññatra bhikkhusammutiyā: except with the authorisation of bhikkhus.

aññatra: except, unless, apart from; preposition that takes an instrumental, i.e. *bhikkhusammutiyā*.

bhikkhusammutiyā: with the authorization of bhikkhus; instrumental singular feminine. Genitive tappurisa compound. = *bhikkhu* + *sammutiyā*: instrumental singular feminine of *sammuti*: agreement, permission; action-noun derived from *sammannati* (*saṃ* + *√man* + *ya*).

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 15

Nisīdanasanthatam pana bhikkhunā kārayamānena, purāṇasanthatassa purāṇasanthatassa sāmantā sugatavidatthi ādātabbā dubbaṇṇakaraṇāya. Anādā ce bhikkhu, purāṇasanthatassa sāmantā sugatavidatthim, navaṃ nisīdanasanthatam kārāpeyya, nissaggiyaṃ pācittiyaṃ.

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.

nisīdanasanthatam pana bhikkhunā kārayamānena: by a bhikkhu who is causing a sitting-rug to be made.

nisīdanasanthatam: sitting-rug; accusative singular neuter. Dative tappurisa compound. = *nisīdana*: sitting, sitting-cloth, action-noun from *nisīdati* (*ni* + *√sad* + *a*): sits down + *santhata*: rug.

pana: now; connective particle. No need to translate.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

kārayamānena: having (someone else) making, causing to be made; present participle of *kāreti* ($\sqrt{\text{kar}} + e$), the causative form of *karoti*.

purāṇasanthatassa sāmantā sugatavidatthi ādātabbā: a sugata-span from the border of an old rug is to be taken; a (round or square piece) of a used rug one *sugata*-span round must be incorporated (Ñm); from all round an old rug may be taken (Hr).

purāṇasanthatassa: of an old rug; genitive singular neuter. Kammadhāraya compound. = **purāṇa:** old, used; adjective; compare Nissaggiya Pācittiya 4. + **santhata.**

sāmantā: all around, surrounding; ablatival preposition.

sugatavidatthiyā: of the sugata-span; in accordance with the Well-gone One's span; span of the accepted length (Hr); sugata-span (Ñm). Instrumental singular feminine. Genitive tappurisa compound. = *sugata*: well-gone, the Well-gone One; an epithet of the Buddha; noun or adjective + *vidatthiyā*: span; genitive singular feminine of *vidatthi*.

ādātabbā: to be taken, must be included; must be incorporated (Ñm); may be taken (Hr). Future passive participle of *ādāti* ($\bar{a} + \sqrt{dā} + a$) “applies” qualifying *sugatavidatthi*.

dubbaṇṇakaraṇāya: for making (it) stained, unattractive, bad looking, unsightly (Ñm), for disfiguring (Hr); dative singular neuter. Kammadhāraya compound. = *dubbaṇṇa*: bad looking; adjective bahubbīhi compound. = prefix *du(r)*: bad + *vaṇṇa*: good-appearance, beauty; see Pārājika 3 + *karaṇa*: making; action-noun derived from *karoti* ($\sqrt{\text{kar}} + o$).

anādā ce bhikkhu: if a bhikkhu, without having taken.

anādā: without having taken, not having taken. = neg. pref. *an-* + shortened form of *ādāya*, the absolutive of *ādiyati* ($\bar{a} + \sqrt{dā} + i + ya$); cf. *ādāya* at Saṅghādisesa 11. Kammadhāraya compound.

ce: if; hypothetical particle.

bhikkhu: bhikkhu; nominative singular masculine.

purāṇasanthatassa sāmantā sugatavidatthiṃ: a sugata-span from the border of an old rug.

purāṇasanthatassa: of an old rug; genitive singular neuter.

sāmantā: all around, surrounding; ablative preposition.

sugatavidatthiṃ: sugata-span; accusative singular feminine.

navam nisīdanasanthataṃ kārāpeyya: should have a new sitting rug made.

navam: new; adjective qualifying *santhataṃ*.

nisīdanasanthataṃ: sitting-rug; accusative singular neuter.

kārāpeyya: should have made, should cause to make; 3d person singular optative of *kāreti* ($\sqrt{\text{kar}} + e$), the causative of *karoti*.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 16

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

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

bhikkhuno pan'eva addhānamaggappaṭipannassa eḷakalomāni uppajjeyyūṃ: now, if sheep's wool should become available to a bhikkhu who is travelling on a main road.

bhikkhuno pan'eva addhānamaggappaṭipannassa : now, if to a bhikkhu who is travelling on a main road.

bhikkhuno: to a bhikkhu; dative singular masculine. Dative of advantage.

pan'eva: now, now if, further, if (Hr); junction of **pana**: again, and now; connective particle. + **eva**: just; emphatic particle.

addhānamaggappaṭipannassa: who is travelling on a main road; who is going on a road-journey/travelling-road/highway; while he is travelling on a journey (Ñm); as he is going along a road (Hr); when he has set out on a journey (Nor). Adjective qualifying *bhikkhuno*. = *addhānamagga*: main road, road for travelling, journey-road, long road (kammadhāraya compound) = *addhāna*: road, (long) journey + *magga*: road + *paṭipanna*: going along, has set out on; past participle of *paṭipajjati* (*paṭi* + *√pad* + *ya*).

elakalomāni uppajjeyyum: sheep's wool should become available.

elakalomāni: sheep's wool; accusative plural neuter.

uppajjeyyum: should become available; 3d person plural optative of *uppajjati* (*ud* + *√pad* + *ya*).

ākaṅkhamānena bhikkhunā paṭiggahetabbāni: by a bhikkhu who is wishing [so, it] can be accepted

ākaṅkhamānena: who is wishing; present participle of *ākaṅkhati* qualifying *bhikkhunā*. See Nissaggiya Pācittiya 3.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

paṭiggahetabbāni: can be accepted; future passive participle of *paṭiggaṇhāti* (*paṭi* + *√(g)gah* + *ṇha*) qualifying *elakalomāni*.

paṭiggahetvā tiyojanaparamam sahatthā haritabbāni: having accepted [it], for three yojanas at the most [it] can be carried with his own hand.

paṭiggahetvā: having accepted; absolutive of *paṭiggaṇhāti*.

tiyojanaparamaṃ: for three *yojanas* at the most; adverb qualifying *haritabbāni*. A kammadhāraya compound containing a digu compound *tiyojana*, used as an adverb in accusative singular neuter = *ti*: three; numeral; compound form of *tayo* + *yojana*: a unit of linear measure equal to about 11 kilometers + *paramaṃ*: at the most; see Nissaggiya Pācittiya 3.

sahatthā haritabbāni: can be carried with his own hand.

sahatthā: with his own hand (Ñm & Hr); instrumental singular masculine instrumental (of means) in -ā. = *sa-*: own; reflexive pronoun, a shortened form of *sayam* + *hattha*: hand.

haritabbāni: to be carried; future passive participle of *harati* (*har* + *a*) qualifying *elakalomāni*.

asante hārake: when there is no one present who can carry.

asante: when not present; adjective qualifying *hārake*. = negative prefix *a-* + present participle of *atthi* (*vas* + *a*): is.

hārake: one who can carry, one to carry (Ñm), carrier, bearer; locative singular masculine. Locative absolute construction with *asante*. Compare *satthahāraka* at Pārājika 3.

tato ce uttarim hareyya: if he should carry further than that.

tato ce uttarim: if further than that.

tato: than that; ablative of demonstrative pronoun *ta(d)* with ablatival suffix *-to*. Refers back to the limit of distance that the wool can be taken, *tiyojanaparamaṃ*.

ce: if; hypothetical particle.

uttarim: further, more; adverb qualifying *hareyya*.

hareyya: should carry; 3d person singular optative of *harati* (*har* + *a*).

asante pi hārake: even when there is no one present who can carry it.

asante: when not present; adjective qualifying *hārake*.

pi: even; emphatic particle.

hārake: one who can carry; locative singular masculine. Locative absolute construction with *asante*.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 17

Yo pana bhikkhu, aññātikāya bhikkhuniyā eḷakalomāni dhovāpeyya vā rajāpeyya vā vijaṭāpeyya 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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

aññātikāya bhikkhuniyā: by an unrelated bhikkhunī.

aññātikāya: unrelated; adjective qualifying *bhikkhuniyā*. Instrumental feminine singular of *aññātika* = *a-*: negative prefix + *ñāti*: relative+ *-ka*: connective suffix.

bhikkhuniyā: by a bhikkhunī; instrumental singular feminine.

eḷakalomāni dhovāpeyya vā rajāpeyya vā vijaṭāpeyya vā: should have sheep's wool washed, dyed, or carded.

eḷakalomāni: sheep's wool; literally: "sheep-wools"; accusative plural neuter.

dhovāpeyya: should make (someone else) wash; 3d person singular optative of the causative of *dhovati* ($\sqrt{dhov} + a$).

vā: or; disjunctive particle.

rajāpeyya: should make (someone else) dye; 3d person singular optative of the causative of *rajati* ($\sqrt{raj} + a$).

vā: or; disjunctive particle.

vijaṭāpeyya: should have (the bhikkhunī) card, unravel; 3d person singular optative of the causative of *vijaṭeti* ($vi + \sqrt{jaṭ} + e$).

vā: or; disjunctive particle.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 18

Yo pana bhikkhu, jātarūparajataṃ 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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

jātarūparajataṃ uggaṇheyya vā uggaṇhāpeyya vā: should take gold and silver, or should have [it] taken.

jātarūparajataṃ: gold and silver; accusative singular neuter dvanda

compound. = *jātarūpa*: (unworked) gold; = *jāta*: genuine; here an adjective noun + *rūpa*: form + *rajata*: silver.

uggaṇḥeyya: should take, accept; 3d person singular optative of the *uggaṇhāti* (*ud* + *√gah* + *ṇha*).

vā: or; disjunctive particle.

uggaṇhāpeyya: should make (someone else) take; 3d person singular optative of the causative of *uggaṇhāti*.

vā: or; disjunctive particle.

upanikkhittaṃ vā sādīyeyya: or should consent to (it) being deposited; consent to the deposit of (Ñm); should consent to its being kept in deposit (Hr); allow it to be kept in deposit for him (RD & O); accept it when deposited (for him) (Nor); consent to its being deposited (near him) (Than).

upanikkhittaṃ: deposit, deposited, placed near; past participle of *upanikkhipati* (*upa* + *ni* + *√(k)khip*) used as an adjective qualifying *jātarūparajataṃ* or as an accusative neuter noun.

vā: or; disjunctive particle.

sādīyeyya: should consent to, ... accept; 3d person singular optative of *sādiyati* (*√sad* + *i* + *ya*).

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 19

Yo pana bhikkhu, nānappakāraṃ rūpiyaṃvohāraṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.

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

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

nānappakāraṇaṃ rūpiyaṣaṃvohāraṃ samāpajjeyya: should engage in the various kinds of trading in money.

nānappakāraṇaṃ: of various kinds, manifold; adjective qualifying *rūpiyaṣaṃvohāraṃ*. Bahubbīhi compound. = prefix *nānā:* various, diverse + *pakāra:* of this kind; adjective from *pakāra:* kind + possessive suffix - *ika*.

rūpiyaṣaṃvohāraṃ: trading in money, trafficking, business; accusative singular masculine genitive or instrumental *tappurisa* compound. = *rūpiya:* money, silver (derived from *rūpa* “form” + suffix - *iya*) + *saṃvohāra:* trading, trafficking, business; action-noun.

samāpajjeyya: should enter into, engage in; 3d person singular optative of *samāpajjati* (*saṃ + ā + √pad + ya*).

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 20

Yo pana bhikkhu, nānappakāraṇaṃ kayavikkayaṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ.

Elakalomavaggo dutiyo.

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

The section [starting with the rule] on sheep’s wool is second.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

nānappakāraṇaṃ kayavikkayaṃ samāpajjeyya: should engage in the various kinds of bartering.

nānappakāraṇaṃ: of various kinds, manifold; adjective qualifying *kayavikkayaṃ*. Bahubbīhi compound. = prefix *nānā:* various, diverse + *pakāra:* of this kind; adjective from *pakāra:* kind + possessive suffix - *ika*.

kayavikkayaṃ: bartering, trading; accusative singular masculine Dvanda compound. = *kaya:* buying (goods by means of goods); from *kayati* ($\sqrt{ki} + \eta a$) + *vikkaya:* selling (goods for goods); from *vikkiṇati* ($vi + \sqrt{(k)ki} + \eta a$).

samāpajjeyya: should enter into, engage in; 3d person singular optative of *samāpajjati* ($saṃ + ā + \sqrt{pad} + ya$).

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

eḷakalomavaggo: the section [starting with the rule on] sheep's wool; nominative singular masculine. Titles of chapters, books, and so on, are in the nominative case. Genitive tappurisa compound. = *eḷakaloma:* sheep's wool + *vagga:* section.

Another reading:

kosiyavaggo: the section [starting with the rule on] silk, silk-section; nominative singular masculine. Genitive tappurisa compound. = *kosiya:* silk + *vagga:* section.

dutiyo: second; ordinal qualifying *kosiyavaggo*.

Nissaggiya pācittiya 21

Dasāhaparamaṃ atirekapatto dhāretabbo. Taṃ atikkāmayato, nissag-giyaṃ pācittiyaṃ.

An extra bowl can be kept for ten days at the most. For one who lets it pass beyond that, [this is a case] involving expiation with forfeiture.

dasāhaparamaṃ atirekapatto dhāretabbo: for ten days at the most an extra bowl can be kept.

dasāhaparamaṃ: for ten days at the most; adverb qualifying *dhāretabbo*. A kammadhāraya containing a digu compound *dasāha*, used as an adverb in accusative singular neuter. = *dasāha*: ten days; digu compound. A junction of *dasa*: ten; numeral + *aha*: day; only in compounds; compare *yāvatīha*: Saṅghādisesa conclusion + *paramaṃ*: highest, most; adverb.

atirekapatto: extra bowl; nominative singular masculine = *atireka*: extra; adjective (see NP 1) + *patta*: bowl.

dhāretabbo: to be kept; future passive participle of *dhāreti* ($\sqrt{dhar} + e$), qualifies *patto*.

taṃ atikkāmayato: for one who lets it pass beyond that; to him who goes beyond that (RD & O); when he exceeds that (Ñm), for him who exceeds that (Hr); for one exceeding that (Nor); beyond that (Than).

taṃ: that; accusative singular neuter of *ta(d)*. Refers to the ten days time.

atikkāmayato: for one who lets pass, makes pass over, lets elapse; dative [of (dis-) advantage] singular of *atikkāmayant*, the present participle of *atikkāmayati*.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 22

Yo pana bhikkhu, ūnapañcabandhanena pattena aññaṃ navam pattaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ.

Tena bhikkhunā so patto bhikkhuparisāya nissajitabbo, yo ca tassā bhikkhuparisāya pattapariyanto, so tassa bhikkhuno padātabbo: Ayaṃ te 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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

ūnapañcabandhanena pattena aññaṃ navam pattam cetāpeyya: should exchange a bowl with less than five mends for another new bowl.

ūnapañcabandhanena pattena: a bowl with less than five mends.

ūnapañcabandhanena: with less than five mends; adjective qualifying *pattena*. Bahubbīhi compound containing a digu compound = *ūna*: lacking, less than; adjective, see Saṅghādisesa conclusion + *pañcabandhana*: five mends; digu compound. = *pañca*: five; numeral + *bandhana*: mend; literally “binding”; action-noun from *bandhati* (*√bandh* + *a*).

pattena: with a bowl; instrumental singular masculine.

aññaṃ navam pattam cetāpeyya: should exchange for another new bowl.

aññaṃ: another; pronominal adjective qualifying *pattaṃ*.

navam: new; adjective qualifying *pattaṃ*.

pattaṃ: bowl; accusative singular masculine.

cetāpeyya: should exchange; 3d person singular optative of *cetāpeti* (*√cit + āpe*): trades, exchanges, barterers.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

tena bhikkhunā so patto bhikkhuparisāya nissajitabbo: by that bhikkhu that bowl is to be relinquished to the assembly of bhikkhus.

tena: by that; instrumental singular masculine of demonstrative pronoun *ta(d)* qualifying *bhikkhunā*.

bhikkhunā: by the bhikkhu; instrumental singular masculine.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)* qualifying *patto*.

patto: bowl; nominative singular masculine.

bhikkhuparisāya: to the assembly of bhikkhus; dative singular feminine. Genitive *tappurisa* compound. = *bhikkhu + parisā:* assembly.

nissajitabbo: is to be relinquished; future passive participle of *nissajati* (*nis + √(s)saj(j) + a*) qualifying *patto*.

yo ca tassā bhikkhuparisāya pattapariyanto: and whichever [bowl] is the last bowl of that assembly of bhikkhus.

yo: whichever (bowl); nominative singular masculine of relative pronoun *ya*. *Yo*, in correlation with *so*, introduces a relative clause that precedes the main clause.

ca: and; connective particle.

tassā: of that; genitive singular feminine of demonstrative pronoun *ta(d)*.

bhikkhuparisāya: of that assembly of bhikkhus; genitive singular feminine.

pattapariyanto: the last bowl; final bowl; the bowl last rejected by the gathering of bhikkhus (Ñm); the last bowl belonging to the company of monks (Hr). Adjective qualifying yo. Bahubbīhi compound. = **patta** + **pariyanta:** last, final, end; adjective.

so tassa bhikkhuno padātabbo: that [bowl] is to be bestowed on that bhikkhu.

so: that (bowl); nominative singular masculine of demonstrative pronoun *ta(d)*.

tassa bhikkhuno: to that monk; dative singular masculine.

tassa: of that; genitive singular masculine of demonstrative pronoun *ta(d)* qualifying *bhikkhuno*.

bhikkhuno: to that monk; dative singular masculine.

padātabbo: to be given, to be bestowed on, ... presented to; future passive participle of *padāti* (*pa* + *√dā* + *a*) qualifying *patto*.

ayaṃ te bhikkhu patto: bhikkhu, this bowl is for you.

ayaṃ: this; nominative singular of demonstrative pronoun *ayaṃ*.

te: for you, your; dative singular of personal pronoun *tvam*. Dative of advantage.

bhikkhu: bhikkhu; vocative singular masculine.

patto: bowl; nominative singular masculine.

yāva bhedanāya dhāretabbo ti: it is to be kept until breaking.

yāva: until; preposition that usually takes an ablative but here a dative *bhedanāya*.

bhedanāya: breaking; dative singular neuter action-noun derived from *bhindati* (*√bhid* + *ṇa*).

dhāretabbo: to be kept; future passive participle of *dhāreti* ($\sqrt{dhar} + e$), qualifies *patto*.

ti: “...”, end quote; quotation particle.

ayaṃ tattha sāmīci: this is here the proper procedure.

ayaṃ: this; nominative singular masculine of demonstrative pronoun *ayaṃ*.

tattha: here, in this case; adverb of place qualifying an unexpressed *hoti*.

sāmīci: proper procedure, proper course (Ñm); nominative singular feminine.

Nissaggiya pācittiya 23

Yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāyanīyāni bhesajjāni, seyyathidaṃ: sappi navaṇītaṃ telaṃ madhuphāṇitaṃ, tāni paṭiggahetvā, sattāhaparamaṃ sannidhikāraṃ paribhuñjitabbāni. Taṃ atikkāmayato, nissaggiyaṃ pācittiyaṃ.

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

yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāyanīyāni bhesajjāni: now, [there are] those medicines which are permissible for sick bhikkhus.

yāni kho pana tāni: Now, [there are] those ... which ...; there are ... (Ñm); those which ... (Hr). Emphatic clause, introducing a definition, with the sentence verb (*honti*) unexpressed.

yāni: which; nominative plural neuter of relative pronoun *ya(d)*.

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

tāni: those; nominative plural neuter of demonstrative pronoun *ta(d)* qualifying *bhesajjāni*.

gilānānaṃ bhikkhūnaṃ paṭisāyaṇīyāni bhesajjāni: the edicines permissable for sick bhikkhus.

gilānānaṃ: ill, sick; adjective qualifying *bhesajjāni*.

bhikkhūnaṃ: for bhikkhus; dative (or genitive) singular masculine.

paṭisāyaṇīyāni: permissible, edible, allowable; future passive participle of *paṭisāyati* (*paṭi + √sad + i + ya*), qualifying *bhesajjāni*.

bhesajjāni: medicines, remedies; nominative plural neuter.

seyyathīdaṃ sappi navanītaṃ telaṃ madhuphāṇitaṃ: namely ghee, butter, oil, [and] honey and molasses.

seyyathīdaṃ: namely, as follows, like this; adverb, introducing an example or enumeration. = *se*: the Māgadhī form of *taṃ*, the 3d person singular neuter of demonstrative pronoun *ta(d)* + *yathā*: as; adverb + *idaṃ*: this; nominative singular of demonstrative pronoun *ayaṃ*.

sappi: ghee, clarified butter; nominative singular neuter.

navanītaṃ: fresh butter; nominative singular neuter = **nava**: new, fresh; adjective + **nīta**: drawn, brought, led; past participle of *neti* (*√ni + a*).

telaṃ: oil; nominative singular masculine.

madhuphāṇitaṃ: honey and molasses; nominative singular neuter. Dvanda compound.

madhu: honey; nominative singular neuter.

phāṇitaṃ: molasses; nominative singular neuter.

tāni paṭiggahetvā, sattāhaparamaṃ sannidhikāraṃ paribhuñjitabbāni: they, having been accepted, can be partaken of [while] being kept in store for seven days at the most.

tāni paṭiggahetvā: they, having been accepted.

tāni: them: accusative plural neuter qualifying qualifying *bhesajjāni*. .

paṭiggahetvā: having accepted; absolutive of *paṭigaṇhāti* (*paṭi* + *√(g)gah* + *ṇha*).

sattāhaparamaṃ sannidhikāraṃ paribhuñjitabbāni: can be partaken of [while] being kept in store for seven days at the most.

sattāhaparamaṃ: for seven days at the most; adverb in accusative singular neuter qualifying *paribhuñjitabbāni*. A kammadhāraya compound containing the digu compound *sattāha* used as an adverb = *sattāha*: 7 days; digu cpd. Junction of *satta* + *aha* through contraction. = *satta*: seven; numeral + *aha*: day (only found in compounds) + *paramaṃ*: highest, most; adverb. Cf. NP 1: *dasāhaparamaṃ*.

sannidhikāraṃ: being kept in store; keeping in store; can be kept in store (Ñm); as a store (Hr); storing (Nor). Adverb of manner qualifying *paribhuñjitabbāni*. Genitive tappurisa compound used as adverb. A *ṇamul* absolutive in *-akaṃ*. = *sannidhi*: storing up; from *nidahati* (*ni* + *√dah* + *a*): stores, deposits + *kāraṃ*: doing, having done; *ṇamul* absolutive.

paribhuñjitabbāni: to be used, partaken of; future passive participle of *paribhuñjati* (*pari* + *√bhuj* + *ṇa*) qualifying *bhesajjāni*.

taṃ atikkāmayato: for him who lets it pass beyond; to him who goes beyond that (RD & O); when he exceeds that (Ñm), for him who exceeds that (Hr); for one exceeding that (Nor); beyond that (Than).

taṃ: that; accusative singular neuter of *ta(d)*. Refers to the seven days time.

atikkāmayato: for one who lets pass, makes pass over, lets elapse; dative [of (dis-) advantage] singular of *atikkāmayant*, the present participle of *atikkāmayati*.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 24

**Māso seso gimhānan-ti, bhikkhunā vassikasāṭikacīvaram
pariyesitabbam. Aḍḍhamāso seso gimhānan-ti, katvā
nivāsetabbam. Orena ce māso seso gimhānan-ti,
vassikasāṭikacīvaram pariyeseyya, orenaḍḍhamāso seso
gimhānan-ti, katvā nivāseyya, nissaggiyam pācittiyam.**

[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 seso gimhānan-ti: (thinking:) “One month is what remains of the hot season”; ... by a bhikkhu reckoning that the Remainder or the Hot Season is the (whole last) month (of that season)... (Ñm); If he thinks, “A month of the hot season remains”... (Hr).

māso: one month, a month; nominative singular masculine. One month in contrast to a half month is intended.

seso: what remains, what is remaining, remainder, leftover; nominative singular neuter. 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 *gimhānam* and *ti*. = **gimhānam:** genitive plural masculine of *gimha* + **ti:** (thinking:) “...”, end quote; quotation particle. The quotation-mark *-ti* is used as a way to indicate direct speech or, as here, a thought.

bhikkhunā vassikasāṭikacīvaram pariyesitabbam: by a bhikkhu the robe-cloth for the rain’s bathing-cloth can be sought.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

vassikasāṭikacīvaram: robe-cloth for the rain’s (bathing-) cloth; rains-

cloth robe (material) (Ñm); robe-material as a cloth for the rains (Hr); rains-bathing cloth (Than). Accusative singular neuter. Dative tappurisa compound containing a kammadhāraya compound: *vassikasāṭika*.

vassikasāṭika: rain's (bathing-) cloth; kammadhāraya compound. = *vassika*: rain's, rainy season's; adjective = *vassa*: rain, rainy season + possessive suffix *-ika* + *sāṭikā*: clothing, attire, wear, outer garment, clothing, cloak + *cīvaram*: robe [-cloth].

pariyesitabbam: (it) can be sought; future passive participle of *pariyesati* (*pari* + *ves* + *a*).

aḍḍhamāso seso gimhānan-ti: “a half month is what remains of the hot season.”

aḍḍhamāso: a half month, fortnight; nominative singular masculine. Digu compound. = *aḍḍha*: half; numeral adjective + *māsa*: month.

seso: what remains, what is remaining, remainder, leftover; nominative singular masculine.

gimhānan-ti: hot season; junction of *gimhānaṃ* and *ti*. = **gimhānaṃ**: genitive plural masculine of *gimha* + **ti**: (thinking:) “...”, end quote.

katvā nivāsetabbam: having been made, it can be worn.

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

nivāsetabbam: (it) can be worn; future passive participle of the causative of *nivasati* (*ni* + *√vas* + *a*) qualifying *vassikasāṭikacīvaram*.

orena ce māso seso gimhānan-ti: if earlier than [what is reckoned as] “One month is what remains of the hot season.”

orena ce: if earlier than, if within less than.

orena: earlier than, within less than; instrumental singular neuter of adjective *oraṃ* “below”, here used as preposition taking a genitive, *gimhānaṃ*.

ce: if; hypothetical particle.

māso seso gimhānan-ti: (thinking:) “One month is what remains of the hot season.”

vassikasāṭīkacīvaramṃ pariyeseyya: he should seek robe-cloth for the rain’s bathing-cloth.

vassikasāṭīkacīvaramṃ: robe-cloth for the rain’s (bathing-) cloth; accusative singular neuter.

pariyeseyya: should seek; 3d person singular optative.

orenaḍḍhamāso seso gimhānan-ti: earlier than [what is reckoned as] “A half month is what remains of the hot season.”

oren’aḍḍhamāso seso gimhānan-ti: [if] earlier than [what is reckoned as] “A half month is what remains of the hot season.”

oren’aḍḍhamāso: earlier than half a month = a junction of *orena:* within less than, earlier than; instrumental singular neuter of adjective *oraṃ* “below”, here used as preposition taking a genitive, *gimhānaṃ* + *aḍḍhamāso:* a half month, fortnight; nominative singular masculine. Digu compound. = *aḍḍha:* half; numeral adjective + *māsa:* month.

seso: what remains, what is remaining, remainder, leftover; nominative singular masculine.

gimhānan-ti: hot season; junction of *gimhānaṃ* and *ti.* = **gimhānaṃ:** genitive plural masculine of *gimha* + **ti:** (thinking:) “...”, end quote.

katvā nivāseyya: he should wear [it].

katvā: having made; absolutive of *karoti* ($\sqrt{\text{kar}} + o$).

nivāseyya: should wear; 3d person singular optative.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 25

Yo pana bhikkhu, bhikkhussa sāmaṃ cīvaramṃ datvā kupito

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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

bhikkhussa sāmaṃ cīvaraṃ datvā: to a bhikkhu himself having given a robe.

bhikkhussa: to a bhikkhu; dative singular masculine.

sāmaṃ: himself; adverb qualifying *datvā*.

cīvaraṃ: robe; accusative singular neuter.

datvā: having given; absolutive of *dadāti* (doubled *√dā + a*).

[pacchā] kupito anattamano acchindeyya vā acchindāpeyya vā: [afterwards] being resentful [and] displeased, should snatch [it] away or should have it snatched away.

pacchā: after, later; adverb qualifying *acchindeyya*. Only found in Sinhalese texts.

kupito: being resentful, indignant, irritated, wrathful, angry (Ñm & Hr). Adjective qualifying *bhikkhu*. = Past participle of *kuppati* (*√kup + ya*): be shaken, disturbed.

anattamano: displeased (Ñm & Hr); adjective qualifying *bhikkhu*. = Negative prefix *an-* + *atta*: raised, lifted; past participle of *ādāti* (*ā + √dā +*

a) + *mano*: mind.

acchindeyya: should rob, snatch away; 3d person singular optative of *acchindati* (*ā* + *√chid* + *ṇa*): robs.

vā: or; disjunctive particle.

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

vā: or; disjunctive particle.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 26

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

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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

sāmaṃ suttaṃ viññāpetvā: himself having requested the thread.

sāmaṃ: himself; adverb qualifying *viññāpetvā*.

suttaṃ: thread, yarn; accusative singular neuter.

viññāpetvā: having requested, suggested; absolutive of *viññāpeti* (*vi* + *√ñā* + *āpe*).

tantavāyehi cīvaram vāyāpeyya: should have a robe-cloth woven by cloth-weavers .

tantavāyehi: by cloth-weavers; literally “those who are weaving threads”; instrumental plural masculine accusative (or genitive) tappurisa compound. = *tanta:* string, thread, loom + *vāya:* weaving; derived from *vāyati*.

cīvaram: robe-cloth; accusative singular neuter 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 do not sew it into a robe.

vāyāpeyya: should make (someone else) weave; 3d person singular optative of the causative of *vāyati* (√vā + a).

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 27

Bhikkhuṃ pan’eva uddissa aññātaḥ gahapati vā gahapatānī vā tanta-vāyehi cīvaram vāyāpeyya. Tatra ce so bhikkhu pubbe appavārīto tantavāye upasaṅkamitvā cīvare vikappaṃ āpajjeyya: Idam kho āvuso cīvaram maṃ uddissa viyyati āyatañ-ca karoṭṭha, vitthatañ-ca appitañ-ca suvītañ-ca suppayāyitañ-ca suvilekhitañ-ca suvitacchitañ-ca karoṭṭha; appeva nāma mayam-pi āyasmantānaṃ kiñci-mattaṃ anupadajjeyyāma ti. Evañ-ca so bhikkhu vatvā kiñci-mattaṃ anupadajjeyya, antamaso piṇḍapātamaṃ pi, nissaggiyaṃ pācittiyaṃ.

Now, if an unrelated male householder or female householder should have a robe-cloth woven specifically 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 specifically for me: make [it] long, wide, thick, well woven, well diffused, well scraped, and well plucked! Certainly we will also [then] present a little something to the sirs,” and if that bhikkhu, having said so, should present a little something, even just a little alms-food, [this is a case] involving

expiation with forfeiture.

bhikkhum pan'eva uddissa: now, if specifically for a bhikkhu.

bhikkhum: bhikkhu; accusative singular masculine.

pan'eva: now, now if, further, if (Hr); junction of **pana:** again, and now; connective particle + **eva:** just; emphatic particle.

uddissa: specifically for (Ñm); with reference to. The absolutive of *uddisati* (*ud + √dis + a*) used as an indeclinable taking the accusative *bhikkhum*.

aññātaḥ gahapati vā gahapatānī vā tantavāyehi cīvaram vāyāpeyya: an unrelated male householder or female householder by cloth-weavers should have a robe-cloth woven specifically for a bhikkhu.

aññātaḥ: unrelated; adjective qualifying *gahapati*.

gahapati: householder; nominative singular masculine.

vā: or; disjunctive particle.

gahapatānī: female householder; nominative singular feminine.

vā: or; disjunctive particle.

tantavāyehi cīvaram vāyāpeyya: by cloth-weavers should have a robe-cloth woven.

tantavāyehi: by cloth-weavers; literally “those who are weaving threads”; instrumental plural masculine accusative (or genitive) tappurisa compound. = *tanta:* string, thread, loom + *vāya:* weaving; derived from *vāyati*.

cīvaram: robe-cloth; accusative singular neuter 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 do not sew it into a robe.

vāyāpeyya: should make (someone else) weave; 3d person singular

optative of the causative of *vāyati* ($\sqrt{vā} + a$).

tatra ce so bhikkhu pubbe appavārito tantavāye upasaṅkamtivā :
and then if that bhikkhu, uninvited beforehand, having approached the cloth-weavers.

tatra: then, there, now; adverb of place/mode/time.

ce: and if; here a connective particle.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)*.

bhikkhu: nominative singular masculine.

pubbe appavārito: uninvited beforehand.

pubbe: previously, before; adverb qualifying *appavārito*. (= locative singular of *pubba*).

appavārito: uninvited; negative prefix *a-* + past participle of *pavāreti*.

tantavāye upasaṅkamtivā: having approached the cloth-weavers.

tantavāye: the weavers; accusative plural masculine. See Nissaggiya Pācittiya 26.

upasaṅkamtivā: having approached; absolutive of *upasaṅkamati* (*upa + saṃ + √kam + a*).

cīvare vikappaṃ āpajjeyya: should make a suggestion about the robe [-cloth].

cīvare: about the robe [-cloth]; locative singular neuter.

vikappaṃ: a suggestion, proposal, description; accusative singular neuter.

āpajjeyya: should make, engage in; 3d person singular optative of *āpajjati* (*ā + √pad + ya*).

idaṃ kho āvuso cīvaram maṃ uddissa viyyati: friends, this robe-

cloth which is being woven specifically for me.

idaṃ: this; nominative singular neuter demonstrative pronoun.

kho: indeclinable; no need to translate.

āvuso: friends; vocative plural masculine. See Nidāna.

cīvaram robe [-cloth]; accusative singular neuter.

maṃ: me; accusative singular of 1st. personal pronoun *ma(d)*.

uddissa: specifically for (Ñm); with reference to. The absolutive of *uddisati* (*ud* + *√dis* + *a*) used as an indeclinable taking the accusative *maṃ*.

viyyati: is woven; passive of *vāyati* (*√vā* + *a*).

**āyatañ-ca karoṭha, vitthatañ-ca appitañ-ca suvītañ-ca
suppavāyitañ-ca suvilekhitañ-ca suvitacchitañ-ca karoṭha**: make
[it] long and wide and thick and well woven and well diffused and well
scraped and make it well plucked.

āyatañ-ca: long and; junction of *āyataṃ* and *ca* = **āyataṃ**: long,
extended (Ñm & Hr), outstretched; adjective qualifying *cīvaram*, past
participle of *āyamati* (*ā* + *√yam* + *a*): stretches, extends + **ca**: and;
connective particle.

karoṭha: make; 2nd person plural imperative of *karoti* (*√kar* + *o*).

vitthatañ-ca: broad and. Junction of **vitthataṃ**: wide (Ñm & Hr),
broad; adjective qualifying *cīvaram*, past participle of *vittharati* (*vi* +
√thar + *a*): spreads out, expands. The noun forms *āyāma*: length and
vitthāra: breadth/width are also contrasted elsewhere in Pali, e.g. in D II
147. + **ca**: and; connective particle.

appitañ-ca: stout and. Junction of **appitaṃ**: stout (Ñm), rough (Hr),
firm, thick; adjective qualifying *cīvaram*, past participle of *appeti* (*ap* +
√e): one fixes, applies. + **ca**: and; connective particle.

suvītañ-ca: well woven and. Junction of **suvītaṃ**: well-woven; the woof
well set (Ñm); evenly woven (Hr). Adjective qualifying *cīvaram*, = prefix
su- + *vīta*: past participle of *vāyati* or *vināti*. + **ca**: and; connective

particle.

suppavāyitañ-ca: well diffused and. Junction of **suppavāyitaṃ:** well diffused, well woven forth; well permeated (Hr); the warp well stretched (Ñm). Adjective qualifying *cīvaraṃ*. Prefix *su-* + *pavāyita*, the past participle of *pavāyati* (*pa* + *√vā* + *ya*): diffuses, blows forth, or maybe the: prefix *pa-*: forth + *vāyita*: woven; past participle of *vāyati*; see above. + **ca:** and; connective particle.

suvilekhitañ-ca: well scraped and. Junction of **suvilekhitaṃ:** well scraped (Hr), well pulled (Ñm), scratched; adjective qualifying *cīvaraṃ*, prefix *su-* + *vilekhita*, the past participle of *vilikhati* (*vi* + *√likh* + *a*): scrapes. + **ca:** and; connective particle.

suvitacchitañ-ca: well brushed and. Junction of **suvitacchitaṃ:** well brushed (Ñm), well woven (Hr), carded, peeled, combed, smoothed; adjective qualifying *cīvaraṃ*. = prefix *su-* + *vitacchita*: past participle of *vitaccheti* (*vi* + *√tacch* + *e*): peels, plucks. + **ca:** and; connective particle.

karotha: make; 2nd person plural imperative of *karoti* (*√kar* + *o*).

appeva nāma mayam-pi āyasmantānaṃ kiñ-ci-mattaṃ anupadajjeyyāmā ti: certainly we also will [then] present a little something to the sirs.

appeva nāma: certainly, perhaps, hopefully.

appeva: if only, certainly, please may, hopefully; gives emphasis to the optative. = **api:** either an emphatic particle or expressing uncertainty: perhaps. + **eva:** just, emphatic particle. A junction of **api** + **eva**.

nāma: “!,” indeed, just; adverb used as emphatic particle that emphasises other particles but cannot be translated.

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

mayam: we; nominative plural of 1 personal pronoun *ma(d)*

pi: also; emphatic particle.

āyasmantānaṃ kiñ-ci-mattaṃ anupadajjeyyāmā ti: will present a little something to the sirs.

āyasmantānaṃ: sirs; dative singular plural.

kiñci-mattaṃ: a little something; accusative singular masculine.

Bahubbīhi compound used as a neuter abstract noun. = **kiñ-ci:**

anything, something; indefinite pronoun. = *kiṃ*, the accusative singular masculine of the relative pronoun *ka(d)* “what” + indefinite particle *-ci*.

+ **mattaṃ:** a mere, a little; adjective.

anupadajjeyyāmaṃ ti: we shall present; 1st person plural optative of *anupadeti* (*anu + pa + √dā + e*) + **ti:** “...,” end quote; quotation particle.

evañ-ca so bhikkhu vatvā: and if that bhikkhu, having said so.

evañ-ca: and if thus; junction of **evaṃ:** thus, so; adverb qualifying *vatvā* + **ca:** and if; connective particle.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)*.

bhikkhu: bhikkhu; nominative singular masculine.

vatvā: having said; absolutive of *vadati* (*√vad + a*).

kiñci-mattaṃ anupadajjeyya: should present a little something.

kiñci-mattaṃ: a little something; accusative singular masculine.

anupadajjeyya: he should present; 3d person singular optative of *anupadeti* (*anu + pa + √dā + e*).

antamaso piṇḍapātāmattaṃ-pi: even just a little alms-food.

antamaso: even so much as, just; adverb qualifying *anupadajjeyya*.

piṇḍapātāmattaṃ-pi: even a little alms-food; junction of *-mattaṃ + pi* =

piṇḍapātāmattaṃ: a little alms-food; accusative singular masculine.

Genitive tappurisa compound. = *piṇḍapāta:* alms-food; literally

“dropping of alms” = *piṇḍa:* alms; literally “a lump of food,” esp. rice;

(compare Pācittiya 31 *āvasathapiṇḍa:* rest-house-alms) + *pāta:* a

dropping; derived from *pātetī* (*√pāt + e*) + *-mattaṃ:* a little; adjective

used as a noun, see above + **pi:** just; indeclinable.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 28

Dasāhānāgataṃ kattikatemāsikapuṇṇamaṃ, bhikkhuno pan'eva acceka-cīvaraṃ uppajjeyya, accekaṃ maññaṃānena bhikkhunā paṭiggahetabbam, paṭiggahetvā yāva cīvarakālasamayam nikkhipitabbam; tato ce uttarim nikkhipeyya, nissaggiyaṃ pācittiyaṃ.

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.

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

dasāhānāgataṃ: to which ten days have not come, i.e.: for the ten days coming up to; adjective qualifying -*puṇṇamaṃ*. Kammadhāraya compound, used as a bahubbīhi cpd, containing a digu cpd, i.e. *dasāha* and a kammadhāraya compound, i.e. *anāgataṃ*. The compound functions as a passive subordinate clause with the verb *hoti* implied. = **dasāha:** ten days; see Nissaggiya Pācittiya 1 + **anāgataṃ:** not come, future, coming up to.

kattikatemāsikapuṇṇamaṃ: for ... the three-month Kattikā full moon; accusative singular feminine. Genitive tappurisa compound containing three other compounds: *kattikā* (*kattika* in compounds): 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; masculine + *temāsikapuṇṇamā:* three month full moon; kammadhāraya compound containing a digu compound. = *temāsika:* three-month, of the three month; bahubbīhi cpd, or *temāsi:* three month; digu compound. = *te:*

three; numeral, compound form + *māsika*: of the month(s), consisting of the months. The reading *māsi* means: of the month; = *māsa* + connective suffix *-ika*. + *puṇṇamā*: the full moon; feminine.

bhikkhuno pan'eva acceka-cīvaraṃ uppajjeyya: if extraordinary robe [-cloth] should become available to a bhikkhu.

bhikkhuno: to a bhikkhu; genitive/dative singular masculine.

pan'eva: now, now if, further, if (Hr); junction of **pana**: again, and now; connective particle + **eva**: just; emphatic particle.

accekacīvaraṃ: extraordinary robe [-cloth], special robe (Ñm & Hr); accusative singular neuter. Kammadhāraya compound. = **acceka**: extraordinary, exceptional, unexpected, irregular, urgent, special; adjective, only found in this context. = *ati* + *ā* + *vi* + *ika*. + **cīvaraṃ**.

uppajjeyya: should arise, become available, accrue; 3d person singular optative of *uppajjati* (*ud* + *√pad* + *ya*).

accekam maññamānena bhikkhunā paṭiggahetabbam: after considering [it as] extraordinary [robe-cloth, it] can be accepted by a bhikkhu.

accekam: extraordinary, exceptional, urgent, irregular; adjective qualifying an unexpressed *cīvaraṃ*.

maññamānena: considering, conceiving, deeming; present participle of *maññati* (*√man* + *ya*) qualifying *bhikkhunā*.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

paṭiggahetabbam: to be received, accepted; future passive participle of *paṭigaṇhāti* (*paṭi* + *√(g)gah* + *ṇha*) qualifying *accekacīvaraṃ*.

paṭiggahetvā yāva cīvarakālasamayam nikkhipitabbam: having been accepted, [it] is to be put aside until the occasion of the robe-season.

paṭiggahetvā: having accepted; absolutive of *paṭigaṇhāti* (*paṭi* + *√(g)gah* + *ṇha*).

yāva: until; preposition.

cīvarakālasamayam: the occasion of the robe-season; accusative singular masculine. Genitive tappurisa cpd. = *cīvarakāla*: robe-season, season for the robe [-cloth]; kammadhāraya compound. = *cīvara* + *kāla*: time, right time, season, opportunity; compare *akālacīvara*, Nissaggiya Pācittiya 3. + *samaya*: (right) occasion.

nikkhipitabbam: to be put down, laid aside; future passive participle of *nikkhipati* (*ni(r) + √(k)khip + a*) qualifying *cīvarakālasamayam*.

tato ce uttarim nikkhipeyya : if he should put aside more than that.

tato ce uttarim: if more than that.

tato: than that; ablative of demonstrative pronoun *ta(d)* with ablatival suffix *-to*. Refers back to the time limit that the robe can be kept up to.

ce: if; hypothetical particle.

uttarim: further, more; adverb qualifying *nikkhipeyya*.

nikkhipeyya: should put aside; 3d person singular optative of *nikkhipati* (*ni(r) + √(k)khip + a*) .

nissaggiyam pācittiyam: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 29

Upavassam kho pana kattikapuṇṇamam. Yāni kho pana tāni ārañṇakāni senāsanāni sāsaṅkasammatāni sappatibhayāni. Tathārūpesu bhikkhu senāsanesu viharanto ākaṅkhamāno tiṇṇam cīvarānam aññataram cīvaram antaraghare nikkhipeyya, siyā ca tassa bhikkhuno kocid-eva paccayo tena cīvarena vippavāsāya, chārattaparamam tena bhikkhunā tena cīvarena vippavasitabbam; tato ce uttarim vippavaseyya, aññatra bhikkhusammutiyā, nissaggiyam pācittiyam.

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 robe of the three robes inside an inhabited area. And if there may be any reason for that bhikkhu for dwelling apart from that robe, the bhikkhu can dwell apart from that robe for six days at the most; if he should dwell apart for more than that, except with the authorisation of bhikkhus, [this is a case] involving expiation with forfeiture.

upavassam kho pana kattikapuṇṇamam: now the Kattika-full-moon has been observed, having observed the Kattika-full-moon; when at the Kattika full moon a bhikkhu has completed the Rains Retreat (Ñm); when a bhikkhu has kept the rains up to the Kattika full moon (Nor).

upavassam: has been observed, has been dwelt, having completed (Ñm), having spent (Hr); past participle (or ṇamul absolute) of *upavasati* (*upa* + *√vas* + *a*).

kho pana: now; emphatic particles that cannot be translated literally.

kattikapuṇṇamam: the Kattikā full moon; accusative singular masculine. This is the proper four-month Kattikā full moon marking the end of the rainy season.

yāni kho pana tāni ārañṇakāni senāsanāni sāsaṅkasammatāni sappatibhayāni: those wilderness lodgings which are considered risky, which are dangerous.

yāni kho pana tāni: Now, [there are] those ... which ...; there are ... (Ñm); those which ... (Hr). Emphatic clause, introducing a definition, with the sentence verb (*honti*) unexpressed.

yāni ... tāni: those ... which; relative clause.

yāni: which; nominative plural neuter of relative pronoun *ya(d)*.

tāni: those; nominative plural neuter of demonstrative pronoun *ta(d)*.

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

ārañṇakāni senāsanāni: wilderness lodgings.

ārañṇakāni: wilderness, which are in the wilderness, forest;

adjective qualifying *senāsanāni*. = *ārañña* (see Pār 2) + adjectival suf. *-ika*.

senāsanāni: lodgings, beds & seats; nominative plural neuter = *sayana*: lying, bed; a contracted form of *sayana* + *āsana*: sitting, seat.

sāsaṅkasammatāni: which are considered risky, ... dangerous (Ñm & Hr). Adjective qualifying *senāsanāni*. Bahubbīhi compound. = *sāsaṅka*: risky, unsafe, suspicious, dangerous; prefix *sa-*: with + *āsaṅka*: suspect, distrust + *sammata*: considered, reckoned as, agreed upon; past participle of *sammannati* (*saṃ* + *√man* + *ya*).

sappaṭibhayāni: which are frightening, ... frightening (Hr), ... risky (Ñm). Adjective qualifying *senāsanāni*. Bahubbīhi compound. = prefix *sa-*: with + *paṭibhaya*: dangerous, frightening, terrifying, fearful, dangerous. = prefix (*p*)*paṭi*: near to + *bhaya*: fear.

tathārūpesu bhikkhu senāsanesu viharanto ākaṅkhamāno: a bhikkhu dwelling in such kind of lodgings, who is wishing [to do so].

tathārūpesu: in such kind of, which are of such kind; adjective qualifying *senāsanesu*.

bhikkhu: bhikkhu; nominative singular masculine.

senāsanesu: in lodgings; locative plural neuter.

viharanto: dwelling, living; present participle of *viharati* (*vi* + *√har* + *a*) qualifying *bhikkhu*.

tiṇṇaṃ cīvarānaṃ aññataraṃ cīvaraṃ antaraghare nikkhipeyya: may put aside one robe of the three robes inside an inhabited area.

ākaṅkhamāno: who is wishing; present participle present participle of *ākaṅkhati* (*ā* + *√kaṅkh* + *ṇa*), “wishes,” “longs for”, qualifying *bhikkhu*.

tiṇṇaṃ cīvarānaṃ aññataraṃ cīvaraṃ: one robe of the three robes.

tiṇṇaṃ: of three; genitive plural masculine of numeral *tayo*; qualifying *cīvarānaṃ*.

cīvarānaṃ: of the robes; genitive plural neuter. Here, since the three robes of a bhikkhu are specified, *cīvara* is translated as “robe” rather

than “robe [-cloth].”

aññataraṃ: a certain one; adjective qualifying *cīvaraṃ*.

cīvaraṃ: a robe; accusative singular neuter.

antaraghare nikkhipeyya: may put aside inside an inhabited area.

antaraghare: inside a house, inhabited area, inside a house (Hr), in a house (Ñm); locative singular neuter. Kammadhāraya compound. = *antara:* inside; indeclinable + *ghara:* a house, but here meaning a village. Perhaps *ghara* means a compound encompassing several houses and rooms of different members of the family and its servants, and surrounded by a wall—as was common in rural India.

nikkhipeyya: may put aside; compare Nissaggiya Pācittiya 3.

siyā ca tassa bhikkhuno kocid-eva paccayo tena cīvarena vippavāsāya: if there may be any reason for that bhikkhu for dwelling apart from that robe.

siyā: may be, would be; 3d person singular optative of *atthi*; see Nidāna.

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

tassa bhikkhuno: for that bhikkhu; dative singular masculine.

tassa: for that; dative singular masculine.

bhikkhuno: for the bhikkhu; dative singular masculine.

kocid-eva paccayo: any reason.

kocid-eva: any; = *kocid* + *eva*. **kocid:** any; nominative masculine form of *kiñ-ci* = a junction form of *ko-ci* + **eva:** just; indeclinable, here emphatic.

paccayo: reason, cause; nominative singular masculine.

tena cīvarena vippavāsāya: for dwelling apart from that robe.

tena: from that; instrumental singular masculine of demonstrative pronoun *ta(d)*.

cīvarena: from that robe; instrumental singular neuter, an instrumental in an ablatival sense.

vippavāsāya: for dwelling apart, for being away from; dative (of purpose) singular masculine of *vippavāsa*, derived from *vippavasati* (*vi + (p)pa + √vas + a*).

chārattaparamaṃ tena bhikkhunā tena cīvarena

vippavasitabbam: for six days at the most the bhikkhu can dwell apart from that robe.

chārattaparamaṃ: for six nights at the most; adverb qualifying *vippavasitabbam*. = *cha(l)*: six, numeral, compound form + *ratta*: night + *paramaṃ*: at the most. Cf. *dasāhaparamaṃ* at NP 1.

tena: by that; instrumental singular masculine of demonstrative pronoun *ta(d)*.

bhikkhunā: by that bhikkhu; instrumental singular masculine.

tena cīvarena vippavasitabbam: can dwell apart from that robe.

tena: from that; instrumental singular masculine of demonstrative pronoun *ta(d)* qualifying *cīvarena*.

cīvarena: from that robe; instrumental singular neuter, an instrumental in an ablatival sense.

vippavasitabbam: can be apart; future passive participle of *vippavasati* (*vi + (p)pa + √vas + a*), taking an ablative *cīvarena*. Here used as an impersonal passive sentence verb in nominative singular neuter, which is not taking an object, and with an instrumental agent, *bhikkhunā*.

tato ce uttarim vippavaseyya: if he should dwell apart for more than that.

tato ce uttarim: if more than that.

tato: than that; ablative of demonstrative pronoun *ta(d)* with ablatival suffix *-to*.

ce: if; hypothetical particle.

uttariṃ: further, more; adverb qualifying *vippavaseyya*.

vippavaseyya: should be apart; 3d person singular optative of *vippavasati* (*vi + (p)pa + √vas + a*), taking an ablative *tato*.

aññatra bhikkhusammutiyā: except with the authorisation of bhikkhus.

aññatra: except, unless, apart from; preposition that takes an instrumental, i.e. *bhikkhusammutiyā*.

bhikkhusammutiyā: with the authorization of bhikkhus; instrumental singular feminine. Genitive tappurisa compound. See Nissaggiya Pācittiya 2.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

Nissaggiya pācittiya 30

Yo pana bhikkhu, jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ attano pari-ṇameyya, nissaggiyaṃ pācittiyaṃ.

Pattavaggo tatiyo.

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

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

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ attano pariṇāmeyya: knowingly should allocate for himself a gain belonging to the community [and] allocated to it.

jānaṃ: knowingly; nominative singular masculine. Present participle of *jānāti* functioning as an adverb qualifying *pariṇāmeyya*, or an adjective qualifying *bhikkhu* “(although) knowing it”; cf. *ajānaṃ* at Pārājika 4.

saṅghikaṃ lābhaṃ pariṇataṃ: a gain which is belonging to the community [and] which has been allocated to [it].

saṅghikaṃ: which is belonging to the community; adjective qualifying *lābhaṃ*. = *Saṅgha* + possessive suffix *-ika*.

lābhaṃ: gain; accusative singular masculine; from the verb *labhati* (*√labh* + *ya*).

pariṇataṃ: which has been allocated, allotted, designated, directed, appropriated (Ñm), apportioned (Hr); past participle of *pariṇāmeti* (*pari* + *√nam* + *e*) qualifying *lābhaṃ*.

attano pariṇāmeyya: should allocate for himself.

attano: to himself; dative singular masculine of *attā*, (one-) self.

pariṇāmeyya: should allocate; 3d person singular optative of *pariṇāmeti*.

nissaggiyaṃ pācittiyaṃ: (a case of) expiation involving forfeiture; (a case of) expiation involving the forfeiture (of the object).

pattavaggo: the section [starting with the rule on] bowls, bowl-chapter; nominative singular masculine. Titles of chapters, books, and so on, are in the nominative case. Appositive *kammadhāraya* compound. = *patta*: bowl + *vagga*: section.

tatiyo: third; ordinal qualifying *pattavaggo*.

Nissaggiya Pācittiya Conclusion

Uddiṭṭhā kho āyasmanto tiṃsa nissaggiyā pācittiyā dhammā.
Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?
Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?
Tatiyam-pi pucchāmi: Kacci'ttha parisuddhā?
Parisuddh'etthāyasmanto, tasmā tuṇhī, evam-etam dhārayāmi.

Nissaggiyā pācittiyā dhammā niṭṭhitā.[\[9\]](#)

Venerables, the thirty cases involving expiation with forfeiture have been recited.

Concerning this I ask the Venerables: [Are you] pure in this?
A second time again I ask: [Are you] pure in this?
A third time again I ask: [Are you] pure in this?
The Venerables are pure in this, therefore there is silence, thus I keep this [in mind].

The cases involving expiation with forfeiture are finished.

uddiṭṭhā: recited; past participle of *uddisati* (*ud* + *√dis* + *a*).

kho: indeed; emphatic particle. No need to translate.

āyasmanto: venerables; vocative plural masculine. See *Nidāna*.

tiṃsa: thirty; numeral, qualifying *nissaggiyā pācittiyā dhammā*.

nissaggiyā pācittiyā/nissaggiyapācittiyā: involving expiation with forfeiture, involving expiation and forfeiture, expiation involving forfeiture, to be forfeited and to be expiated, to be forfeited and confessed (Than), an offence of expiation involving forfeiture (Hr), it entails expiation with forfeiture (Ñm). Adjective qualifying *dhammā*.

nissaggiya: involving forfeiture, to be relinquished, given up; adjective qualifying *pācittiyā*. future passive participle of *nissajeti* (*nis* + *√(s)saj(j)* + *e*).

pācittiya: expiation; requiring expiation (PED & RD & O 31); involving expiation (Hr); entailing expiation (Ñm); to be confessed (Than). Adjective qualifying *dhammā*.

dhammā: cases; nominative plural masculine.

tatthāyasmante pucchāmi: concerning that I ask the venerables.

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

tattha: concerning that, in this connection, herein (Ñm); adverb qualifying *pucchāmi*.

āyasmante: the venerables; accusative singular masculine of *āyasmā*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch* + *a*).

kacci'ttha parisuddhā: [are you] pure in this?

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

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

ettha: in this (Ñm); herein; in this matter; in this matter (Hr). Adverb qualifying an unexpressed *hotha*, “are”.

parisuddhā: pure; adjective qualifying an unexpressed *tumhe*, “you”.

dutiyam-pi pucchāmi: a second time again I ask.

dutiyam-pi: a second time again. = junction of **dutiyam:** a second time; accusative singular neuter ordinal used as an adverb qualifying *pucchāmi*. + **pi:** too, also, again; emphatic particle qualifying *dutiyam*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch* + *a*).

kacci'ttha parisuddhā: [are you] pure in this?

tatiyam-pi pucchāmi: a third time again I ask.

tatiyam-pi: a third time again; = junction of **tatiyam:** third time; accusative singular neuter ordinal used as an adverb qualifying *pucchāmi*. + **pi:** too, also, again; emphatic particle qualifying *tatiyam*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch* + *a*).

kacci'ttha parisuddhā: [are you] pure in this?

parisuddh'etthāyasmanto: the venerables are pure in this; junction of **parisuddhā:** pure + **ettha:** in this + **āyasmanto:** the venerables, nominative plural masculine.

tasmā tuṇhī: therefore there is silence.

tasmā: therefore; ablative singular masculine of demonstrative pronoun *ta(d)*.

tuṇhī: there is silence, they are silent (Ñm & Hr); nominative singular feminine; indeclinable used as adverb or as noun. Compare *tuṇhībhāvena* above.

evam-etaṃ dhārayāmi: so do I bear this [in mind].

evam-etaṃ: = junction of *evam* + *etaṃ*. = **evam:** thus, so; adverb qualifying **dhārayāmi** + **etaṃ:** this, it; accusative singular neuter.

dhārayāmi: I bear (in mind), keep (in memory), hold, remember, I record (Ñm); 1st person singular present indicative of *dhāreti* (*√dhar* + *e*): “holds,” “bears.”

nissaggiyā pācittiyā dhammā niṭṭhitā: the cases involving expiation with forfeiture are finished.

nissaggiyā pācittiyā: involving expiation with forfeiture. Adjective qualifying *dhammā*.

dhammā: cases; nominative plural masculine.

niṭṭhitā: are finished; past participle of *niṭṭhāti* (*ni(s)* + *√(t))ṭhā* + *a*) qualifying *dhammā*.

Pācittiya Expiation

Ime kho pan'āyasmanto dvenavuti pācittiya dhammā uddesaṃ āgacchanti.

Now, venerables, these ninety-two cases involving expiation come up for recitation.

ime: these; nominative plural masculine of demonstrative pronoun *ayaṃ*, “this,” qualifying *dhammā*.

kho: indeed; emphatic particle. No need to translate.

pan'āyasmanto: junction of **pana:** now; connective particle. +
āyasmanto: venerables; vocative plural masculine.

dvenavuti pācittiya dhammā: ninety-two cases involving expiation.

dvenavuti: ninety-two; numeral qualifying *pācittiya dhammā* = *dve:* two + *navuti:* ninety.

pācittiya: expiation; requiring expiation (PED & RD & O 31); involving expiation (Hr); entailing expiation (Ñm); to be confessed (Than). Adjective qualifying *dhammā*.

dhammā: cases (Ñm), rules (Hr), matters (Nor); nominative plural masculine. Compare Pācittiya 73.

uddesaṃ āgacchanti: come up for recitation.

uddesaṃ: recitation, recital; accusative singular masculine. Abstract noun derived from *uddisati* (*ud* + *√dis* + *a*).

āgacchanti: (they) go to, come up for; 3d person plural present indicative of *āgacchati* (*ā* + *√gam* + *a*).

Pācittiya 1

Sampajānamusāvāde, pācittiyaṃ.

In deliberate false speech, [there is a case] involving expiation.

sampajānamusāvāde: in deliberate false speech; in (uttering) false speech (Ñm); in telling a conscious lie (Hr). Locative singular masculine. Kammadhāraya compound. = *sampajāna*: deliberate, fully aware, fully knowing, fully comprehending; adjective. = Present participle of *sampajānāti*, i.e. *sampajānant*, without *-ant* + *musā*: false; adverb, compare Pārājika 4 + *vāda*: speech, speaking, telling; masculine. Action-noun derived from *vadati* (*√vad* + *a*).

pācittiyaṃ: (a case) involving expiation; adjective qualifying an unexpressed *dhammaṃ*.

Pācittiya 2

Omasavāde, pācittiyaṃ.

In abusive speech, [there is a case] involving expiation.

omasavāde: in insulting speech; in abusive speech (Ñm). Locative singular masculine. Kammadhāraya compound. = *omasa*: abusive, hurtful, insulting; adjective derived from *omasati* (*ava* + *√mas* + *a*): touches (compare *parāmasati*, Saṅghādisesa 2); here in the sense of “touching” a person by abusing, etc. + *vāda*: see above.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 3

Bhikkhupesuñṇe, pācittiyaṃ.

In the backbiting of a bhikkhu, [there is a case] involving expiation.

bhikkhupesuñṇe: in the backbiting of a bhikkhu; in slander of a bhikkhu (Ñm); in slander by bhikkhus (Hr); backbiting; malice. Locative singular masculine, genitive tappurisa compound. = *bhikkhu* + *pesuñṇa*: backbiting, slander, calumny, treachery; action-noun derived from *pisuṇa*.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 4

Yo pana bhikkhu, anupasampannaṃ padaso dhammaṃ vāceyya, pācittiyaṃ.

If any bhikkhu should make one who has not been fully admitted [into the community] recite the Dhamma [line] by line, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor); whatever monk (Hr).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

anupasampannaṃ padaso dhammaṃ vāceyya: should make one who has not been fully admitted [into the community] recite the Dhamma [line] by line.

anupasampannaṃ: one who has not been fully admitted (into the bhikkhu-community); one who has not been inducted; one who is not fully admitted (to the community) (Ñm); one who is not ordained (Hr); one not received into the higher grade (of the order) (RD & O).

Accusative singular neuter = negative particle *an-* + *upasampanna*: admitted, entered upon (the state of a bhikkhu), inducted, taken upon oneself. Past participle of *upasampajjati* (*upa + saṃ + √pad + ya*) used as a noun or as an adjective qualifying an unexpressed *puggalaṃ*; see Pācittiya 65.

padaso dhammaṃ vāceyya: should make recite the Dhamma [line] by line.

padaso: line by line; adverb qualifying *vāceyya*. = *pada*: sentence, line + ablative distributive suffix *-so*.

dhammaṃ: the Dhamma, a Dhamma-teaching; accusative singular masculine.

vāceyya: should have recite, ... repeat, ... speak; or: should instruct, teach (to an unadmitted one); should rehearse together with (Ñm); should make speak (Hr); make recite (Nor). 3d person singular optative of *vāceti* (*√vac + e*) taking two patients in the accusative.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 5

Yo pana bhikkhu, anupasampannaṃ uttarim dirattatirattaṃ saha seyyaṃ kappeyya, pācittiyaṃ.

If any bhikkhu should make use of a sleeping place for more than two nights or three nights together with one who has not been fully admitted [into the bhikkhu-community], [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

anupasampannaṃ uttarim dirattatirattaṃ saha seyyaṃ kappeyya: should make use of a sleeping place for more than two nights or three nights together with one who has not been fully admitted.

anupasampanna: with one who has not been fully admitted (into the bhikkhu-community); instrumental singular masculine. See Pācittiya 4.

uttarim dirattatirattaṃ: for more than two nights or three nights.

uttariṃ: more than; adverb qualifying *kappeyya*.

dirattatirattam: two or three nights; accusative singular neuter or masculine. A disjunctive dvanda compound composed of two digu compounds. = *diratta*: two nights; digu compound. = *di-*: two, numeral + *ratta*: night; neuter + *ti*: three; numeral + *ratta*: night.

saha seyyam kappeyya: should make use of a sleeping place together; should lie down together; spread out a bed (Ñm); lie down in a sleeping place (Hr); make his bed (Nor).

saha: together, with, accompanied by; indeclinable taking an instrumental, i.e. *anupasampanna*. *Saha* should be separated from *seyyam*.

seyyam: bed, couch, bedding; accusative singular feminine. Derived from *sayati* (*√si + a*): lies down.

kappeyya: should make use of; 3d person singular optative of *kappeti* (*√kapp + e*).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 6

Yo pana bhikkhu, mātuḡāmena saha seyyam kappeyya, pācittiyaṃ.

If any bhikkhu should make use of a sleeping place together with a woman, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

mātuḡāmena saha seyyam kappeyya: should make use of a sleeping

place together with a woman.

mātugāmena: with a woman; instrumental singular masculine.

saha seyyaṃ kappeyya: should make use of a sleeping place together; should lie down together; spread out a bed (Ñm); lie down in a sleeping place (Hr); make his bed (Nor).

saha: together, with, accompanied by; indeclinable taking an instrumental, i.e. *mātugāmena*.

seyyaṃ: bed, couch, bedding; accusative singular feminine. Derived from *sayati* (*√si + a*): lies down.

kappeyya: should make use of; 3d person singular optative of *kappeti* (*√kapp + e*).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 7

Yo pana bhikkhu, mātugāmassa uttarim chappañcavācāhi 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, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

mātugāmassa uttarim chappañcavācāhi dhammaṃ deseyya: should teach the Dhamma to a woman by [means of] more than five or six sentences.

mātugāmaṣṣa: to a woman; dative singular masculine.

uttariṃ: more than; adverb qualifying *deṣeyya*.

chappañcavācāhi: by [means of] more than five or six sentences; instrumental plural feminine = instrumental of means. A digu compound containing a disjunctive dvanda *chappañca*, of which the numerals are inverted. = *cha(l)*: six; numeral, of which the *l* is assimilated to the initial *p* of *pañca* + *pañca*: five; numeral + *vācā*: sentence, word, saying, speech.

dhamaṃ: the Dhamma, a Dhamma-teaching; accusative singular masculine.

deṣeyya: should teach; 3d person singular optative of *deseti* (*√dis* + *a*).

aññatra viññunā purisaviggahena: except [when being together] with a discerning male human.

aññatra: except; preposition taking an instrumental, i.e. *purisaviggahena*.

viññunā: discerning, intelligent, knowledgeable; adjective qualifying *purisaviggahena*, derived from *vijānāti* (*vi* + *√ñā* + *ṇā*): knows, discerns.

purisaviggahena: with a male human; instrumental singular masculine or neuter. An instrumental of accompaniment; see Nissaggiya Pācittiya 2, Pācittiya 28. Genitive tappurisa compound. = *purisa*: male person + *viggaha*: human being, person; see *manussaviggahaṃ* at Pārājika 3.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 8

Yo pana bhikkhu, anupasampannassa uttarimanussadhammaṃ āroceyya, bhūtaṣṣiṃ, pācittiyaṃ.

If any bhikkhu to one who has not been fully admitted [into the bhikkhu-community] should declare a superhuman state, when it is a fact, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

anupasampannassa uttarimanussadhammaṃ āroceyya: to one who has not been fully admitted should declare a superhuman state.

anupasampannassa: to one who has not been fully admitted (into the bhikkhu-community); dative singular masculine.

uttarimanussadhammaṃ: a superhuman state. Genitive *tappurisa* compound containing a *kammadhāraya*. = *uttarimanussa*: superhuman, beyond human, superior human; *kammadhāraya* cpd. = *uttari*: beyond, over; adjective or adverb + *manussa*: human being + *dhamma*: state. Cf. *Pārājika* 4.

āroceyya: should declare, should announce, inform, relate; 3d person singular optative of *āroceti* (*ā* + *√roc* + *e*). Takes the dative of the person informed, *anupasampannassa*.

bhūtasmiṃ: when it is a fact; locative singular masculine. Past participle of *bhavati* (*√bhū* + *a*): lit. “what has become,” used in this subsidiary clause as a locative absolute construction with the subject - *dhammasmiṃ* or *tasmiṃ* unexpressed. Cf. *bhuttasmiṃ* in *Pācittiya* 36.

pācittiyaṃ: (this is a case) involving expiation.

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.

yo pana bhikkhu: if any bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text.

bhikkhu: a bhikkhu; nominative singular masculine.

bhikkhussa duṭṭhullaṃ āpattiṃ anupasampannassa āroceyya: should declare the depraved offence of a bhikkhu to one who has not been fully admitted.

bhikkhussa duṭṭhullaṃ āpattiṃ: a bhikkhu's depraved offence.

bhikkhussa: of a bhikkhu; genitive singular masculine.

duṭṭhullaṃ: depraved, wicked; adjective qualifying *āpattiṃ*; see Saṅghādisesa 3.

āpattiṃ: offence; accusative singular masculine; see Nidāna.

anupasampannassa āroceyya: should declare to one who has not been fully admitted.

anupasampannassa: to one who has not been fully admitted (into the bhikkhu-community); dative singular masculine.

āroceyya: should declare, announce, inform, relate; 3d person singular optative of *āroceti* (*ā + √roc + e*). Takes the dative of the person informed, *anupasampannassa*.

aññatra bhikkhusammutiyā: except with the authorisation of bhikkhus.

aññatra: except, unless, apart from; preposition that takes an instrumental, i.e. *bhikkhusammutiyā*.

bhikkhusammutiyā: with the authorization of bhikkhus; instrumental

singular feminine = genitive tappurisa compound. = *bhikkhu* + *sammuti*yā: instrumental singular feminine of *sammuti*: agreement, permission; action-noun derived from *sammanati* (*saṃ* + *√man* + *ya*).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 10

Yo pana bhikkhu paṭhaviṃ khaṇeyya vā khaṇāpeyya vā, pācittiyaṃ.

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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

paṭhaviṃ khaṇeyya vā khaṇāpeyya vā: should dig the earth or should have it dug.

paṭhaviṃ: earth; accusative singular feminine.

khaṇeyya: dig; should dig; 3d person singular optative of *khaṇati* (*√khaṇ* + *a*).

vā: or; disjunctive particle.

khaṇāpeyya: should make (someone else) dig; 3d person singular optative of the causative of *khaṇati*.

vā: or; disjunctive particle.

pācittiyaṃ: (this is a case) involving expiation.

musāvāḍavaggo: the section [starting with the rule on] false speech, false-speech-section; nominative singular masculine. Appositive kammadhāraya compound. = *musāvāḍa*: false speech; see Pācittiya 1. + *vagga*: section. Titles of chapters, books, and so on, are in the nominative case.

paṭhamo: first; ordinal qualifying *musāvāḍavaggo*.

Pācittiya 11

Bhūtagāmapātabyatāya, pācittiyaṃ.

In the destroying of vegetation, [there is a case] involving expiation.

bhūtagāmapātabyatāya: in the destroying of vegetation; locative singular feminine. A genitive tappurisa compound containing another genitive tappurisa compound. = *bhūta*: what has become, a being -*gāma*: -kind; postposition, in same sense as in *mātuḡāma* at Saṅghādisesa 2 + *pātabyatā*: destroying, felling, bringing to fall, bringing down; action-noun derived from *pātetī* (*ṡpat* + *e*): fells, kills (compare *pāṇātipāta* in the first precept) + abstract termination -*bya* + abstract suffix -*tā*.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 12

Aññavāḍake vihesake, pācittiyaṃ.

In evading, in vexing, [there is a case] involving expiation.

aññavāḍake: in evading; literally “in speaking different,” in talking about something else, in prevarication (Ñm), in evasion (Hr); locative singular masculine. Kammadhāraya compound. = *añña*: other, different; adjective + *vāḍaka*: speaker.

vihesake: in vexing, in annoying (by remaining silent when questioned), troubling, hedging (Ñm), in vexing (Hr); locative singular masculine.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 13

Ujjhāpanake khiyyanake, pācittiyaṃ.

In making [another bhikkhu] find fault, in criticising, [there is a case] involving expiation.

ujjhāpanake: in making (someone else) find fault; in disparaging (Ñm); in making (someone else) look down upon (Hr). Locative singular masculine. The action-noun *ujjhāpana* is derived from *ujjhāpeti*, the causative of *ujjhāyati* (*ud* + *√jhā* + *ya*): finds fault.

khiyyanake: in criticising (Hr), complaining, in decrying (Ñm); locative singular masculine. = *khiyyana* from *khīyati* (*√khī* + *ya*) + adjectival suffix *-ka*.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 14

Yo pana bhikkhu, saṅghikaṃ mañcaṃ vā pīṭhaṃ vā bhisim vā kocchaṃ vā ajjhokāse santharitvā vā santharāpetvā vā, taṃ pakkamanto neva uddhareyya na uddharāpeyya, anāpucchā vā gaccheyya, pācittiyaṃ.

If any bhikkhu, having [himself] laid out a bed or seat or mattress or stool which is belonging to the community in the open air, or having [someone else] laid [it] out, [and] then, when departing, should not take [it] away or should not have [it] taken away or should go without asking [someone to do so], [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

saṅghikaṃ mañcaṃ vā pīṭhaṃ vā bhisim vā kocchaṃ vā: having laid out a bed or seat or mattress or stool which is belonging to the community

saṅghikaṃ: which is belonging to the community; adjective qualifying *mañcaṃ* etcera.

mañcaṃ: bed, a platform for lying down upon; accusative singular masculine.

vā: or; disjunctive particle.

pīṭhaṃ: seat, bench, stool, chair; accusative singular neuter.

vā: or; disjunctive particle.

bhisim: mattress, cushion, bolster, door-mat; accusative singular feminine.

vā: or; disjunctive particle.

kocchaṃ: stool; accusative singular neuter.

vā: or; disjunctive particle.

ajjhokāse santharitvā vā santharāpetvā vā: having [himself] laid out or having [someone else] laid [it] out in the open air.

ajjhokāse: in the open air; locative singular masculine = *ajjha:* in; = junction form of prefix *adhi-* before a vowel+ *okāsa:* sky, air.

santharitvā: having put out, laid out, spread, strewn; absolutive of *santharati*.

vā: or; disjunctive particle.

santharāpetvā: having (someone else) lay out; causative of the above.

vā: or; disjunctive particle.

taṃ pakkamanto neva uddhareyya na uddharāpeyya: then, when departing, should not take [it] away or should not have [it] taken away.

taṃ: then; adverb qualifying *pakkamanto* = adverbial use of the accusative singular neuter of demonstrative pronoun *ta(d)*.

pakkamanto: departing, leaving; present participle of *pakkamati* (*pa + √kam + a*).

n'eva ... na ...: neither... nor...; = **na:** not; negative particle + **eva:** emphatic particle.

uddhareyya: should take away, remove; 3d person singular optative of *uddharati* (*ud + √har + a*).

na: not; negative particle.

uddharāpeyya: should make (someone else) take (it) away; causative of the above.

anāpuccham vā gaccheyya: or should go without asking [someone else].

anāpuccham: without asking; without asking leave/permission; without informing; without announcing the fact (Ñm); without asking (for permission) (Hr). Present participle that has been made negative by adding: *an-*: not; negative prefix + *āpuccham:* present participle of *āpucchati* (*ā + √pucch + a*).

vā: or; disjunctive particle.

gaccheyya: should go; 3d person singular optative of *gacchati* (*√gam + a*).

pācittiyam: (this is a case) involving expiation.

Pācittiya 15

Yo pana bhikkhu, saṅghike vihāre seyyam santharitvā 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.

yo pana bhikkhu: if any bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text.

bhikkhu: a bhikkhu; nominative singular masculine.

saṅghike vihāre seyyaṃ santharitvā vā santharāpetvā vā: having [himself] laid out or having [someone else] lay out, bedding in a dwelling which is belonging to the community.

saṅghike: communal; adjective qualifying *vihāre*.

vihāre: dwelling; locative singular masculine.

seyyaṃ: bedding, sleeping place; accusative singular feminine.

santharitvā: having put out, laid out, spread, strewn; absolutive of *santharati*.

vā: or; disjunctive particle.

santharāpetvā: having (someone else) lay out; causative of the above.

vā: or; disjunctive particle.

taṃ pakkamanto neva uddhareyya na uddharāpeyya: then, when departing, should not take [it] away or should not have [it] taken away.

taṃ: then; adverb qualifying *pakkamanto* = adverbial use of the accusative singular neuter of demonstrative pronoun *ta(d)*.

pakkamanto: departing, leaving; present participle of *pakkamati* (*pa + √kam + a*).

n'eva ... na ...: neither... nor...; = **na:** not; negative particle + **eva:** emphatic particle.

uddhareyya: should take away, remove; 3d person singular optative of *uddharati* (*ud* + *√har* + *a*).

na: not; negative particle.

uddharāpeyya: should make (someone else) take (it) away; causative of the above.

anāpuccham vā gaccheyya: or should go without asking [someone else].

anāpuccham: without asking; without asking leave/permission; without informing; without announcing the fact (Ñm); without asking (for permission) (Hr). Present participle that has been made negative by adding: *an-*: not; negative prefix + *āpuccham*: present participle of *āpucchati* (*ā* + *√pucch* + *a*).

vā: or; disjunctive particle.

gaccheyya: should go; 3d person singular optative of *gacchati* (*√gam* + *a*).

pācittiyam: (this is a case) involving expiation.

Pācittiya 16

Yo pana bhikkhu, saṅghike vihāre jānaṃ pubbupagataṃ bhikkhuṃ anupakhajja seyyaṃ kappeyya: Yassa sambādho bhavissati, so pakkamissatī ti, etad-eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

If any bhikkhu, having encroached upon a bhikkhu who has arrived before, should knowingly use a sleeping place in a dwelling belonging to the community [saying]: “He for whom it is [too] cramped, will leave,” having done [it] for just this reason, [and] not another, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who;

any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

saṅghike vihāre: in a dwelling belonging to the community.

saṅghike: belonging to the community; adjective qualifying *vihāre*.

vihāre: dwelling; locative singular masculine.

jānaṃ pubbupagataṃ bhikkhuṃ anupakhajja seyyaṃ kappeyya: knowingly, having encroached upon a bhikkhu who has arrived before, should use a sleeping place.

jānaṃ: knowingly; (although) knowing. Present participle of *jānāti* qualifying *bhikkhu*, or functioning as an adverb qualifying *kappeyya*; see Pārājika 4: *ajānaṃ* and NP 30: *jānaṃ*.

pubbupagataṃ: arrived before, previously arrived; adjective qualifying *bhikkhuṃ* = *pubba:* before; adverb + *upagata:* arrived, come to; past participle of *upagacchati* (*upa* + *√gam* + *a*).

bhikkhuṃ: bhikkhu; accusative singular masculine.

anupakhajja seyyaṃ kappeyya: having encroached should use a sleeping place.

anupakhajja: having encroached upon, encroaching (Ñm & Hr), intruding; negative prefix *an-* + absolutive of *anupakkhandati* (*anu* + *pa* + *√khand* + *a*).

seyyaṃ kappeyya: should use a sleeping place.

seyyaṃ: bed, couch, bedding; accusative singular feminine.

kappeyya: should make use of; 3d person singular optative of *kappeti* (*√kapp* + *e*).

yassa sambādho bhavissati so pakkamissati: he, for whom it is cramped, will leave, (i.e., he who finds it too crowded will leave); being cramped he will go away (Ñm); he for whom it becomes too crowded may depart (Hr); he for whom it is too crowded will go away (Nor). Relative clause, with verbs in the future tense to indicate certainty.

yassa sambādho bhavissati: for whom it is [too] cramped.

yassa: for whom, to whom; dative singular masculine of relative pronoun *ya(d)*, correlative to **so:** he; nominative singular masculine of demonstrative pronoun *ta(d)*.

sambādho: cramped place, crowded place; nominative singular masculine. This word is best rendered as “cramped”.

bhavissati: it will be; 3d person singular future of *bhavati*. The future tense expresses probability or certainty here.

so pakkamissatī ti: he will leave.

so: he; nominative singular masculine of personal pronoun *ta(d)*.

pakkamissatī ti: he will leave, ... depart; = junction of **pakkamissati:** 3d person singular future of *pakkamati* (*pa + √kam + a*) + **ti:** “...,” end quote; quotation particle.

etad-eva paccayaṃ karitvā anaññaṃ: having done [it] for just this reason, [and] not another.

etadeva paccayaṃ karitvā: having done [it] for just this reason; literally “having made just this the reason.”

etad-eva: just this; = **etad:** this; accusative singular neuter of demonstrative pronoun *eta(d)*, = vowel-junction form + **eva:** just; emphatic particle.

paccayaṃ: reason; accusative singular masculine.

karitvā: having made; absolutive of *karoti* (*√kar + o*).

anaññaṃ: not another; adjective qualifying *paccayaṃ*. Bahubbīhi compound. = negative prefix *an-* + *añña:* other, different; adjective.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 17

Yo pana bhikkhu, bhikkhum kupito anattamano saṅghikā vihārā nikkadḍheyya vā nikkadḍhāpeyya vā, pācittiyaṃ.

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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

yo pana bhikkhu ... kupito anattamano: if any monk ... being resentful and displeased.

bhikkhum ... saṅghikā vihārā nikkadḍheyya vā nikkadḍhāpeyya vā: should drive out a bhikkhu or have [him] driven out from a dwelling belonging to the community.

bhikkhum: a bhikkhu; accusative singular masculine.

kupito: being resentful, indignant, irritated, wrathful, angry (Ñm & Hr). Adjective qualifying *bhikkhu*. = Past participle of *kuppati* (*√kup* + *ya*): be shaken, disturbed.

anattamano: displeased (Ñm & Hr); adjective qualifying *bhikkhu*. negative prefix *an-* + *atta*: raised, lifted; past participle of *ādāti* (*ā* + *√dā* + *a*) + *mano*: mind.

saṅghikā vihārā nikkadḍheyya vā nikkadḍhāpeyya vā: should drive out or cause to be driven out from a dwelling belonging to the community.

saṅghikā: belonging to the community; adjective qualifying *vihārā*.

vihārā: from a dwelling; ablative singular masculine.

nikkaḍḍheyya: should drive out (Ñm), throw out (Hr), expel, turn away; literally “drag out”; 3d person singular optative of *nikkaḍḍhati* (*ni(r) + √(k)kaḍḍh + a*). = *ni(r)*: out; prefix + *kaḍḍhati*: drags, pulls.

vā: or; disjunctive particle.

nikkaḍḍhāpeyya: make driven out; causative of the above.

vā: or; disjunctive particle.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 18

Yo pana bhikkhu, saṅghike vihāre uparivehāsakuṭiyā āhaccapādakaṃ mañcaṃ vā pīṭhaṃ vā [sahasā] abhinisīdeyya vā abhinipajjeyya vā, pācittiyaṃ.

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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

saṅghike vihāre uparivehāsakuṭiyā: in a hut with an upper-floor in a dwelling belonging to the community.

saṅghike: belonging to the community; adjective qualifying *vihāre*.

vihāre: dwelling; locative singular masculine.

uparivehāsakuṭiyā: in a hut with an upper-storey; loft-hut; hut in the loft; upper-floor room (Ñm); lofty cell with an upper part (Hr); on an (unplanked) loft (Than). Locative singular feminine. Locative tappurisa compound containing a kammadhāraya compound. = *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; prefix + *vehāsa*: sky, air, masculine + *kuṭi*: hut.

āhaccapādakaṃ mañcaṃ vā pīthaṃ vā [sahasā] abhinisīdeyya vā abhinipajjeyya vā: should [brusquely] sit down or lie down on a bed or seat with detachable legs.

āhaccapādakaṃ: which has removable feet, detachable-legged; adjective qualifying *mañcaṃ* & *pīthaṃ*. bahubbīhi compound. = *āhacca*: detachable, removable; absolutive of *āharati* (*ā* + *√har* + *a*): takes away. + *pādaka*: which has a foot, legged; adjective = *pāda*: foot + possessive adjectival suffix *-ka*.

mañcaṃ: bed, a platform for lying down upon; accusative singular masculine.

vā: or; disjunctive particle.

pīthaṃ: seat, bench, stool, chair; accusative singular neuter.

vā: or; disjunctive particle.

sahasā: brusquely, violently, inconsiderably, suddenly; adverb qualifying *abhinisīdeyya* & *abhinipajjeyya*. Several editions and manuscripts of the Pātimokkha, all of Sinhalese origin, include the word *sahasā* here. The origin story has *sahasā abhinisīdi ... abhinisīdisatī ti*: “sat brusquely.”

abhinisīdeyya: should sit down on; 3d person singular optative of *abhinisīdati* (*abhi* + *ni* + *√sad* + *a*).

vā: or; disjunctive particle.

abhinipajjeyya: should lie down on; 3d person singular optative of

abhinipajjati (*abhi + ni + √pad + ya*).

vā: or; disjunctive particle.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 19

Mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena, yāva dvārakosā aggaḷaṭṭhapanāya ālokasandhiparikammāya dvatticchadanassa pariyāyaṃ appaharite ṭhiteṇa adhiṭṭhātabbaṃ; tato ce uttarim, appaharite pi ṭhito, adhiṭṭhaheyya, pācittiyaṃ.

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.

mahallakaṃ pana bhikkhunā vihāraṃ kārayamānena: by a bhikkhu who is having a large dwelling built.

mahallakaṃ: large, great; adjective qualifying *vihāraṃ*.

pana: but, again; indeclinable particle, no need to translate.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

vihāraṃ: dwelling, residence; accusative singular masculine noun derived from *viharati* (*vi + √har + a*).

kārayamānena: is having built, is causing to build/make; present participle of *kāreti* (*√kar + e*), the causative of *karoti*, qualifying *bhikkhunā*.

yāva dvārakosā aggaḷaṭṭhapanāya ālokasandhiparikammāya: up to the frame of the door, for [the purpose of] fixing the bolt, [and] for plastering the window.

yāva: as far as, until; preposition that takes an ablative.

dvāarakosā: frame of the door, door-frame (Than), door-panel (Ñm), door-way (Hr); ablative singular masculine. Genitive tappurisa compound. = *dvāra*: door + *kosa*: sheath, enclosure.

aggalaṭṭhapanāya: for fixing the bolt; for the purpose of steadying the (door-) hinges (Ñm); for placing the door-bolts (Hr). Dative (of purpose) singular neuter. Probably an accusative tappurisa compound. = *aggala* (= compound form of *aggalā*): a bolt or cross-bar for fastening or securing; feminine + *ṭhapana*: fixing, establishing; action-noun from *ṭhapeti*, the causative of *tiṭṭhati*: stands.

ālokasandhiparikammāya: for plastering the window, for the purpose of setting the window-shutters (Ñm), for making the window-holes (Hr). Dative (of purpose) singular neuter. Genitive tappurisa compound. = *āloka*: light + *sandhi*: opening, hole, *ālokasandhi*: window + *parikkamma*: plastering, preparing, dirdling, arranging. *Parikamma* = Sanskrit: *parikarma*: dressing, preparing.

dvatticchadanassa pariyāyaṃ appaharite ṭhitena adhiṭṭhātabbam: 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.

dvatticchadanassa: having two (or) three coverings; having two (or) three(thatch-) roofings; ways of roofing (Ñm); enclosure of roofings (Hr). Genitive singular neuter. Digu compound containing a disjunctive dvanda compound: *dvatti*: two or three = *dva*: two; numeral compound form + (t)ti: three; numeral compound form. + (c)chadana: covering, roofing; action-noun from *chādeti* (√(c)chad + e): covers.

pariyāyaṃ: here probably: layer, course, turn, manner (see *pariyāya*, Pārājika 3); accusative singular masculine.

appaharite: on (a place which has) few crops, greenery, verdure; locative singular neuter. Kammadhāraya compound. = *appa*: little, few; adjective + *harita*: literally: yellow, green, figuratively: crops, straw, greenery, vegetables.

ṭhitena: by one standing on; by him standing (Ñm); establishing (Hr). Past participle of *tiṭṭhati* (√ṭha + a) qualifying *bhikkhunā* at the start of the sentence.

adhiṭṭhātabbam: can be ordered, to be determined (Hr). Or: to be placed, applied, directed, managed, deposited (Ñm). Future passive participle of *adhiṭṭhāti* (*adhi* + *√(ṭ)thā* + *a*), used as an impersonal passive sentence verb in nominative singular neuter, which is not taking an object, and with an instrumental agent, *bhikkhunā*.

tato ce uttarim ... adhiṭṭhaheyya: if more than that ... he should order.

tato ce uttarim: if more than that.

tato: than that; ablative of demonstrative pronoun *ta(d)* with ablative suffix *-to*. Refers back to the limit of two or three coverings.

ce: if; hypothetical particle.

uttarim: further, more; adverb qualifying *adhiṭṭhaheyya*.

appaharite pi ṭhito: even [when] standing on [a place which has] few crops.

appaharite pi: even if on few crops; = **appaharite**; see above + **pi**: even; emphatic particle. see Pārājika 1.

ṭhito: standing; past participle of *tiṭṭhati* qualifying an unexpressed *bhikkhu*.

adhiṭṭhaheyya: he should order; 3d person singular optative of *adhiṭṭhāti*.

pācittiyam: (this is a case) involving expiation.

Pācittiya 20

Yo pana bhikkhu, jānaṃ sappāṇakaṃ udakaṃ, tiṇaṃ vā mattikaṃ vā siñceyya vā siñcāpeyya vā, pācittiyam.

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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

jānaṃ sappāṇakaṃ udakaṃ ... siñceyya vā siñcāpeyya vā: should knowingly pour out, or should have [someone else] pour out, water containing living beings.

jānaṃ: knowingly; [though] knowing [it]. Nominative singular masculine. Present participle of *jānāti* acting as an adverb qualifying *siñceyya*, or an adjective qualifying *bhikkhu*; see Pārājika 4 *ajānaṃ* and NP 30 *jānaṃ*.

sappāṇakaṃ udakaṃ: water containing living beings.

sappāṇakaṃ: containing living beings; adjective qualifying *udakaṃ*, bahubbīhi compound. = *sa-*: containing; prefix in compounds. + *pāṇa*: living being + adjectival possessive suffix *-ka*.

tiṇaṃ vā mattikaṃ vā siñceyya vā siñcāpeyya vā: should pour out, or should have [someone else] pour out, on grass or clay.

udakaṃ: water; accusative singular neuter.

tiṇaṃ: on grass; accusative singular neuter

vā: or; disjunctive particle.

mattikaṃ: on clay; accusative singular feminine.

vā: or; disjunctive particle.

siñceyya: should pour, sprinkle; 3d person singular optative of *siñcati* (*√sic + ṇa*), a transitive verb taking *udaka*, *tiṇa*, and *mattika* as patients.

vā: or; disjunctive particle.

siñcāpeyya: should make (someone else) pour; causative of the above.

vā: or; disjunctive particle.

pācittiyaṃ: (this is a case) involving expiation.

bhūtagāmaṃ: the section [starting with the rule on] vegetation; nominative singular masculine. Appositive kammadhāraya compound. Titles of chapters, books, and so on, are in the nominative case. = *bhūtagāma*: vegetation + *vagga*: section.

dutiyo: second; ordinal qualifying *bhūtagāmaṃ*.

Pācittiya 21

Yo pana bhikkhu, asammato bhikkhuniyo ovadeyya, pācittiyaṃ.

If any bhikkhu who has not been authorised should exhort the bhikkhunīs, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

asammato bhikkhuniyo ovadeyya: who has not been authorised, should exhort the bhikkhunīs

asammato: who has not been authorised; who has not been agreed upon; without having the consent (of bhikkhus). Adjective qualifying *bhikkhu*. Bahubbīhi compound. = negative prefix *a-* + *sammato*:

authorised; past participle of *sammannati* (*saṃ + √man + ya*).

bhikkhuniyo: bhikkhunīs; accusative plural feminine of *bhikkhunī* = *bhikkhu* + feminine suffix *-nī*.

ovadeyya: should exhort, instruct, advise; 3d person singular optative of *ovadati* (*o/ava + √vad + a*).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 22

Sammato pi ce bhikkhu atthaṅgate suriye bhikkhuniyo ovadeyya, pācittiyaṃ.

If even when he has been authorised, a bhikkhu should exhort the bhikkhunīs after the sun has set, [this is a case] involving expiation.

sammato pi ce: if even when he has been authorised.

sammato: who has been authorised; past participle of *sammannati* (*saṃ + √man + ya*). Adjective qualifying *bhikkhu*. Can be translated as a nominative absolute construction.

pi: even; emphatic particle qualifying *sammato*. (Cf. Sd conclusion: *ekena pi ce ūno vīsatiṅgaṇo bhikkhusaṃgho*. NP 2: *ekarattam-pi ce bhikkhu ticīvarena vippavaseyya*.)

ce: if; hypothetical particle.

bhikkhum atthaṅgate suriye bhikkhuniyo ovadeyya: a bhikkhu, after the sun has set, should exhort the bhikkhunīs.

bhikkhum ... bhikkhuniyo ovadeyya: a bhikkhu should exhort the bhikkhunīs.

bhikkhu: a bhikkhu; nominative singular masculine.

atthaṅgate suriye: when the sun has set, i.e., after the sun has set. A locative absolute construction.

atthaṅgate: has set, disappeared; adjective qualifying *suriye*. Accusative *tappurisa* used as *bahubbīhi* compound. = *atthaṃ*: setting, ending; accusative singular neuter. + *gata*: gone; past participle of *gacchati* (*√gam + a*). The compound acts as a passive subordinate clause.

suriye: when the sun; locative singular masculine.

bhikkhuniyo: *bhikkhunīs*; accusative plural feminine of *bhikkhunī* = *bhikkhu* + feminine suffix *-nī*.

ovadeyya: should exhort, instruct, advise; 3d person singular optative of *ovadati* (*o/ava + √vad + a*).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 23

**Yo pana bhikkhu, bhikkhunūpassayaṃ upasaṅkamtivā
bhikkhuniyo ovadeyya, aññatra samayā, pācittiyaṃ.**

Tatthāyaṃ samayo: gilānā hoti bhikkhunī; ayaṃ tattha 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.

yo pana bhikkhu: if any *bhikkhu*; whatever *bhikkhu*; a *bhikkhu* who; any *bhikkhu* (Ñm); if any *bhikkhu* (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a *bhikkhu*; nominative singular masculine.

bhikkhunūpassayaṃ upasaṅkamtivā: having approached the *bhikkhunī* quarters.

bhikkhunūpassayaṃ: bhikkhunī-quarters, quarters of the bhikkhunīs; accusative singular masculine. Genitive tappurisa compound. = **bhikkhunī** + **upassaya**: quarters, residence.

upasaṅkamtivā: having approached; absolutive of *upasaṅkamati* (*upa* + *saṃ* + *√kam* + *a*).

bhikkhuniyo ovadeyya: should exhort the bhikkhunīs.

bhikkhuniyo: bhikkhunīs; accusative plural feminine of *bhikkhunī* = *bhikkhu* + feminine suffix *-nī*.

ovadeyya: should exhort, instruct, advise; 3d person singular optative of *ovadati* (*o/ava* + *√vad* + *a*).

aññatra samayā: except at the (right) occasion.

aññatra: except; preposition taking an ablative, i.e. *amayā*.

samayā: at the (right) occasion; ablative singular masculine. See Nissaggiya Pācittiya 6.

pācittiyaṃ: (this is a case) involving expiation.

tatthāyaṃ samayo: here the occasion is this.

tatthāyaṃ: here ... this; = **tattha**: here; adverb of place. + **ayaṃ**: this; nominative singular masculine demonstrative pronoun

samayo: occasion; nominative singular masculine.

gilānā hoti bhikkhunī: a bhikkhunī is sick.

gilānā: sick, ill; adjective qualifying *bhikkhunī*.

hoti: is; 3d person singular present indicative of *bhavati* (*√bhū* + *a*).

bhikkhunī: bhikkhunī; nominative singular feminine.

ayaṃ tattha samayo: this is the occasion here; herein the proper occasion is this (Ñm); this is the right time in this case (Hr).

ayaṃ: this; nominative singular masculine demonstrative pronoun

tattha: here; adverb of place; see Nidāna conclusion.

samayo: occasion; nominative singular masculine.

Pācittiya 24

Yo pana bhikkhu, evaṃ vadeyya: Āmisahetu bhikkhū bhikkhuniyo ovaḍantī ti, pācittiyaṃ.

If any bhikkhu should say so: “The bhikkhus exhort the bhikkhunīs for the sake of reward,” [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who; any bhikkhu (Ñm); if any bhikkhu (Nor).

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

evaṃ vadeyya: should say so.

evaṃ: thus, so; adverb qualifying *vadeyya*.

vadeyya: should say; 3d person singular optative of *vadati* ($\sqrt{vad} + a$).

āmisahetu bhikkhū bhikkhuniyo ovaḍantī ti: for the sake of reward the bhikkhus exhort the bhikkhunīs.

āmisahetu: for the sake of reward; dative singular masculine in *-u*. = Dative of advantage. = *āmisā*: (here:) reward, fee, gain, profit, gift + *hetu*: cause, sake, because of.

bhikkhū: bhikkhus; nominative plural masculine.

bhikkhuniyo: bhikkhunīs; accusative plural feminine.

ovaḍantī ti: they exhort; = **ovaḍanti:** 3d person plural present

indicative of *ovadati* (*o/ava + vvad + a*) + **ti**: end quote; quotation particle, see Nidāna.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 25

Yo pana bhikkhu, aññātikāya bhikkhuniyā cīvaram dadeyya, aññatra pārivattakā, pācittiyaṃ.

If any bhikkhu should give a robe [-cloth] to an unrelated bhikkhunī, except in an exchange, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

aññātikāya bhikkhuniyā cīvaram dadeyya: to an unrelated bhikkhunī should give a robe [-cloth].

aññātikāya: unrelated; adjective qualifying *bhikkhuniyā*. Dative feminine singular of *aññātika* = *a-*: negative prefix + *ñāti*: relative+ *-ka*: connective suffix.

bhikkhuniyā: by a bhikkhunī; dative singular feminine.

cīvaram: a robe [-cloth]; accusative singular neuter.

dadeyya: should give; 3d person singular optative of *dadāti* (doubled *√dā + a*).

aññatra pārivattakā: except in an exchange.

aññatra: except; preposition taking an instrumental, i.e., *pārivattakā*.

pārivattakā: in an exchange (of robes), in exchange (Ñm & Hr); literally “turning around”; instrumental singular masculine in *-ā*.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 26

Yo pana bhikkhu, aññātikāya bhikkhuniyā cīvaraṃ sabbeyya vā sabbāpeyya vā, pācittiyaṃ.

If any bhikkhu should sew a robe or should have a robe sewn for an unrelated bhikkhunī, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

aññātikāya bhikkhuniyā cīvaraṃ sabbeyya vā sabbāpeyya vā: for an unrelated bhikkhunī should sew a robe or should have a robe sewn.

aññātikāya: unrelated; adjective qualifying *bhikkhuniyā*. Dative feminine singular of *aññātika* = *a-*: negative prefix + *ñāti*: relative + *-ka*: connective suffix.

bhikkhuniyā: for a bhikkhunī; instrumental singular feminine.

sabbeyya: should sew; 3d person singular optative of *sibbati* (*√siv + ya*).

vā: or; disjunctive particle.

sabbāpeyya: should make (someone else) sew; causative of *sibbati*.

vā: or; disjunctive particle.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 27

Yo pana bhikkhu, bhikkhuniyā saddhiṃ, saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya, antamaso gāmantaram-pi, aññatra samayā, pācittiyaṃ.

Tatthāyaṃ samayo: satthagamaniyo hoti maggo sāsaṅkasammato sappatibhaya; ayaṃ tattha samayo.

If any bhikkhu, having made an arrangement, should travel together with a bhikkhunī on the same main road, even [if it is] 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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

bhikkhuniyā saddhiṃ: together with a bhikkhunī.

bhikkhuniyā: with a bhikkhunī; instrumental singular feminine.

saddhiṃ: together with; postposition taking an instrumental, i.e. *bhikkhuniyā*.

saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya: having made an arrangement, should travel on the same main road.

saṃvidhāya: having made an arrangement; having arranged (Hr); by appointment (Ñm). Absolutive of *saṃvidahati* (*saṃ + vi + √dhā + a*).

ekaddhānamaggaṃ: the same main road; the same journey (Ñm); the same high-road (Hr). Accusative singular masculine. Digu compound. = *eka*: one, the same; numeral + *addhānamagga*: main road, highway, travelling-road; = *addhāna*: road, (long) journey + *magga*: road.

paṭipajjeyya: should travel on, go on, set out; 3d person singular optative of *paṭipajjati* (*paṭi* + *√pad* + *ya*).

antamaso gāmantaram-pi: even [if it is] just the distance between villages.

antamaso: even so much as, just; adverb qualifying *paṭipajjeyya*; see *antamaso* in Pārājika 1.

gāmantaram-pi: even the distance between villages; junction of **gāmantaram:** the distance between villages; literally “the interspace of villages”; accusative singular neuter. Genitive tappurisa compound. = *gāma*: village; see Pārājika 2 + *antaraṃ*: interval, distance between, place between; neuter noun. + **pi**: even; emphatic particle.

aññatra samayā: except at the [right] occasion.

aññatra: except; preposition taking an ablative, i.e. *samayā*.

samayā: at the (right) occasion; ablative singular masculine.

pācittiyaṃ: (this is a case) involving expiation.

tatthāyaṃ samayo: here the occasion is this.

tatthāyaṃ: here ... this; = **tattha:** here; adverb of place; see Nidāna conclusion. + **ayaṃ:** this; nominative singular masculine demonstrative pronoun

samayo: occasion; nominative singular masculine.

satthagamanīyo hoti maggo: the road has to be gone with a company [of other travellers].

satthagamanīyo: has to be gone with a company [of other travellers], ... with a caravan, ... with an escort; adjective qualifying *maggo*. instrumental tappurisa compound used as bahubbīhi compound. *Hoti* here acts as an auxiliary verb. = *sattha*: company, travelling-company, caravan, escort. *Sattha* corresponds to the Sanskrit *sārtha*; it is not a weapon, the *sattha* of Sekhiya 59, which is Sanskrit *śastra* + *gamanīya*: to be gone; future passive participle of *gacchati* (*√gam* + *a*).

hoti: it is; 3d person singular present indicative of *bhavati*.

maggo: road; nominative singular masculine.

sāsaṅkasammato sappatibhayo: which is considered risky, which is dangerous; cf. Nissaggiya Pācittiya 29, Pāṭidesanīya 4.

sāsaṅkasammato: which is considered risky, ... dangerous (Ñm & Hr); adjective qualifying *maggo*. Bahubbīhi compound. See *sāsaṅkasammatāni* at Nissaggiya Pācittiya 29, Pāṭidesanīya 4.

sappatibhayo: which is frightening, ... frightening (Hr), risky (Ñm); adjective qualifying *maggo*. Bahubbīhi compound. See *sappatibhayāni* at Nissaggiya Pācittiya 29, Pāṭidesanīya 4.

ayaṃ tattha samayo: this is the occasion here; herein the proper occasion is this (Ñm); this is the right time in this case (Hr).

ayaṃ: this; nominative singular masculine demonstrative pronoun

tattha: here; adverb of place; see Nidāna conclusion.

samayo: occasion; nominative singular masculine.

Pācittiya 28

Yo pana bhikkhu, bhikkhuniyā saddhiṃ, saṃvidhāya ekaṃ nāvaṃ abhirūheyya, uddhaṃgāminiṃ vā adhogāminiṃ vā, aññatra tiriyaṃtaraṇāya, pācittiyaṃ.

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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

bhikkhuniyā saddhiṃ: together with a bhikkhunī.

bhikkhuniyā: with a bhikkhunī; instrumental singular feminine.

saddhiṃ: together with; postposition taking an instrumental, i.e. *bhikkhuniyā*.

saṃvidhāya ekaṃ nāvaṃ abhirūheyya: having made an arrangement, should embark [on a voyage] on the same boat.

saṃvidhāya: having made an arrangement; having arranged (Hr); by appointment (Ñm). Absolutive of *saṃvidahati* (*saṃ + vi + √dhā + a*).

ekaṃ: one, the same; numeral qualifying *nāvaṃ*.

nāvaṃ: boat; accusative singular feminine.

abhirūheyya: should embark [on a voyage], should voyage; 3d person singular optative of *abhirūhati* (*abhi + √ruh + a*).

uddhaṃgāminiṃ vā adhogāminiṃ vā: which is going up [-stream] or which is going down [-stream].

uddhaṃgāminiṃ: (which is) going up (-stream); adjective qualifying *nāvaṃ*. Kammadhāraya used as bahubbīhi compound. = *uddhaṃ:* up; adverb + *gāminiṃ:* going; adjective from *gacchati* (*√gam + a*).

vā: or; disjunctive particle.

adhogāminiṃ: (which is) going down(-stream); adjective qualifying *nāvaṃ*. Kammadhāraya used as bahubbīhi compound. = *adho:* down; adverb + *gāminiṃ:* going; adjective from *gacchati* (*√gam + a*).

vā: or; disjunctive particle.

aññatra tiriyaṃtaraṇāya: except with [a boat which is] crossing over [a river].

aññatra: except; preposition taking the ablatival *tiriyaṃtaraṇāya*.

tiriyam̐taraṇāya: with [a boat which is] crossing over (a river); unless it is (merely) to cross to the other bank (Ñm); except for crossing over to the other bank (Hr). Ablative singular feminine. Adjective qualifying an unexpressed *nāvāya*. A kammadhāraya compound used as bahubbīhi compound. = *tiriyam̐*: over, across; adverb + *taraṇāya*: passing; instrumental singular feminine. Action-noun derived from *tarati* (√tar + a).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 29

Yo pana bhikkhu, jānaṃ bhikkhunīparipācitaṃ piṇḍapātaṃ bhuñjeyya, aññatra pubbe gihīsamārambhā, 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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

jānaṃ bhikkhunīparipācitaṃ piṇḍapātaṃ bhuñjeyya: knowingly should eat alms-food which a bhikkhunī has caused to be prepared.

jānaṃ: knowingly; [though] knowing [it]. Present participle of *jānāti* acting as an adverb qualifying *bhuñjeyya*, or an adjective qualifying *bhikkhu*; see Pārājika 4 *ajānaṃ* and NP 30 *jānaṃ*.

bhikkhunīparipācitaṃ: which a bhikkhunī has caused to be prepared; adjective instrumental tappurisa compound used as bahubbīhi compound qualifying *piṇḍapātaṃ*. = *bhikkhunī* + *paripācita*: procured (Hr), obtained (Ñm), prompted (Than).

piṇḍapātaṃ: alms-food; accusative singular masculine.

bhuñjeyya: should eat; 3d person singular optative of *bhuñjati* (*√bhuj + ṇa*).

aññatra pubbe gihīsamārambhā: except through previous arrangement of householders.

aññatra: except; preposition taking an ablative or instrumental, i.e. *gihīsamārambhā*.

pubbe: previous, before; pronominal adverb qualifying *samārambhā*. Locative singular of *pubba*.

gihīsamārambhā: through the arrangement of householders; ablative or instrumental singular masculine in *-ā*. Genitive *tappurisa* compound. = *gihi*: householder; from *gaha*: house; see Nissaggiya Pācittiya 6. + *samārambha*: arrangement, undertaking, effort; action-noun derived from *samārambhati* (*saṃ + ā + √rabh + a*).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 30

Yo pana bhikkhu, bhikkhuniyā saddhiṃ eko ekāya raho nisajjaṃ kappeyya, pācittiyaṃ.

Ovādavaggo tatiyo.

If any bhikkhu should take seat together with a bhikkhunī, privately, one male with one female, [this is a case] involving expiation.

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

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

bhikkhuniyā saddhiṃ: together with a bhikkhunī.

bhikkhuniyā: with a bhikkhunī; instrumental singular feminine.

saddhiṃ: together with; postposition taking an instrumental, i.e. *bhikkhuniyā*.

eko ekāya: one male with one female.

eko: one male; nominative singular masculine.

ekāya: with one female; instrumental singular feminine.

raho ... nisajjaṃ kappeyya: privately should take a seat.

raho: privately, in secret, in private; adverb qualifying *kappeyya*.

nisajjaṃ kappeyya: should take seat, should seat himself (Ñm), should sit down (Hr). Cf. Aniya 1, Pācittiya 5, 43–45.

nisajjaṃ: sitting down, seat, place for sitting; accusative singular feminine, derived from *nisīdati* (*ni* + *√sad* + *a*): sits down.

kappeyya: should use, take; 3d person singular optative of *kappeti* (*√kapp* + *e*): prepares, makes.

pācittiyaṃ: (this is a case) involving expiation.

ovādavaggo: the section [starting with the rule on] exhortation, exhortation-section; nominative singular masculine. Appositive kammadhāraya compound. Titles of chapters, books, and so on, are in the nominative case. = *ovāda:* exhortation; from *ovadati* (*o/ava* + *√vad* + *a*). + *vagga:* section; see Nissaggiya Pācittiya 10.

Another reading is **bhikkhunovādavaggo:** the section [starting with the rule on] exhortation of bhikkhunīs.

tatiyo: third; ordinal qualifying *ovādavaggo*.

Pācittiya 31

Agilānena bhikkhunā eko āvasathapiṇḍo bhuñjitabbo; tato ce

uttariṃ 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 bhikkhunā: by a bhikkhu who is not ill.

agilānena: not-sick; adjective qualifying *bhikkhunā*; = negative prefix *a-* + *gilāna*: sick.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

eko āvasathapiṇḍo bhuñjitabbo: one alms-meal in a resthouse can be eaten.

eko: one, single; numeral qualifying *āvasathapiṇḍo*.

āvasathapiṇḍo: alms-meal in a (religious) rest-house; nominative singular masculine locative or genitive tappurisa compound. =

āvasatha: public rest-house (Hr), food distribution centre (Ñm); from *āvasati* (*ā* + *√vas* + *a*): inhabits, resides. + **piṇḍa:** alms, alms-food; see Nissaggiya Pācittiya 27.

bhuñjitabbo: to be eaten; future passive participle of *bhuñjati* (*√bhuj* + *a*).

tato ce uttariṃ bhuñjeyya: if he should eat more than that.

tato ce uttariṃ: if more than that.

tato: than that; ablative of demonstrative pronoun *ta(d)* with ablatival suffix *-to*. Refers to the limit of one alms meal.

ce: if; hypothetical particle.

uttariṃ: further, more; adverb qualifying *bhuñjeyya*.

bhuñjeyya: he should eat; 3d person singular optative of *bhuñjati* (*√bhuj* + *a*).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 32

Gaṇabhojane, aññatra samayā, pācittiyaṃ.

Tatthāyaṃ samayo: gilānasamayo, cīvaradānasamayo, cīvarakārasamayo, addhānagamānasamayo, nāvābhirūhanasamayo, mahāsamayo, samaṇabhattasamayo; **ayaṃ 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, a group-meal (Hr), in eating in groups (Ñm); locative singular masculine locative or genitive tappurisa compound. = *gaṇa*: group + *bhojana*: meal, eating, food, feeding; action-noun derived from *bhuñjati*.

aññatra samayā: except at the [right] occasion.

aññatra: except; preposition taking an ablative, i.e. *samayā*.

samayā: at the (right) occasion; ablative singular masculine from prefix *saṃ* + *√i*.

pācittiyaṃ: (this is a case) involving expiation.

tatthāyaṃ samayo: here the occasion is this.

tatthāyaṃ: here ... this; = **tattha:** here; adverb of place; see Nidāna conclusion. + **ayaṃ:** this; nominative singular masculine demonstrative pronoun

samayo: occasion; nominative singular masculine.

gilānasamayo: occasion of illness; nominative singular masculine. Genitive tappurisa compound. = *gilāna*: illness + *samayo*: occasion.

cīvaradānasamayo: occasion of a giving of robe [-cloth]s; nominative singular masculine. Genitive tappurisa compound. = *cīvara*: robe [-cloth] + *dāna*: giving; action-noun derived from *dadāti* (doubled √*dā* + *a*) + *samayo*: occasion.

cīvarakārasamayo: occasion of a robe-making; nominative singular masculine. Genitive tappurisa cpd. = *cīvara*: robe [-cloth] + *kāra*: making; action-noun derived from *karoti* (√*kar* + *o*) + *samayo*: occasion.

addhānagamanasamayo: occasion of going on a (long) journey; nominative singular masculine. Genitive tappurisa compound. = *addhāna*: long journey, road + *gamana*: travelling, going, journey; action-noun derived from *gacchati* (√*gam* + *a*) + *samayo*: occasion.

nāvābhirūhanasamayo: occasion of voyaging on a boat; lit.: occasion of embarking a boat; nominative singular masculine. Genitive tappurisa compound. = *nāva*: boat + *abhirūhana*: lit. “embarking, boarding” but here having the meaning of travelling on a boat; action-noun derived from *abhirūhati* + *samayo*: occasion.

mahāsamayo: occasion of (a) great (number), the occasion of a great gathering; an extraordinary occasion (where one hundred or one thousand bhikkhus gather) (Ñm); a great scarcity (Hr). Nominative singular masculine. = *mahā*: great (number of bhikkhus); adjective + *samayo*: occasion.

samaṇabhattasamayo: occasion of a meal (made) by an ascetic; an occasion for a meal for ascetics (Ñm); a meal-time of recluses (Hr). Nominative singular masculine. Genitive tappurisa compound containing another genitive tappurisa compound: = *samaṇabhatta*: a meal of a recluse = *samaṇa*: an ascetic, contemplative + *bhatta*: meal. + *samayo*: occasion.

ayaṃ tattha samayo: this is the occasion here; herein the proper occasion is this (Ñm); this is the right time in this case (Hr).

ayaṃ: this; nominative singular masculine demonstrative pronoun

tattha: here; adverb of place; see Nidāna conclusion.

samayo: occasion; nominative singular masculine.

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); an out-of-turn meal (Hr & Than); in substituting one meal for another (Ñm); in meals in succession (Nor). Locative singular masculine. = *parampara:* lit.: another after another, successive. = *param:* another; accusative singular neuter abstract noun taking an ablative + *para:* another + *bhojana:* meal.

aññatra samayā: except at the [right] occasion.

aññatra: except; preposition taking an ablative, i.e. *samayā*.

samayā: at the (right) occasion; ablative singular masculine from prefix *saṃ* + *√i*.

pācittiyam: (this is a case) involving expiation.

tatthāyam: here ... this; = **tattha:** here; adverb of place; see Nidāna conclusion. + **ayam:** this; nominative singular masculine demonstrative pronoun

samayo: occasion; nominative singular masculine.

gilānasamayo: occasion of illness; nominative singular masculine. Genitive tappurisa compound. = *gilāna:* illness + *samayo:* occasion.

cīvaradānasamayo: occasion of a giving of robe [-cloth]s; nominative singular masculine. Genitive tappurisa compound. = *cīvara:* robe [-cloth] + *dāna:* giving; action-noun derived from *dadāti* (doubled *√dā* + *a*)

+ *samayo*: occasion.

cīvarakārasamayo: occasion of a robe-making; nominative singular masculine. Genitive tappurisa cpd. = *cīvara*: robe [-cloth] + *kāra*: making; action-noun derived from *karoti* (\sqrt{kar} + o) + *samayo*: occasion.

ayaṃ tattha samayo: this is the occasion here; herein the proper occasion is this (Ñm); this is the right time in this case (Hr).

ayaṃ: this; nominative singular masculine demonstrative pronoun

tattha: here; adverb of place; see Nidāna conclusion.

samayo: occasion; nominative singular masculine.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 34

Bhikkhuṃ pan'eva kulaṃ upagataṃ pūvehi vā manthehi vā abhihaṭṭhuṃ pavāreyya, ākaṅkhamānena bhikkhuna dvattipattapūrā paṭiggahetabbā; tato ce uttarim paṭiggaṇheyya, pācittiyaṃ.

Dvattipattapūre paṭiggahetvā, tato nīharitvā, bhikkhūhi saddhim saṃvibhajitabbam. Ayaṃ 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 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]; Should a family invite a bhikkhu who has arrived to accept cakes or sweets... (Ñm); should a family bring and invite with cakes or biscuits a

bhikkhu who has arrived (Nor).

bhikkhum pan'eva ... upagataṃ: now, a bhikkhu who has approached [a family].

bhikkhum: a bhikkhu; accusative singular masculine.

pan'eva: now, now if, further, if (Hr); junction of **pana:** again, and now; connective particle + **eva:** just; emphatic particle.

kulam ... pavāreyya: a family should invite.

kulam: a family; nominative singular neuter. The family is the agent of the sentence; the bhikkhu who has approached (the family) the object.

upagataṃ: that has been approached, visited; past participle of *upagacchati* (*upa + √gam + a*) qualifying *bhikkhum* (or *kulam*).

pūvehi vā manthehi vā abhihaṭṭhum pavāreyya: should invite to take as many cakes and parched cakes [as he likes]

pūvehi: with baked cakes; instrumental plural masculine.

vā: or; disjunctive particle.

manthehi: with parched flour cakes; sweets (Ñm); barley-gruel (Hr); cooked grain-meal (Than). Instrumental plural masculine. Derived from *mantheti:* to crush, churn, parch.

vā: or; disjunctive particle.

abhihaṭṭhum pavāreyya: should invite to take [as much as he likes]; see Nissaggiya Pācittiya 7.

abhihaṭṭhum: to take; infinitive of *abhiharati* (*abhi + √har + a*), which can have two opposing meanings: (1) brings forward, brings near, offers; or (2) receives, takes away, removes.

pavāreyya: should invite, present; 3d person singular optative of *pavāreti* (*pa + √var + e*) taking an instrumental here: *cīvarehi*.

ākaṅkhamānena bhikkhunā dvattipattapūrā paṭiggahetabbā: by a

bhikkhu who is wishing [so] two or three bowls full [of cakes] can be accepted.

ākaṅkhamānena: who is wishing (so), wishing; present participle of *ākaṅkhati* (*ā* + *√kaṅkh* + *ṇa*), wishes, longs for, desires, waits for, expects; used as adjective qualifying *bhikkhunā*.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

dvattipattapūrā: two or three bowls full, ... bowlfuls; adjective qualifying an unexpressed *pūvā* and *manthā* in nominative plural masculine. An inverted bahubbīhi compound including the digu compound *dvattipatta*, which in turn contains a disjunctive dvanda compound: *dvatti*: two or three; dvanda compound. = *dva*: two; numeral compound form + *(t)ti*: three; numeral compound form + *patta*: bowl + *pūra*: full; adjective derived from *pūraṭi*: fills. (Could also be an action-noun derived from *pūreti*: filling.) *pattapūra*: bowlful (Ñm & Hr), bowls full (RD & O), full bowls; an inverted compound. Normally the adjective *pūra* would come first, but inverted it sounds better.

paṭiggahetabbā: can be accepted; future passive participle of *paṭigaṇhāti* (*paṭi* + *√(g)gah* + *ṇha*), qualifying *dvattipattapūrā* (*manthā*).

tato ce uttarim paṭiggaṇheyya: if he should accept more than that.

tato ce uttarim: if more than that.

tato: than that; ablative of demonstrative pronoun *ta(d)* with ablatival suffix *-to*. Refers back to the limit of two or three full bowls.

ce: if; hypothetical particle.

uttarim: further, more; adverb qualifying *paṭiggaṇheyya*.

paṭiggaṇheyya: should accept; 3d person singular optative of *paṭigaṇhāti* (*paṭi* + *√(g)gah* + *ṇha*).

pācittiyaṃ: (this is a case) involving expiation.

dvattipattapūre paṭiggahetvā: having accepted two or three bowls full.

dvattipattapūre: accusative plural masculine.

paṭiggahetvā: having accepted; absolutive of *paṭigaṇhāti* (*paṭi* + *√(g)gah* + *ṇha*).

tato nīharitvā: having taken [them] away from there.

tato: from there; ablative of demonstrative pronoun *ta(d)* with ablatival suffix *-to*. Refers back to the house of the family that has been approached.

nīharitvā: having taken away; absolutive of *nīharati* (*nis* + *√har* + *a*). The prefix *nī-* here corresponds to the Sanskrit prefix *nis-*: “out,” not to *ni-*: “down.”

bhikkhūhi saddhiṃ saṃvibhajitabbam: [it] is to be shared together with [other] bhikkhus.

bhikkhūhi: with bhikkhus; instrumental plural masculine.

saddhiṃ: together with; indeclinable taking the instrumental *bhikkhūhi*.

saṃvibhajitabbam: (it) is to be shared, divided together; future passive participle of *saṃvibhajati* (*saṃ* + *vi* + *√bhaj* + *a*) used as an impersonal passive sentence verb in nominative singular neuter, which is not taking an object, and with an unexpressed instrumental agent, *bhikkhunā*.

ayaṃ tattha sāmīci: this is here the proper procedure.

ayaṃ: this; nominative singular masculine of demonstrative pronoun *ayaṃ*.

tattha: here, in this case; adverb of place qualifying an unexpressed *hoti*.

sāmīci: proper procedure, proper course (Ñm); nominative singular feminine.

Pācittiya 35

Yo pana bhikkhu, bhuttāvī pavārito, anatirittam khādanīyam vā bhojanīyam vā, khādeyya vā bhuñjeyya vā, pācittiyaṃ.

If any bhikkhu who has eaten [a meal], who has been invited [to take more and has refused], should chew uncooked food or eat cooked food which is not left over, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

bhuttāvī pavārito: who has eaten, [and] who has been invited [to take more].

bhuttāvī: who has eaten (a meal); active past participle used as an adjective qualifying *bhikkhu*. = *bhutta*, past participle of *bhuñjati* ($\sqrt{bhuj} + a$) + active past participle suffix *-tāvin*.

pavārito: who has been invited (to take more), offered, satisfied; adjective qualifying *bhikkhu*. Past participle of *pavāreti* (*pa* + \sqrt{var} + *e*); see Nissaggiya Pācittiya 7 + Pācittiya 34.

anatirittam khādanīyam vā bhojanīyam vā: uncooked food or cooked food which is not left over.

anatirittam: not left over; adjective qualifying *khādanīyam* & *bhojanīyam*. Bahubbīhi compound. = Negative prefix *an-* + *atiritta*, past participle of *atiriccati* (*ati* + \sqrt{ric} + *ya*). Compare *atireka* at Nissaggiya Pācittiya 1.

khādanīyam: uncooked food; hard food; eatables (Ñm); solid food (Hr); non-staple food (Than). Literally: “what is to be chewed.” Accusative singular neuter, future passive participle of *khādati* ($\sqrt{khād} + a$) “chews”, “bites”, used as a neuter noun.

vā: or; disjunctive particle.

bhojanīyaṃ: cooked food, comestibles (Ñm), soft food (Hr), staple food (Than); literally: “what is to be savoured/relished”; accusative singular neuter, future passive participle of *bhuñjati* (*√bhuj + a*) used as a neuter noun.

vā: or; disjunctive particle.

khādeyya vā bhuñjeyya vā: should chew or should eat.

khādeyya: should chew (Than); eat (solid food) (Hr & Ñm). 3d person singular optative of *khādati*.

vā: or; disjunctive particle.

bhuñjeyya: eat; should consume (Ñm & Than); partake (Hr). 3d person singular optative of *bhuñjati* (*√bhuj + ṇa*).

vā: or; disjunctive particle.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 36

Yo pana bhikkhu, bhikkhum bhuttāviṃ pavāritaṃ, anāpādetena khādanīyena vā bhojanīyena vā, abhihaṭṭhum pavāreyya: Handa bhikkhu, khāda vā bhuñja vā ti, jānaṃ āsādanāpekkho, bhuttasmiṃ, pācittiyaṃ.

If any bhikkhu, should invite a bhikkhu who has eaten [a meal and] who has been invited [to take more], to take uncooked food or cooked food which is not left over [saying]: “Here, bhikkhu, chew and eat!,” [doing so] knowingly desiring to cause offence; when [the food] has been eaten, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

bhikkhum bhuttāvim pavāritam: a bhikkhu who has eaten [a meal and] who has been invited [to take more].

bhikkhum: a bhikkhu; accusative singular masculine.

bhuttāvim: who has eaten (a meal); adjective qualifying *bhikkhum*. Past participle used as an adjective. = *bhutta*, past participle of *bhuñjati* (\sqrt{bhu} + *a*) + active past participle suffix *-tāvin*.

pavāritam: who has been invited (to take more); adjective qualifying *bhikkhum*. Past participle of *pavāreti* (*pa* + \sqrt{var} + *e*).

anatirittena khādanīyena vā bhojanīyena vā abhihaṭṭhum pavāreyya: should invite to take [as much as he likes] uncooked food or cooked food which is not left over .

anatirittena: not left over; adjective qualifying *khādanīyena* & *bhojanīyena*. Bahubbīhi compound.

khādanīyena: uncooked food; hard food; eatables (Ñm); solid food (Hr); non-staple food (Than). Literally: “what is to be chewed.” Instrumental singular neuter. Future passive participle of *khādati* ($\sqrt{khād}$ + *a*) “chews”, “bites”, used as a neuter noun.

vā: or; disjunctive particle.

bhojanīyena: cooked food, comestibles (Ñm), soft food (Hr), staple food (Than); literally: “what is to be savoured/relished”; instrumental singular neuter, future passive participle of *bhuñjati* (\sqrt{bhu} + *a*) used as a neuter noun.

vā: or; disjunctive particle.

abhihaṭṭhum pavāreyya: should invite to take [as much as he likes]; having brought (them all) forward should invite; should ... invite him to take as many robes as he likes (Ñm); asking (a monk) should invite him to take (material for) many robes (Hr).

abhihaṭṭhum: to take; infinitive of *abhiharati* (*abhi* + \sqrt{har} + *a*).

pavāreyya: should invite, present; 3d person singular optative of *pavāreti* (*pa + √var + e*) taking instrumental here: *khādanīyena* & *bhojanīyena*.

handa bhikkhu khāda vā bhuñja vā ti: here, bhikkhu, chew and eat!

handa: here!, come!; emphatic particle.

bhikkhu: bhikkhu!; vocative singular masculine.

khāda: chew; 2nd person singular imperative of *khādati*.

vā: or; disjunctive particle.

bhuñja: eat; 2nd person singular imperative of *bhuñjati*.

vā: or; disjunctive particle.

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

jānaṃ āsādanāpekkho: knowingly desiring to cause offence

jānaṃ: knowingly; [though] knowing [it]. Present participle of *jānāti* acting as an adverb qualifying *āsādanāpekkho*, or, less likely, qualifying *bhikkhu*; see Pārājika 4 *ajānaṃ* and NP 30 *jānaṃ*.

āsādanāpekkho: desiring to cause offence; desiring to take revenge; desiring to rebuke; in expectation of his discomfiture (Ñm); desiring to find fault (Hr). Adjective qualifying *bhikkhu*. Locative tappurisa compound. = **āsādana:** causing annoyance, causing discomfort, causing offence; action-noun derived from *āsādeti* (*ā + √sīd + e*) + **apekkha:** longing for, desiring for; action-noun taking locative; see *visuddhāpekkhena*, Nidāna.

bhuttasmiṃ: when it has been eaten; in the eating (Hr & Ñm). Locative singular masculine. Past participle of *bhuñjati*, used in this subsidiary clause as a locative absolute construction with the subject *bhojanasmiṃ* or *tasmiṃ* unexpressed. Cf. *bhūtasmiṃ* in Pācittiya 8.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 37

Yo pana bhikkhu, vikāle khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

If any bhikkhu at the wrong time, should chew uncooked food or eat cooked food, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

vikāle khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā: at the wrong time should chew or should eat uncooked food or cooked food.

vikāle: at the wrong time; locative singular masculine. = prefix *vi-*: wrong + *kāla*: time.

khādanīyaṃ: uncooked food; hard food; eatables (Ñm); solid food (Hr); non-staple food (Than). Accusative singular neuter.

vā: or; disjunctive particle.

bhojanīyaṃ: cooked food, comestibles (Ñm), soft food (Hr), staple food (Than). Accusative singular neuter.

vā: or; disjunctive particle.

khādeyya: should chew (Than); eat (solid food) (Hr & Ñm). 3d person singular optative of *khādati*.

vā: or; disjunctive particle.

bhuñjeyya: eat; should consume (Ñm & Than); partake (Hr). 3d person singular optative of *bhuñjati* (*vbhuj + ña*).

vā: or; disjunctive particle.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 38

Yo pana bhikkhu, sannidhikāraṃ khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā, pācittiyaṃ.

If any bhikkhu, [while] keeping [it] in store, should chew uncooked food or eat cooked food, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

sannidhikāraṃ khādanīyaṃ vā bhojanīyaṃ vā khādeyya vā bhuñjeyya vā: [while] keeping in store, should chew or should eat uncooked food or cooked food.

sannidhikāraṃ: (while) keeping in store; adverb of manner qualifying *bhuñjeyya*. A *ṇamul* absolutive; see *sannidhikāraṃ* at Nissaggiya Pācittiya 23.

khādanīyaṃ: uncooked food; hard food; eatables (Ñm); solid food (Hr); non-staple food (Than). Accusative singular neuter. See Pācittiya 35.

vā: or; disjunctive particle.

bhojanīyaṃ: cooked food, comestibles (Ñm), soft food (Hr), staple food (Than). Accusative singular neuter. See Pācittiya 35.

vā: or; disjunctive particle.

bhuñjeyya: eat; should consume (Ñm & Than); partake (Hr). 3d person singular optative of *bhuñjati* (*√bhuj + ṇa*).

vā: or; disjunctive particle.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 39

Yāni kho pana tāni paṇītabhojanāni, seyyathīdaṃ: sappi, navaṇītaṃ, telaṃ, madhuphāṇitaṃ, maccho, maṃsaṃ, khīraṃ, dadhi; yo pana bhikkhu evarūpāni paṇītabhojanāni agilāno attano atthāya viññāpetvā bhuñjeyya, pācittiyaṃ.

Those foods which are superior, namely: ghee, butter, oil, honey and molasses, fish, meat, milk, curd; if any bhikkhu, who is not ill, for his own benefit having requested such superior foods, should eat [them], [this is a case] involving expiation.

yāni kho pana tāni paṇītabhojanāni: those foods which are superior.

yāni kho pana tāni ...: Now, [there are] those ... which ...; there are ... (Ñm); those which ... (Hr). Emphatic clause, introducing a definition, with the sentence verb (*honti*) unexpressed.

yāni ... tāni: those ... which; relative clause.

yāni: which; nominative plural neuter of relative pronoun *ya(d)*.

tāni: those; nominative plural neuter of demonstrative pronoun *ta(d)*.

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

paṇītabhojanāni: foods which are superior, excellent foods; nominative plural neuter. Kammadhāraya cpd. = *paṇīta*: superior, excellent; past participle of *paneti* (*pa* + *√ni* + *a*): raises, exalts, brings out. + *bhojana*: food, nourishment in general; action-noun from *bhuñjati*.

seyyathīdaṃ: sappi, navaṇītaṃ, telaṃ, madhuphāṇitaṃ, maccho, maṃsaṃ, khīraṃ, dadhi: namely: ghee, butter, oil, honey and molasses, fish, meat, milk, curd.

seyyathīdaṃ: namely, as follows, like this; indeclinable. Indeclinable emphatic demonstrative introducing an example. = **se:** the Māgadhi

form of *taṃ* the 3d person singular neuter of demonstrative pronoun *ta(d)* + *yathā*: as; adverb + *idaṃ*: this; nominative singular of demonstrative pronoun *ayaṃ*.

sappi: ghee, clarified butter; nominative singular neuter.

navanītaṃ: fresh butter; nominative singular neuter = *nava*: new, fresh; adjective + *nīta*: drawn, brought, led; past participle of *neti* (*√ni* + *a*).

telam: oil; nominative singular masculine.

madhuphāṇitaṃ: honey and molasses; nominative singular neuter. Dvanda compound.

madhu: honey; nominative singular neuter.

phāṇitaṃ: molasses; nominative singular neuter.

maccho: fish; nominative singular masculine.

maṃsaṃ: flesh, meat; nominative singular neuter.

khīraṃ: milk; nominative singular neuter.

dadhi: curd, sour milk; nominative singular feminine.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

evarūpāni paṇītabhojanāni agilāno attano atthāya viññāpetvā bhuñjeyya: who is not ill, for his own benefit, having requested such superior foods, should eat [them].

evarūpāni paṇītabhojanāni ... bhuñjeyya: such superior foods ... should eat.

evarūpāni: such, of such kind; adjective qualifying *paṇītabhojanāni*.

paṇītabhojanāni: foods which are superior; accusative plural neuter.

agilāno attano atthāya viññāpetvā: who is not ill, for his own benefit having requested.

agilāno: who is not-sick; adjective qualifying an unexpressed *bhikkhu*. Kammadhāraya used as bahubbīhi compound. = negative prefix *a-* + *gilāna*.

attano atthāya: for his own benefit; for the benefit of himself; for his own use (Ñm), for himself (Hr).

attano: of himself, his own; genitive singular of *attā*: self; reflexive pronoun (see Saṅghādisesa 6).

atthāya: for the benefit, need, use; dative (of advantage) singular masculine; compare Nissaggiya Pācittiya 10.

viññāpetvā: having requested, indicated, informed, having made (someone) understand; absolutive of *viññāpeti* (*vi* + *ññā* + *āpe*).

bhuñjeyya: eat; should consume (Ñm & Than); partake (Hr). 3d person singular optative of *bhuñjati* (*√bhuj* + *ṇa*).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 40

Yo pana bhikkhu, adinnaṃ mukhadvāraṃ āhāraṃ āhareyya, aññatra udakadantaṇṇa, 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

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

adinnaṃ mukhadvāraṃ āhāraṃ āhareyya: should convey to his mouth nutriment not given (Hr); convey to the opening of his mouth food not given (Ñm); should convey to the opening of his mouth food that has not been given (Nor).

adinnaṃ ... āhāraṃ: nutriment which has not been given.

mukhadvāraṃ ... āhareyya: should take into the mouth.

adinnaṃ: which has not been given; adjective qualifying *āhāraṃ*.

mukhadvāraṃ: mouth; literally “face-door”; accusative singular masculine. Genitive tappurisa compound. = *mukha:* mouth, face + *dvāra:* door.

āhāraṃ: nutriment, intake, ingestion, consumption, something taken in, sustenance; accusative singular masculine derived from *āhāraṭi* (*ā* + *√har* + *a*).

āhareyya: ingest, take into, ingest, consume, bring to; 3d person singular optative of *āharati* (*ā* + *√har* + *a*).

aññatra udakadantapoṇā: except water and tooth-wood.

aññatra: except; preposition taking an ablative.

udakadantapoṇā: water and tooth-wood; ablative singular neuter. Dvanda-compound. = *udaka:* water + *danta:* tooth + *poṇa:* wood, stick, pick.

pācittiyaṃ: (this is a case) involving expiation.

bhojanavaggo: the section [starting with the rule on] food, the food-

section; nominative singular masculine. Appositive kammadhāraya compound. Titles of chapters, books, and so on, are in the nominative case. = *bhojana*: food + *vagga*: section.

catuttho: fourth; ordinal qualifying *bhojanavaggo*.

Pācittiya 41

Yo pana bhikkhu, acelakassa vā paribbājakassa vā paribbājikāya vā sahatthā 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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

acelakassa vā paribbājakassa vā paribbājikāya vā: to a naked ascetic or to a male wanderer or to a female wanderer.

acelakassa: to a naked ascetic, a naked one, clothless one; dative singular masculine. = *a-*: no; negative particle + *cela*: cloth, clothes + connective suffix *-aka*.

vā: or; disjunctive particle.

paribbājakassa: male wanderer; dative singular masculine. = prefix *pari*: around + *√vaj*: wanders + connective suffix *-aka*.

vā: or; disjunctive particle.

paribbājikāya: female wanderer; dative singular feminine. = *pari-* + *√vaj* + feminine connective suffix *-ika*. Cf. *upāsaka/upāsikā*.

vā: or; disjunctive particle.

sahatthā khādanīyaṃ vā bhojanīyaṃ vā dadeyya: with his own hand should give uncooked food or cooked food.

sahatthā ... dadeyya: with his own hand should give.

sahatthā: with his own hand (Ñm & Hr); instrumental singular masculine instrumental (of means) in -ā. = sa-: own; reflexive pronoun, a shortened form of *sayam* + *hattha*: hand.

khādanīyaṃ: uncooked food; hard food; eatables (Ñm); solid food (Hr); non-staple food (Than). Accusative singular neuter.

vā: or; disjunctive particle.

bhojanīyaṃ: cooked food, comestibles (Ñm), soft food (Hr), staple food (Than). Accusative singular neuter. See Pācittiya 35.

vā: or; disjunctive particle.

dadeyya: should give; 3d person singular optative of *dadāti* (doubled $\sqrt{dā} + a$).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 42

Yo pana bhikkhu, bhikkhuṃ evaṃ vadeyya: Eh'āvuso. Gāmaṃ vā nigamaṃ vā piṇḍāya pavisissāmā 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 hotī 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;

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

bhikkhum evaṃ vadeyya: to a bhikkhu should say so.

bhikkhum: to a bhikkhu; accusative singular masculine.

evaṃ: so, thus; adverb qualifying *vadeyya*.

vadeyya: should say; 3d person singular optative of *vadati* ($\sqrt{vad} + a$): says.

eh'āvuso: come friend!; junction of *ehi* + *āvuso* = **ehi:** come!; imperative of *eti* ($\sqrt{vi} + a$) + **āvuso:** friend; vocative singular masculine. See Nidāna.

gāmaṃ vā nigamaṃ vā piṇḍāya pavisissāmā ti: We shall enter a village or town for alms.

gāmaṃ: village; accusative singular masculine.

vā: or; disjunctive particle.

nigamaṃ: town; accusative singular masculine.

vā: or; disjunctive particle.

piṇḍāya: for alms; dative singular masculine.

pavisissāmā ti: we shall enter; = junction of **pavisissāma:** 1st person plural fut, of *pavisati* ($pa + \sqrt{vis} + a$) + **ti:** end quote; quotation particle.

tassa dāpetvā vā adāpetvā vā uyyojeyya: having had [food] given or not having had [food] given to him, should he dismiss.

tassa: to him; dative singular masculine of demonstrative pron *ta(d)*.

dāpetvā: having had (food) given; absolutive of *dāpeti*, causative of *dadāti* (doubled √*dā* + *a*).

vā: or; disjunctive particle.

adāpetvā: not having had (food) given; negative prefix **a-** + **dāpetvā**.

vā: or; disjunctive particle.

uyyojeyya: should dismiss, should send off; 3d person singular optative of the causative of *uyyujati*: *uyyojeti* (ud + √*yuj* + *e*).

gacch'āvuso: go friend!; junction of *gaccha* + *āvuso* through contraction.
= **gaccha:** go!; imperative of *gacchati* (√*gam* + *a*). + **āvuso:** friend, vocative singular masculine.

na me tayā saddhiṃ kathā vā nisajjā vā phāsu hoti: there is no ease for me talking or sitting down together with you.

na: not; negative particle.

me: for me; dative singular of personal pronoun *ma(d)*: I.

tayā: with you; instrumental singular of personal pronoun *tvam*.

saddhiṃ: together with; indeclinable taking an instrumental, i.e. *tayā*.

kathā: speaking, conversing; nominative singular feminine, action-noun derived from *katheti* (√*kath* + *e*).

nisajjā: sitting down; nominative singular feminine action-noun derived from *nisīdati* (ni + √*sad* + *a*): sits down.

phāsu hoti: there is ease.

phāsu: ease; nominative singular neuter noun or adverb qualifying *hoti*. See *Nidāna*.

hoti: there is; 3d person singular present indicative of *bhavati* (√*bhū* + *a*).

ekakassa me kathā vā nisajjā vā phāsu hotī ti: there is ease for me

talking or sitting down by myself.

ekakassa: by myself, alone; dative singular of *ekaka*. Adjective qualifying *me*. = **eka:** one + con. suffix **-ka**. Not to be confused with *ekassa* at Pāṭidesanīya 2.

etad-eva paccayaṃ karitvā anaññaṃ: having made just this the reason, [and] not another.

etadeva paccayaṃ karitvā: having made just this the reason.

etad-eva: just this; = **etad:** this; accusative singular neuter of demonstrative pronoun *eta(d)*, = vowel-junction form + **eva:** just; emphatic particle.

paccayaṃ: reason; accusative singular masculine = *pati + vi*; for the assimilation see Sd 10: *iccetaṃ*.

karitvā: having made; absolutive of *karoti* ($\sqrt{\text{kar}} + o$).

anaññaṃ: not another; adjective qualifying *paccayaṃ*. Bahubbīhi compound. = negative prefix *an-* + *añña:* other, different; adjective.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 43

Yo pana bhikkhu, sabhojane kule anupakhajja nisajjaṃ kappeyya, pācittiyaṃ.

If any bhikkhu, having intruded upon an family having a meal, should take seat, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

sabhojane kule: a family having a meal, a family with both people; (the bedroom) of a family with two persons (Ñm); family with food (Hr); a house where a meal is going on (RD & O).

sabhojane: having a meal, with a meal; adjective.

kule: upon a family; locative singular masculine. In Sanskrit *kula* can mean “residence of a family,” “abode,” and “house.”

anupakhajja nisajjam kappeyya: having intruded, should take seat.

anupakhajja: having intruded, encroached; absolutive of *anupakhajjati* taking a locative.

nisajjam kappeyya: should take seat, should seat himself (Ñm), should sit down (Hr).

nisajjam: sitting down, seat, place for sitting; accusative singular feminine, derived from *nisīdati* (*ni* + *√sad* + *a*): sits down.

kappeyya: should use, take; 3d person singular optative of *kappeti* (*√kapp* + *e*): prepares, makes.

pācittiyam: (this is a case) involving expiation.

Pācittiya 44

Yo pana bhikkhu, mātugāmena saddhiṃ raho paṭicchanne āsane nisajjam kappeyya, pācittiyam.

If any bhikkhu should take seat together with a woman, privately, on a concealed seat, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

mātugāmena saddhiṃ: together with a woman.

mātugāmena: with a woman; instrumental singular masculine. Genitive tappurisa compound; originally “women” in general, i.e., “woman-kind,” but here used in a particular sense. = *mātu*: mother + *-gāma*: -collection, -kind, -group; postposition.

saddhiṃ: together with; postposition taking the instrumental *mātugāmena*.

raho paṭicchanne āsane nisajjaṃ kappeyya: privately, on a concealed seat, should take seat.

raho ... nisajjaṃ kappeyya: privately should take a seat.

raho: privately, in secret, in private; adverb qualifying *nisajjaṃ kappeyya*.

paṭicchanne āsane: on a concealed seat.

paṭicchanne: concealed, hidden, covered, secluded, screened; adjective, past participle of *paṭicchādeti* (*paṭi* + *√chad* + *e*).

āsane: on a seat; locative singular neuter.

nisajjaṃ kappeyya: should take seat, should seat himself (Ñm), should sit down (Hr).

nisajjaṃ: sitting down, seat, place for sitting; accusative singular feminine, derived from *nisīdati* (*ni* + *√sad* + *a*): sits down.

kappeyya: should use, take; 3d person singular optative of *kappeti* (*√kapp* + *e*).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 45

Yo pana bhikkhu, mātugāmena saddhiṃ eko ekāya raho nisajjaṃ kap-peyya, pācittiyaṃ.

If any bhikkhu should take seat together a woman, one male with one female, privately, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

mātugāmena: with a woman; instrumental singular masculine.

saddhiṃ: together with; postposition taking the instrumental *mātugāmena*.

eko ekāya: one male with one female.

eko: one male; nominative singular masculine.

ekāya: with one female; instrumental singular feminine.

raho ... nisajjaṃ kappeyya: privately should take a seat.

raho: privately, in secret, in private; adverb qualifying *kappeyya*.

nisajjaṃ kappeyya: should take seat, should seat himself (Ñm), should sit down (Hr).

nisajjaṃ: sitting down, seat, place for sitting; accusative singular feminine, derived from *nisīdati* (*ni + √sad + a*): sits down.

kappeyya: should use, take; 3d person singular optative of *kappeti* (*√kapp + e*).

pācittiyaṃ: (this is a case) involving expiation.

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]s; the occasion of a making of robes; this is the occasion here.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

nimantito sabhatto samāno: who has been invited for a meal (Ñm); being invited and being (provided) with a meal (H & Nor).

nimantito: has been invited; adjective qualifying *bhikkhu*, past participle of *nimanteti* (*ni + √mant + e*).

sabhatto: with (the expectation of) a meal (i.e., having accepted an invitation for a meal); adjective qualifying *bhikkhu*. = prefix *sa-*: with + *bhatta*: meal; see Pācittiya 32.

samāno: being; present participle of *atthi* (*vas + a*) qualifying *bhikkhu*.

santaṃ bhikkhuṃ anāpucchā: not having asked [permission from] a bhikkhu who is present [in the monastery].

santaṃ: is present; also present participle of *atthi*; see Nidāna. Refers to any other bhikkhu who is living in the monastery.

bhikkhuṃ: a bhikkhu; accusative singular masculine.

anāpucchā: without having asked; absolutive of *āpucchati* (*ā* + *√pucch* + *a*) preceded by negative prefix *an-*.

purebhattam vā pacchābhattam vā: before the meal or after the meal.

purebhattam: before the meal; adverb qualifying *cārittam āpajjeyya*. Abbayībhāva compound in accusative singular neuter. = *pure:* before; indeclinable + *bhatta:* meal.

pacchābhattam: after the meal; adverb qualifying *cārittam āpajjeyya*. An abhayībhāva compound. = **pacchā:** after; indeclinable + **bhatta:** meal.

kulesu cārittam āpajjeyya: should go visiting families, should engage in visiting families, should engage in going among families, should visit families (Ñm), should call on families (Hr).

kulesu: in families, among families; locative plural neuter.

cārittam āpajjeyya: should go visiting. Periphrastic construction in which two verbs express one idea. Compare Sd 10: *paggayha tiṭṭheyya:* “should persist in upholding” and Pāc 78: *upassutim tiṭṭheyya:* “should stand overhearing”.

cārittam: visiting, going, moving; accusative singular neuter derived from *√car* + *-itta*.

āpajjeyya: should engage in; 3d person singular optative of *āpajjati* (*ā* + *√pad* + *ya*).

aññatra samayā: except at the (right) occasion.

aññatra: except; preposition taking an ablative, i.e. *samayā*.

samayā: at the (right) occasion; ablative singular masculine. See Nissaggiya Pācittiya 6.

pācittiyam: (this is a case) involving expiation.

tatthāyam: here ... this; = **tattha:** here; adverb of place; see Nidāna conclusion. + **ayam:** this; nominative singular masculine demonstrative

pronoun

samayo: occasion, nominative singular masculine.

cīvaradānasamayo: occasion of a giving of robe [-cloth]s; nominative singular masculine. Genitive tappurisa compound. = *cīvara*: robe [-cloth] + *dāna*: giving; action-noun derived from *dadāti* (doubled √*dā* + *a*).

cīvarakārasamayo: occasion of a robe-making; nominative singular masculine. Genitive tappurisa cpd. **kāra**: making; action-noun derived from *karoti* (√*kar* + *o*).

ayaṃ tattha samayo: this is the occasion here; herein the proper occasion is this (Ñm); this is the right time in this case (Hr).

ayaṃ: this; nominative singular masculine demonstrative pronoun

tattha: here; adverb of place; see Nidāna conclusion.

samayo: occasion, nominative singular masculine.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 47

Agilānena bhikkhunā cātumāsapaccayapavāraṇā sādītābbā; aññatra punapavāraṇāya, aññatra niccapavāraṇāya; tato ce uttarim sādiyeyya, pācittiyaṃ.

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 cātumāsapaccayapavāraṇā sādītābbā: by a bhikkhu who is not ill a four-month invitation for requisites can be accepted.

agilānena: not-sick; adjective qualifying *bhikkhunā*; = negative prefix *a-* + *gilāna*: sick.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

cātumāsappaccayapavāraṇā: four-month invitation for requisites, an invitation for requisites that lasts for four months, four-month-requisite-invitation; nominative singular feminine. Genitive tappurisa compound which contains another dative tappurisa compound: *paccayapāvaraṇa* and a digu compound: *cātumāsa*. = *cātumāsa*: four-month; digu compound. = *cātu*: four; numeral compound form + *māsa*: month + *paccayapavāraṇā*: invitation for requisites; dative tappurisa cpd. + *paccaya*: support, requisite (of one of the four types: robes, alms-food, lodgings, medicines; e.g. Vin III 89) + *pavāraṇā*: invitation.

sāditabbā: can be accepted; future passive participle of *sādiyati* (*√sad* + *i* + *ya*) qualifying *-pavāraṇā*.

aññatra punapavāraṇāya: except with a repeated invitation.

aññatra: except; preposition taking an instrumental, i.e. *punapavāraṇāya*.

punapavāraṇāya: with a repeated invitation; instrumental singular feminine. Kammadhāraya cpd. = *puna*: again, repeated, renewed; indeclinable + *pavāraṇā*: invitation.

aññatra niccapavāraṇāya: except with a permanent invitation.

aññatra: except; preposition taking an instrumental, i.e. *niccapavāraṇāya*.

niccapavāraṇāya: with a permanent invitation; instrumental singular feminine. Kammadhāraya compound. = *nicca*: permanent; adjective + *pavāraṇā*: invitation; see above.

tato ce uttarim sādiyeyya: if he should accept more than that.

tato ce uttarim: if more than that.

tato: than that; ablative of demonstrative pronoun *ta(d)* with ablatival suffix *-to*. Refers back to the time limit of four months, *cātumāsappaccayapavāraṇā*.

ce: if; hypothetical particle.

uttariṃ: further, more; adverb qualifying *sādiyeyya*.

sādiyeyya: should accept, agree to; 3d person singular optative.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 48

Yo pana bhikkhu, uyyuttaṃ senaṃ dassanāya gaccheyya; aññatra tathārūpapaccayā, pācittiyaṃ.

If any bhikkhu should go to visit an army in action; except with an appropriate reason, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

uyyuttaṃ senaṃ dassanāya gaccheyya: should go to visit an army in action.

uyyuttaṃ senaṃ: an army in action.

uyyuttaṃ: in action; set out (on a march); dispatched; fighting (Hr); in battle array (Ñm); on active duty (Than). Past participle of *uyyujjati* (*ud + √yuj + a*) acting as an adjective qualifying *senaṃ*.

senaṃ: army; accusative singular feminine.

dassanāya gaccheyya: should go to visit.

dassanāya: to visit; to see; for the purpose of seeing. Dative (of purpose) singular neuter of *dassana*.

gaccheyya: should go; 3d person singular optative of *gacchati*.

aññatra tathārūpapaccayā: except with an appropriate reason.

aññatra: except; preposition taking an instrumental, i.e.
tathārūpapaccayā.

tathārūpapaccayā: with an appropriate reason; instrumental singular masculine. = *tathārūpa:* such kind, = *tathā:* such + *rūpaṃ:* kind, + *paccaya:* reason.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 49

Siyā ca tassa bhikkhuno kocid-eva paccayo senaṃ gamanāya, dirattatirattaṃ tena bhikkhunā senāya vasitabbaṃ; tato ce uttarim vaseyya, pācittiyaṃ.

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 for that bhikkhu any reason.

siyā: may be, would be; 3d person singular optative of *atthi* (*vas + a*).

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

tassa: for that; dative singular of demonstrative pronoun *ta(d)*.

bhikkhuno: for (that) monk; dative singular masculine.

kocid-eva: any; = *kocid + eva*. **kocid:** any; nominative masculine form of *kiñ-ci* = a junction form of *ko-ci + eva:* just; indeclinable here emphatic.

paccayo: reason, cause; nominative singular masculine.

senaṃ gamanāya: for going to the army.

senaṃ: to an army; accusative singular feminine.

gamanāya: for going, to go; dative singular neuter. Action-noun,

derived from *gacchati*, put in the dative (of purpose) taking *senam* as patient.

dirattatirattam tena bhikkhunā senāya vasitabbam: by that bhikkhu two nights or three nights can be stayed with the army.

dirattatirattam: two or three nights; accusative singular neuter or masculine. A disjunctive dvanda compound composed of two digu compounds. = *diratta*: two nights; digu compound. = *di*:- two, numeral + *ratta*: night; neuter + *tiratta*: three nights = *ti*: three; numeral + *ratta*: night.

tena: that; instrumental singular masculine of demonstrative pronoun *ta(d)*.

bhikkhunā: by that bhikkhu; instrumental singular masculine.

senāya vasitabbam: with the army can be stayed.

senāya: with the army; instrumental singular feminine.

vasitabbam: can be stayed; future passive participle of *vasati* ($\sqrt{\text{vas}} + a$) used as an impersonal passive sentence verb in nominative singular neuter, not taking an object, and with an instrumental agent, *bhikkhunā*.

tato ce uttarim vaseyya: if he should stay more than that.

tato ce uttarim: if more than that.

tato: than that; ablative of demonstrative pronoun *ta(d)* with ablatival suffix *-to*. Refers back to the time limit of two or three nights.

ce: if; hypothetical particle.

uttarim: further, more; adverb qualifying *vaseyya*.

vaseyya: he should stay; 3d person singular optative of *vasati*.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 50

Dirattatirattañ-ce bhikkhu senāya vasamāno, uyyodhikaṃ vā balaggaṃ vā senābyūhaṃ vā anīkadassanaṃ vā gaccheyya, pācittiyaṃ.

Acelakavaggo pañcamo.

If a bhikkhu who is staying two nights or three nights with an army should go to a battle-field, or a review, or a massing of the army, or an inspection of units, [this is a case] involving expiation.

The section [starting with the rule on] naked ascetics is fifth.

dirattatirattañ-ce bhikkhu senāya vasamāno: if a bhikkhu who is staying two nights or three nights with an army.

dirattatirattañ-ce: if two or three nights. = **dirattatirattaṃ:** two or three nights; accusative singular neuter or masculine. + **ce:** if; hypothetical particle.

bhikkhu: the bhikkhu; nominative singular masculine.

senāya: with an army; instrumental singular feminine.

vasamāno: staying; present participle of *vasati* (√*vas* + *a*) qualifying *bhikkhu*.

uyyodhikaṃ vā balaggaṃ vā senābyūhaṃ vā anīkadassanaṃ vā gaccheyya: to a battle-field, or a review, or a massing of the army, or an inspection of units should go .

uyyodhikaṃ: battle-field (Ñm & Than); sham-fight (Hr); battle-array (RD & O). Accusative singular masculine *uyyodha:* battle + suffix of connection: *-ika*.

vā: or; disjunctive particle.

balaggaṃ: army-review; roll-call (Than); troop-array (Hr); review (Ñm); numbering of forces (RD & O); parade (MW). Literally, “foremost of strength”; perhaps “show of force”? Accusative singular neuter. Genitive *tappurisa* compound. = *bala:* strength, force, power + *agga:* front, the best, chief.

vā: or; disjunctive particle.

senābyūhaṃ: massing of the army; troops in battle-formation (Than); massing of the army (Hr); parade (Ñm). Accusative singular masculine. Genitive tappurisa compound. = *senā:* army + *byūha:* massing.

vā: or; disjunctive particle.

anīkadassanaṃ: inspection of units; review of battle-units (Than); review (Hr & RD & O); exercise (Ñm). Accusative singular neuter. Genitive tappurisa compound. = *anīka:* front, face, army-array + *dassana:* inspection, review.

vā: or; disjunctive particle.

gaccheyya: should go; 3d person singular optative of *gacchati*.

pācittiyaṃ: (this is a case) involving expiation.

acelakavaggo: the section [starting with the rule on] naked ascetics, the naked-ascetic-section; nominative singular masculine. Appositive kammadhāraya compound. Titles of chapters, books, and so on, are in the nominative case. = *acelaka:* a naked ascetic + *vagga:* section.

pañcama: fifth; ordinal qualifying *acelakavaggo*.

Pācittiya 51

Surāmerayapāṇe pācittiyaṃ.

In drinking alcoholic drink made of grain [-products] or fruit [and/or flower products], [there is a case] involving expiation.

surāmerayapāṇe: in drinking alcoholic drink made of grains or (alcoholic drink made of) fruits; ... wines and spirits (Ñm), ... fermented liquor and spirits (Hr). Locative singular neuter. Genitive tappurisa compound containing a disjunctive dvanda compound. = *surāmeraya:* alcoholic drink made of grains or alcoholic drink made of fruits; disjunctive dvanda compound. = *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 derived from *pivati* ($\sqrt{pā}$ + *a*).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 52

Aṅgulipatodake pācittiyaṃ.

In tickling with the fingers, [there is a case] involving expiation.

aṅgulipatodake: in tickling with the fingers; in poking (anyone) with the fingers (Ñm); tickling with the fingers (Hr). Locative singular neuter. Instrumental tappurisa compound. = *aṅguli*: finger, fingers + *patodaka*: tickling, poking; from prefix *pa* + \sqrt{tud} + suffix *-ka*.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 53

Udake hassadhamme pācittiyaṃ.

In the act of playing in water, [there is a case] involving expiation.

udake: in water; locative singular neuter.

hassadhamme: in the act of playing; sporting with laughter (Ñm); playing (Hr), the act of playing (Than). Locative singular masculine. Genitive tappurisa compound. = *hassa*: amusement, fun, mirth, jest; adjective or neuter action-noun + *dhamma*: act, practice; masculine. For *dhamma* in this sense see Pārājika 1.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 54

Anādariye pācittiyaṃ.

In disrespect, [there is a case] involving expiation.

anādariye: in disrespect; locative singular neuter. Negative prefix *an-* + *ādariya:* respect, esteem, affection; abstract noun (from *anādara*).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 55

Yo pana bhikkhu, bhikkhum bhimsāpeyya, pācittiyaṃ.

If any bhikkhu should scare [another] bhikkhu, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

bhikkhum: a bhikkhu; accusative singular masculine.

bhimsāpeyya: should scare, ... make afraid, frighten (Ñm & Hr); 3d person singular optative of the causative of *bhimsati* ($\sqrt{bhī} + e$).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 56

Yo pana bhikkhu, agilāno visibbanāpekkho jotiṃ samādaheyya vā samādahāpeyya vā, aññatra tathārūpapaccayā, 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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

agilāno: who is not ill; adjective qualifying *bhikkhu*.

visibbanāpekkho: who is desiring to warm (himself), longing for warmth; adjective qualifying *bhikkhu*. Locative tappurisa compound used as bahubbīhi compound. = *visivana:* warming (oneself); action-noun derived from *visibbeti/visiveti* (*vi + √siv + e*). + *apekkha:* desiring; adjective.

jotiṃ samādaheyya vā samādahāpeyya vā: should light a fire or should have [it] lit.

jotiṃ: a fire; accusative singular masculine.

samādaheyya: should light, kindle; 3d person singular optative of *samādahati* (*saṃ + ā + √dah + a*).

vā: or; disjunctive particle.

samādahāpeyya: should have (a fire) lit; 3d person singular optative of the causative of *samādahati*.

vā: or; disjunctive particle.

aññatra tathārūpapaccayā: except with an appropriate reason.

aññatra: except; preposition taking an instrumental, i.e. *tathārūpapaccayā*.

tathārūpapaccayā: with an appropriate reason; instrumental singular masculine. = *tathārūpa:* such kind, = *tathā:* such + *rūpaṃ:* kind, + *paccaya:* reason.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 57

Yo pana bhikkhu, oren'aḍḍhamāsaṃ nahāyeyya, aññatra samayā, pācittiyaṃ.

Tatthāyaṃ samayo: *diyaḍḍho māso seso gimhānan-ti, vassānassa paṭhamo māso, iccete aḍḍhateyyamāsā, uṇhasamayo, pariḷāhasamayo, gilānasamayo, kammamayo, addhānagamana-samayo, vātavuṭṭhisamayo; ayaṃ tattha 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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

oren'aḍḍhamāsaṃ nahāyeyya: should bathe within less than half a month.

oren'aḍḍhamāsaṃ: within less than half a month; junction of *orena* + *aḍḍhamāsaṃ* = **orena:** earlier than, within less than; instrumental singular neuter of adjective *oraṃ* “below”, here used as preposition + **aḍḍhamāsaṃ:** half a month; accusative singular masculine. Digu compound. = *aḍḍha:* half; numeral adjective + *māsa:* month.

nahāyeyya: should bathe; 3d person singular optative of *nahāyati* (*√nhā* + *ya*).

aññatra samayā: except at the [right] occasion.

aññatra: except; preposition taking an ablative, i.e. *samayā*.

samayā: at the (right) occasion; ablative singular masculine from prefix *saṃ* + *vi*.

pācittiyaṃ: (this is a case) involving expiation.

tatthāyaṃ samayo: here the occasion is this.

tatthāyaṃ: here ... this; = **tattha:** here; adverb of place + **ayaṃ:** this; nominative singular masculine, demonstrative pronoun.

samayo: occasion; nominative singular masculine.

diyaḍḍho māso seso gimhānan-ti: one and a half month is what remains of the hot season.

diyaḍḍho: one and a half; digu compound, acting as adjective qualifying *māso*. = *di*: two; numeral contracted compound form of uninflected *dvi* + euphonic semi-vowel -y- + *aḍḍha*: half; fractional number.

māso seso gimhānan-ti: (thinking:) “one month is what remains of the hot season”. Also in Nissaggiya Pācittiya 24.

māso: month; nominative singular masculine.

seso: what remains; nominative singular neuter qualifying *māso*.

gimhānan-ti: = junction of **gimhāna:** hot season; genitive plural masculine of *gimha* + **ti:** quotation mark.

vassānassa paṭhamo māso: the first month of the rainy season.

vassānassa: of the rainy season; genitive singular masculine of *vassāna*.

paṭhamo: the first; adjective ordinal.

māso: month; nominative singular masculine.

iccete aḍḍhateyyamāsā: these two and a half months.

iccete: these [are], thus these [are]. = junction of **iti:** thus; indeclinable + **ete:** accusative plural of demonstrative pronoun *eta(d)*. Compare

Saṅghādisesa 8: *iccetaṃ*.

aḍḍhateyyamāsā: two and a half months; nominative plural masculine = *aḍḍhateyya*: two and a half, lit. “half three”; digu compound. = *aḍḍha* : half + *teyya*: three + *māsā*: month; nominative plural masculine. 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; hot weather (Ñm & Hr). Nominative singular masculine. Genitive tappurisa compound. = *uṇha*: dry heat (of the end of the hot season) + *samaya*: occasion.

pariḷāhasamayo: occasion of humid heat; oppressive heat; occasion of fever (Ñm); fever weather (Hr). Nominative singular masculine = *pariḷāha*: humid heat, fever; derived from *pariḷāhati* (*pari* + *√dah* + *a*) + *samaya*.

gilānasamayo: occasion of being sick; nominative singular masculine. Genitive tappurisa compound.

kammasamayo: occasion of work; nominative singular masculine. Genitive tappurisa compound. = *kamma*: work + *samaya*: : occasion

addhānagamanasamayo: occasion of going on a journey; nominative singular masculine. Genitive tappurisa compound. = *addhāna*: long journey, path, road + *gamana*: travelling, going, journey; action-noun derived from *gacchati* (*√gam* + *a*).

vātavutṭhisamayo: occasion of (dusty) wind and rain; nominative singular masculine. Genitive tappurisa compound containing a dvanda. *vātavutṭhi*: wind or rain; dvanda compound. = *vāta*: wind; derived from *vāyati* (*√vā* + *ya*): blows. + *vutṭhi*: rain; past participle of *vassati* (*√vass* + *a*).

ayaṃ tattha samayo: this is the occasion here; herein the proper occasion is this (Ñm); this is the right time in this case (Hr).

ayaṃ: this; nominative singular masculine demonstrative pronoun

tattha: here; adverb of place; see Nidāna conclusion.

samayo: occasion; nominative singular masculine.

Pācittiya 58

**Navam pana bhikkhunā cīvaralābhena tiṇṇam
dubbaṇṇakaraṇānam aññataram dubbaṇṇakaraṇam ādātabbam,
nīlam vā kaddamam vā kāḷasāmam vā.**

**Anādā ce bhikkhu tiṇṇam dubbaṇṇakaraṇānam aññataram
dubbaṇṇakaraṇam navam cīvaram paribhuñjeyya, pācittiyam.**

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 pana bhikkhunā cīvaralābhena: by a monk with the gain of a new robe.

navam: new; adjective qualifying *cīvaram* in *cīvaralābhena*.

pana: again, but; connective part; see Pārājika 1.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

cīvaralābhena: with the gain of a robe, with a robe-gain; adjective genitive tappurisa compound used as bahubbīhi compound qualifying *bhikkhunā*. = *cīvara*: robe [-cloth] + *lābha*: gain, acquisition, obtaining; masculine. Action-noun used as an adjective. Derived from *labhati* ($\sqrt{\text{labh}} + a$).

**tiṇṇam dubbaṇṇakaraṇānam aññataram dubbaṇṇakaraṇam
ādātabbam:** a certain stain [from] amongst the three stains is to be applied.

tiṇṇam: of three; genitive plural of numeral *tayo*, qualifying *dubbaṇṇakaraṇānam*.

dubbaṇṇakaraṇānam: amongst the stains, unattractive makers,

disfiguring mark (Ñm), disfigurement (Hr); genitive plural neuter. Kammadhāraya cpd. = *dubbaṇṇa*: unattractive; adjective; see NP 15 + *karaṇa*: making, makers; action-noun derived from *karoti* ($\sqrt{kar} + o$).

aññataram: a certain, a, some; adjective; see Pārājika conclusion.

dubbaṇṇakaraṇam: a stain; accusative singular masculine.

ādātabbam: to be applied; literally, “to be taken/included”; future passive participle of *ādāti* ($\bar{a} + \sqrt{dā} + a$) qualifying *dubbaṇṇakaraṇam*.

nīlam vā kaddamam vā kālasāmam vā: dark-blue or muddy [-grey] or dark-brown.

nīlam: dark-blue, dark-green; accusative singular masculine.

vā: or; disjunctive particle.

kaddamam: mud, clay, i.e., muddy-grey or muddy-brown; accusative singular masculine.

vā: or; disjunctive particle.

kālasāmam: dark-brown; accusative singular masculine = *kāla*: black, dark + *sāma*: brown.

vā: or; disjunctive particle.

anādā ce bhikkhu tiṇṇam dubbaṇṇakaraṇānam aññataram dubbaṇṇakaraṇam: not having applied a certain stain [from] amongst the three stains.

anādā: without having taken, not having taken. = neg. pref. *an-* + shortened form of *ādāya*, the absolutive of *ādiyati* ($\bar{a} + \sqrt{dā} + i + ya$); cf. *ādāya* at Saṅghādisesa 11. Kammadhāraya compound.

ce: if; hypothetical particle.

bhikkhu: bhikkhu; nominative singular masculine.

tiṇṇam: of three; genitive plural of numeral *tayo*, qualifying *dubbaṇṇakaraṇānam*; see Nissaggiya Pācittiya 29.

dubbaṇṇakaraṇāṇaṃ: amongst the stains.

aññataraṃ: a certain, a, some; adjective; see Pārājika conclusion

dubbaṇṇakaraṇaṃ: a stain; accusative singular masculine.

navam cīvaraṃ paribhuñjeyya: should use a new robe.

navam: new; adjective qualifying *cīvaraṃ*.

cīvaraṃ: robe; accusative singular neuter.

paribhuñjeyya: should use; 3d person singular optative of *paribhuñjati* (*pari + √bhuj + ṇa*).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 59

Yo pana bhikkhu, bhikkhussa vā bhikkhuniyā vā sikkhamānāya vā sāmaṇerassa vā sāmaṇeriyā vā sāmaṃ cīvaraṃ vikappetvā, apaccuddhāraṇaṃ paribhuñjeyya, pācittiyaṃ.

If any bhikkhu, having himself assigned a robe to a bhikkhu or a bhikkhunī or a female trainee or a male novice or a female novice, should use [it] without withdrawing [the assignment], [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

bhikkhussa vā bhikkhuniyā vā sikkhamānāya vā sāmaṇerassa vā sāmaṇeriyā vā: to a bhikkhu or a bhikkhunī or a female trainee or a male novice or a female novice

bhikkhussa: to a bhikkhu; dative singular masculine.

vā: or; disjunctive particle.

bhikkhuniyā: to a bhikkhunī; dative singular feminine.

vā: or; disjunctive particle.

sikkhamānāya: to a female trainee; dative singular feminine; present participle of *sikkhati*, see Pārājika 1, Saṅghādisesa 12, used as a noun: one who is training (in the six training precepts, Padabhājana), compare Pācittiya 71: *sikkhamānena ... bhikkhunā*.

vā: or; disjunctive particle.

sāmaṇerassa: to a novice; dative singular masculine derived from *samaṇa*: see Pācittiya 32 + patronymic suffix *-nera*.

vā: or; disjunctive particle.

sāmaṇeriyā: to a female novice; dative singular feminine.

vā: or; disjunctive particle.

sāmaṃ cīvaraṃ vikappetvā: having himself assigned a robe.

sāmaṃ: himself; adverb qualifying *vikappetvā*.

cīvaraṃ: robe; accusative singular masculine.

vikappetvā: having assigned (ownership) (Hr); having transferred (Ñm); a formal taking back (Nor); has made over (RD & O). Absolutive of *vikappeti* (*vi + vkapp + e*).

apaccuddhāraṃ paribhuñjeyya: should use [it] without withdrawing; periphrastic phrase in which two verbs express one idea; see *paggayha tiṭṭheyya* at Sd 10.

apaccuddhāraṃ: not withdrawing (the assignment); without the shared ownership being rescinded (Than); without having rejected (Ñm); (the robe) not having been taken away (Hr). Adverb of manner qualifying *paribhuñjeyya*. *Paccuddhāraṃ* is a *ṇamul* absolutive in *-aṃ*; cf. *sannidhikāraṃ* at Nissaggiya Pācittiya 23.

paribhuñjeyya: should use; 3d person singular optative of *paribhuñjati* (*pari + √bhuj + ṇa*).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 60

Yo pana bhikkhu, bhikkhussa pattamā vā cīvaram vā nisīdanam vā sūcigharam vā kāyabandhanam vā, apanidheyya vā apanidhāpeyya vā, antamaso hassāpekkho pi, pācittiyaṃ.

Surāpānavaggo chaṭṭho.

If any bhikkhu should hide or make [someone else] hide a bhikkhu's bowl or robe or sitting-cloth or needle case or body-belt, even if just desiring amusement, [this is a case] involving expiation.

The section [starting with the rule on] alcoholic drink is sixth.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

bhikkhussa pattamā vā cīvaram vā nisīdanam vā sūcigharam vā kāyabandhanam vā: a bhikkhu's bowl or robe or sitting-cloth or needle case or body-belt.

bhikkhussa: of a bhikkhu; genitive singular masculine.

pattamā: bowl; accusative singular masculine.

vā: or; disjunctive particle.

cīvaram: robe [-cloth]; accusative singular neuter.

vā: or; disjunctive particle.

nisīdanam̐: sitting-cloth; accusative singular neuter. See NP 15.

vā: or; disjunctive particle.

sūcigharam̐: needle-case; accusative singular neuter = *sūci*: needle + *ghara*: a case; literally “a house”; see NP 29.

vā: or; disjunctive particle.

kāyabandhanam̐: body-belt; accusative singular neuter. Dative tappurisa compound. = *kāya*: body + *bandhana*: belt, band; literally “binding”; action-noun derived from *bandhati*.

vā: or; disjunctive particle.

apanidheyya vā apanidhāpeyya vā: should hide or make [someone else] hide.

apanidheyya: should hide; 3d person singular optative of *apanidahati* (*apa* + *ni* + *√dah* + *a*).

vā: or; disjunctive particle.

apanidhāpeyya: should make (someone else) hide; 3d person singular optative of the causative of the above.

vā: or; disjunctive particle.

antamaso hassāpekkho pi: even if just desiring amusement.

antamaso: even so much as, even; adverb qualifying *apanidhāpeyya*.

hassāpekkho: desiring amusement, looking for amusement, even for a joke (Ñm), even in fun (Hr); adjective qualifying *bhikkhu* at the start of the rule. Locative tappurisa compound. = *hassa*: amusement; see Pācittiya 53 + *apekkha*: desiring, longing for, looking for, seeking for, expecting; action-noun derived from *apekkhati* (*apa* + *√ikkh* + *a*); cf. Nidāna: *visuddhāpekkhena*.

pi: even; emphatic particle qualifying *hassāpekkho*.

pācittiyam̐: (this is a case) involving expiation.

surāpānavaggo: the section [starting with the rule on] drinking alcoholic drink, the drinking-alcoholic-drink-section; nominative singular masculine. Appositive kammadhāraya compound. Titles of chapters, books, and so on, are in the nominative case. = *surāpāna*: drinking alcoholic drink + *vagga*: section.

chaṭṭho: sixth; ordinal qualifying *surāpānavaggo*.

Pācittiya 61

Yo pana bhikkhu, sañcicca pāṇaṃ jīvitaṃ voropeyya, pācittiyaṃ.

If any bhikkhu should intentionally deprive a living being of life, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

sañcicca pāṇaṃ jīvitaṃ voropeyya: should intentionally deprive a living being of life.

sañcicca : deliberately, intentionally (Hr), purposely (Ñm); adverb qualifying *voropeyya*.

pāṇaṃ: a living being; accusative singular masculine.

jīvitaṃ voropeyya: should deprive of life, lit. “should take away from life.”

jīvitaṃ: of life; lit.: “from life”; ablative singular neuter.

voropeyya: should deprive of, bereave of. Can be interpreted in two ways: as the 3 sg. opt. of *voropeti* (*vi + ava + √rup + a*) or as *jīvitaṃ-v-oropeyya*, with -v- being a junction vowel and *oropeyya* the 3 sg. opt. of *oropeti* (*ava + √rup + a*).

pācittiyaṃ: (this is a case) involving expiation.

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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

jānaṃ sappāṇakaṃ udakaṃ paribhuñjeyya: should knowingly use water containing living beings.

jānaṃ: knowingly; [though] knowing [it]. Present participle of *jānāti* acting as an adverb qualifying *paribhuñjeyya*, or as an adjective qualifying *bhikkhu*; see Pārājika 4 *ajānaṃ* and NP 30 *jānaṃ*.

sappāṇakaṃ: containing living beings; adjective qualifying *udakaṃ*, bahubbīhi compound. = *sa-*: containing; prefix in compounds. + *pāṇa*: living being + adjectival possessive suffix *-ka*.

udakaṃ: water; accusative singular neuter.

paribhuñjeyya: should use; 3d person singular optative of *paribhuñjati* (*pari* + *√bhuj* + *ṇa*).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 63

Yo pana bhikkhu, jānaṃ yathādhammaṃ nihatādhikaraṇaṃ, puna-kammāya ukkoṭeyya, pācittiyaṃ.

If any bhikkhu should knowingly agitate for further [legal] action a legal issue which has been disposed of in accordance with the law, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

jānaṃ: knowingly; [though] knowing [it]. Present participle of *jānāti* acting as an adverb qualifying *ukkoṭeyya*, or an adjective qualifying *bhikkhu*; see Pārājika 4 *ajānaṃ* and NP 30 *jānaṃ*.

yathādhammaṃ nihatādhikaraṇaṃ: when a legal issue has been disposed of (under the heading) of a (certain) case (Ñm 1966), a legal action settled according to the rule (Hr).

yathādhammaṃ: in accordance with the law/rule; adverb qualifying *nihata(ṃ)* in *nihatādhikaraṇaṃ*. Abbayībhāva compound. = *yathā:* as; adverb + *dhamma:* case, law, rule. See *yathādhammo* at Pācittiya 73.

nihatādhikaraṇaṃ: a legal issue which has been disposed of; accusative singular neuter. Kammadhāraya compound. = *nihata:* which has been disposed, settled, put down (legally), executed, slain; past participle of *nihanati* (*ni* + *√han* + *a*) + *adhikaraṇa:* legal issue; see Saṅghādisesa 8.

punakammāya ukkoṭeyya: should agitate for further action.

punakammāya: for further action; literally: “for again action”. Dative (of purpose) singular masculine. Kammadhāraya compound. = *puna:* again, further; indeclinable + *kamma:* (legal) action; from *karoti* (*√kar* + *o*), compare Pācittiya 79.

ukkoṭeyya: should agitate (Ñm); should open up (Hr); should stir up/instigate. 3d person singular optative of *ukkoṭeti* (*ud* + *√kuṭ* + *e*).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 64

Yo pana bhikkhu, bhikkhussa jānaṃ duṭṭhullaṃ āpattiṃ paṭicchādeyya, pācittiyaṃ.

If any bhikkhu should knowingly conceal a bhikkhu's depraved offence, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

bhikkhussa jānaṃ duṭṭhullaṃ āpattiṃ paṭicchādeyya: should knowingly conceal a bhikkhu's depraved offence.

bhikkhussa: of a bhikkhu; genitive singular masculine.

jānaṃ: knowingly; [though] knowing [it]. Present participle of *jānāti* acting as an adverb qualifying *paṭicchādeyya*, or as an adjective qualifying *bhikkhu*; see Pārājika 4 *ajānaṃ* and NP 30 *jānaṃ*.

duṭṭhullaṃ āpattiṃ paṭicchādeyya: should conceal a depraved offence.

duṭṭhullaṃ: depraved, wicked; adjective qualifying *āpattiṃ*.

āpattiṃ: offence; accusative singular masculine.

paṭicchādeyya: should conceal; 3d person singular optative of *paṭicchādeti* (*paṭi + √chad + e*).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 65

Yo pana bhikkhu, jānaṃ ūnavāsativassam puggalaṃ

upasampādeyya, so ca puggalo anupasampanno, te ca bhikkhū gārayhā. Idam tasmim pācittiyam.

If any bhikkhu should knowingly have fully admitted [into the bhikkhu-community] a person who is less than twenty years [old], 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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

jānam: knowingly; [though] knowing [it]. Present participle of *jānāti* acting as an adverb qualifying *upasampādeyya*, or an adjective qualifying *bhikkhu*; see Pārājika 4 *ajānam* and NP 30 *jānam*.

ūnavīsativassam puggalam upasampādeyya: should make fully admitted [into the bhikkhu-community] a person who is less than twenty years [old].

ūnavīsativassam: who is less than twenty rainy-seasons (old); adjective qualifying *puggalam*. Bahubbīhi compound containing a digu compound: *vīsativassa*. = *ūna*: lacking; adjective + *vīsati*: twenty; numeral + *vassa*: a year, rainy-season.

puggalam: a person, individual; accusative singular masculine.

upasampādeyya: should make (someone) fully admitted (into the bhikkhu-community); should induct, give the Full Admission (Ñm); confer the *upasampadā* ordination (Hr). 3d person singular optative of *upasampādeti*, the causative of *upasampajjati* (*upa + sam + √pad + ya*).

so ca puggalo anupasampanno: then that person is one who has not been fully admitted.

so: that; 3d person singular nominative of demonstrative pronoun *ta(d)*.

ca: then, and; connective particle.

puggalo: person, nominative singular masculine.

anupasampanno: one who has not been fully admitted (into the bhikkhu-community), not fully inducted; kammadhāraya compound used as adjective qualifying an unexpressed *puggalo*; cf. Pāc 4.

te ca bhikkhū gārayhā: and those bhikkhus are blameworthy; see Sd conclusion.

te: those; 3d person plural nominative of demonstrative pronoun *ta(d)*.

ca: then, and; connective particle.

bhikkhū: bhikkhus; nominative plural masculine.

gārayhā: are blameworthy; future passive participle of *garahati* ($\sqrt{\text{garah}}$ + *ya* > *garahya* > *garayha*) used as an adjective qualifying *bhikkhū*.

idaṃ tasmim : because of that.

idaṃ: this, it; nominative singular neuter of demonstrative pronoun *ayaṃ*.

tasmim: because of that; on account of that; in that case for the bhikkhu (who gave full ordination) (Ñm), for him (Hr & Nor); in this case (Hin). Locative singular of demonstrative pronoun *ta(d)*: lit.: with regard this (one). Compare Pācittiya 73.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 66

Yo pana bhikkhu, jānaṃ theyyasatthena saddhiṃ, saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya, antamaso gāmantaram-pi, pācittiyaṃ.

If any bhikkhu, having made an arrangement, should knowingly travel on the same main road together with a company of thieves, even [if] just the distance between villages, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

jānaṃ theyyasatthena saddhiṃ: knowingly together with a company of thieves.

jānaṃ: knowingly; [though] knowing [it]. Present participle of *jānāti* acting as an adverb qualifying *paṭipajjeyya*, or an adjective qualifying *bhikkhu*; see Pārājika 4 *ajānaṃ* and NP 30 *jānaṃ*.

theyyasatthena: with a caravan of thieves; with a caravan (of travellers intent on) theft; caravan of thieves (Ñm); caravan (set on) theft (Hr). Instrumental singular masculine. = *theyya*: theft; see Pārājika 1, but in this context it seems to mean “thieves” + *sattha*: caravan; see Pāc 27.

saddhiṃ: together with; postposition taking the instrumental *theyyasatthena*.

saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya: having made an arrangement, should travel together on the same main road.

saṃvidhāya: having made an arrangement; having arranged (Hr); by appointment (Ñm). Absolutive of *saṃvidahati* (*saṃ* + *vi* + *√dhā* + *a*).

ekaddhānamaggaṃ: the same main road; the same journey (Ñm); the same high-road (Hr). Accusative singular masculine. Digu compound. = *eka*: one, the same; numeral adjective + *addhānamagga*: main road, highway, travelling-road; = *addhāna*: road, (long) journey + *magga*: road.

paṭipajjeyya: should travel on, go on, set out; 3d person singular optative of *paṭipajjati* (*paṭi* + *√pad* + *ya*).

antamaso gāmantaram-pi: even [if] just the distance between villages.

antamaso: even so much as, even [if] just; adverb qualifying *paṭipajjeyya*.

gāmantaram-pi: even the distance between villages; junction of
gāmantaram: the distance between villages; literally “the interspace of villages”; accusative singular neuter. Genitive tappurisa compound. = *gāma*: village + *antaram*: interval, distance between, place between; neuter noun + **pi**: even; emphatic particle.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 67

Yo pana bhikkhu, mātuḡāmena saddhiṃ saṃvidhāya, ekaddhānamaggaṃ 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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

mātuḡāmena saddhiṃ: together with a woman.

mātuḡāmena: with a woman; instrumental singular masculine. Genitive tappurisa compound; originally “women” in general, i.e., “woman-kind,” but here used in a particular sense. = **mātu:** mother + -**gāma:** -collection, -kind, -group; postposition.

saddhiṃ: together with; postposition taking the instrumental *mātuḡāmena*.

saṃvidhāya ekaddhānamaggaṃ paṭipajjeyya: having made an

arrangement, should travel together on the same main road.

saṃvidhāya: having made an arrangement; having arranged (Hr); by appointment (Ñm). Absolutive of *saṃvidahati* (*saṃ + vi + √dhā + a*).

ekaddhānamaggaṃ: the same main road; the same journey (Ñm); the same high-road (Hr). Accusative singular masculine. Digu compound. = *eka*: one, the same; numeral adjective + *addhānamagga*: main road, highway, travelling-road; = *addhāna*: road, (long) journey + *magga*: road.

paṭipajjeyya: should travel on, go on, set out; 3d person singular optative of *paṭipajjati* (*paṭi + √pad + ya*).

antamaso gāmantaram-pi: even [if] just the distance between villages.

antamaso: even so much as, just; adverb qualifying *paṭipajjeyya*.

gāmantaram-pi: even the distance between villages; junction of **gāmantaram:** the distance between villages; literally “the interspace of villages”; accusative singular neuter. Genitive *tappurisa* compound. = *gāma*: village; see *Pārājika 2* + *antaram:* interval, distance between, place between; neuter noun. + **pi:** even; emphatic particle.

pācittiyaṃ: (this is a case) involving expiation.

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 evam-assa vacanīyo: Mā āyasmā evaṃ avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Aneka-pariyāyena āvuso antarāyikā dhammā antarāyikā vuttā bhagavatā, alaṅ-ca pana te paṭisevato antarāyāyā ti. Evaṅ-ca so bhikkhu bhikkhūhi vuccamāno tath’eva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitaṃ tassa paṭinissaggāya, yāvatatiyaṅ-ce samanubhāsiyamāno taṃ paṭinissajeyya, 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, do not say so! Do not 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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

evaṃ vadeyya: should say so.

evaṃ: so, thus; adverb qualifying *vadeyya*.

vadeyya: should say; 3d person singular optative of *vadati* (*√vad + a*): says.

tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi: as I understand the Teaching taught by the Fortunate One.

tathāhaṃ: as I; = **tathā:** as, so; adverb qualifying *ājānāmi* = demonstrative pronoun *ta(d)* + suffix of manner *-thā*. + **ahaṃ:** I; 1st person singular personal pronoun.

bhagavatā: by the Fortunate One; instrumental singular masculine of *bhagavant*; see *Nidāna*.

dhammaṃ: the Teaching; accusative singular masculine.

desitaṃ: taught; past participle of *deseti* ($\sqrt{dis} + a$) qualifying *dhammaṃ*.

ājānāmi: (I) understand; 3d person singular present indicative of *ājānāti* ($\bar{a} + \sqrt{nā} + \bar{na}$).

yathā ye’me antarāyikā dhammā vuttā bhagavatā: these obstructive acts spoken of by the Fortunate One.

yathā: as; relative indeclinable correlative to *tathā* = relative pronoun *ya* + *-thā*.

ye’me: these which= junction of **ye**: which; nominative plural of relative pronoun *ya(d)* correlative to **ime**: these; nominative plural of demonstrative pronoun *ayaṃ*.

antarāyikā: obstructive; adjective qualifying *dhammā*. See Nidāna.

dhammā: acts, practices; nominative plural masculine. Cf. *methuna dhamma* at Pārājika 1.

vuttā: spoken of, have been said; past participle of *vadati* ($\sqrt{vad} + a$) qualifying *dhammā*.

bhagavatā: by the Fortunate One; instrumental singular masculine; see Nidāna.

te paṭisevato nālaṃ antarāyāyā ti: they are not enough to be an obstruction for the one who is being engaged in [them].

te: those, they; accusative plural of demonstrative pronoun *ta(d)* qualifying *dhammā*. Correlative to *ye*.

paṭisevato: for the one who is being engaged in; for him who indulges ($\tilde{N}m$); in following (Hr); for one indulging in them (Nor). Dative of the present participle of *paṭisevati* (*paṭi* + $\sqrt{sev} + a$). Compare Nissaggiya Pācittiya 1: *atikkāmayato*.

nālaṃ: not enough; junction of **na**: not; negative particle + **alaṃ**: enough; indeclinable taking a dative, i.e. *antarāyāya*.

antarāyāyā ti: = **antarāyāya:** for being an obstruction; dative singular masculine of **antarāya;** obstruction, obstacle, danger; masculine action-noun. + **ti:** “...”, end quote; quotation particle.

so bhikkhu bhikkhūhi evam-assa vacanīyo: that bhikkhu by the bhikkhus is to be spoken to thus.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)* qualifying *bhikkhu*.

bhikkhu: bhikkhu; nominative singular masculine.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

evam-assa: thus should be; = a junction of **evam:** thus, so; adverb qualifying *vacanīyo* + **assa:** should be; 3d person singular optative of *atthi* (*√as + a + ti*).

vacanīyo: to be spoken to, told, addressed, to be admonished (Ñm), to be spoken to (Hr); future passive participle of the root *√vac*, qualifying *bhikkhu*.

mā āyasmā evaṃ avaca: venerable, do not say so!

mā: do not, let not; prohibitive particle taking an aorist, i.e. *avaca*.

āyasmā: venerable; vocative singular masculine. With the second person verb *avaca*, *āyasmā* is in the vocative.

evaṃ: so, thus; adverb qualifying *avaca*.

avaca: say; 2nd person singular aorist of *vadati*, *√vac*.

mā bhagavantam abbhācikkhi: do not misrepresent the Fortunate One.

mā: do not, let not; prohibitive article taking an aorist, i.e. *abbhācikkhi*.

āyasmā: venerable; vocative singular masculine. With a second person verb—i.e. *abbhācikkhi*—*āyasmā* is vocative. With a third person vocative, which *abbhācikkhi* can also be, it is nominative.

bhagavantam: Fortunate One; accusative singular masculine of *bhagavant*.

abbhācikkhi: misrepresent, calumniate; 2nd person singular i-aorist of *abbhācikkhati* (*abhi + ā + √cikkh + a*). It could also be in the 3d person, however, since elsewhere in the Pm *mā* takes 2nd person aorists—i.e. *mā āyasmā avaca* and *mā āyasmanto avacuttha*, *mā ... ruccittha*—presumably a 2nd person aorist is intended here too.

na hi sādhu bhagavato abbhakkhānam: for the misrepresentation of the Fortunate One is not good.

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; genitive singular masculine of *bhagavant*.

abbhakkhānam: misrepresenting; action-noun derived from *abbhācikkhati*.

na hi bhagavā evaṃ vadeyya: for the Fortunate One would not say so.

na: not; negative particle.

hi: for, because, indeed; emphatic particle, introducing cause or reason.

bhagavā: the fortunate one; nominative singular masculine.

evaṃ: so, thus; adverb qualifying *vadeyya*.

vadeyya: should say; 3d person singular optative of *vadati* (*√vad + a*).

anekapariyāyena āvuso antarāyikā dhammā antarāyikā vuttā bhagavatā: friend, obstructive acts are (really) obstructive is said in various ways by the Fortunate One; obstructive things ... have been said by the Blessed one in many ways to be obstructions (Ñm); in many a figure ... are things that are stumbling-blocks called stumbling-blocks by the lord (Hr); compare Nidāna: ... *antarāyiko dhammo vutto bhagavatā*.

Thai editions read *āvuso antarāyikā dhammā vuttā bhagavatā*, which is a corruption. The repetition of *antarāyikā* is because the second *antarāyikā* is a predicate to *antarāyikā dhammā* and has an emphatic effect.

anekapariyāyena: in manifold ways, by various ways; adverb qualifying *vuttā*. Kammadhāraya compound used as an adverb of manner in instrumental singular masculine. = *aneka*: many, manifold, various; literally “not one”; adjective = negative prefix *an-* + numeral *eka*: one + *pariyāya*: manner, way, method.

āvuso: friend; vocative singular masculine. See Nidāna.

antarāyikā: obstructive; adjective qualifying *dhammā*. See Nidāna.

dhammā: acts, practices; nominative plural masculine. Cf. *methunaṃ dhammaṃ* at Pārājika 1.

antarāyikā: obstructive; adjective qualifying *dhammā*.

vuttā: spoken of, have been said; past participle of *vadati* (*√vad* + *a*) qualifying *dhammā*.

bhagavatā: by the Fortunate One; instrumental singular masculine; see Nidāna.

alañ-ca pana te paṭisevato antarāyāyā ti: they are enough to be an obstruction for the one who is being engaged in [them].

alañ-ca: = **alam:** enough + **ca:** and; connective particle.

pana: and; conclusion or connective particle; or: but, on the contrary; adversative particle.

te: they; nominative plural demonstrative pronoun; refers back to *dhammā*.

paṭisevato: for the one who is being engaged in; for him who indulges (Ñm); in following (Hr); for one indulging in them (Nor). Dative of the present participle of *paṭisevati* (*paṭi* + *√sev* + *a*).

antarāyāya: for being an obstruction; dative singular masculine of

antarāya: obstruction, obstacle, danger; masculine action-noun.

evañ-ca so bhikkhu bhikkhūhi vuccamāno: and [if] that bhikkhu being spoken to thus by the bhikkhus.

evañ-ca: and if thus; junction of **evam**: thus, so; adverb qualifying *vuccamāno* + **ca**: and if; connective particle.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)*.

bhikkhu: bhikkhu; nominative singular masculine.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

vuccamāno: being spoken to, told, addressed; present participle passive of √vac qualifying *bhikkhu*.

tath'eva paggaṇheyya: should persist in the same way [as before].

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

paggaṇheyya: should uphold; 3d person singular optative of *paggaṇhāti* (*pa* + √(*g*)*gah* + *ṇhā*).

so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitaḥ: that bhikkhu by the bhikkhus is to be argued with up to three times.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)*.

bhikkhu: bhikkhu; nominative singular masculine.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

yāvatatiyaṃ: up to the third time; adverb in accusative singular neuter qualifying *samanubhāsitaḥ*. *Abbayībhāva* compound. = *yāva*: up to, until; adverb + *tatiya*: third; ordinal; cf. *Nidāna* conclusion.

samanubhāsitaḥ: to be argued with, advised, addressed, should be

remonstrated with (Ñm), should be admonished (Hr); future passive participle of *samanubhāsati* (*saṃ + anu + √bhās + a*) qualifying *bhikkhu*.

tassa paṭinissaggāya: for the relinquishing of that [view].

tassa: of that; genitive singular masculine of demonstrative pronoun *ta(d)*.

paṭinissaggāya: for the relinquishment, ... forsaking; dative singular masculine derived from *paṭinissajati* (*paṭi + nis + √(s)saj(j) + a*); see below *paṭinissajeyya*.

yāvatatiyañ-ce samanubhāsiyamāno: is to be argued with up to three times.

yāvatatiyañ-ce: junction of **yāvatatiyaṃ:** up to the third time; adverb qualifying *samanubhāsiyamāno* + **ce:** if; conditional particle.

samanubhāsiyamāno: being argued with; present participle of *samanubhāsati* qualifying *bhikkhu*.

taṃ paṭinissajeyya: should relinquish that [view].

taṃ: that; accusative singular neuter of demonstrative pronoun *ta(d)*.

paṭinissajeyya: should relinquish; 3d person singular optative of *paṭinissajati* (*paṭi + nis + √(s)saj(j) + a*).

iccetaṃ kusalaṃ: then this is good.

iccetaṃ: then this (is). Junction of **iti:** thus, so, then; deictic particle + **etaṃ:** this; accusative singular of demonstrative pronoun *eta*.

kusalaṃ: good, skilful; nominative singular neuter.

no ce paṭinissajeyya: [but] if he should not relinquish [it].

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

ce: (but) if; conditional particle.

paṭinissajeyya: should relinquish; 3d person singular optative of

paṭinissajati.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 69

**Yo pana bhikkhu, jānaṃ tathāvādinā bhikkhunā
akaṭānudhammena, taṃ diṭṭhiṃ appaṭinissaṭṭhena, saddhiṃ
sambhuñjeyya vā saṃvaseyya vā saha vā seyyaṃ kappeyya,
pācittiyaṃ.**

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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

jānaṃ tathāvādinā bhikkhunā akaṭānudhammena: knowingly with a bhikkhu who is speaking thus, who has not performed the normal procedure.

jānaṃ: knowingly; [though] knowing [it]. Present participle of *jānāti* acting as an adverb qualifying *sambhuñjeyya*, etc., or an adjective qualifying *bhikkhu*; see Pārājika 4 *ajānaṃ* and NP 30 *jānaṃ*.

tathāvādinā bhikkhunā: with a bhikkhu who is speaking thus; with a bhikkhu who says thus (Ñm); with a monk who talks thus (Hr). Refers back to the monk with the view described in the previous rule.

tathāvādinā: who is speaking thus, who is asserting thus, who has such a view; adjective qualifying *bhikkhunā*. Kammadhāraya compound used as bahubbīhi compound. = *tathā:* so, in such manner; adverb of manner, compare Nidāna conclusion. + *vādin:* speaking, asserting, holding a

view; possessive adjective from *vāda*.

bhikkhunā: with a bhikkhu; instrumental (of association) singular masculine.

akaṭānudhammena: who has not performed the normal procedure; who has not acted according to the rule (Hr); whose case has not been settled (Ñm); who has not been dealt with according to the law (Nor); has not been dealt with according to the law (RD & O); not dealt with according to the rule (DP). Adjective qualifying *bhikkhunā*.

Kammadhāraya used as bahubbīhi compound. The compound acts as a passive subordinate clause; see *suttāgataṃ* in Pātimokkha conclusion. = *akaṭa*: not performed; kammadhāraya compound. = negative prefix *-a* + *kaṭa*, a side-form of *kata*, past participle of *karoti*. + *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). Compare Pācittiya 73: *yathā dhammo kāretabbo*.

taṃ diṭṭhiṃ appaṭinissaṭṭhena: who has not relinquished that view.

taṃ: that; accusative singular masculine of demonstrative pronoun *ta(d)*.

diṭṭhiṃ: (wrong) view; accusative singular feminine. *Diṭṭhi* by itself usually means a wrong view. derived from *diṭṭha*, the past participle of the middle passive base *dissati*.

appaṭinissaṭṭhena: who has not relinquished; adjective qualifying *bhikkhunā*. = negative prefix *a-* + past participle of *paṭinissajati*; see Saṅghādisesa 10.

saddhiṃ sambhuñjeyya vā saṃvaseyya vā: should eat together with, or should live together with.

saddhiṃ: together; prepositional adverb taking an instrumental, i.e. *bhikkhunā*.

sambhuñjeyya: should eat together with; 3d person singular optative of *saṃbhuñjati* (*saṃ* + *√bhuñj* + *a*), prefix *saṃ*: together + *bhuñjati*; see

Pācittiya 31.

vā: or; disjunctive particle.

saṃvaseyya: should live together with; 3d person singular optative of *saṃvasati* (*saṃ + √vas + a*); cf. *asaṃvāso* Pārājika 1.

vā: or; disjunctive particle.

saha vā seyyaṃ kappeyya: or should use a sleeping place together with.

saha: together, with, accompanied by; preposition taking an instrumental, i.e. *bhikkhunā*.

vā: or; disjunctive particle.

seyyaṃ: bed, couch, bedding; accusative singular feminine derived from *sayati* (*√si + a*): lies down.

kappeyya: should make use of; 3d person singular optative of *kappeti* (*√kapp + e*).

pācittiyaṃ: (this is a case) involving expiation.

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 samaṇuddesa evaṃ avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya. Aneka-pariyāyena āvuso samaṇuddesa antarāyikā dhammā antarāyikā 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, yam-pi c’aññe samaṇuddesā labhanti bhikkhūhi saddhiṃ dirattatirattaṃ saha seyyaṃ, sā pi te n’atthi, cara pire vinassā ti.

**Yo pana bhikkhu, jānaṃ tathānāsitaṃ samaṇuddesaṃ upalāpeyya
vā upaṭṭhāpeyya vā sambhuñjeyya vā saha vā seyyaṃ kappeyya,
pācittiyaṃ.**

Sappāṇakavaggo sattamo.

If even a novice should say so, “As I understand the Teaching taught by the Fortunate One, these obstructive acts which are spoken of by the Fortunate One: they are not enough to be an obstruction for the one who is being engaged in [them],” [then] that novice is to be spoken to thus by the bhikkhus, “Friend novice, do not say so! do not 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, alien!”

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.

samaṇuddeso pi ce evaṃ vadeyya: if even a novice should say so.

samaṇuddeso: a novice; literally: “one due to be an ascetic,” “one resembling an ascetic”; nominative singular masculine. = *samaṇa*: ascetic; see Pācittiya 32 + *uddesa*: destined to be, due to be. A noun derived from the verb *uddisati* (*ud* + *√dis* + *a*).

pi ce: if also, even if (Hr).

pi: even; emphatic particle; or: also, too; connective particle.

ce: if; hypothetical particle.

evaṃ vadeyya: should say so.

evaṃ: so, thus; adverb qualifying *vadeyya*.

vadeyya: should say; 3d person singular optative of *vadati* (√*vad* + *a*): says.

tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi: as I understand the Teaching taught by the Fortunate One.

tathāhaṃ: as I; = **tathā:** as, so; adverb qualifying *ājānāmi* = demonstrative pronoun *ta(d)* + suffix of manner *-thā*. + **ahaṃ:** I; 1st person singular personal pronoun.

bhagavatā: by the Fortunate One; instrumental singular masculine of *bhagavant*; see *Nidāna*.

dhammaṃ: the Teaching; accusative singular masculine.

desitaṃ: taught; past participle of *deseti* (√*dis* + *a*) qualifying *dhammaṃ*.

ājānāmi: (I) understand; 3d person singular present indicative of *ājānāti* (*ā* + √*ñā* + *ṇa*).

yathā ye'me antarāyikā dhammā vuttā bhagavatā: these obstructive acts spoken of by the Fortunate One.

yathā: as; relative indeclinable correlative to *tathā* above.

ye'me: these which= junction of **ye:** which; nominative plural of relative pronoun *ya(d)* correlative to **ime:** these; nominative plural of demonstrative pronoun *ayaṃ*.

antarāyikā: obstructive; adjective qualifying *dhammā*. See *Nidāna*.

dhammā: acts, practices; nominative plural masculine. Cf. *methuna dhamma* at *Pārājika* 1.

vuttā: spoken of, have been said; past participle of *vadati* (√*vad* + *a*)

qualifying *dhammā*.

bhagavatā: by the Fortunate One; instrumental singular masculine; see Nidāna.

te paṭisevato nālaṃ antarāyāyā ti: they are not enough to be an obstruction for the one who is being engaged in [them].

te: those, they; accusative plural of demonstrative pronoun *ta(d)* qualifying *dhammā*. Correlative to *ye*.

paṭisevato: for the one who is being engaged in; for him who indulges (Ñm); in following (Hr); for one indulging in them (Nor). Dative of the present participle of *paṭisevati* (*paṭi* + *√sev* + *a*). Compare Nissaggiya Pācittiya 1: *atikkāmayato*.

nālaṃ: not enough; junction of **na**: not; negative particle + **alaṃ**: enough; indeclinable taking a dative, i.e. *antarāyāya*.

antarāyāyā ti: = **antarāyāya**: for being an obstruction; dative singular masculine of **antarāya**; obstruction, obstacle, danger; masculine action-noun. + **ti**: "...", end quote; quotation particle.

so samaṇuddeso bhikkhūhi evaṃ-assa vacanīyo: that novice by the bhikkhus is to be spoken to thus.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)* qualifying *samaṇuddeso*.

samaṇuddeso: novice; nominative singular masculine.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

evaṃ-assa: thus should be; = a junction of **evaṃ**: thus, so; adverb qualifying *vacanīyo* + **assa**: should be; 3d person singular optative of *atthi* (*√as* + *a* + *ti*).

vacanīyo: to be spoken to, told, addressed, to be admonished (Ñm), to be spoken to (Hr); future passive participle of the root *√vac*, qualifying *samaṇuddeso*.

mā āvuso samaṇuddesa evaṃ avaca: friend novice, do not say so!

mā: do not, let not; prohibitive particle taking an aorist, i.e. *avaca*.

āvuso: friend; vocative singular masculine.

samaṇuddesa: novice; vocative singular masculine.

evaṃ: so, thus; adverb qualifying *avaca*.

avaca: say; 2nd person singular aorist of *vadati*, √*vac*.

mā bhagavantam abbhācikkhi: do not misrepresent the Fortunate One.

mā: do not, let not; prohibitive article taking an aorist, i.e. *abbhācikkhi*.

bhagavantam: Fortunate One; accusative singular masculine of *bhagavant*.

abbhācikkhi: misrepresent, calumniate; 2nd person singular i-aorist of *abbhācikkhati* (*abhi* + *ā* + √*cikkh* + *a*). It could also be in the 3d person, however, since elsewhere in the Pm *mā* takes 2nd person aorists—i.e. *mā āyasmā avaca* and *mā āyasmanto avacuttha*, *mā ... ruccittha*—presumably a 2nd person aorist is intended here too.

na hi sādhu bhagavato abbhakkhānam: for the misrepresentation of the Fortunate One is not good.

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; genitive singular masculine of *bhagavant*.

abbhakkhānam: misrepresenting; action-noun derived from *abbhācikkhati*.

na hi bhagavā evaṃ vadeyya: for the Fortunate One would not say so.

na: not; negative particle.

hi: for, because, indeed; emphatic particle, introducing cause or reason.

bhagavā: the fortunate one; nominative singular masculine.

evam: so, thus; adverb qualifying *vadeyya*.

vadeyya: should say; 3d person singular optative of *vadati* (√vad + a).

anekapariyāyena āvuso samaṇuddesa antarāyikā dhammā antarāyikā vuttā bhagavatā: friend novice, obstructive acts are (really) obstructive is said in various ways by the Fortunate One; obstructive things ... have been said by the Blessed one in many ways to be obstructions (Ñm); in many a figure ... are things that are stumbling-blocks called stumbling-blocks by the lord (Hr); compare Nidāna: ... *antarāyiko dhammo vutto bhagavatā*.

Thai editions read *āvuso antarāyikā dhammā vuttā bhagavatā*, which is a corruption. The repetition of *antarāyikā* is because the second *antarāyikā* is a predicate to *antarāyikā dhammā* and has an emphatic effect.

anekapariyāyena: in manifold ways, by various ways; adverb qualifying *vuttā*. Kammadhāraya compound used as an adverb of manner in instrumental singular masculine. = *aneka:* many, manifold, various; literally “not one”; adjective = negative prefix *an-* + numeral *eka:* one + *pariyāya:* manner, way, method.

āvuso: friend; vocative singular masculine. See Nidāna.

samaṇuddesa: novice; vocative singular masculine.

antarāyikā: obstructive; adjective qualifying *dhammā*. See Nidāna.

dhammā: acts, practices; nominative plural masculine. Cf. *methunaṃ dhammaṃ* at Pārājika 1.

antarāyikā: obstructive; adjective qualifying *dhammā*.

vuttā: spoken of, have been said; past participle of *vadati* (√vad + a) qualifying *dhammā*.

bhagavatā: by the Fortunate One; instrumental singular masculine; see Nidāna.

alañ-ca pana te paṭisevato antarāyāyā ti: they are enough to be an obstruction for the one who is being engaged in [them].

alañ-ca: = **alam:** enough + **ca:** and; connective particle.

pana: and; conclusion or connective particle; or: but, on the contrary; adversative particle.

te: they; nominative plural demonstrative pronoun; refers back to *dhammā*.

paṭisevato: for the one who is being engaged in; for him who indulges (Ñm); in following (Hr); for one indulging in them (Nor). Dative of the present participle of *paṭisevati* (*paṭi* + *√sev* + *a*).

antarāyāya: for being an obstruction; dative singular masculine of *antarāya*: obstruction, obstacle, danger; masculine action-noun.

evañ-ca so samaṇuddeso bhikkhūhi vuccamāno: and [if] that bhikkhu being spoken to thus by the bhikkhus.

evañ-ca: and if thus; junction of **evam:** thus, so; adverb qualifying *vuccamāno* + **ca:** and if; connective particle.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)*.

samaṇuddeso: a novice; nominative singular masculine.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

vuccamāno: being spoken to, told, addressed; present participle passive of *√vac* qualifying *samaṇuddeso*.

tath'eva paggaṇheyya: should persist in the same way [as before].

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

eva: just; emphatic particle.

paggaṇheyya: should uphold; 3d person singular optative of *paggaṇhāti* (*pa + √(g)gah + ṇhā*).

so samaṇuddeso bhikkhūhi evam-assa vacanīyo: that novice by the bhikkhus is to be spoken to thus.

so: that; nominative singular masculine of demonstrative pronoun *ta(d)*. qualifying *samaṇuddeso*.

samaṇuddeso: a novice; nominative singular masculine.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

evam-assa: thus should be; = a junction of **evam:** thus, so; adverb qualifying *vacanīyo* + **assa:** should be; 3d person singular optative of *atthi* (*√as + a + ti*).

vacanīyo: to be spoken to, told, addressed, to be admonished (Ñm), to be spoken to (Hr); future passive participle of the root *√vac*, qualifying *samaṇuddeso*.

ajjatagge te āvuso samaṇuddesa, na c’eva so bhagavā satthā apadisitabbo: from today on by you., friend novice, the Fortunate One is not to be referred to as the teacher.

ajjatagge: from today onward; adverb of time in locative singular = *ajja:* today + *-t-*: euphonic consonant/hiatus-filler + *agge:* from, after.

te: by you; instrumental singular of personal pronoun *tvam* “you”.

āvuso: friend; vocative singular masculine.

samaṇuddesa: novice; vocative singular masculine.

na c’eva so bhagavā satthā apadisitabbo: the Fortunate One is not to be referred to as the teacher.

na: not; negative particle.

c'eva: junction of *ca* and *eva* = **ca:** and; connective particle. + **eva:** just; emphatic particle.

so: the, that; 3d person singular masculine of demonstrative pronoun *ta(d)*.

bhagavā: Fortunate One; nominative singular masculine.

satthā: teacher; nominative singular masculine of *satthar*.

apadisitabbo: is to be referred to (as authority), claimed (Ñm), appointed, used as pretext; future passive participle of *apadisati* (*apa* + *√dis* + *a*) qualifying *satthā*.

yam-pi c'aññe samañuddesā labhanti: and also that what other novices get.

yam-pi: junction of *yam* + *pi*. *Yam* is here an accusative singular neuter adverb functioning as a connective or marker of a relative clause; see *yam* NP 10. = **yam:** which; accusative singular of relative pronoun *ya(d)*. + **pi:** also; connective particle.

c'aññe: = junction of *ca* + *aññe*. = **ca:** and; see above + **aññe:** other; pronominal adjective qualifying *samañuddesā*.

samañuddesā: novices, nominative plural masculine.

labhanti: get, obtain; 3d person singular plural of *labhati*.

bhikkhūhi saddhiṃ dirattatirattam saha seyyam: the sleeping together [in one room] with bhikkhus for two or three nights.

bhikkhūhi: with bhikkhus; instrumental plural masculine.

saddhiṃ: together; adverb taking an instrumental, i.e. *bhikkhūhi*.

dirattatirattam: two or three nights; accusative singular neuter or masculine. A disjunctive dvanda compound composed of two digu compounds. = *diratta:* two nights; digu compound. = *di-*: two, numeral + *ratta:* night; neuter + *tiratta:* three nights *ti:* three; numeral + *ratta:* night.

saha: together, with, accompanied by; indeclinable taking an instrumental, i.e. *bhikkhūhi*.

seyyam: bed, couch, sleeping place; accusative singular feminine.

sahaseyyam: a sleeping place together with; see Pācittiya 5.

sā pi te n’atthi: that too is not for you.

sā: that; nominative singular feminine of demonstrative pronoun *ta(d)* qualifying unexpressed *seyyā*.

pi: too, also; connective particle.

te: for you; dative singular masculine of personal pronoun *tvam*.

n’atthi: (there) is not; = junction of *na* + *atthi*. = **na:** not; negative particle + **atthi:** there is; 3d person singular present indicative; see Nidāna.

cara pire vinassā ti: Go away, alien!

cara: go!; 2nd person singular imperative 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 accusative plural of *para:* “to others”; or locative singular: “into another (sect)”; or vocative singular: “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; 2nd person singular imperative of *vinassati*. Not to be confused with the aorist *vinassa*. + **ti:** end quote.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

jānaṃ tathānāsitaṃ samaṇuddesaṃ: knowingly, such an expelled novice.

jānaṃ: knowingly; [though] knowing [it]. Present participle of *jānāti* acting as an adverb qualifying *upalāpeyya*, etc., or an adjective qualifying *samaṇuddesaṃ*; see Pārājika 4 *ajānaṃ* and NP 30 *jānaṃ*.

tathānāsitaṃ: such an expelled, thus-expelled; adjective qualifying *samaṇuddesaṃ*. Bahubbīhi compound. = *tathā*: thus, such; see Pācittiya 68 + *nāsita*: expelled, lost; past participle of *nassati* (*√nas* + *ya*).

samaṇuddesaṃ: novice; accusative singular masculine.

upalāpeyya vā upaṭṭhāpeyya vā sambhuñjeyya vā: should treat kindly, or should make [him] attend [to himself], or should eat together with [him].

upalāpeyya: should treat kindly; should encourage (Hr); should speak to (Ñm); should console. 3d person singular optative of *upalāpeti* (*upa* + *√lap* + *e*).

vā: or; disjunctive particle.

upaṭṭhāpeyya: should he make attend (i.e., he causes the novice to attend on him); should support (Hr); be looked after by him (Ñm). 3d person singular optative of *upaṭṭhāpeti*, the causative of *upaṭṭhāhati* (*upa* + *√thā* + *a*).

vā: or; disjunctive particle.

saha vā seyyaṃ kappeyya: or should use a sleeping place together with [him].

saha: together, with, accompanied by; indeclinable taking an instrumental, i.e. *bhikkhunā*.

vā: or; disjunctive particle.

seyyam: bed, couch, bedding; accusative singular feminine derived from *sayati* (*√si + a*): lies down.

kappeyya: should make use of; 3d person singular optative of *kappeti* (*√kapp + e*).

pācittiyam: (this is a case) involving expiation.

sappāṇakavaggo: the section [starting with the rule on] living beings, the with-living-beings-section; nominative singular masculine. Titles of chapters, books, and so on, are in the nominative case. Appositive kammadhāraya compound. = *sappāṇaka*: which is with living beings + *vagga*: section.

sattamo: seventh; ordinal qualifying *sappāṇakavaggo*.

Pācittiya 71

Yo pana bhikkhu, bhikkhūhi sahadhammikaṃ vuccamāno evaṃ vadeyya: Na tāvāhaṃ āvuso etasmiṃ sikkhāpade sikkhissāmi, yāva na aññaṃ bhikkhuṃ byattaṃ vinayadharaṃ paripucchāmi ti, pācittiyam.

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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

bhikkhūhi sahadhammikaṃ vuccamāno: when being righteously spoken to by bhikkhus.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

sahadhammikaṃ: righteously, reasonably; legitimately; in accordance with the law; according to dhamma (Hr); lawfully (Ñm). Adjective (bahubbīhi compound) used as an adverb of manner qualifying *vuccamāno*. = *saha*: with; prefix + *dhamma*: the Teaching + connective suffix *-ika*.

vuccamāno: being spoken to, told, addressed; present participle passive of √vac qualifying *bhikkhu*.

evaṃ vadeyya: should say so.

evaṃ: so, thus; adverb qualifying *vadeyya*.

vadeyya: should say; 3d person singular optative of *vadati* (√vad + a): says.

na tāvāhaṃ āvuso etasmiṃ sikkhāpade sikkhissāmi: friends, I shall not train in this training precept.

na: not; negative particle.

tāvāhaṃ: junction of *tāva* and *ahaṃ* through contraction. = **tāva:** so long; preposition, correlative to *yāva* + **ahaṃ:** I; 1st person singular personal pronoun.

āvuso: friends; vocative plural masculine.

etasmiṃ: in this; locative singular of demonstrative pronoun *eta(d)* qualifying *sikkhāpade*.

sikkhāpade: in the training precept; locative singular neuter.

sikkhissāmi: I shall train; 1st person plural future of *sikkhati* (√sikkh + a).

yāva na aññaṃ bhikkhuṃ byattaṃ vinayadharaṃ paripucchāmi ti:
for as long as I cannot question another bhikkhu who is a learned
memoriser of the discipline.

yāva: for as long as, until; preposition.

na: not; negative particle.

aññaṃ bhikkhuṃ byattaṃ vinayadharaṃ: another bhikkhu who is a
learned memoriser of the discipline.

aññaṃ: another; adjective qualifying *bhikkhuṃ*. V.l.: *n'aññaṃ*: =
junction of *na* + *aññaṃ*.

bhikkhuṃ: a bhikkhu; accusative singular masculine.

byattaṃ: learned, wise; adjective qualifying *vinayadharaṃ*. Shortened
form of *viyatta*.

vinayadharaṃ: a memoriser of the discipline; literally “a bearer of the
discipline,” expert in discipline (Hr); accusative singular masculine.
Genitive tappurisa compound. = *vinaya*: discipline; from *vi* + *√nī*. + *dhara*:
memoriser, bearer; action-noun derived from *dharati*: bears, holds (in
mind). There is a nexus between *bhikkhuṃ* and *vinayadharaṃ*, i.e., one is
the other; cf. NP 24 *māso seso* and Pāc 83 *rañño khattiyassa*.

paripucchāmi ti: = **paripucchāmi:** I (can) question about, consult; 1st
person singular present indicative of *paripucchati* (*pari* + *√pucch* + *a*) + **ti:**
end quote; quotation particle.

pācittiyaṃ: (this is a case) involving expiation.

**sikkhamānena, bhikkhave, bhikkhunā aññātabbaṃ
paripucchitabbaṃ paripañhitabbaṃ:** by a bhikkhu who is training [in
it], bhikkhus, [the training precept] is to be understood, is to be
questioned about, is to be investigated.

sikkhamānena: who is training; present participle of *sikkhati*; used as
adjective qualifying *bhikkhunā*.

bhikkhave: bhikkhus; vocative plural masculine.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

aññātabbamaṃ: it is to be understood, to be known, to be learnt (Hr); future passive participle of *ājānāti* (*ā + √ñā + ṇa*), used as an impersonal passive sentence verb in nominative singular neuter, not taking an object, and with an instrumental agent, *bhikkhunā*.

paripucchitabbamaṃ: (it) is to be questioned about, consulted; future passive participle of *paripucchati*, used as an impersonal passive sentence verb in nominative singular neuter, not taking an object, and with an instrumental agent, *bhikkhunā*.

paripañhitabbamaṃ: (it) is to be investigated (mentally), to be considered; future passive participle of *paripañhati*, used as an impersonal passive sentence verb in nominative singular neuter, not taking an object, and with an instrumental agent, *bhikkhunā*.

ayaṃ tattha sāmīci: this is here the proper procedure.

ayaṃ: this; nominative singular masculine of demonstrative pronoun *ayaṃ*.

tattha: here, in this case; adverb of place qualifying an unexpressed *hoti*.

sāmīci: proper procedure, proper course (Ñm); nominative singular feminine.

Pācittiya 72

Yo pana bhikkhu, pātimokkhe uddissamāne evaṃ vadeyya: Kiṃ pan'imehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi; yāvad-eva kukkucāya vihesāya vilekhāya saṃvattantī ti, sikkhāpadavivaṇṇake, 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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

pātimokkhe uddissamāne: when the Disciplinary Code is being recited; locative absolute construction.

pātimokkhe: the Disciplinary Code; locative singular neuter.

uddissamāne: is being recited; present participle of *uddisati* (*ud + √dis + a*) qualifying *pātimokkhe*.

evaṃ vadeyya: should say so.

evaṃ: so, thus; adverb qualifying *vadeyya*.

vadeyya: should say; 3d person singular optative of *vadati* (*√vad + a*): says.

kiṃ pan'imehi khuddānukhuddakehi sikkhāpadehi uddiṭṭhehi: But why these small and minute training precepts that are recited?

kiṃ pan'imehi: “but why these?”, “but what use are these?”; = **kiṃ:** what?; interrogative particle introducing a question + **pan'imehi:** junction of *pana + imehi* = **pana:** but; adversative particle + **imehi:** these; instrumental plural of demonstrative pronoun *ayaṃ*.

khuddānukhuddakehi: which are small and minute; lesser and minor (Hr & Nm). Adjective qualifying *sikkhāpadehi*. Bahubbīhi compound containing a dvanda compound. = *khudda:* small, lesser, inferior; adjective + *anukhuddaka:* very small, minute, subtle; adjective = *aṇu > anu:* very small, minute, subtle + *khuddaka*.

sikkhāpadehi: with the training precepts; instrumental plural neuter.

uddiṭṭhehi: (that are) recited; adjective qualifying *sikkhāpadehi*; past participle of *uddisati* (*ud + √dis + a*).

yāvad-eva kukkuccāya vihesāya vilekhāya saṃvattantī ti: They just

lead to worry, annoyance, [and] discomfort.

yāvad-eva: but only, just until, only up to. = **yāva(d):** until; preposition + **eva:** just, only; emphatic particle.

kukkuccāya: leading to worry, to remorse, to agitation; dative singular neuter.

vihesāya: to annoyance, to trouble; dative singular feminine; see Pācittiya 12.

vilekhāya: to uneasiness, perplexity, discomfort; dative singular masculine.

saṃvattantī ti: junction of *saṃvattanti:* they conduce, lead; 3d person plural present indicative of *saṃvattati* (*saṃ + √ vat + a*) + **ti:** end quote.

sikkhāpadavivaṇṇake: in disparaging of training precepts; in being one who discourages the training precepts; in disparaging (Hr & Ñm). Locative singular masculine. Genitive tappurisa compound. = *sikkhāpada* + *vivaṇṇa:* dispraising, action noun from *vivaṇṇeti* (*vi + √ vaṇṇ + e*): disparages, dispraises + *-ka*.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 73

Yo pana bhikkhu, anvaḍḍhamāsaṃ pātimokkhe uddissamāne, evaṃ vadeyya: Idān’eva kho ahaṃ jānāmi, ayam-pi kira dhammo suttagato suttapariyāpanno, anvaḍḍhamāsaṃ uddesaṃ āgacchatī ti. Tañ-ce bhikkhuṃ, aññe bhikkhū jāneyyum: Nisinnapubbaṃ iminā bhikkhunā dvattikkhattuṃ pātimokkhe uddissamāne. Ko pana vādo bhiyyo ti, na ca tassa bhikkhuno aññāṇakena mutti atthi, yañ-ca tattha āpattiṃ āpanno, tañ-ca yathā dhammo kāretabbo, uttariñ-c’assa moho āropetabbo: Tassa te āvuso alābhā, tassa te dulladdhaṃ. Yaṃ tvaṃ pātimokkhe uddissamāne, na sādhukaṃ aṭṭhikatvā manasikarosī ti. Idaṃ tasmim mohanake, pācittiyaṃ.

If any bhikkhu when the Disciplinary Code is being recited half-monthly should say so, “Only now I know! This too, indeed, is a case

which has been handed down in the Sutta, which has been included in the Sutta, which comes up for recitation half-monthly!” [and] if other bhikkhus should know [about] that bhikkhu [thus], “This bhikkhu has sat [in] two or three times previously when the Disciplinary Code was being recited. What to say about more [times than that]!” [then] there is no release for that bhikkhu through not-knowing, and whatever the offence is that he has committed there, that he is to be made to do according to the case and moreover his deluding is to be exposed, “Because of that, friend, [there are] losses for you, because of that [it] has been ill-gained by you, that you, when the Disciplinary Code is being recited, not focussing carefully, [do not] pay attention.” Because of that deluding, this [is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

anvaḍḍhamāsaṃ pātimokkhe uddissamāne: when the Disciplinary Code is being recited half-monthly.

pātimokkhe uddissamāne: when the Disciplinary Code is being recited; locative absolute construction.

anvaḍḍhamāsaṃ: half-monthly; accusative singular masculine. Adverb qualifying *uddissamāne*. Bahubbīhi compound. = junction of *anu:* after, along + *aḍḍhamāsa:* half-month.

pātimokkhe: the Disciplinary Code; locative singular neuter.

uddissamāne: is being recited; present participle of *uddisati* (*ud* + *ṽdis* + *a*) qualifying *pātimokkhe*.

evaṃ vadeyya: should say so.

evaṃ: so, thus; adverb qualifying *vadeyya*.

vadeyya: should say; 3d person singular optative of *vadati* (*ṽvad* + *a*):

says.

idān'eva kho ahaṃ jānāmi: only now I know!

idān'eva: only now; junction of *idāni* + *eva*. = **idāni:** now; adverb of time qualifying *jānāmi* + **eva:** only, just; emphatic particle.

kho: indeed; emphatic particle. No need to translate.

ahaṃ: I; 1st singular personal pronoun

jānāmi: I know, find out; 1st person singular present indicative of *jānāti*: knows.

ayam-pi kira dhammo suttāgato suttapariyāpanno: this too, indeed, is a case which has been handed down in the Sutta, which has been included in the Sutta.

ayam-pi: this too; junction of **ayam:** nominative singular masculine demonstrative pronoun+ **pi:** too, also; connective particle.

kira: indeed!, truly!, really!, it seems (Ñm), as is said (Hr), apparently; particle expressing surprise or doubt.

dhammo: a case (Ñm), rule (Hr, RD & O), matter (Nor). Nominative singular masculine. *Dhamma* here refers to a case or rule; see Pārājika introduction *pārājikā dhammā*.

suttāgato: which has been handed down in the Sutta; ... come into a clause/rule; handed down in a clause (Hr); is in the Suttavibhaṅga (Ñm); is handed down in the sutta (Nor); is handed down in the suttas (RD & O). Adjective qualifying *dhammo*; bahubbīhi compound. *sutta:* Sutta, Rule-string, clause; neuter. See introduction § 16. + *āgata:* come to, come down, handed down; past participle of *āgacchatī*; see Pārājika introduction, etc.: *dhammā uddesaṃ āgacchanti*.

suttapariyāpanno: which has been included in the Sutta; adjective qualifying *dhammo* = *sutta* + *pariyāpanna*: included, embraced (RD & O); past participle, see *uddesa-pariyāpanna* at Saṅghādisesa 12.

anvaḍḍhamāsaṃ uddesaṃ āgacchatī ti: which comes up for recitation half-monthly.

anvaḍḍhamāsaṃ: half-monthly; accusative singular masculine.

uddesaṃ: recitation; accusative singular masculine. See Nidāna.

āgacchatī ti: = junction of **āgacchati**: (they) go to, come up for; 3d person plural singular indicative of *āgacchati* (*ā + √gam + a*) + **ti**: end quote; quotation particle.

tañ-ce bhikkhuṃ aññe bhikkhuṃ jāneyyumaṃ nisinnapubbaṃ iminā bhikkhunā ... ko pana vādo bhiyyo ti: [then] if other bhikkhus should know [about] that bhikkhu [thus]: “This bhikkhu has sat [in] two or three times previously when the Disciplinary Code was being recited, no need to speak about more [times than that]!”; 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” (Ñm); “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” (Hr).

tañ-ce bhikkhuṃ, aññe bhikkhū jāneyyumaṃ: [and] if [about] that bhikkhu, the other bhikkhus should know.

tañ-ce: if that; junction **taṃ**: that; accusative singular of demonstrative pronoun *ta(d)*. + **ce**: if; hypothetical particle.

bhikkhuṃ: about that bhikkhu, accusative singular masculine.

aññe: other; pronominal adjective qualifying *bhikkhū*; see Pācittiya 70.

bhikkhū: bhikkhus; nominative plural masculine.

jāneyyumaṃ: they should know; 3d person plural optative of *jānāti*.

nisinnapubbaṃ iminā bhikkhunā: this bhikkhu has sat [in] previously.

nisinnapubbaṃ: has sat in before; adjective qualifying *bhikkhuṃ*. An inverted bahubbīhi compound. = *nisinna*: has sat in/down; past participle of *nisīdati* (*ni + √sad + a*): sits down + *pubbaṃ*: before; adverb.

iminā: by this; instrumental singular of demonstrative pronoun *ayaṃ*.

bhikkhunā: by (this) bhikkhu; instrumental singular masculine.

dvattikkhattum pātimokkhe uddissamāne: two or three times when the Disciplinary Code is being recited.

dvattikkhattum: two or three times; adverb qualifying *nisinna* in *nisinnapubbaṃ*. See Nissaggiya Pācittiya 10.

pātimokkhe: the Disciplinary Code; locative singular neuter.

uddissamāne: is being recited; present participle of *uddisati* (*ud + √dis + a*) qualifying *pātimokkhe*.

ko pana vādo bhiyyo ti: what to say about more; no need to speak about more; what about oftener; not to say oftener (Hr); perhaps oftener (Ñm); then why speak further? (Nor).

ko pana vādo: what to say about, so what should be said; let alone; an idiomatic phrase.

ko: who, what; nominative singular masculine of interrogative pronoun *ka*.

pana: then, so; connective particle, or; but; adversative particle.

vādo: speaking, speech; nominative singular masculine.

bhiyyo: oftener, more; adverb (qualifying *nisinna* in *nisinnapubbaṃ*).

ti: end quote.

na ca tassa bhikkhuno aññāṇakena mutti atthi: then] there is no release for that bhikkhu through not-knowing.

na: not; negative particle.

ca: and; connective particle.

tassa: for that; dative singular of demonstrative pronoun *ta(d)* qualifying *bhikkhuno*.

bhikkhuno: for (that) monk; dative singular masculine.

aññāṇakena: through not-knowing, on account of ignorance (Hr), in pleading ignorance (Ñm); instrumental singular masculine.
Kammadhāraya cpd. Negative prefix *a-* + *ñāṇa*: knowing; action-noun; see Pārājika 4 + action- (not agent-) noun suffix *-aka*.

mutti: release, freedom (from penalty); nominative singular feminine.

atthi: there is; 3d person singular present indicative; see Nidāna.

yañ-ca tattha āpattiṃ āpanno: and whatever the offence is that he has committed there.

yañ-ca ... tañ-ca: and whatever... that. A correlative construction with **yaṃ** and **taṃ**. Both *yaṃ* & *taṃ* are pronouns qualifying *āpattiṃ*.

yañ-ca: that; junction of **yaṃ**: accusative singular masculine of relative pronoun *ya(d)* qualifying *āpattiṃ* + **ca:** and; connective particle.

tattha: there, in this connection, in that manner; preposition. It refers to the offence that he claims to be ignorant about.

āpattiṃ: offence; accusative singular masculine. See Nidāna.

āpanno: committed; past participle of *āpajjati* (*ā* + *√pad* + *ya*) qualifying an unexpressed *bhikkhu*.

tañ-ca yathā dhammo kāretabbo: that he is to be made to do according to the case.

tañ-ca: that; junction of **taṃ**: accusative singular masculine of demonstrative pronoun *ta(d)* qualifying *āpattiṃ* + **ca:** and; connective particle.

yathā: according to, as; adverb qualifying *kāretabbo*.

dhammo: the case (of offence), rule, law; nominative singular masculine.

yathā dhammo: (what is) according to the case; as the case (prescribes); in accordance with (what) the case (of offence he committed entails); according to the rule (Hr); in accordance with the rule (Than); according to the particular case (Ñm); as one acting in

accordance with the law (Nor); “one according to the law” (PED), i.e., as the rule prescribes.... This Vinaya idiom is not a compound (*yathā dhammo*) but two separate words connected to *kāretabbo*, not to *taṃ*. Ñāṇamoli’s translation is of the adverb *yathā dhammaṃ*, not of *yathā dhammo*, which always refers to a rule in the Pātimokkha.

kāretabbo: he is to be made to do, he is to be dealt with; future passive participle of *kāreti* ($\sqrt{\text{kar}} + e$) qualifying an unexpressed *bhikkhu* as in *Aniyata* 1.

uttariñ-c’assa moho āropetabbo: and moreover his deluding is to be exposed.

uttariñ-c’assa: = junction of *uttariṃ* & *ca* and *ca* & *assa* through elision of the *-a* in *ca* before a closed syllable. **uttariṃ:** moreover; adverb qualifying *āropetabbo* + **ca:** and; connective particle. + **assa:** his, of this one; genitive singular; or: to him; dative singular, of demonstrative pronoun *ayaṃ*.

assa moho āropetabbo: his delusion is to be exposed; the deluding is to be attributed to him; when negligence has been imputed to him (Ñm); confusion should be put on him (Hr).

moho: deluding, delusion, the act of deluding, confusion (Hr), Ñm & negligence (Nor), deception (Than); nominative singular masculine.

āropetabbo: is to be exposed, to be shown, to be put on/imputed/imposed; future passive participle of *āropeti*, the causative of *ārohati/āruhati* ($\bar{a} + \sqrt{\text{ruh}} + a$), qualifying *moho*.

tassa te alābhā tassa te dulladdhaṃ: because of that (there are) losses for you, because of that it has been ill-gained by you; it is no gain for you, it is ill done (Ñm); this is bad for you, this is badly gotten by you (Hr); it is no gain for you, it is ill gained by you (Nor).

tassa: because of that, by that, (or) for you; genitive singular masculine of demonstrative pronoun *ta(d)*.

te ... te ...: for you ... by you; enclitic forms of the dative singular masculine and instrumental singular masculine of demonstrative pronoun *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.

āvuso: friend; vocative singular masculine; see Nidāna.

alābhā: losses, non-gains, disadvantages; nominative singular plural kammadhāraya compound. = negative pref *a-* + *lābha*.

tassa te: because of that ... by you.

dulladdham: (it has been) ill-gained, badly gotten; nominative singular neuter. Kammadhāraya compound used as bahubbīhi compound. = Past participle used as impersonal passive sentence verb.

yaṃ tvam pātimokkhe uddissamāne: that you, when the Disciplinary Code is being recited.

yaṃ: that, because, which; connective or correlative usage of the adverbial accusative singular neuter of relative pronoun *ya(d)*.

tvam: you; nominative 2nd person singular personal pronoun.

pātimokkhe: the Disciplinary Code; locative singular neuter.

uddissamāne: is being recited; present participle of *uddisati* qualifying *pātimokkhe*.

na sādhuṇaṃ aṭṭhikavā manasikarosi ti: not focussing carefully, [do not] pay attention.

na: not; negative particle.

sādhuṇaṃ: well, carefully; adverb qualifying *aṭṭhikavā manasikarosi*.

aṭṭhikavā: focussing, having focussed, having taken to heart; verbal compound.

manasikarosi ti: pay attention; junction of **manasikarosi**—2nd person singular nominative 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; this for him on whom the confusion is put (Hr); and (if he acts thus again) when negligence has been imputed to him (Ñm); there is *Pākittiya* in such foolish conduct (RD & O); this is an offence entailing expiation for that negligent person (Nor).

idaṃ tasmim: this because of that.

idaṃ: this, it; nominative singular neuter of demonstrative pronoun *ayaṃ*.

tasmim: because of that; on account of that; in that case for the bhikkhu (who gave full ordination) (Ñm), for him (Hr & Nor); in this case (Hin). Locative singular of demonstrative pronoun *ta(d)*: lit.: with regard this (one).

mohanake: because of the delusion, with regards the one who is deluding; locative singular masculine = **mohana:** the act of deluding, deceiving; action-noun derived from *moheti* ($\sqrt{moh} + e$) + adjectival or pleonastic suffix *-(a)ka*.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 74

Yo pana bhikkhu, bhikkhussa kupito anattamano pahāraṃ dadeyya, pācittiyaṃ.

If any bhikkhu who is resentful [and] displeased should give a blow to a bhikkhu, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

bhikkhu ... kupito anattamano: bhikkhu who is resentful [and]

displeased.

bhikkhussa ... pahāraṃ dadeyya: should give a blow to a bhikkhu.

bhikkhussa: to a bhikkhu; dative singular masculine.

kupito: being resentful, indignant, irritated, wrathful, angry (Ñm & Hr). Adjective qualifying *bhikkhu*. = Past participle of *kuppati* (√kup + ya): be shaken, disturbed.

anattamano: displeased (Ñm & Hr); adjective qualifying *bhikkhu*. = Negative prefix *an-* + *atta:* raised, lifted; past participle of *ādāti* (*ā* + √dā + *a*) + *mano:* mind.

pahāraṃ dadeyya: should give a blow.

pahāraṃ: blow; accusative singular masculine.

dadeyya: should give; 3d person singular optative of *dadāti* (doubled √dā + *a*).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 75

Yo pana bhikkhu, bhikkhussa kupito anattamano talasattikaṃ uggireyya, pācittiyaṃ.

If any bhikkhu who is resentful [and] displeased should brandish the palm of the hand [threateningly] like [one holds] a dagger to a bhikkhu, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

bhikkhu ... kupito anattamano: a bhikkhu who is resentful [and]

displeased.

bhikkhussa ... talasattikaṃ uggireyya: should brandish the palm of the hand [threateningly] like [one holds] a dagger to a bhikkhu.

kupito: being resentful. Adjective qualifying *bhikkhu*. = Past participle of *kuppati* ($\sqrt{kup} + ya$): be shaken, disturbed.

anattamano: displeased (Ñm & Hr); adjective qualifying *bhikkhu*.

talasattikaṃ: palm of the hand (threatingly) like [one holds] a dagger; accusative singular neuter. 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 suffix- *ika*.

uggireyya: should brandish, raise; 3d person singular optative of *uggirati* ($ud + \sqrt{gir} + a$).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 76

Yo pana bhikkhu, bhikkhum amūlakena saṅghādisesena anuddhamseyya, pācittiyaṃ.

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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

bhikkhum amūlakena saṅghādisesena anuddhamseyya: should accuse a bhikkhu with a groundless [case] involving the community in

the beginning and in the rest

bhikkhuṃ: a bhikkhu; accusative singular masculine.

amūlakena: groundless; adjective qualifying *saṅghādisesena*. = *a*: negative prefix + *mūla*: root, cause + *-ka*: connective suffix.

saṅghādisesena: [a case] involving the community in the beginning and in the rest (of the procedure); instrumental singular masculine; see *Saṅghādisesa* introduction.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 77

Yo pana bhikkhu, bhikkhussa sañcicca kukkuccaṃ upadaheyya: Iti'ssa muhuttam-pi aphāsu bhavissatī ti, etad-eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

bhikkhussa sañcicca kukkuccaṃ upadaheyya: should deliberately provoke worry for a bhikkhu.

bhikkhussa: for a bhikkhu; dative singular masculine.

sañcicca: deliberately; adverb qualifying *upadaheyya*. Cf. *sañcicca*, Pār 3.

kukkuccaṃ: worry; accusative singular neuter.

upadaheyya: should provoke (Ñm); should arouse (Hr). 3d person singular optative of *upadahati* (*upa* + *√dah* + *a*).

iti'ssa muhuttam-pi aphāsu bhavissatī ti: thus there will be discomfort for him, even [if only] for a short time.

iti'ssa: thus for this one; junction of **iti:** thus; (here:) deictic particle introducing a statement + **assa:** for him; literally: “for this one”; dative singular of demonstrative pronoun *ayaṃ*.

muhuttam-pi: even for a short time; even for a moment (Hr); for a while (Ñm). Junction of **muhuttam:** a short time, a moment; accusative singular masculine + **pi:** even, just; emphatic particle.

aphāsu: uneasiness, discomfort; adverb qualifying *bhavissati* or noun in nominative singular neuter. Negative prefix *a-* + *phāsu*; see *Nidāna*.

bhavissatī ti: junction of **bhavati:** there will be; 3d person singular future of *bhavati* + **ti:** quotation mark.

etad-eva paccayaṃ karitvā anaññaṃ: having made just this the reason, [and] not another.

etadeva paccayaṃ karitvā: having done [it] for just this reason; literally “having made just this the reason.”

etad-eva: just this; = **etad:** this; accusative singular neuter of the vowel-junction form of the demonstrative pronoun *eta(d)* qualifying *paccayaṃ* + **eva:** just; emphatic particle.

paccayaṃ: reason; accusative singular masculine.

karitvā: having made; absolutive of *karoti* (*√kar* + *o*).

anaññaṃ: not another; adjective qualifying *paccayaṃ*. Bahubbīhi compound. = Negative prefix *an-* + *añña:* other, different; adjective.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 78

Yo pana bhikkhu, bhikkhūnaṃ bhaṇḍanaajātānaṃ kalahajātānaṃ vivādāpannānaṃ upassutiṃ tiṭṭheyya: Yaṃ ime bhaṇissanti, taṃ sossāmi ti, etad-eva paccayaṃ karitvā anaññaṃ, pācittiyaṃ.

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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

bhikkhūnaṃ bhaṇḍanaajātānaṃ kalahajātānaṃ vivādāpannānaṃ: bhikkhus who are arguing, who are quarrelling, who are engaged in dispute.

bhikkhūnaṃ: bhikkhus; dative plural masculine.

bhaṇḍanaajātānaṃ: who are arguing; adjective qualifying *bhikkhūnaṃ*. Bahubbīhi compound. = *bhaṇḍana:* arguing; action-noun derived from *bhaṇḍati* (√*bhaṇḍ* + *a*) + *-jāta:* are, become, started; past participle of *jāyati* (√*jan* + *ya*): arises, is borne; used as adjective meaning “having become,” “being like,” “behaving as.”

kalahajātānaṃ: who are quarrelling, ... brawling; adjective qualifying *bhikkhūnaṃ*. Bahubbīhi compound. = *kalaha:* quarrel + *jāta:* are, become, started; past participle of *jāyati* (√*jan* + *ya*): arises, is borne; used as adjective meaning “having become,” “being like,” “behaving as.”

vivādāpannānaṃ: who are engaged in dispute; adjective qualifying *bhikkhūnaṃ*. = *vivāda:* dispute, contention; from *vivadati* (*vi* + √*vad* + *a*) + *āpanna:* engaged in; past participle of *āpajjati* (*ā* + √*pad* + *ya*).

upassutiṃ tiṭṭheyya: should stand overhearing. Periphrastic construction in which two verbs express one idea. Compare Sd 10:

paggayha tiṭṭheyya: “should persist in upholding” and Pāc 46: *cārittaṃ āpajjeyya*: should go visiting.

upassutiṃ: overhearing (Hr); eavesdropping (Ñm). Accusative singular feminine. An action-noun in -i. = prefix *upa*: near to + *suti*: hearing; derived from *suṇāti*: hears (*√su* + *ṇā*).

tiṭṭheyya: should stand; 3d person singular optative of *tiṭṭhati* (*√ṭha* + *a*).

yaṃ ime bhaṇissanti, taṃ sossāmī ti: what these ones will say, I shall hear.

yaṃ ime bhaṇissanti: what these ones will say.

yaṃ: that, because, which; correlative usage of the adverbial accusative singular neuter of relative pronoun *ya(d)* in relation with *taṃ*.

ime: these ones; accusative plural of *ayaṃ*: this.

bhaṇissanti: they will say; 3d person plural future of *bhaṇati* (*√bhaṇ* + *a*).

taṃ sossāmī ti: I shall hear.

taṃ: that; 3d person accusative singular masculine of demonstrative pronoun *ta(d)*.

sossāmī ti: junction of **sossāmi**: I shall hear; 1st person singular future of *suṇāti* (*√su* + *ṇā*) + **ti**: end quote.

etad-eva paccayaṃ karitvā anaññaṃ: having made just this the reason, [and] not another.

etadeva paccayaṃ karitvā: having done [it] for just this reason; literally “having made just this the reason.”

etad-eva: just this; = **etad**: this; accusative singular neuter of demonstrative pronoun *eta(d)* qualifying *paccayaṃ*; = vowel-junction form + **eva**: just; emphatic particle.

paccayaṃ: reason; accusative singular masculine.

karitvā: having made; absolute of *karoti* ($\sqrt{\text{kar}} + o$).

anaññaṃ: not another; adjective qualifying *paccayaṃ*. Bahubbīhi compound. = Negative prefix *an-* + *añña:* other, different; adjective qualifying *paccayaṃ*.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 79

Yo pana bhikkhu, dhammikānaṃ kammānaṃ chandaṃ datvā pacchā khiyyanadhammaṃ 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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

dhammikānaṃ kammānaṃ chandaṃ datvā: having given consent to legitimate [legal] actions.

dhammikānaṃ: legitimate, lawful; adjective qualifying *kammānaṃ*.

kammānaṃ: to a (legal) action; dative plural neuter; compare *puna-kammāya* in Pācittiya 63.

chandaṃ datvā: having given consent.

chandaṃ: consent, proxy-vote ($\tilde{N}m$); accusative singular masculine.

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

pacchā khiyyanadhammaṃ āpajjeyya: afterwards should engage in the act of criticising.

pacchā: afterwards; preposition.

khiyyanadhammaṃ: the act of criticising, decrying (Ñm), criticism (Hr); accusative singular masculine. Genitive tappurisa compound. = *khiyyana*: criticising, criticism; action-noun derived from *khīyati* (√*khī* + *ya*) + *dhamma*: act.

āpajjeyya: should engage in; 3d person singular optative of *āpajjati* (*ā* + √*pad* + *ya*).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 80

Yo pana bhikkhu, saṅghe vinicchayakathāya vattamānāya chandaṃ adatvā uṭṭhāyāsanaṃ 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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

saṅghe vinicchayakathāya vattamānāya: when an investigatory discussion is going on in the community.

saṅghe: in the community; locative singular masculine.

vinicchayakathāya vattamānāya: when an investigatory discussion is going on; locative absolute construction.

vinicchayakathāya: investigatory discussion (Ñm), decisive talk (Hr), deliberation (Than); locative singular feminine. = *vinicchaya*:

investigation, judgement, decision; derived from *vinicchīnāti* (*vi + ni + √chi + nā*). + *kathā*: talking, discussion, conversation; see Pācittiya 42.

vattamānāya: is going on, is taking place; present participle of *vattati* (*√vatt + a*) qualifying *vinicchayakathāya*.

chandaṃ adatvā: not having given [his] consent.

chandaṃ: consent; accusative singular masculine.

adatvā: not having given; absolutive. = Negative prefix *a-* + *datvā*, absolutive of *dadāti* (doubled *√dā + a*).

uṭṭhāyāsanā pakkameyya: having got up from [his] seat, should depart.

uṭṭhāyāsanā: having got up from the seat; junction of *uṭṭhāya* & *āsana* through contraction. = **uṭṭhāya**: having got up; absolutive of *uṭṭhāti* (*ud + √thā + a*) + **āsanā**: from the seat; ablative singular neuter.

pakkameyya: should depart; 3d person singular optative of *pakkamati* (*pa + √kam + a*).

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 81

Yo pana bhikkhu, samaggena saṅghena cīvaraṃ datvā, pacchā khiyyanadhammaṃ āpajjeyya: Yathāsanthutaṃ bhikkhū saṅghikaṃ lābhaṃ pariṇāmentī 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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely

connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

samaggena saṅghena cīvaram datvā: [together] with a united community having given a robe [-cloth].

samaggena: united; adjective qualifying *saṅghena*.

saṅghena: with a community; instrumental singular masculine.

cīvaram: robe [-cloth]; accusative singular neuter.

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

pacchā khiyyanadhammaṃ āpajjeyya: should afterwards engage in criticising.

pacchā: afterwards; preposition.

khiyyanadhammaṃ: the act of criticising. Genitive *tappurisa* compound. = *khiyyana*: criticising, criticism; action-noun derived from *khīyati* ($\sqrt{khī} + ya$) + *dhamma*: act.

āpajjeyya: should engage in; 3d person singular optative of *āpajjati* ($\bar{a} + \sqrt{pad} + ya$).

yathāsanthutaṃ bhikkhū saṅghikaṃ lābhaṃ pariṇāmentī ti:
according to familiarity the bhikkhus allocate communal gain.

yathāsanthutaṃ: according to familiarity, according to acquaintanceship (Hr), according to their whims (Ñm), according to favour; adverb qualifying *pariṇāmenti*. *Abbayībhāva* compound. = *yathā*: as, according to; adverb + *santhuta*: acquainted, familiar; past participle of *santhavati* ($saṃ + \sqrt{thu} + a$).

bhikkhū: bhikkhus; nominative plural masculine.

saṅghikaṃ: belonging to the community; adjective qualifying *lābhaṃ*. = *Saṅgha* + possessive suffix *-ika*.

lābhaṃ: gain; accusative singular masculine; from the verb *labhati*

(√labh + ya).

pariṇāmentī ti: = **pariṇāmenti:** they allocate; 3d person plural present indicative of *pariṇāmeti* (*pari* + √*nam* + *e*) + **ti:** end quote.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 82

Yo pana bhikkhu, jānaṃ saṅghikaṃ lābhaṃ pariṇataṃ, puggalassa pariṇāmeyya, pācittiyaṃ.

Sahadhammikavaggo aṭṭhamo.

If any bhikkhu should knowingly allocate communal gain which has [already] been allocated to a [lay-] person, [this is a case] involving expiation.

The section [starting with the rule] about [being spoken to] righteously is eighth.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

jānaṃ ... pariṇāmeyya: should knowingly allocate.

saṅghikaṃ lābhaṃ pariṇataṃ: communal gain which has [already] been allocated

jānaṃ: knowingly; [though] knowing [it]. Present participle of *jānāti* acting as an adverb qualifying *pariṇāmeyya*, etc., or an adjective qualifying *bhikkhu*; see Pārājika 4 *ajānaṃ* and NP 30 *jānaṃ*.

saṅghikaṃ: belonging to the community; adjective qualifying *lābhaṃ*.

lābhaṃ: gain; accusative singular masculine; from the verb *labhati*

(*√labh + ya*).

pariṇatam: allocated; past participle of *pariṇāmeti* (*pari + √nam + e*) qualifying *lābham*.

puggalassa pariṇāmeyya: should allocate to a [lay-] person

puggalassa: to a person, individual; dative singular masculine. The person can be a monk, nun, novice, or layperson.

pariṇāmeyya: should allocate; 3d person singular optative of *pariṇāmeti* (*pari + √nam + e*) .

pācittiyam: (this is a case) involving expiation.

sahadhammikavaggo: the section [starting with the rule on being spoken to] righteously; nominative singular masculine. Titles of chapters, books, and so on, are in the nominative case. Appositive kammadhāraya compound. = *sahadhammika*: righteously + *vagga*: section.

aṭṭhamo: eighth, the eighth one; ordinal qualifying *sahadhammikavaggo*.

Pācittiya 83

Yo pana bhikkhu, rañño khattiyassa muddhābhisittassa, anikkhanta-rājake, aniggataratanake, pubbe appaṭisaṃvidito, indakhīlam atikkameyya, pācittiyam.

If any bhikkhu, without having been announced beforehand, should go beyond the boundary post of [the bed-room of] a king who is a consecrated noble, when the king has not departed, [and] the [queen-] jewel has not withdrawn, [this is a case] involving expiation.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

rañño khattiyassa muddhābhisittassa: of a king who is a consecrated noble; of a king who is a khattiya who has been consecrated.

rañño: of a king; genitive singular masculine of *rājā*.

khattiyassa: a noble, warrior-noble, a khattiya; genitive singular masculine. When there are two nouns in the same case in a clause in Pali and there is no verb, then this denotes a nexus, i.e., that one thing is the other. Here the king is a consecrated khattiya, i.e. a powerful king with domain, not a lesser ruler or royal officer or member of the royal family like the *rājāno* mentioned at Pārājika 2. The khattiya-consecration (*khattiyābhiseka*; see Suttavibhaṅga) is performed by khattiyas by way of a sprinkling on the head.

muddhābhisittassa: who is consecrated; lit. “sprinkled on the head”; anointed (Hr & Ñm). Adjective qualifying *khattiyassa*. Bahubbīhi compound. = *muddha*: head + *abhisitta*: sprinkled over; past participle of *abhisīṇcati* (*abhi* + *√sic* + *a*). Another reading is *muddhāvasittassa*: *muddha* + *avasitta*, “sprinkled down,” the past participle of *osiṇcati* (*ava/o* + *√sic* + *a*).

anikkhantarājake, aniggataratanake: when the king has not departed, [and] the [queen-] jewel has not withdrawn.

anikkhantarājake: when the king has not departed; while the king has still not made his exit (from the bedchamber) (Ñm); from which the king has not departed (Hr); when the king has not departed (Nor). A locative absolute construction expressed in one compound, as in *niṭṭhitacīvarasmim* at Nissaggiya Pācittiya 1. = *anikkhanta*: has not departed; negative prefix *a-* + *nikkhanta*: departed, come out of; past participle of *nikkhamati* (*ni[s]*- + *√kham* + *a*).

aniggataratanake: when the (queen-) treasure has not withdrawn; and while the (queen called the) Treasure has still not been conducted (from it) (Ñm); from which the queen has not withdrawn (Hr); and the [queen-] treasure has not withdrawn (Nor). = *aniggata*: has not gone out, gone away; past participle of *niggacchati* (*ni(s)* + *√gam* + *ya*). It is likely that in a royal household the queen would have been led out of the room by attendants. + *ratanaka*: (queen-) treasure, jewel. = *ratana* +

adjectival suffix *-ka*. *Ratana* is here the queen as one of the ‘seven treasures’ of a king.

pubbe appaṭisaṃvidito: without having been announced beforehand.

pubbe: before; pronominal adverb qualifying *appaṭisaṃvidito*. Locative singular of *pubba*.

appaṭisaṃvidito: without having been announced; who has not been announced; not been made known; not being announced (Ñm); not announced (Hr). Adjective qualifying *bhikkhu*. Bahubbīhi compound. = negative prefix *a-* + *paṭisaṃvidita*: past participle of *paṭisaṃvedeti* ([*p*] *paṭi* + *saṃ* + *√vid* + *e*): experiences.

indakhīlaṃ atikkameyya: should go beyond the boundary post.

indakhīlaṃ: Indra’s post (PED), threshold (Ñm & Hr); a wooden post securing the wings of a door (Hinüber); a wooden post securing a city gate (CPD). Accusative singular masculine. Genitive *tappurisa* compound. = *inda*: the Vedic supreme god of the sky, called Indra in Sanskrit + *khīla*: post, column, slab, stake.

atikkameyya: should go beyond; 3d person singular optative of *atikkamati*.

pācittiyaṃ: (this is a case) involving expiation.

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, uggahetvā vā uggahāpetvā vā, nikkhipitabbam: Yassa bhavissati, so harissatī ti. Ayaṃ tattha 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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

ratanaṃ vā ratanasammataṃ vā: a treasure or what is considered a treasure.

ratanaṃ: a treasure; accusative singular neuter.

vā: or; disjunctive particle.

ratanasammataṃ: what is considered as a treasure, agreed upon as ...; = bahubbīhi compound used as a noun in accusative singular neuter = *ratana*: treasure + *sammata*: considered, reckoned as, agreed upon; past participle of *sammannati* (*saṃ + √man + ya*).

vā: or; disjunctive particle.

aññatra ajjhārāmā vā ajjhāvasathā vā: except within a monastery or within a dwelling.

aññatra: except; preposition that takes the ablative *ajjhārāmā* & *ajjhāvasathā*.

ajjhārāmā: within a monastery; ablative singular masculine = *ajjha*: in, within = contracted prefix *adhi-* + *ārāma*: (private-) park, pleasure-park, grove.

vā: or; disjunctive particle.

ajjhāvasathā: within a dwelling-place; ablative singular masculine = *ajjha*: in, within + *āvāsatha*: dwelling-place. Compare *āvāsa* at Saṅghādisesa 13, Pācittiya 31.

vā: or; disjunctive particle.

uggaṇheyya vā uggaṇhāpeyya vā: should pick up, or should make [someone else] pick up.

uggaṇheyya: should pick up; 3d person singular optative of *uggaṇhāti* (*ud + gaṇ + ṇha*).

vā: or; disjunctive particle.

uggaṇhāpeyya: should make (someone else) pick up; 3d person singular optative of the causative of *uggaṇhāti*.

vā: or; disjunctive particle.

pācittiyaṃ: (this is a case) involving expiation.

ratanaṃ vā pana bhikkhunā ... nikkhipitabbaṃ: by a bhikkhu a treasure or ... is to be put aside.

ratanaṃ vā ... ratanasammataṃ vā: a treasure or what is considered a treasure.

ratanaṃ: a treasure; accusative singular neuter.

vā: or; disjunctive particle.

pana: connective particle. No need to translate.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

ratanasammataṃ: what is considered as a treasure, agreed upon as ...; = bahubbīhi compound used as a noun in accusative singular neuter = *ratana*: treasure + *sammata*: considered, reckoned as, agreed upon; past participle of *sammannati* (*saṃ + √man + ya*).

vā: or; disjunctive particle.

ajjhārāme vā ajjhāvasathe vā: within a monastery or within a dwelling.

ajjhārāme: within a monastery; locative singular masculine.

vā: or; disjunctive particle.

ajjhāvasathe: within a dwelling; locative singular masculine.

vā: or; disjunctive particle.

uggahetvā vā uggahāpetvā: having picked up, or having had picked up.

uggahetvā: having picked up; absolutive of *uggaheti* (*ud + √gah + e*).

vā: or; disjunctive particle.

uggahāpetvā: having made (someone else) pick up; the caus. of *uggaheti*.

vā: or; disjunctive particle.

nikkhipitabbam: to be put aside; future passive participle of *nikkhipati* (*ni(r) + √(k)khip + a*) qualifying *ratanaṃ* and *ratanasammataṃ*.

yassa bhavissati, so harissatī ti: to whom it belongs, he will take it.

yassa: of whom, to whom; genitive/dative of relative pronoun *ya(d)*.

bhavissati: it is, it belongs, it will be; 3d person singular future of *bhavati* (*√bhū + a*).

so: he; 3d person singular nominative of demonstrative pronoun *ta(d)*.

harissatī ti: = junction of **harissati:** he will take; 3d person singular future of *harati* (*har + a*) + **ti:** end quote; quotation particle.

bhavissati ... harissati ...: he to whom it belongs will take it; of whom it will be he will take; It will be for him who will take it (Hr); Whoever it belongs to will take it away (Ñm).

ayaṃ tattha sāmīci: this is here the proper procedure.

ayaṃ: this; nominative singular masculine of demonstrative pronoun *ayaṃ*.

tattha: here, in this case; adverb of place qualifying an unexpressed *hoti*.

sāmīci: proper procedure, proper course (Ñm); nominative singular feminine.

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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

santam bhikkhum anāpucchā: not having asked (permission of) a bhikkhu who is present

santam: is present; present participle of *atthi* (*vas + a*) qualifying *bhikkhum*. Refers to any other bhikkhu who is living in the monastery.

bhikkhum: a bhikkhu; accusative singular masculine.

anāpucchā: without having asked; absolutive of *āpucchati* (*ā + √pucch + a*) preceded by negative prefix *an-*.

vikāle gāmaṃ paviseyya: should enter a village at the wrong time.

vikāle: at the wrong time; locative singular masculine.

gāmaṃ: village; accusative singular masculine.

paviseyya: should enter; 3d person singular optative of *pavisati* (*pa +*

√vis + a).

aññatra tathārūpā accāyikā karaṇīyā: except with an appropriate urgent duty.

aññatra: except; preposition taking the instrumental *karaṇīyā*.

tathārūpā: an appropriate, such a; adjective qualifying *karaṇīyā*; bahubbīhi compound.

accāyikā: urgent; adjective qualifying *karaṇīyā*.

karaṇīyā: with a duty, thing to be done (Hr), business; literally: “what is to be done”; instrumental singular masculine in -ā; see NP 16. Future passive participle of *karoti* (√kar + o) used as a noun.

pācittiyaṃ: (this is a case) involving expiation.

Pācittiya 86

Yo pana bhikkhu, aṭṭhimayaṃ vā dantamayaṃ vā visāṇamayaṃ vā sūcigharaṃ kārāpeyya, 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].

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

aṭṭhimayaṃ vā dantamayaṃ vā visāṇamayaṃ vā sūcigharaṃ kārāpeyya: should have a needle-case made, which is made of bone, or made of ivory, or made of horn.

aṭṭhimayaṃ: which is made of bone; adjective qualifying *sūcigharaṃ*.

genitive tappurisa compound used as bahubbīhi compound. = *aṭṭhi*: bone + *-maya*: -made; adjective.

vā: or; disjunctive particle.

dantamayam: which is made of ivory; adjective qualifying *sūcigharam* = *danta*: ivory, tooth + *-maya*.

vā: or; disjunctive particle.

visāṇamayam: which is made of horn; adjective qualifying *sūcigharam* = *visāṇa*: horn + *-maya*.

vā: or; disjunctive particle.

sūcigharam: needle-case, case for needles; accusative singular neuter. Dative tappurisa compound.

kārāpeyya: should have made, should cause to make; 3d person singular optative of *kāreti* (*√kar* + *e*), the causative of *karoti*.

bhedanakam pācittiyam: involving expiation with breaking up.

bhedanakam: with breaking up (*Ñm* & *Nor*); involving breaking up (*Hr*). Adjective qualifying *pācittiyam*; see Nissaggiya Pācittiya introduction. = *bhedana*: breaking up; action-noun + *-ka*: connective adjectival suffix.

pācittiyam: (this is a case) involving expiation.

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 mañcam vā pīṭham vā kārayamānena: by a bhikkhu who is having a new bed or seat made.

navam: new; adjective qualifying *santhatam*.

pana: connective particle. No need to translate.

bhikkhunā: by a bhikkhu; instrumental singular masculine.

mañcam: bed, a platform for lying down upon; accusative singular masculine.

vā: or; disjunctive particle.

pīṭham: seat, bench, stool, chair; accusative singular neuter.

vā: or; disjunctive particle.

kārayamānena: is having built, is causing to build/make; present participle of *kāreti* ($\sqrt{\text{kar}} + e$), the causative of *karoti*, qualifying *bhikkhunā*.

aṭṭhaṅgulaṇṇapāḍakam kāretabbam sugataṅgulena: [a bed or seat] which has legs of eight finger-breadths is to be made according to the Sugata-finger-breadth.

aṭṭhaṅgulaṇṇapāḍakam: which has legs of eight finger-breadths; eight-finger-breadth-legged; with legs eight fingers of the sugata-finger (Ñm). Adjective qualifying *mañcam* and *pīṭham*. Bahubbīhi compound. = *Aṭṭhaṅgula:* eight-finger-breadths; digu compound. = *Aṭṭha:* eight; numeral + *ṅgula:* finger-breadth; from *ṅguli:* finger. A ‘finger-breadth’ is about 2 centimeters. + *pāḍaka:* which has legs; adjective.

kāretabbam: is to be made; future passive participle of *kāreti* ($\sqrt{\text{kar}} + e$) qualifying *mañcam* & *pīṭham*.

sugataṅgulena: according to the Sugata-finger-breadth; instrumental singular masculine. Genitive tappurisa cpd. = *sugata:* well-gone, the Well-gone One; an epithet of the Buddha; noun or adjective + *ṅgula:* see above.

aññatra heṭṭhimāya aṭaniyā: except for the knotted ends below (Hr); excepting the frame below (Ñm); exclusive of the lowermost piece of the bed-frame (RD & O).

aññatra: except; preposition taken an ablative, i.e. *aṭaniyā*. *Aññatra* here has the sense of “not including.”

heṭṭhimāya: lower-most, lowest; adjective qualifying *aṭaniyā*. *Heṭṭhima* is the superlative of *heṭṭhā*: below; preposition.

aṭaniyā: from the frame; ablative singular feminine.

taṃ atikkāmayato: for one who lets it exceed [this measure].

chedanakam pācittiyam: involving expiation with cutting down.

chedanakam: with cutting down (Ñm), involving cutting down (Hr); adjective qualifying *pācittiyam* = *chedana*: cutting; action-noun from *√chid* + connective suffix *-ka*.

pācittiyam: (this is a case) involving expiation.

Pācittiya 88

Yo pana bhikkhu, mañcam vā piṭham vā tūlonaddham 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].

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

mañcam vā piṭham vā tūlonaddham kārāpeyya: should have a bed or seat covered with cotton made.

tūlonaddham: which has been covered with cotton; adjective qualifying *mañcam* & *pīṭham*. Bahubbīhi compound. = *tūla*: cotton + *onaddha*: covered up; adjective, past participle of *onandhati* (o/ava + √nand + ṇa).

kārāpeyya: should have made, should cause to make; 3d person singular optative of *kāreti* (√kar + e), the causative of *karoti*; cf. Sd 6.

uddālanakam pācittiyam: involving expiation with tearing off.

uddālanakam: with tearing off, involving tearing off; adjective qualifying *pācittiya*. = *Uddālana*: action-noun from *uddāleti* (ud + √dāl + a): tears off + connective suffix -ka.

pācittiyam: (this is a case) involving expiation.

Pācittiya 89

Nisīdanam pana bhikkhunā kārayamānena pamāṇikam kāretabbam. Tatr'idam pamāṇam, dīghaso dve vidatthiyo sugatavidatthiyā, tiriyaṃ diyaḍḍham, 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 pana bhikkhunā kārayamānena: by a bhikkhu who is having a sitting-cloth made.

nisīdanam: sitting-cloth; accusative singular neuter. Cf. NP 15, Pāc 60.

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

bhikkhunā: by a bhikkhu; instrumental singular masculine.

kārayamānena: is having built, is causing to build/make; present participle of *kāreti* (√kar + e), the causative of *karoti*, qualifying *bhikkhunā*.

pamāṇikaṃ kāretabbam: (a sitting-cloth) which has the [proper] measure is to be made.

pamāṇikaṃ: according to the measure; adjective qualifying *nisīdanaṃ*.
= **pamāṇam:** measure, standard size + connective suffix -ika.

kāretabbam: is to be built; future passive participle of *kāreti* ($\sqrt{\text{kar}} + e$); the causative of *karoti*, qualifying *nisīdanaṃ*.

tatr'idaṃ pamāṇam: this measure here is.

tatr'idaṃ: here this; see Pārājika introduction = **tatra:** here; preposition of place + **idaṃ:** this; nominative singular neuter of demonstrative pronoun *ta(d)* qualifying *pamāṇam*.

pamāṇam: measure, standard; nominative singular neuter.

dīghaso dve vidatthiyo sugatavidatthiyā: two spans of the sugata-span in length.

dīghaso: in length; preposition. = *dīgha:* long; adjective + ablatival suffix -so.

dve: two; nominative plura form of numeral *dvi*, qualifying *vidatthiyo*.

vidatthiyo: span; accusative plural feminine of *vidatthi* (= 12 finger-breadths; see Pācittiya 87.)

sugatavidatthiyā: of the sugata-span; in accordance with the Well-gone One's span; span of the accepted length (Hr); sugata-span (Ñm). Instrumental singular feminine. Genitive tappurisa compound. = *sugata:* well-gone, the Well-gone One; an epithet of the Buddha; noun or adjective + *vidatthiyā:* span; genitive singular feminine of *vidatthi*.

tiriyaṃ diyaḍḍhaṃ: one and a half across.

tiriyaṃ: across, width; preposition, derived from $\sqrt{\text{tar}}$; cf. Pācittiya 28.

diyaḍḍhaṃ: one and a half; see Pācittiya 57.

dasā vidatthi: the border a span.

dasā: border; nominative singular feminine.

vidatthi: a span; nominative singular feminine.

taṃ atikkāmayato: for him who lets it pass beyond; to him who goes beyond that (RD & O); when he exceeds that (Ñm), for him who exceeds that (Hr); for one exceeding that (Nor); beyond that (Than).

taṃ: that; accusative singular neuter of *ta(d)*. Refers to the ten days time.

atikkāmayato: for one who let pass, makes pass over, lets elapse; dative [of (dis-) advantage] singular of *atikkāmayant*, the present participle of *atikkāmayati*.

chedanakam pācittiyam: involving expiation with cutting down.

chedanakam: with cutting off; adjective qualifying *pācittiyam*.

pācittiyam: (this is a case) involving expiation.

Pācittiya 90

Kaṇḍupaṭicchādiṃ pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr'idaṃ pamāṇam, dīghaso catasso vidatthiyo sugatavidatthiyā, tiriyaṃ dve vidatthiyo. Taṃ atikkāmayato, chedanakam pācittiyam.

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].

kaṇḍupaṭicchādiṃ pana bhikkhunā kārayamānena: By a bhikkhu who is having an itch-covering [-cloth] made.

kaṇḍupaṭicchādiṃ: itch-covering [-cloth], itch-cloth; accusative singular feminine. Genitive tappurisa compound. = *kaṇḍu:* itch, itching + *paṭicchādi:* covering, covering-cloth, bandage; feminine action-noun derived from *paṭicchādeti*.

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

bhikkhunā: by a bhikkhu; instrumental singular masculine.

kārayamānena: is having built, is causing to build/make; present participle of *kāreti* ($\sqrt{\text{kar}} + e$), the causative of *karoti*, qualifying *bhikkhunā*.

pamāṇikā kāretabbā: (an itch-cloth) which has the [proper] measure is to be made; is to be made according to the [proper] measure.

pamāṇikā: [proper] measure; adjective qualifying an unexpressed *kaṇḍupaṭicchādī* in nominative singular feminine.

kāretabbā: is to be made; past participle of *kāreti* qualifying an unexpressed *kaṇḍupaṭicchādī*.

tatr'idam pamāṇam: this measure here is.

tatr'idam: here this; see Pārājika introduction = **tatra:** here; preposition of place; see Pārājika introduction + **idam:** this; nominative singular neuter of demonstrative pronoun *ta(d)* qualifying *pamāṇam*.

pamāṇam: measure, standard; nominative singular neuter.

dīghaso catasso vidatthiyo sugatavidatthiyā: four spans of the Sugata-span in length.

dīghaso: in length; preposition.

catasso: four; accusative plural feminine form of numeral *catur*, qualifying *vidatthiyo*.

vidatthiyo: span; accusative plural feminine of *vidatthi* (= 12 finger-breadths; see Pācittiya 87.)

sugatavidatthiyā: of the sugata-span; in accordance with the Well-gone One's span; span of the accepted length (Hr); sugata-span (Ñm). Instrumental singular feminine. Genitive tappurisa compound. = *sugata:* well-gone, the Well-gone One; an epithet of the Buddha; noun or adjective + *vidatthiyā*; genitive singular feminine of *vidatthi*.

tiriyam̐ dve vidatthiyo: two spans across

tiriyam̐: across, width; preposition.

dve: two; nominative plura form of numeral *dvi*, qualifying *vidatthiyo*.

vidatthiyo: span; accusative plural feminine of *vidatthi*.

taṃ atikkāmayato: for him who lets it pass beyond; to him who goes beyond that (RD & O); when he exceeds that (Ñm), for him who exceeds that (Hr); for one exceeding that (Nor); beyond that (Than).

taṃ: that; accusative singular neuter of *ta(d)*. Refers to the ten days time.

atikkāmayato: for one who let pass, makes pass over, lets elapse; dative [of (dis-) advantage] singular of *atikkāmayant*, the present participle of *atikkāmayati*.

chedanakam̐ pācittiyam̐: involving expiation with cutting down.

chedanakam̐: with cutting off; adjective qualifying *pācittiyam̐*.

pācittiyam̐: (this is a case) involving expiation.

Pācittiya 91

Vassikasāṭikam̐ pana bhikkhunā kārayamānena pamāṇikā kāretabbā. Tatr'idaṃ pamāṇam̐, dīghaso cha vidatthiyo sugatavidatthiyā, tiriyam̐ aḍḍhateyyā. Taṃ atikkāmayato, chedanakam̐ pācittiyam̐.

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].

vassikasāṭikam̐ pana bhikkhunā kārayamānena: by a bhikkhu who is having a rains bathing-cloth made.

vassikasāṭikam: rains bathing-cloth, rains cloth; accusative singular masculine. Kammadhāraya compound. = *vassika*: rain's, rainy season's; adjective = *vassa*: rain, rainy season + possessive suffix *-ika* + *sāṭikā*: clothing, attire, wear, outer garment, clothing, cloak. Cf. NP 24.

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

bhikkhunā: by a bhikkhu; instrumental singular masculine.

kārayamānena: is having built, is causing to build/make; present participle of *kāreti* ($\sqrt{\text{kar}} + e$), the causative of *karoti*, qualifying *bhikkhunā*.

pamāṇikā kāretabbā: (a rains bathing-cloth) which has the [proper] measure is to be made; it is to be made according to the [proper] measure.

pamāṇikā: [proper] measure; adjective qualifying an unexpressed *vassikasāṭikā* in nominative singular feminine.

kāretabbā: is to be made; past participle of *kāreti* ($\sqrt{\text{kar}} + e$) qualifying an unexpressed *vassikasāṭikā* in nominative singular feminine.

tatr'idaṃ pamāṇaṃ: this measure here is.

tatr'idaṃ: here this; see Pārājika introduction = **tatra**: here; preposition of place + **idaṃ**: this; nominative singular neuter of demonstrative pronoun *ta(d)* qualifying *pamāṇaṃ*.

pamāṇaṃ: measure, standard; nominative singular neuter.

dīghaso cha vidatthiyo sugatavidatthiyā: six spans of the sugata-span in length.

dīghaso: in length; preposition.

cha: six; numeral qualifying *vidatthiyo*.

vidatthiyo: span; accusative plural feminine of *vidatthi* (= 12 finger-breadths; see Pācittiya 87.)

sugatavidatthiyā: of the sugata-span; in accordance with the Well-

gone One's span; span of the accepted length (Hr); sugata-span (Ñm). Instrumental singular feminine. Genitive tappurisa compound. = *sugata*: well-gone, the Well-gone One; an epithet of the Buddha; noun or adjective + *vidatthiyā*; genitive singular feminine of *vidatthi*.

tiriyam aḍḍhateyyā: two-and-a-half across.

tiriyam: across, width; preposition.

aḍḍhateyyā: two and a half; digu compound qualifying an unexpressed *vassikasāṭikā*. = *aḍḍha* : half + *teyya*: three.

taṃ atikkāmayato: for him who lets it pass beyond; to him who goes beyond that (RD & O); when he exceeds that (Ñm), for him who exceeds that (Hr); for one exceeding that (Nor); beyond that (Than).

taṃ: that; accusative singular neuter of *ta(d)*. Refers to the ten days time.

atikkāmayato: for one who let pass, makes pass over, lets elapse; dative [of (dis-) advantage] singular of *atikkāmayant*, the present participle of *atikkāmayati*.

chedanakam pācittiyam: involving expiation with cutting down.

chedanakam: with cutting off; adjective qualifying *pācittiyam*.

pācittiyam: (this is a case) involving expiation.

Pācittiya 92

Yo pana bhikkhu, sugatacīvarappamāṇam cīvaram kārāpeyya, atirekam vā, chedanakam pācittiyam.

Tatr'idam sugatassa sugatacīvarappamāṇam, dīghaso nava vidatthiyo sugatavidatthiyā, tiriyam cha vidatthiyo. Idam sugatassa sugatacīvarappamāṇam.

Rājavaggo 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.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

sugatacīvarappamāṇaṃ cīvaraṃ kārāpeyya: should have a robe made which has the sugata-robe measure.

sugatacīvarappamāṇaṃ: sugata-robe measure, Well-gone-One's-(robe)-cloth-measure; adjective genitive tappurisa compound used as a bahubbīhi compound qualifying *cīvaraṃ*, containing the genitive tappurisa compound: *sugatacīvara:* robe [-cloth] of the Well-gone One, or the genitive tappurisa compound: *cīvarappamāṇaṃ:* measure of robe [-cloth]. = *sugata:* well-gone, the Well-gone One; an epithet of the Buddha; noun or adjective + *cīvara:* robe + *pamāṇaṃ:* measure.

cīvaraṃ: robe [-cloth]; accusative singular neuter.

kāṛāpeyya: should have made, should cause to make; 3d person singular optative of *kāreti* ($\sqrt{kar} + e$), the causative of *karoti*.

atirekaṃ vā: or [one] which is more [than that].

atirekaṃ: more, more than; adjective qualifying *cīvaraṃ*.

vā: or; disjunctive particle.

chedanakaṃ pācittiyaṃ: involving expiation with cutting down.

chedanakam: cutting off; adjective qualifying *pācittiyaṃ*.

pācittiyaṃ: (this is a case) involving expiation.

tatr'idam sugatassa sugatacīvarappamāṇaṃ pamāṇaṃ: this is the Sugata's sugata-robe measure here.

tatr'idam: here this; see Pārājika introduction = **tatra**: here; preposition of place; see Pārājika introduction + **idam**: this; nominative singular neuter of demonstrative pronoun *ta(d)* qualifying *pamāṇaṃ*.

sugatassa: Sugata's, of the Well-gone one; genitive singular masculine. An epithet of the Buddha; noun or adjective.

sugatacīvarappamāṇaṃ: sugata-robe measure; adjective qualifying *cīvaraṃ*.

dīghaso nava vidatthiyo sugatavidatthiyā: nine spans of the sugata-span in length.

dīghaso: in length; preposition.

nava: nine; numeral.

vidatthiyo: span; accusative plural feminine of *vidatthi* (= 12 finger-breadths; see Pācittiya 87.)

sugatavidatthiyā: of the sugata-span; in accordance with the Well-gone One's span; span of the accepted length (Hr); sugata-span (Ñm). Instrumental singular feminine. Genitive tappurisa compound. = *sugata*: well-gone, the Well-gone One; an epithet of the Buddha; noun or adjective + *vidatthiyā*: span; genitive singular feminine of *vidatthi*.

tiriyam cha vidatthiyo: six spans across.

tiriyam: across, width; preposition.

cha: six; numeral.

vidatthiyo: span; accusative plural feminine.

idam sugatassa sugatacīvarappamāṇaṃ: this is the Sugata's sugata-

robe measure.

idaṃ: this; nominative singular neuter of demonstrative pronoun *ta(d)*.

sugatassa: Sugata's, of the Well-gone one; genitive singular masculine.

sugatacīvarappamāṇaṃ: sugata-robe measure; adjective qualifying *cīvaraṃ*. See above in this rule.

rājavaggo: the section [starting with the rule on] kings, the king-section; nominative singular masculine. Titles of chapters, books, and so on, are in the nominative case. Appositive kammadhāraya compound. = *rāja*: king + *vagga*: section.

navamo: ninth, (which is) the ninth one; ordinal qualifying *rājavaggo*.

Pācittiya conclusion

Uddiṭṭhā kho āyasmanto dvenavuti pācittiyā dhammā.

Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?

Tatīyam-pi pucchāmi: Kacci'ttha parisuddhā?

Parisuddh'etthāyasmanto, tasmā tuṇhī, evam-etaṃ 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 kho āyasmanto: venerables, recited.

uddiṭṭhā: recited; past participle of *uddisati* (*ud* + $\sqrt{\text{dis}}$ + *a*).

kho: indeed; emphatic particle. No need to translate.

āyasmanto: venerables; vocative plural masculine.

dvenavuti pācittiyā dhammā: ninety-two cases involving expiation.

dvenavuti: ninety-two; numeral = **dve:** two + **navuti:** ninety.

pācittiyā: involving expiation; adjective qualifying *dhammā*.

dhammā: cases; nominative singular masculine.

tatthāyasmante pucchāmi: concerning that I ask the venerables.

tattha: concerning that, in this connection, herein (Ñm); adverb qualifying *pucchāmi*.

āyasmante: the venerables; accusative singular masculine of *āyasmā*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch + a*).

kacci'ttha parisuddhā: [are you] pure in this?

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

kacci: ?, perhaps?, I hope?; indefinite interrogative particle. = relative pronoun *kad* “what” + indefinite particle *ci*.

ettha: in this (Ñm); herein; in this matter; in this matter (Hr). Adverb qualifying an unexpressed *hotha*, “are”.

parisuddhā: pure; adjective qualifying an unexpressed *tumhe*, “you”.

dutiyam-pi pucchāmi: a second time again I ask.

dutiyam-pi: a second time again. = Junction of **dutiyam:** a second time; accusative singular neuter ordinal used as an adverb qualifying *pucchāmi*. + **pi:** too, also, again; emphatic particle qualifying *dutiyam*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch + a*).

kacci'ttha parisuddhā: [are you] pure in this?

tatiyam-pi pucchāmi: a third time again I ask.

tatiyam-pi: a third time again; = junction of **tatiyam:** third time; accusative singular neuter ordinal used as an adverb qualifying *pucchāmi*. + **pi:** too, also, again; emphatic particle qualifying *tatiyam*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* ($\sqrt{pucch} + a$).

kacci'ttha parisuddhā: [are you] pure in this?

parisuddh'etthāyasmanto: the venerables are pure in this; junction of **parisuddhā:** pure + **ettha:** in this + **āyasmanto:** the venerables, nominative plural masculine.

tasmā tuṇhī: therefore there is silence.

tasmā: therefore; ablative singular masculine of demonstrative pronoun *ta(d)* used as adverb qualifying an unexpressed *hoti* “there is” or “*honti* “they are”.

tuṇhī: there is silence, they are silent (Ñm & Hr); nominative singular feminine; indeclinable used as adverb or as noun. Compare *tuṇhībhāvena* above.

evam-etam dhārayāmi: so do I bear this [in mind].

evam-etam: = junction of *evam* + *etam*. = **evam:** thus, so; indeclinable + **etam:** this, it; accusative singular neuter.

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

pācittiyā: involving expiation. Adjective qualifying an unexpressed *dhammā*.

niṭṭhitā: are finished; past participle of *niṭṭhāti* (*ni(s)* + $\sqrt{(t)}$)*ṭhā* + *a*) qualifying an unexpressed *dhammā*.

Pāṭidesanīyā

To be acknowledged

Ime kho pan'āyasmanto cattāro pāṭidesanīyā dhammā uddesaṃ āgacchanti.

Now, venerables, these four cases that are to be acknowledged come up for recitation.

ime: these; nominative plural masculine of demonstrative pronoun *ayaṃ*, “this,” qualifying *dhammā*.

kho: indeed; emphatic particle. No need to translate.

pan'āyasmanto: junction of **pana:** now; connective particle. +
āyasmanto: venerables; vocative plural masculine.

cattāro pāṭidesanīyā dhammā: four cases that are to be acknowledged.

cattāro: four; numeral qualifying *pāṭidesanīyā*.

pāṭidesanīyā: which are to be acknowledged; which are acknowledgeable; to be confessed (Hr & Ñm); to be acknowledged (Than); to be admitted. Future passive participle of *paṭideseti* (*paṭi* + *√dis* + *e*) used as adjective qualifying *dhammā*.

dhammā: cases (Ñm), rules (Hr), matters (Nor); nominative plural masculine.

uddesaṃ āgacchanti: come up for recitation.

uddesaṃ: recitation, recital; accusative singular masculine. Abstract noun derived from *uddisati* (*ud* + *√dis* + *a*).

āgacchanti: (they) go to, come up for; 3d person plural present indicative of *āgacchati* (*ā* + *√gam* + *a*).

Pāṭidesanīya 1

Yo pana bhikkhu, aññātikāya bhikkhuniyā antaragharam paviṭṭhāya, hatthato khādanīyaṃ vā bhojanīyaṃ vā sahatthā paṭiggahetvā, khādeyya vā bhuñjeyya vā, paṭidesetabbam tena bhikkhunā: Gārayham āvuso dhammam āpajjim, asappāyam, pāṭidesanīyaṃ, tam paṭidesemī ti.

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.”

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

aññātikāya bhikkhuniyā antaragharam paviṭṭhāya hatthato: from the hand of an unrelated bhikkhunī who has entered an inhabited area; of a nun who is not a relation (and) who has entered among the houses (Hr); of a bhikkhuni who is not related to him who has gone into an inhabited area (Ñm).

aññātikāya: unrelated; adjective qualifying *bhikkhuniyā*. = *aññātika* = *a-*: negative prefix + *ñāti*: relative+ *-ka*: connective suffix.

bhikkhuniyā: of a bhikkhunī; genitive singular feminine.

antaragharam paviṭṭhāya: who has entered an inhabited area.

antaragharam: an inhabited area, a compound, among the houses (Hr); into an inhabited area (Ñm). Accusative singular neuter. Kammadhāraya compound. = *antara*: inside; indeclinable + *ghara*: a house, but here meaning a village. Perhaps *ghara* means a compound encompassing several houses and rooms of different members of the family and its servants, and surrounded by a wall—as was common in

rural India.

paviṭṭhāya: who has entered; past participle of *pavisati* used as adjective qualifying *bhikkhuniyā*.

khādanīyaṃ vā bhojanīyaṃ vā: uncooked food or cooked food.

hatthato: from the hand; ablative singular masculine of *hattha*.

khādanīyaṃ: uncooked food; hard food; eatables (Ñm); solid food (Hr); non-staple food (Than). Accusative singular neuter. See Pācittiya 35.

vā: or; disjunctive particle.

bhojanīyaṃ: cooked food, comestibles (Ñm), soft food (Hr), staple food (Than). Accusative singular neuter. See Pācittiya 35.

vā: or; disjunctive particle.

sahatthā paṭiggahetvā: with his own hand having accepted [it].

sahatthā: with his own hand (Ñm & Hr); instrumental singular masculine instrumental (of means) in -ā. = *sa-*: own; reflexive pronoun, a shortened form of *sayam* + *hattha*: hand.

paṭiggahetvā: having accepted; absolutive of *paṭigaṇhāti* (*paṭi* + *√(g)gah* + *ṇha*).

khādeyya vā bhuñjeyya vā: should chew or should eat.

khādeyya: should chew (Than); eat (solid food) (Hr & Ñm). 3d person singular optative of *khādati*.

vā: or; disjunctive particle.

bhuñjeyya: eat; should consume (Ñm & Than); partake (Hr). 3d person singular optative of *bhuñjati* (*√bhuj* + *ṇa*).

vā: or; disjunctive particle.

paṭidesetabbaṃ tena bhikkhunā: [it] is to be acknowledged by that bhikkhu.

paṭidesetabbam: to be acknowledged; (another form of) the future passive participle of *paṭideseti* used as an impersonal passive sentence verb in nominative singular neuter, not taking an object, and with an instrumental agent, *bhikkhunā*.

tena: that; instrumental singular masculine of demonstrative pronoun *ta(d)*.

bhikkhunā: by that bhikkhu; instrumental singular masculine.

gārayham āvuso dhammam āpajjim, asappāyam, pāṭidesanīyam: friend[s], I have committed a blameworthy act which is unsuitable, which is to be acknowledged.

gārayham: to be blamed, blameable, blameworthy (Hr), censurable (Ñm); future passive participle of *garahati* (*√garah + ya > garahya > garayha*) used as an adjective qualifying *dhammam*.

āvuso: friend(s); vocative singular or plural masculine; see Nidāna.

dhammam: act, case, thing, matter; accusative singular masculine. See Pārājika 1.

āpajjim: I have committed; 1st person singular aorist of *āpajjati* (*ā + √pad + ya*).

asappāyam: which is unsuitable, unbecoming (Hr & Ñm); adjective qualifying *dhammam*.

pāṭidesanīyam: which is to be acknowledged; adjective qualifying *dhammam*.

taṃ paṭidesemī ti: I acknowledge it.

taṃ: that; accusative singular of demonstrative pronoun *ta(d)*.

paṭidesemī ti: junction of **paṭidesemi:** I acknowledge; 1st person singular present indicative of *paṭideseti*; see above. + **ti:** end quote; quotation particle.

Pāṭidesanīya 2

Bhikkhū pan’eva kulesu nimantitā bhuñjanti, tatra ce bhikkhunī vosāsamānarūpā ʔhitā hoti: Idha sūpaṃ detha, idha odanaṃ dethā ti. Tehi bhikkhūhi sā bhikkhunī apasādetabbā: Apasakka tāva bhagini, yāva bhikkhū bhuñjantī ti. Ekassa pi ce bhikkhuno nappaṭibhāseyya, taṃ bhikkhuniṃ apasādetuṃ: Apasakka tāva bhagini, yāva bhikkhū bhuñjantī ti, paṭidesetabbaṃ tehi bhikkhūhi: Gārayhaṃ āvuso dhammaṃ āpajjimhā, asappāyaṃ, pāṭidesanīyaṃ, taṃ paṭidesemā ti.

Now, bhikkhus who have been invited eat among families, and if a bhikkhunī is standing there giving directions [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 pan’eva kulesu nimantitā bhuñjanti: now, bhikkhus who have been invited eat among families.

bhikkhū: bhikkhus; nominative plural masculine.

pan’eva: now, now if, further, if (Hr); junction of **pana:** again, and now; connective particle; see Nidāna. + **eva:** just; emphatic particle.

kulesu: among families, with families; locative plural neuter.

nimantitā: who have been invited, being invited; adjective qualifying *bhikkhū*, past participle of *nimanteti*, see Pācittiya 46, qualifying *bhikkhū*.

bhuñjanti: (they) eat, consume; 3d person plural present indicative of *bhuñjati* (√*bhuj* + *ṇa*).

tatra ce bhikkhunī vosāsamānarūpā ʔhitā hoti: and if a bhikkhunī is standing there giving directions.

tatra: there, then, now; here adverb of place qualifying *ʔhitā hoti*. See Pārājika introduction

ce: if, and if; hypothetical or connective particle.; see Nissaggiya Pācittiya 8.

bhikkhunī: bhikkhunī; nominative singular feminine.

vosāsamānarūpā ʔhitā hoti: is standing giving directions.

vosāsamānarūpā: who is giving directions, orders, commanding, as though giving orders (Hr); giving directions (Ñm & Nor). Adjective qualifying *bhikkhunī*. Bahubbīhi compound. = *Vosāsamāna*: present participle of *vosāsatī* (vi + o/ava + √sās + a). + -rūpa: pleonastic adjective.

ʔhitā hoti: is standing. Periphrastic phrase in which two verbs express one idea and in which *hoti* acts as an auxiliary. See note on *paggayha tiṭṭheyya*: “should persist in upholding” in Sd 10.

ʔhitā: standing; past participle of *tiṭṭhati* qualifying *bhikkhunī*.

hoti: is; 3d person singular present indicative of *bhavati* (√bhū + a).

idha sūpaṃ detha, idha odanaṃ dethā ti: Give curry here, give rice here!

idha: here; adverb of place qualifying *detha*.

sūpaṃ: curry; accusative singular masculine. Cf. Sekhiya 29 and 36.

detha: give; 2nd person plural imperative of *dadāti* (doubled √dā + a).

idha: here; adverb of place qualifying *detha*.

odanaṃ: rice; accusative singular masculine.

detha: give; 2nd person plural imperative of *dadāti* (doubled √dā + a).

tehi bhikkhūhi sā bhikkhunī apasādetabbā: by those bhikkhus that bhikkhunī is to be dismissed.

tehi: by those; 3d person plural instrumental of demonstrative pronoun *ta(d)*.

bhikkhūhi: by bhikkhus; instrumental plural masculine.

sā: that; 3d person singular feminine of demonstrative pronoun *ta(d)*. Refers to the *bhikkhunī* who is giving orders.

bhikkhunī: *bhikkhunī*; nominative singular feminine.

apasādetabbā: is to be dismissed; must be asked to desist (Ñm); to be rebuked (Hr). Future passive participle of *apasādeti* (causative of **apa* + *sīdati*): desists, dismisses.

apasakka tāva bhagini, yāva bhikkhū bhuñjantī ti: Go away, sister, for as long as the bhikkhus eat!

apasakka tāva bhagini: go away sister!

apasakka: go away, leave (Ñm), stand aside (Hr); 2nd person singular imperative of *apasakkati* (*apa* + *vsak* + *a*).

tāva ... yāva: for as long as, lit: “so long ... until ...”; correlative construction; see Pācittiya 71.

tāva: so long; preposition, in correlation with *yāva*.

bhagini: sister; vocative singular feminine. See Saṅghādisesa 4.

yāva bhikkhū bhuñjantī ti: for as long as the bhikkhus eat.

yāva: as long as, until; preposition, in correlation with *tāva*.

bhikkhū: the bhikkhus; nominative plural masculine.

bhuñjantī ti: junction of **bhuñjanti:** they eat; 3d person plural present indicative + **ti:** end quote.

ekassa pi ce bhikkhuno nappaṭibhāseyya: and if even by one bhikkhu (it) should not be spoken against; if not even one bhikkhu should speak (Ñm); if it should not occur to single monk (Hr).

ekassa: one of; adjective dative singular of numeral *eka*.

pi: even; emphatic part; see Pārājika 1.

ce: and if; connective particle.

bhikkhuno: by a bhikkhu; genitive singular masculine.

nappaṭibhāseyya: should speak against/back; should not speak (Ñm & Than); it should not occur (Hr). = junction of **na:** not; negative particle + **paṭibhāseyya:** should speak against; 3d person singular optative of *paṭibhāsati* (*paṭi* + *√bhās*) with a genitive *bhikkhuno*.

taṃ bhikkhunim apasādetuṃ: to dismiss that bhikkhunī.

taṃ: that; accusative singular of demonstrative pronoun *ta(d)*.

bhikkhunim: bhikkhunī; accusative singular feminine.

apasādetuṃ: to dismiss; infinitive of *apasādeti*; see above.

apasakka tāva bhagini, yāva bhikkhū bhuñjantī ti: Go away, sister, for as long as the bhikkhus eat!

apasakka: go away, leave (Ñm), stand aside (Hr); 2nd person singular imperative of *apasakkati* (*apa* + *√sak* + *a*).

tāva: so long; preposition, in correlation to *yāva*.

bhagini: sister; vocative singular feminine. See Saṅghādisesa 4.

yāva: as long as, until; preposition, in correlation to *tāva*.

bhikkhū: the bhikkhus; nominative plural masculine.

bhuñjantī ti: junction of **bhuñjanti:** they eat; 3d person plural present indicative + **ti:** end quote.

paṭidesetabbam tehi bhikkhūhi: it is to be acknowledged by those bhikkhus.

paṭidesetabbam: to be acknowledged; (another form of) the future passive participle of *paṭideseti* used as an impersonal passive sentence verb in nominative singular neuter, not taking an object, and with an instrumental agent, *bhikkhunā*.

tehi: those; instrumental plural masculine of demonstrative pronoun *ta(d)*.

bhikkhuhi: by those bhikkhus; instrumental plural masculine.

gārayhaṃ āvuso dhammaṃ āpajjimhā, asappāyaṃ, paṭidesanīyaṃ: friend[s], we have committed a blameworthy act which is unsuitable, which is to be acknowledged.

gārayhaṃ: to be blamed, blameable, blameworthy (Hr), censurable (Ñm); future passive participle of *garahati*; adjective qualifying *dhammaṃ*.

āvuso: friend(s); vocative plural or plural masculine; see Nidāna.

dhammaṃ: act, case, thing, matter; accusative plural masculine.

āpajjimhā: we have committed; 1st person plural aorist of *āpajjati* (*ā* + *√pad* + *ya*).

taṃ paṭidesemā ti: we acknowledge it.

asappāyaṃ: which is unsuitable, unbecoming (Hr & Ñm); adjective qualifying *dhammaṃ*.

paṭidesanīyaṃ: which is to be acknowledged; adjective qualifying *dhammaṃ*.

taṃ: that; accusative singular of demonstrative pronoun *ta(d)*.

paṭidesemā ti: junction of **paṭidesemi:** we acknowledge; 1st person plural indicative of *paṭideseti*; see above. + **ti:** end quote; quotation particle.

Pāṭidesanīya 3

Yāni kho pana tāni sekhasammatāni kulāni, yo pana bhikkhu, tathārūpesu sekhasammatesu kulesu, pubbe animantito, agilāno, khādaniyaṃ vā bhojaniyaṃ vā, sahatthā paṭiggahetvā, khādeyya vā bhuñjeyya vā, paṭidesetabbaṃ tena bhikkhunā: Gārayhaṃ āvuso dhammaṃ āpajjim, 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 kho pana tāni sekhasammatāni kulāni: now, [there are] those families which are agreed upon as trainees.

yāni kho pana tāni ...: Now, [there are] those ... which ...; there are ... (Ñm); those which ... (Hr). Emphatic clause, introducing a definition, with the sentence verb (*honti*) unexpressed.

yāni: which; nominative plural neuter of relative pronoun *ya(d)* qualifying *kulāni*.

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

tāni: those; nominative plural neuter of demonstrative pronoun *ta(d)* qualifying *kulāni*.

sekhasammatāni: agreed upon as trainees; declared Initiate (Ñm); as are agreed upon as learners (Hr). Adjective qualifying *kulāni*. = *sekha*: trainee, one who is training; action-noun from *sikkhati*: to train. + *sammata*: considered, reckoned as, agreed upon; past participle of *sammanati* (*saṃ + √man + ya*).

kulāni: families; nominative plural masculine.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

tathārūpesu sekkhasammatesu kulesu: in such families agreed upon as trainees.

tathārūpesu: of such kind, such; adjective qualifying *kulesu*.

sekkhasammatesu: agreed upon as trainees; adjective qualifying *kulesu*.

kulesu: in families; locative plural neuter.

pubbe animantito, agilāno: who has not been invited beforehand, who is not ill.

pubbe: previously, before; pronominal adverb qualifying *animantito*, locative singular of *pubba*.

animantito: who has not been invited; past participle of *nimanteti* (*ni + √mant + e*) qualifying *bhikkhu*.

agilāno: not sick; adjective qualifying *bhikkhu*. See Pācittiya 31.

khādanīyaṃ vā bhojanīyaṃ vā, sahatthā paṭiggahetvā: having accepted [it] with his own hand uncooked food or cooked food.

khādanīyaṃ: uncooked food; hard food; eatables (Ñm); solid food (Hr); non-staple food (Than). Accusative singular neuter.

vā: or; disjunctive particle.

bhojanīyaṃ: cooked food, comestibles (Ñm), soft food (Hr), staple food (Than). Accusative singular neuter.

vā: or; disjunctive particle.

sahatthā paṭiggahetvā: having accepted [it] with his own hand.

sahatthā: with his own hand (Ñm & Hr); instrumental singular masculine instrumental (of means) in *-ā*. = *sa-*: own; reflexive pronoun, a shortened form of *sayam + hattha*: hand..

paṭiggahetvā: having accepted; absolutive of *paṭigaṇhāti* (*paṭi + √(g)gah + ṇha*).

khādeyya vā bhuñjeyya vā: should chew or should eat.

khādeyya: should chew (Than); eat (solid food) (Hr & Ñm). 3d person singular optative of *khādati*.

vā: or; disjunctive particle.

bhuñjeyya: eat; should consume (Ñm & Than); partake (Hr). 3d person singular optative of *bhuñjati* ($\sqrt{bhuj} + \eta a$).

vā: or; disjunctive particle.

paṭidesetabbam tena bhikkhunā: [it] is to be acknowledged by that bhikkhu.

paṭidesetabbam: to be acknowledged; (another form of) the future passive participle of *paṭideseti* used as an impersonal passive sentence verb in nominative singular neuter, not taking an object, and with an instrumental agent, *bhikkhunā*.

tena: that; instrumental singular masculine of demonstrative pronoun *ta(d)*.

bhikkhunā: by that bhikkhu; instrumental singular masculine.

gārayham āvuso dhammam āpajjim, asappāyam, pāṭidesanīyam: friend[s], I have committed a blameworthy act which is unsuitable, which is to be acknowledged.

gārayham: to be blamed, blameable, blameworthy (Hr), censurable (Ñm); future passive participle of *garahati* ($\sqrt{garah} + ya > garahya > garayha$) used as an adjective qualifying *dhammam*.

āvuso: friend(s); vocative singular or plural masculine; see Nidāna.

dhammam: act, case, thing, matter; accusative singular masculine. See Pārājika 1.

āpajjim: I have committed; 1st person singular aorist of *āpajjati* ($\bar{a} + \sqrt{pad} + ya$).

asappāyam: which is unsuitable, unbecoming (Hr & Ñm); adjective qualifying *dhammam*.

pāṭidesanīyaṃ: which is to be acknowledged; adjective qualifying *dhammaṃ*.

taṃ paṭidesemī ti: I acknowledge it.

taṃ: that; accusative singular of demonstrative pronoun *ta(d)*.

paṭidesemī ti: junction of **paṭidesemi:** I acknowledge; 1st person singular present indicative of *paṭideseti*. + **ti:** end quote; quotation particle.

Pāṭidesanīya 4

Yāni kho pana tāni āraññakāni senāsanāni, sāsaṅkasammatāni, sappatibhayāni, yo pana bhikkhu, tathārūpesu senāsanesu, pubbe appaṭisaṃviditaṃ khādaniyaṃ vā bhojaniyaṃ vā, ajjhārāme sahatthā paṭiggahetvā, agilāno khādeyya vā bhuñjeyya vā, paṭidesetabbaṃ tena bhikkhunā: Gārayhaṃ āvuso dhammaṃ āpajjiṃ, asappāyaṃ, pāṭidesanīyaṃ, taṃ paṭidesemī ti.

Now, [there are] those wilderness lodgings which are considered risky, which are dangerous: if any bhikkhu, [staying] in such kind of lodgings, 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 sāsaṅkasammatāni sappatibhayāni: those wilderness lodgings which are considered risky, which are dangerous.

yāni kho pana tāni: Now, [there are] those ... which ...; there are ... (Ñm); those which ... (Hr). Emphatic clause, introducing a definition, with the sentence verb (*honti*) unexpressed.

yāni ... tāni: those ... which; relative clause.

yāni: which; nominative plural neuter of relative pronoun *ya(d)*.

tāni: those; nominative plural neuter of demonstrative pronoun *ta(d)*.

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

āraññakāni senāsanāni: wilderness lodgings.

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

senāsanāni: lodgings, beds & seats; nominative plural neuter = *sayana*:
lying, bed; a contracted form of *sayana* + *āsana*: sitting, seat.

sāsaṅkasammatāni: which are considered risky, ... dangerous (Ñm & Hr). Adjective qualifying *senāsanāni*. Bahubbīhi compound. = *sāsaṅka*:
risky, unsafe, suspicious, dangerous; prefix *sa-*: with + *āsaṅka*: suspect,
distrust + *sammata*: considered, reckoned as, agreed upon; past
participle of *sammannati* (*saṃ* + *√man* + *ya*).

sappaṭibhayāni: which are dangerous, frightening (Hr), ... risky (Ñm).
Adjective qualifying *senāsanāni*. Bahubbīhi compound. = prefix *sa-*: with
+ *paṭibhaya*: dangerous, frightening, terrifying, fearful, dangerous. =
prefix (*p*)*paṭi*: near to + *bhaya*: fear.

yo pana bhikkhu: if any bhikkhu; whatever bhikkhu; a bhikkhu who.

yo: who; nominative singular masculine of relative pronoun *ya(d)*.

pana: again, further, and, and now; a connective particle merely
connecting and continuing the text. No need to translate.

bhikkhu: a bhikkhu; nominative singular masculine.

tathārūpesu senāsanesu: in such kind of lodgings.

tathārūpesu: such kind of, which are of such kind; adjective qualifying
senāsanesu.

senāsanesu: in lodgings; locative plural neuter.

pubbe appaṭisaṃviditaṃ: without having announced [the danger]
beforehand.

pubbe: beforehand, before; adverb qualifying *appaṭisaṃviditaṃ*.

appaṭisaṃviditaṃ: without [the risk] having been announced; which has not been announced. Adjective qualifying an unexpressed *saṅkaṃ* & *paṭibhayaṃ*. Bahubbīhi compound. = negative prefix *a-* + *paṭisaṃvidita*: past participle of *paṭisaṃvedeti* ([*p*] *paṭi* + *saṃ* + *√vid* + *e*): experiences. Compare *pubbe appaṭisaṃvidito* at Pāc 83.

khādanīyaṃ vā bhojanīyaṃ vā: uncooked food or cooked food.

khādanīyaṃ: uncooked food; hard food; eatables (Ñm); solid food (Hr); non-staple food (Than). Accusative singular neuter. See Pācittiya 35.

vā: or; disjunctive particle.

bhojanīyaṃ: cooked food, comestibles (Ñm), soft food (Hr), staple food (Than). Accusative singular neuter. See Pācittiya 35.

vā: or; disjunctive particle.

ajjhārāme sahatthā paṭiggahetvā: having accepted [the food] with his own hand inside the monastery.

ajjhārāme: inside the monastery; locative singular masculine.

sahatthā: with his own hand (Ñm & Hr); instrumental singular masculine instrumental (of means) in *-ā*. = *sa-*: own; reflexive pronoun, a shortened form of *sayam* + *hattha*: hand.

paṭiggahetvā: having accepted; absolutive of *paṭigaṇhāti* (*paṭi* + *√(g)gah* + *ṇha*).

agilāno khādeyya vā bhuñjeyya vā: not being ill, should chew or eat.

agilāno: who is not-sick; adjective qualifying *bhikkhu*. Kammadhāraya used as bahubbīhi compound. = negative prefix *a-* + *gilāna*.

khādeyya: should chew (Than); eat (solid food) (Hr & Ñm). 3d person singular optative of *khādati*.

vā: or; disjunctive particle.

bhuñjeyya: eat; should consume (Ñm & Than); partake (Hr). 3d person singular optative of *bhuñjati* (*√bhuj + ña*).

paṭidesetabbam tena bhikkhunā: [it] is to be acknowledged by that bhikkhu.

paṭidesetabbam: to be acknowledged; (another form of) the future passive participle of *paṭideseti* used as an impersonal passive sentence verb in nominative singular neuter, not taking an object, and with an instrumental agent, *bhikkhunā*.

tena: that; instrumental singular masculine of demonstrative pronoun *ta(d)*.

bhikkhunā: by that bhikkhu; instrumental singular masculine.

gārayham āvuso dhammam āpajjim, asappāyam, pāṭidesanīyam: friend[s], I have committed a blameworthy act which is unsuitable, which is to be acknowledged.

gārayham: to be blamed, blameable, blameworthy (Hr), censurable (Ñm); future passive participle of *garahati* (*√garah + ya > garahya > garayha*) acting as an adjective qualifying *dhammam*.

āvuso: friend(s); vocative singular or plural masculine; see Nidāna.

dhammam: act, case, thing, matter; accusative singular masculine. See Pārājika 1.

āpajjim: I have committed; 1st person singular aorist of *āpajjati* (*ā + √pad + ya*).

asappāyam: which is unsuitable, unbecoming (Hr & Ñm); adjective qualifying *dhammam*.

pāṭidesanīyam: which is to be acknowledged; adjective qualifying *dhammam*.

taṃ paṭidesemī ti: I acknowledge it.

taṃ: that; accusative singular of demonstrative pronoun *ta(d)*.

paṭidesemī ti: junction of **paṭidesemi:** I acknowledge; 1st person singular present indicative of *paṭideseti*. + **ti:** end quote; quotation particle.

Pāṭidesanīya conclusion

Uddiṭṭhā kho āyasmanto cattāro pāṭidesanīyā dhammā.
Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?
Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?
Tatiyam-pi pucchāmi: Kacci'ttha parisuddhā?
Parisuddh'etthāyasmanto, tasmā tuṇhī, evam-etam dhārayāmi.

Pāṭidesanīyā niṭṭhitā.[\[10\]](#)

Venerables, the four cases that are to be acknowledged have been recited.

Concerning that I ask the venerables: [Are you] pure in this?
A second time again I ask: [Are you] pure in this?
A third time again I ask: [Are you] pure in this?

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

The [cases] that are to be acknowledged are finished.

uddiṭṭhā: recited; past participle of *uddisati* (*ud* + *√dis* + *a*) qualifying *pāṭidesanīyā dhammā*.

kho: indeed; emphatic particle. No need to translate.

āyasmanto: venerables; vocative plural masculine. See Nidāna.

cattāro: four; numeral qualifying *pāṭidesanīyā dhammā*.

pāṭidesanīyā: which are to be acknowledged; which are acknowledgeable; to be confessed (Hr & Ñm); to be acknowledged (Than), to be admitted. Future passive participle of *paṭideseti* (*paṭi* + *√dis* + *e*) used as adjective qualifying *dhammā*.

dhammā: cases; nominative plural masculine.

tatthāyasmante pucchāmi: concerning that I ask the venerables.

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

tattha: concerning that, in this connection, herein (Ñm); adverb qualifying *pucchāmi*.

āyasmante: the venerables; accusative singular masculine of *āyasmā*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch* + *a*).

kacci'ttha parisuddhā: [are you] pure in this?

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

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

ettha: in this (Ñm); herein; in this matter; in this matter (Hr). Adverb of place qualifying *parisuddhā*.

parisuddhā: pure; adjective qualifying an unexpressed *tumhe*, “you”.

dutiyam-pi pucchāmi: a second time again I ask.

dutiyam-pi: a second time again. = junction of **dutiyam:** a second time; accusative singular neuter ordinal used as an adverb qualifying *pucchāmi*. + **pi:** too, also, again; emphatic particle qualifying *dutiyam*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch* + *a*).

kacci'ttha parisuddhā: [are you] pure in this?

tatiyam-pi pucchāmi: a third time again I ask.

tatiyam-pi: a third time again; = junction of **tatiyam:** third time; accusative singular neuter ordinal used as an adverb qualifying *pucchāmi*. + **pi:** too, also, again; emphatic particle qualifying *tatiyam*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch* + *a*).

kacci'ttha parisuddhā: [are you] pure in this?

parisuddh'etthāyasmanto: the venerables are pure in this; junction of **parisuddhā:** pure + **ettha:** in this + **āyasmanto:** the venerables, nominative plural masculine.

tasmā tuṇhī: therefore there is silence.

tasmā: therefore; ablative singular masculine of demonstrative pronoun *ta(d)*.

tuṇhī: there is silence, they are silent (Ñm & Hr); nominative singular feminine; indeclinable used as adverb or as noun. Compare *tuṇhībhāvena* above.

evam-etaṃ dhārayāmi: so do I bear this [in mind].

evam-etaṃ: = junction of *evaṃ* + *etaṃ*. = **evaṃ:** thus, so; adverb qualifying *dhārayāmi* + **etaṃ:** this, it; accusative singular neuter.

dhārayāmi: I bear (in mind), keep (in memory), hold, remember, I record (Ñm); 1st person singular present indicative of *dhāreti* (√*dhar* + *e*): “holds,” “bears.”

pāṭidesanīyā niṭṭhitā: [the four cases] which are to be acknowledged are finished.

pāṭidesanīyā: which are to be acknowledged. Adjective qualifying *dhammā*.

dhammā: cases; nominative plural masculine.

niṭṭhitā: are finished; past participle of *niṭṭhāti* (*ni(s)* + √(*t*))*thā* + *a*) qualifying *dhammā*.

Sekhiyā

Related to the training

Ime kho pan'āyasmanto sekhiyā dhammā uddesaṃ āgacchanti.

Now, venerables, these cases related to the training come up for recitation.

ime: these; nominative plural masculine of demonstrative pronoun *ayaṃ*, “this,” qualifying *dhammā*.

kho: indeed; emphatic particle. No need to translate.

pan'āyasmanto: junction of **pana:** now; connective particle. +
āyasmanto: venerables; vocative plural masculine.

sekhiyā dhammā: cases related to the training; rules for training (Hr); a rule of conduct (Ñm); a rule of training (Nor).

sekhiyā: related to the training; connected with training (PED).
Adjective qualifying *dhammā*. = *sekha*: trainee, training; see Pāṭidesanīya 3 + connective suffix -iya; see Pāṭidesanīya 3.

dhammā: cases (Ñm), rules (Hr), matters (Nor); nominative plural masculine. Compare Pācittiya 73.

uddesaṃ āgacchanti: come up for recitation.

uddesaṃ: recitation, recital; accusative singular masculine. Abstract noun derived from *uddisati* (*ud* + *√dis* + *a*).

āgacchanti: (they) go to, come up for; 3d person plural present indicative of *āgacchati* (*ā* + *√gam* + *a*).

Sekhiya 1 & 2

Parimaṇḍalaṃ nivāsessāmīti sikkhā karaṇīyā.

Parimaṇḍalaṃ pārūpissāmīti sikkhā karaṇīyā.

“I shall wear [the under-robe] even all around,” thus the training is to be done.

“I shall wrap [the outer-robess] even all around,” thus the training is to be done.

parimaṇḍalaṃ nivāsessāmīti: I shall wear [the under-robe] even all around.

parimaṇḍalaṃ: even all around (the [knee-] circle); (even) all around (Ñm); having made both edges level (Hr); wrapped around (me) (Than); level with the (knee-) circle. An adverb of manner qualifying *nivāsessāmi*, or an adjective qualifying an unexpressed *antaravāsakaṃ*. Cf. Sekhiya 40.

nivāsessāmī ti: (the under robe/waist cloth). Junction of **nivāsessāmi:** I shall dress (the under robe/waist cloth), wear; 1st person singular future of *nivāseti* (*ni* + *√vas* + *e*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

sikkhā karaṇīyā: the training is to be done.

sikkhā: the training; nominative singular feminine; derived from *sikkhati* (*√sikkh* + *a*): trains.

karaṇīyā: to be done; future passive participle of *karoti* (*√kar* + *o*) qualifying *sikkhā*. The verb “is” needs to be supplied in English.

parimaṇḍalaṃ pārūpissāmī ti: I shall wrap [the outer-robess] even all around.

parimaṇḍalaṃ: even all around (the [knee-] circle).

pārūpissāmī ti: I shall wrap. Junction of **pārūpissāmi:** I shall wrap/veil/dress (the outer robes); 1st person singular future of *pārūpati* (*pa* + *ā* + *√rup* + *a*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

sikkhā karaṇīyā: the training is to be done.

sikkhā: the training; nominative singular feminine; see Pārājika 1.

karaṇīyā: to be done; future passive participle of *karoti* ($\sqrt{kar} + o$) qualifying *sikkhā*. The verb “is” needs to be supplied in English.

Sekhiya 3 & 4

Supaṭicchanno antaraghare gamissāmīti sikkhā karaṇīyā.

Supaṭicchanno antaraghare nisīdissāmīti 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: well covered ($\tilde{N}m$); properly clad (*Hr*). Adjective qualifying an unexpressed *ahaṃ*, “I”. = Bahubbīhi compound. = Prefix *su-*: well + *paṭicchanno*: covered; past participle of *paṭicchādeti* ($((p)paṭi + \sqrt{(c)chad} + e)$).

antaraghare: inside an inhabited area; in inhabited areas ($\tilde{N}m$); amidst the houses (*Hr*); locative singular neuter. Kammadhāraya compound. = *antara*: inside; indeclinable + *ghara*: a house, but here meaning a village. Perhaps *ghara* means a compound encompassing several houses and rooms of different members of the family and its servants, and surrounded by a wall—as was common in rural India.

gamissāmī ti: junction of **gamissāmi**: I shall go; 1st person singular future of *gacchati* + **iti**: thus, so, like this; deictic particle.

nisīdissāmī ti: junction of **nisīdissāmi**: I shall sit; 1st person singular future of *nisīdati* (*ni* + $\sqrt{sad} + a$) + **iti**: thus, so, like this; deictic particle.

sikkhā karaṇīyā: the training is to be done.

Sekhiya 5 & 6

Susamvuto antaraghare gamissāmīti sikkhā karaṇīyā.

Susamvuto antaraghare nisīdissāmīti 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, well-controlled (Hr). Adjective qualifying unexpressed *ahaṃ*, “I”. Bahubbīhi compound. = *su-*: well; prefix + *saṃvuto*: restrained; past participle of *saṃvarati* (*saṃ* + *√var* + *a*).

antaraghare: inside an inhabited area; in inhabited areas (Ñm); amidst the houses (Hr); locative singular neuter. Kammadhāraya compound. = *antara*: inside; indeclinable + *ghara*: a house, but here meaning a village.

gamiṣāmī ti: junction of **gamiṣāmi:** I shall go; 1st person singular future of *gacchati* + **iti:** thus, so, like this; deictic particle.

niṣīdissāmī ti: junction of **niṣīdissāmi:** I shall sit; 1st person singular future of *niṣīdati* (*ni* + *√sad* + *a*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 7 & 8

Okkhittacakkhu antaraghare gamiṣāmīti sikkhā karaṇīyā.
Okkhittacakkhu antaraghare niṣīdissāmīti 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: with the eyes cast down (Hr), with downcast eyes (Ñm), down-cast-eyed. Adjective qualifying an unexpressed *ahaṃ*. Inverted bahubbīhi compound functioning a predicative nominative. = *okkhitta*: cast down; thrown down; past participle of *okkhipati* (*o/ava* + *√(k)khip* + *a*) + *cakkhu*: eye.

antaraghare: inside an inhabited area; in inhabited areas (Ñm); amidst the houses (Hr); locative singular neuter. Kammadhāraya compound. =

antara: inside; indeclinable + *ghara*: a house, but here meaning a village.

gamiṣṣāmī ti: junction of **gamiṣṣāmi**: I shall go; 1st person singular future of *gacchati* + **iti**: thus, so, like this; deictic particle.

niṣīdissāmī ti: junction of **niṣīdissāmi**: I shall sit; 1st person singular future of *niṣīdati* (*ni* + *√sad* + *a*) + **iti**: thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 9 & 10

Na ukkhittakāya antaraghare gamiṣṣāmīti sikkhā karaṇīyā.
Na ukkhittakāya antaraghare niṣīdissāmīti sikkhā karaṇīyā.

Parimaṇḍalavaggo paṭhamo.[\[11\]](#)

“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; negative particle.

ukkhittakāya: with (robes) lifted up; hitched up (Ñm); thrown up, suspended. Instrumental singular feminine. = *ukkhitta*, the past participle of *ukkhipati* (*ud* + *√(k)hip* + *a*): lifts up, throws up, raises, suspends + adjectival suffix *-ka*. The exact meaning of this word is uncertain. If it refers to the lifting up of robes as the commentary says, and is an adjective, then it can not qualify the masculine *cīvarena*, “robe” but perhaps it qualifies an unexpressed *saṅghāṭī* “double robe”.

antaraghare: inside an inhabited area; in inhabited areas (Ñm); amidst the houses (Hr); locative singular neuter. Kammadhāraya compound. = *antara*: inside; indeclinable + *ghara*: a house, but here meaning a village.

gamiṣṣāmī ti: junction of **gamiṣṣāmi**: I shall go; 1st person singular future of *gacchati* + **iti**: thus, so, like this; deictic particle.

nisīdissāmī ti: junction of **nisīdissāmi:** I shall sit; 1st person singular future of *nisīdati* (*ni* + *√sad* + *a*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

parimaṇḍalavaggo: the section [starting with the rule on] being even all around, evenly-around-section; nominative singular masculine. Titles of chapters, books, and so on, are in the nominative case. Appositive kammadhāraya compound. = *parimaṇḍala:* evenly around + *vagga:* section.

paṭhamo: is first, (which is) the first; ordinal qualifying *vaggo*.

Sekhiya 11 & 12

Na ujjagghikāya antaraghare gamissāmīti sikkhā karaṇīyā.

Na ujjagghikāya antaraghare nisīdissāmīti 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.

na: not; negative particle.

ujjagghikāya: loud laughter, laughing loudly, with loud laughter (Hr), laughing loudly (Ñm); instrumental singular feminine of the noun *ujjagghikā* = *ujjagghi* from *ujjagghati* (*ud* + *√jaggh* + *a*): laughs loudly + suffix *-ika*.

antaraghare: inside an inhabited area; locative singular neuter.

gamissāmī ti: junction of **gamissāmi:** I shall go; 1st person singular future of *gacchati* + **iti:** thus, so, like this; deictic particle.

nisīdissāmī ti: junction of **nisīdissāmi:** I shall sit; 1st person singular future of *nisīdati* (*ni* + *√sad* + *a*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 13 & 14

Appasaddo antaraghare gamissāmīti sikkhā karaṇīyā.
Appasaddo antaraghare nisīdissāmīti sikkhā karaṇīyā.

“I shall go quiet[ly] inside an inhabited area,” thus the training is to be done.

“I shall sit quiet[ly] inside an inhabited area,” thus the training is to be done.

appasaddo: being quiet; quietly (Ñm); with little noise (Hr); lowered voice (Than); making little or no noise (DP). Adjective qualifying an unexpressed *aham*, “I” . Bahubbīhi compound. = *appa*: little; adjective + *sadda*: sound, noise, voice, word.

antaraghare: inside an inhabited area; locative singular neuter.

gamissāmī ti: junction of **gamissāmi**: I shall go; 1st person singular future of *gacchati* + **iti**: thus, so, like this; deictic particle.

nisīdissāmī ti: junction of **nisīdissāmi**: I shall sit; 1st person singular future of *nisīdati* (*ni* + *√sad* + *a*) + **iti**: thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 15 & 16

Na kāyappacālakaṃ antaraghare gamissāmīti sikkhā karaṇīyā.
Na kāyappacālakaṃ antaraghare nisīdissāmīti 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.

na: not; negative particle.

kāyappacālakaṃ: swaying the body (Hr); swinging... (Than), fidgeting... (Ñm). Adverb qualifying *gamissāmi*. An accusative tappurisa

compound used as an adverb of manner in accusative singular neuter. = *kāya*: body + *pacālakaṃ*: swaying; = *pacāla* from *pacāleti* ([p]pa + √cāl + e).

antaraghare: inside an inhabited area; locative singular neuter.

gamissāmī ti: junction of **gamissāmi**: I shall go; 1st person singular future of *gacchati* + **iti**: thus, so, like this; deictic particle.

nisīdissāmī ti: junction of **nisīdissāmi**: I shall sit; 1st person singular future of *nisīdati* (ni + √sad + a) + **iti**: thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 17 & 18

Na bāhuppacālakaṃ antaraghare gamissāmīti sikkhā karaṇīyā.
Na bāhuppacālakaṃ antaraghare nisīdissāmīti 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.

na: not; negative particle.

bāhuppacālakaṃ: swaying the arms (Hr); swinging... (Than), fidgeting... (Ñm). Adverb qualifying *gamissāmi*. An accusative tappurisa compound used as an adverb of manner in accusative singular neuter = *bāhu*: arms; since this is compounded it can be a plural + *pacālakaṃ*: swaying; = *pacāla* from *pacāleti* ([p]pa + √cāl + e).

antaraghare: inside an inhabited area; locative singular neuter.

gamissāmī ti: junction of **gamissāmi**: I shall go; 1st person singular future of *gacchati* + **iti**: thus, so, like this; deictic particle.

nisīdissāmī ti: junction of **nisīdissāmi**: I shall sit; 1st person singular future of *nisīdati* (ni + √sad + a) + **iti**: thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 19 & 20

Na sīsappacālakaṃ antaraghare gamissāmīti sikkhā karaṇīyā.
Na sīsappacālakaṃ antaraghare nisīdissāmīti sikkhā karaṇīyā.

Ujjagghikavaggo dutiyo.[12]

“I shall not go swaying the head inside an inhabited area,” thus the training is to be done.

“I shall not sit swaying the head inside an inhabited area,” thus the training is to be done.

The section [starting with the rule on] loud laughter is second.

na: not; negative particle.

sīsappacālakaṃ: swaying the head; (Hr); swinging... (Than), fidgeting... (Ñm). Adverb qualifying *gamissāmi*. An accusative tappurisa compound used as an adverb of manner in accusative singular neuter = *sīsa:* head; + *pacālakaṃ:* swaying; = *pacāla* from *pacāleti* ([p]pa + √cāl + e).

antaraghare: inside an inhabited area; locative singular neuter.

gamissāmī ti: junction of **gamissāmi:** I shall go; 1st person singular future of *gacchati* + **iti:** thus, so, like this; deictic particle.

nisīdissāmī ti: junction of **nisīdissāmi:** I shall sit; 1st person singular future of *nisīdati* (*ni* + √sad + a) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

ujjagghikavaggo: the section [starting with the rule on] loud laughter, loud-laughter-section; nominative singular masculine. Titles of chapters, books, and so on, are in the nominative case. Appositive kammadhāraya compound. = *ujjagghika:* loud laughter + *vagga:* section.

dutiyo: second; ordinal qualifying *ujjagghikavaggo*.

Sekhiya 21 & 22

Na khambhakato antaraghare gamissāmīti sikkhā karaṇīyā.
Na khambhakato antaraghare nisīdissāmīti 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.

na: not; negative particle.

khambhakato: with arms akimbo (Ñm & Hr); literally: “having made a prop”; adjective qualifying an unexpressed *ahaṃ*. Bahubbīhi compound. = *khamba*: prop, pillar, support; from *thamba* + *kata*: done, made; past participle of *karoti* (√kar + o), here, for convenience, rendered as an absolutive.

antaraghare: inside an inhabited area; locative singular neuter.

gamissāmīti: junction of **gamissāmi:** I shall go; 1st person singular future of *gacchati* + **īti:** thus, so, like this; deictic particle.

nisīdissāmī ti: junction of **nisīdissāmi:** I shall sit; 1st person singular future of *nisīdati* (*ni* + √sad + *a*) + **īti:** thus, so, like this; deictic particle.

īti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 23 & 24

Na oḡuṇṭhito antaraghare gamissāmīti sikkhā karaṇīyā.
Na oḡuṇṭhito antaraghare nisīdissāmīti 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.

na: not; negative particle.

oḡuṇṭhito: with (head) covered (Ñm), muffled up (Hr); past participle

of *ogunṭheti* (*ava* + *√gunṭh* + *e*): covers over, veils, qualifying an unexpressed *aham*.

antaraghare: inside an inhabited area; locative singular neuter.

gamissāmī ti: junction of **gamissāmi**: I shall go; 1st person singular future of *gacchati* + **iti**: thus, so, like this; deictic particle.

nisīdissāmī ti: junction of **nisīdissāmi**: I shall sit; 1st person singular future of *nisīdati* (*ni* + *√sad* + *a*) + **iti**: thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 25

Na ukkuṭikāya antaraghare gamissāmīti sikkhā karaṇīyā.

“I shall not go in a crouching [posture] inside an inhabited area,” thus the training is to be done.

na: not; negative particle.

ukkuṭikāya: in a crouching posture, crouching down on the heels (Hr); tiptoeing or walking just on the heels (Than); walking on toes or heels (Ñm). Instrumental singular feminine of *ukkuṭikā*.

antaraghare: inside an inhabited area; locative singular neuter.

gamissāmī ti: junction of **gamissāmi**: I shall go; 1st person singular future of *gacchati* + **iti**: thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 26

Na pallatthikāya antaraghare nisīdissāmīti sikkhā karaṇīyā.

“I shall not sit with the [knees] clasped-around inside an inhabited area,” thus the training is to be done.

na: not; negative particle.

pallatthikāya: with the [knees] clasped around; in the clasped around (the knees posture); with (the arms) clasped around (the knees); holding the knees (Than); lolling (Hr & Ñm). Instrumental singular feminine of *pallatthikā*.

antaraghare: inside an inhabited area; locative singular neuter.

nisīdissāmīti: junction of **nisīdissāmi:** I shall sit; 1st person singular future of *nisīdati* (ni + √sad + a) + **īti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Mm Se, and also Mi Se, following the Sekhiya chapter division of the *Kaṅkhāvitaraṇī* commentary, have a chapter conclusion here:

chabbīsati sārubbā: “The twenty-six proper [trainings]”.

chabbīsati: twenty-six; numeral qualifying an unexpressed *sekhiyā* = *cha(!)*: six; numeral + *vīsati:* twenty; numeral; digu compound.

sārubbā: proper, suitable; adjective qualifying an unexpressed *sekhiyā*.

Sekhiya 27

Sakkaccam piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.

“I shall accept alms-food appreciatively,” thus the training is to be done.

sakkaccam: appreciatively, considerately, respectfully, kindly, courteously, carefully (Ñm), attentively (Hr), thoroughly. Adverb of manner qualifying *paṭiggahessāmi*.

piṇḍapātaṃ: alms-food; accusative singular masculine.

paṭiggahessāmīti: junction of **paṭiggahessāmi:** I shall accept; 1st person singular future of *paṭiggaṇhāti* (paṭi + √(g)gah + ṇha) + **īti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 28

Pattasaññī piṇḍapātaṃ paṭiggahessāmīti 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; with attention on the bowl (Ñm); thinking of the bowl (Hr). Accusative tappurisa compound used as bahubbīhi compound in the nominative predicative case; see Sekhiya 3. = *patta:* bowl + *saññī:* perceiving, having the perception of, being aware of; possessive adjective. = *saññā* + possessive suffix *-in*. This literally means “having perception” (cf. *agārin*, *kārin*, *bhāgin*) but is best translated as a present participle. Compare Sekhiya 38: *ujjhānasaññī*.

piṇḍapātaṃ: alms-food; accusative singular masculine.

paṭiggahessāmīti: junction of **paṭiggahessāmi:** I shall accept; 1st person singular future of *paṭiggaṇhāti* (*paṭi* + $\sqrt{(g)gah}$ + *ṇha*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 29

Samasūpakam piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.

“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; with sauces in proportion (Ñm); with equal curry (Hr). Adjective qualifying *piṇḍapātaṃ*, or an adjective functioning as an adverb of manner in accusative singular neuter qualifying *paṭiggahessāmi*. Compare the adverb *sakkaccaṃ* in Sekhiya 27. Bahubbīhi compound. = *sama:* even, level; adjective + *sūpaka:* having (bean-) curry, soup; = *sūpa:* curry, sauce, soup. + possessive suffix *-ka*.

piṇḍapātaṃ: alms-food; accusative singular masculine.

paṭiggahessāmī ti: junction of **paṭiggahessāmi:** I shall accept; 1st person singular future of *paṭiggaṇhāti* (*paṭi* + *√(g)gah* + *ṇha*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 30

Samatitthikaṃ piṇḍapātaṃ paṭiggahessāmīti sikkhā karaṇīyā.

Khambhakatavaggo tatiyo.[\[13\]](#)

“I shall accept alms-food which is level with the rim,” thus the training is to be done.

The section [starting with the rule on] making into a prop is third.

samatitthikaṃ: which is level with the rim; in proportion to (not overflowing from) the capacity (of the bowl) (*Ñm*); level with the edge (*Than*); at an even level (*Hr*). Adjective qualifying *piṇḍapātaṃ*, or an adjective functioning as an adverb of manner in accusative singular neuter qualifying *paṭiggahessāmi*. Compare the adverb *sakkaccaṃ* in Sekhiya 27. Bahubbīhi compound. = *sama*: even, level + *titthika*: brim; = *titthi*: edge, rim + adjectival suffix *-ka*.

piṇḍapātaṃ: alms-food; accusative singular masculine.

paṭiggahessāmīti: junction of **paṭiggahessāmi:** I shall accept; 1st person singular future of *paṭiggaṇhāti* (*paṭi* + *√(g)gah* + *ṇha*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

khambhakatavaggo: the section [starting with the rule on] making into a prop, making-a-prop-section; nominative singular masculine. Titles of chapters, books, and so on, are in the nominative case. Appositive kammadhāraya compound. = *khambhakata*: making a prop + *vagga*: section.

tatiyo: third; ordinal qualifying *khambhakatavaggo*.

Sekhiya 31

Sakkaccaṃ piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.

“I shall eat alms-food appreciatively,” thus the training is to be done.

sakkaccaṃ: appreciatively, considerately, respectfully, kindly, courteously, carefully (Ñm), attentively (Hr), thoroughly. Adverb of manner qualifying *paṭiggahessāmi*.

piṇḍapātaṃ: alms-food; accusative singular masculine.

bhuñjissāmīti: junction of **bhuñjissāmi**: I shall eat; 1st person singular future of *bhuñjati* (*√bhuj + ṇa*) + **iti**: thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 32

Pattasaññī piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.

“I shall eat 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; with attention on the bowl (Ñm); thinking of the bowl (Hr). Accusative tappurisa compound used as bahubbīhi compound in the nominative predicative case; see Sekhiya 3. = *patta*: bowl + *saññī*: perceiving, having the perception of, being aware of; possessive adjective. = *saññā* + possessive suffix *-in*. This literally means “having perception” (cf. *agārin*, *kārin*, *bhāgin*) but is best translated as a present participle. Compare Sekhiya 38: *ujjhānasaññī*.

piṇḍapātaṃ: alms-food; accusative singular masculine.

bhuñjissāmīti: junction of **bhuñjissāmi**: I shall eat; 1st person singular future of *bhuñjati* (*√bhuj + ṇa*) + **iti**: thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 33

Sapadānaṃ piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.

“I shall eat alms-food systematically,” thus the training is to be done.

sapadānaṃ: systematically; methodically (Than); without making exceptions (Ñm); on continuous alms-tour (Hr); uninterrupted, without stopping. Adverb of manner in accusative singular neuter qualifying *bhuñjissāmi*. Abbayībhāva compound.

piṇḍapātaṃ: alms-food; accusative singular masculine.

bhuñjissāmī ti: junction of **bhuñjissāmi:** I shall eat; 1st person singular future of *bhuñjati* (√*bhuj* + *ṇa*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 34

Samasūpakam piṇḍapātaṃ bhuñjissāmīti sikkhā karaṇīyā.

“I shall eat alms-food which has curry in the proper proportion,” thus the training is to be done.

samasūpakam: which has curry in the proper proportion; with sauces in proportion (Ñm); with equal curry (Hr). Adjective qualifying *piṇḍapātaṃ*, or an adjective functioning as an adverb of manner in accusative singular neuter qualifying *paṭiggahessāmi*. = *sama:* even, level; adjective + *sūpaka:* having (bean-) curry, soup; = *sūpa:* curry, sauce, soup. + possessive suffix *-ka*.

piṇḍapātaṃ: alms-food; accusative singular masculine.

bhuñjissāmīti: junction of **bhuñjissāmi:** I shall eat; 1st person singular future of *bhuñjati* (√*bhuj* + *ṇa*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 35

Na thūpakato omadditvā, piṇḍapātaṃ bhuñjissāmīti 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; negative particle.

thūpakato: into a small heap; ablative singular masculine. Bahubbīhi compound. = **thūpaka:** small heap, mound (= *thūpa:* heap + diminutive suffix *-ka*) + **to:** into.

Or:

thūpato: from the top (Ñm, Hr, Nor, and RD & O), from a heap (Than); ablative singular masculine of *thūpa:* a heap.

omadditvā: working down (Ñm); having pressed down (RD & O), having chosen (Hr) (see BD III 129 n. 2). Absolutive of *omaddati* (*o/ava* + *√mad* + *a*): crushes, rubs down into, presses down.

piṇḍapātaṃ: alms-food; accusative singular masculine.

bhuñjissāmī ti: junction of **bhuñjissāmi:** I shall eat; 1st person singular future of *bhuñjati* (*√bhuj* + *ṇa*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 36

Na sūpaṃ vā byañjanaṃ vā, odanena paṭicchādessāmi, bhiyyokam-yataṃ upādāyāti sikkhā karaṇīyā.

“I shall not cover curry or condiment with rice out of liking for more,” thus the training is to be done.

na: not; negative particle.

sūpaṃ: curry; accusative singular masculine.

vā: or; disjunctive particle.

byañjanam: condiment or curry, curry (Ñm); accusative singular neuter.

vā: or; disjunctive particle.

odanena: with rice; instrumental singular masculine instrumental.

paṭicchādessāmi: I shall cover, hide; 1st person singular future of *paṭicchādeti*.

bhiyyokamyataṃ upādāyāti: out of liking for more; out of desire for more.

bhiyyokamyataṃ: liking for more; accusative singular feminine. Dative tappurisa compound. = *bhiyyo:* more; adverb; comparative form of *√bhū:* is + *kamyataṃ:* out of liking; A sanskritized form of *kāmata*, derived from *kāma* “desire”; cp. *kalyāṇakamyataṃ* at Nissaggiya Pācittiya 8.

upādāyāti: junction of **upādāya:** out of; absolutive of *upādiyati* (*upa + ā + √dā + i + ya*) used as a postposition; see Saṅghādisesa 9. + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 37

Na sūpaṃ vā odanaṃ vā, agilāno attano atthāya viññāpetvā, bhuñjissāmīti 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.

na: not; negative particle.

sūpaṃ: curry; accusative singular masculine.

vā: or; disjunctive particle.

odanam: rice; accusative singular masculine.

vā: or; disjunctive particle.

agilāno: who is not-sick; adjective qualifying an unexpressed *bhikkhu*. Kammadhāraya used as bahubbīhi compound. = negative prefix *a-* + *gilāna*.

attano atthāya viññāpetvā: having requested [it] for his own benefit.

attano atthāya: for his own benefit; for the benefit of himself; for his own use (Ñm), for himself (Hr).

attano: of himself, his own; genitive singular of *attā*: (one)self; reflexive pronoun.

atthāya: for the benefit, need, use; dative (of advantage) singular masculine; compare Nissaggiya Pācittiya 10.

viññāpetvā: having requested, indicated, informed, having made (someone) understand; absolutive of *viññāpeti* (*vi* + *√ñā* + *āpe*).

bhuñjissāmīti: junction of **bhuñjissāmi:** I shall eat; 1st person singular future of *bhuñjati* (*√bhuj* + *ṇa*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 38

Na ujjhānasaññī, paresaṃ pattam olokessāmīti sikkhā karaṇīyā.

“I shall not look at other’s bowls finding fault,” thus the training is to be done.

na: not; negative particle.

ujjhānasaññī: perceiving fault, look enviously (Ñm), captious-mindedly (Hr); bahubbīhi compound. = *ujjhāna*: finding fault; action-noun derived from *ujjhāyati* (*ud* + *√jhā* + *ya*): finds fault; see Pācittiya 13 +

saññī: finding, perceiving; possessive adjective, best translated as a present participle; see *pattasaññī* at Sekhiya 28.

paresaṃ pattam olokessāmīti: I shall look at other's bowls.

paresaṃ pattam: other's bowls (Hr), another's bowl (Ñm).

paresaṃ: of others; genitive plural of the pronominal adjective *para*.

pattam: the bowl; accusative singular masculine.

olokessāmīti: I shall look at; junction of **olokessāmi**: I shall look at; 1st person singular present indicative of *oloketi/avaloketi* (o/ava + √lok + e) + **iti**: thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 39

Nātimahantaṃ kabaḷaṃ karissāmīti 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; negative particle. + **atimahantaṃ**: over-large; adjective qualifying *kabaḷaṃ*. = prefix *ati*: over, too, excessive + *mahanta*: large, great; accusative of *mahā*.

kabaḷaṃ: morsel, mouthful (Ñm & Hr), ball (RD & O); accusative singular masculine. PED: “a mouthful, always applied to food, either solid (i. e. as much as is made into a ball with the fingers when eating), or liquid”. The reading **kavaḷaṃ** is the Sanskrit form.

karissāmīti: junction of **karissāmi**: I shall make; 1st person singular future of *karoti* (√kar + o) + **iti**: thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 40

Parimaṇḍalaṃ ālopaṃ karissāmīti sikkhā karaṇīyā.

Sakkaccavaggo catuttho.[\[14\]](#)

“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 ālopam: round piece (of food), a round mouthful (Ñm), pieces (of food) into a round (Hr).

parimaṇḍalaṃ: round; adjective qualifying *parimaṇḍalaṃ*.

ālopam: piece (of food) (Hr), mouthful (& Ñm); accusative singular masculine derived from *ālumpati* (*ā* + *√lump* + *a*): pulls out, breaks off, separates.

karissāmīti: junction of **karissāmi:** I shall make; 1st person singular future of *karoti* (*√kar* + *o*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

sakkaccavaggo: the section [starting with the rule on] respectful manner, the respectful manner section; nominative singular masculine. Titles of chapters, books, and so on, are in the nominative case. Appositive kammadhāraya compound. = *sakkacca:* carefully + *vagga:* section.

catuttho: fourth; ordinal qualifying *sakkaccavaggo*.

Sekhiya 41

Na anāhaṭṭe kabaḷe, mukhadvāraṃ vivarissāmīti 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.

na anāhaṭṭe kabaḷe: when the morsel [of food] has not been brought to [it]. Locative absolute construction.

na: not; negative particle.

anāhaṭṭe: not taken to (it); not brought to (Ñm); brought close to (Hr);

brought to it (Nor). Adjective qualifying *kabaḷe*. Bahubbīhi compound. = *an-*: negative prefix + *āhaṭa*: past participle of *āharati* (*ā* + *√har* + *a*).

kabaḷe: ball (of food); locative singular masculine.

mukhadvāraṃ vivarissāmīti: I shall open the mouth.

mukhadvāraṃ: mouth; accusative singular masculine; see Pācittiya 40.

vivarissāmī ti: I shall open. Junction of **vivarissāmī**: I shall open; 1st person singular future of *vivarati* (*vi* + *√var* + *a*) + **iti**: thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 42

Na bhuñjamāno, sabbam hattham mukhe pakkipissāmīti sikkhā karaṇīyā.

“I shall not put the whole hand onto the mouth while eating ,” thus the training is to be done.

na: not; negative particle.

bhuñjamāno: [while] eating; present participle of *bhuñjati* (*√bhuj* + *ṇa*).

sabbam hattham: the whole hand.

sabbam: whole, all; adjective qualifying *hattham*.

hattham: hand; accusative singular masculine.

mukhe pakkipissāmīti: put onto the mouth.

mukhe: onto the mouth; locative singular neuter.

pakkipissāmī ti: junction of **pakkipissāmi**: put onto, throw onto; 1st person singular future of *pakkipati* (*pa* + *√(k)hip* + *a*) + **iti**: thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 43

Na sakabaḷena mukhena byāharissāmīti sikkhā karaṇīyā.

“I shall not speak with a mouth which has a morsel [of food in it],” thus the training is to be done.

na: not; negative particle.

sakabaḷena: which has a ball (of food in it), which has a mouthful; adjective qualifying *mukhena*. Bahubbīhi compound. = *sa:* with; prefix (= compound form of *saṃ*) + *kabaḷa*.

mukhena: with a mouth; instrumental singular masculine

byāharissāmīti: junction of **byāharissāmi:** I shall speak, talk; 1st person singular future of *byāharati* (*vi + ā + √har + a*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 44

Na piṇḍukkhepakam bhuñjissāmīti sikkhā karaṇīyā.

“I shall not eat tossing up bits [of food],” thus the training is to be done.

na: not; negative particle.

piṇḍukkhepakam: tossing up bits (of food); repeatedly lifting up the (same piece of) food (Ñm); tossing up balls (of food) (Hr); eat from lifted balls of food (Than). Adverb of manner qualifying *bhuñjissāmi*.

Kammadhāraya compound. = *piṇḍa:* bit of food, alms + *ukkhepakam:* holding up, tossing up; ṇamul absolutive in *-akam*. From *ukkipati* (*ud + √khip + a*): raises, holds up, throws up. Cf. *sannidhikārakam* at Nissaggiya Pācittiya 23.

bhuñjissāmīti: junction of **bhuñjissāmi:** I shall eat; 1st person singular future of *bhuñjati* (*√bhuj + ṇa*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 45

Na kabaḷāvacchedakaṃ bhuñjissāmīti sikkhā karaṇīyā.

“I shall not eat biting off a morsel [of food],” thus the training is to be done.

na: not; negative particle.

kabaḷāvacchedakaṃ: biting off a mouthful; breaking up (into bits, ...) (Ñm & Hr); nibbling at mouthfuls of food (Than). Kammadhāraya compound used as adverb of manner qualifying *bhuñjissāmi*. = *kabaḷa + avacchedaka*: cutting off (with the teeth), bite off; ṇamul absolutive in -*akaṃ*; derived from *avacchindati* (*ava + √(c)chid + ṇa*).

bhuñjissāmīti: junction of **bhuñjissāmi:** I shall eat; 1st person singular future of *bhuñjati* (*√bhuj + ṇa*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 46

Na avagaṇḍakāraṇaṃ bhuñjissāmīti sikkhā karaṇīyā.

“I shall not eat puffing up [the cheeks],” thus the training is to be done.

na: not; negative particle.

avagaṇḍakāraṇaṃ: puffing up (the cheeks); kammadhāraya compound used as adverb of manner qualifying *bhuñjissāmi*. = *avagaṇḍa*: making a swelling, i.e., puffing up (the cheeks); = prefix *ava-*: out + *gaṇḍa*: a swelling + *kāraṇa*: doing; ṇamul absolutive in -*akaṃ*; derived from *karoti* (*√kar + o*).

bhuñjissāmīti: junction of **bhuñjissāmi:** I shall eat; 1st person singular future of *bhuñjati* (*√bhuj + ṇa*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 47

Na hatthaniddhunakaṃ bhuñjissāmīti sikkhā karaṇīyā.

“I shall not eat shaking [food] off the hand,” thus the training is to be done.

na: not; negative particle.

hatthaniddhunakaṃ: shaking (food) off the hand; kammadhāraya compound used as adverb of manner qualifying *bhuñjissāmi*. = *hattha*: hand + *niddhunakaṃ*: shaking off; ṇamul abs in *-akaṃ* from *niddhunāti* (*ni(r) + √dhu + nā*): shakes off.

bhuñjissāmīti: junction of **bhuñjissāmi**: I shall eat; 1st person singular future of *bhuñjati* (*√bhuj + ṇa*) + **iti**: thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 48

Na sitthāvakāraṃ bhuñjissāmīti sikkhā karaṇīyā.

“I shall not eat scattering rice-grains,” thus the training is to be done.

na: not; negative particle.

sitthāvakāraṃ: scattering rice-grains; kammadhāraya compound used as adverb of manner qualifying *bhuñjissāmi*. = *sittha*: rice-grain (CPED); lump of boiled rice (PED & Nm). Compare Sekhiya 56 + *avakāraṃ*: doing away, scattering, strewing; ṇamul absolutive in *-akaṃ*. = prefix *ava-*: off, away + *kāraṃ*: see Sekhiya 46.

bhuñjissāmīti: junction of **bhuñjissāmi**: I shall eat; 1st person singular future of *bhuñjati* (*√bhuj + ṇa*) + **iti**: thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 49

Na jivhānicchāraṃ bhuñjissāmīti sikkhā karaṇīyā.

“I shall not eat sticking out the tongue,” thus the training is to be done.

na: not; negative particle.

jivhānicchāraṇaṃ: sticking out the tongue; kammadhāraya compound used as adverb of manner qualifying *bhuñjissāmi*. = *jivhā*: tongue + *nicchāraṇaṃ*: sticking out; ṇamul absolutive from *niccharati* (*ni(r)* + *√car* + *a*): emits, goes out.

bhuñjissāmīti: junction of **bhuñjissāmi:** I shall eat; 1st person singular future of *bhuñjati* (*√bhuj* + *ṇa*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 50

Na capucapukāraṇaṃ bhuñjissāmīti sikkhā karaṇīyā.

Kabaḷavaggo pañcamo. [15]

“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.

na: not; negative particle.

capucapukāraṇaṃ: making chomping sounds, smacking the lips (Hr); making a “capucapu” sound (Ñm). Kammadhāraya compound used as adverb of manner qualifying *bhuñjissāmi*. = *capucapu*: chomping, smacking sound; an onomatopoeic construction. + *kāraṇaṃ*: making; ṇamul absolutive in *-aṇaṃ*; derived from *karoti* (*√kar* + *o*).

bhuñjissāmīti: junction of **bhuñjissāmi:** I shall eat; 1st person singular future of *bhuñjati* (*√bhuj* + *ṇa*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

kabaḷavaggo: the section [starting with the rule on] morsels of food, food-ball-section; nominative singular masculine. Titles of chapters, books, and so on, are in the nominative case. Appositive kammadhāraya compound. = *kabaḷa*: ball of food + *vagga*: section.

pañcamo: fifth; ordinal *kabaḷavaggo*.

Sekhiya 51

Na surusurukāraṇaṃ bhuñjissāmīti sikkhā karaṇīyā.

“I shall not eat making slurping [sounds],” thus the training is to be done.

na: not; negative particle.

surusurukāraṇaṃ: making slurping sounds, making a hissing sound (Hr); making a “surusuru” sound (Ñm). Kammadhāraya compound used as adverb of manner qualifying *bhuñjissāmi*. = *surusuru*: slurping; an onomatopoeic word + *kāraṇaṃ*: making; ṇamul absolutive in *-aṇaṃ*; derived from *karoti* (√kar + o).

bhuñjissāmīti: junction of **bhuñjissāmi:** I shall eat; 1st person singular future of *bhuñjati* (√bhuj + ṇa) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 52

Na hatthanillehakaṇaṃ bhuñjissāmīti sikkhā karaṇīyā.

“I shall not eat licking the hand,” thus the training is to be done.

na: not; negative particle.

hatthanillehakaṇaṃ: licking the hand; kammadhāraya compound used as adverb of manner qualifying *bhuñjissāmi*. = *hattha*: hand + *nillehakaṇaṃ*: licking; ṇamul absolutive in *-aṇaṃ* derived from *nillehati*, the causative of *nillhati* (ni(r) + √lih + a).

bhuñjissāmīti: junction of **bhuñjissāmi:** I shall eat; 1st person singular future of *bhuñjati* (√bhuj + ṇa) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 53

Na pattanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā.

“I shall not eat licking the bowl,” thus the training is to be done.

na: not; negative particle.

pattanillehakaṃ: licking the bowl; kammadhāraya compound used as adverb of manner qualifying *bhuñjissāmi*. = *patta*: bowl + *nillehakaṃ*: licking; ṇamul absolutive in *-akaṃ* derived from *nillehati*, the causative of *nillihati* (*ni(r) + vlih + a*).

bhuñjissāmīti: junction of **bhuñjissāmi:** I shall eat; 1st person singular future of *bhuñjati* (*√bhuj + ṇa*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 54

Na oṭṭhanillehakaṃ bhuñjissāmīti sikkhā karaṇīyā.

“I shall not eat licking the lip[s],” thus the training is to be done.

na: not; negative particle.

oṭṭhanillehakaṃ: licking the lips; kammadhāraya compound used as adverb of manner qualifying *bhuñjissāmi*. = *oṭṭha*: lip(s) + *nillehakaṃ*: licking; ṇamul absolutive in *-akaṃ* derived from *nillehati*, the causative of *nillihati* (*ni(r) + vlih + a*).

bhuñjissāmīti: junction of **bhuñjissāmi:** I shall eat; 1st person singular future of *bhuñjati* (*√bhuj + ṇa*) + **iti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 55

Na sāmisenā hatthena, pāṇiyathālakāṃ paṭiggahessāmīti 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.

na: not; negative particle.

sāmisena hatthena: with a hand which is [soiled] with food.

sāmisena: which is (soiled with) food, which is food (-soiled); with a hand soiled with food (Ñm). Adjective qualifying *hatthena*. = prefix: *sa-* (contracted prefix *saha*): with + *āmisā*: food.

hatthena: with a hand; instrumental singular masculine.

pānīyathālakaṃ paṭiggahessāmīti: I shall accept a drinking-water cup.

pānīyathālakaṃ: drinking-water cup; accusative singular neuter. Dative tappurisa compound. = *pānīya*: drinking water, drink + *thālaka*: cup, beaker, pot, vessel.

paṭiggahessāmīti: junction of **paṭiggahessāmi:** I shall accept; 1st person singular future of *paṭiggaṇhāti* (*paṭi* + *√(g)gah* + *ṇha*) + **īti:** thus, so, like this; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 56

Na sasitthakaṃ pattadhovanaṃ, antaraghare chaḍḍessāmīti sikkhā karaṇīyā.

“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.

na: not; negative particle.

sasitthakaṃ pattadhovanaṃ: bowl-washing water which has rice-grains.

sasitthakaṃ: which has rice-grains (in it); adjective qualifying *pattadhovanaṃ*. Bahubbīhi compound. = *sa-*: having, with; prefix. =

compound form of *saṃ.* + *sitthaka*: having rice-grains; = *sittha*: rice-grain + adjectival suffix *-ka*.

pattadhovanam: bowl-washing-water, rinsings of the bowl (Hr); accusative singular neuter. Genitive tappurisa compound. = *patta*: bowl + *dhovana*: washing (-water); action-noun from *dhovati* (√*dhov* + *a*).

antaraghare chaḍḍessāmīti: I shall throw away in an inhabited area.

antaraghare: inside an inhabited area; in inhabited areas (Ñm); amidst the houses (Hr); locative singular neuter. Kammadhāraya compound. = *antara*: inside; indeclinable + *ghara*: a house, but here meaning a village.

chaḍḍessāmīti: junction of **chaḍḍessāmi**: I shall throw away; 1st person singular future of *chaḍḍati* (√*chadd* + *e*) + **īti**: thus, so, like this; deictic particle.

īti sikkhā karaṇīyā: thus the training is to be done.

Mm Se, and also Mi Se, following the Sekhiya chapter division of the *Kaṅkhāvitaraṇī* commentary, have a chapter conclusion here:

samatim̐sa bhojanapaṭisaṃyuttā niṭṭhitā: exactly thirty connected with food are finished.

samatim̐sa: exactly thirty; adjective qualifying unexpressed *sekhiyā* = *sama*: even, right; adjective + *tim̐sa*: thirty; numeral.

bhojanapaṭisaṃyuttā: connected with food; adjective qualifying unexpressed *sekhiyā*. = *bhojana*: food + *paṭisaṃyutta*: connected; past participle of *paṭisaṃyujjati*.

niṭṭhitā: are finished; past participle of *niṭṭhāti* (*ni(s)* + √(*t*))*thā* + *a*) qualifying an unexpressed *sekhiyā*.

Sekhiya 57

Na chattapāṇissa agilānassa, dhammaṃ desessāmīti, 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.

na chattapāṇissa agilānassa: not, to one who has a sunshade in [his] hand, [and] who is not ill.

na: not; negative particle.

chattapāṇissa: to one who has a sunshade in (his) hand; dative singular masculine, adjective qualifying an unexpressed *purisassa* “man” or the like. Bahubbīhi compound. = *chattha:* sunshade, umbrella + *pāṇin:* to one who is having in the hand; possessive adjective.

agilānassa: who is not ill; adjective qualifying an unexpressed *purisassa* “man” or the like.

dhammaṃ desessāmīti: I shall teach Dhamma.

dhammaṃ: Dhamma, a teaching; accusative singular masculine.

desessāmīti: = **desessāmi:** I shall teach; 1st person singular future of *deseti* (√dis + a) + **īti:** thus; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 58

Na daṇḍapāṇissa agilānassa, dhammaṃ desessāmīti 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.

na: not; negative particle.

daṇḍapāṇissa: to one who has a stick in (his) hand; dative singular masculine. Adjective qualifying an unexpressed *purisassa* “man” or the like. Bahubbīhi compound. = *daṇḍa:* stick, staff, rod. + *pāṇin:* one who is having in the hand; possessive adjective.

agilānassa: who is not ill; adjective qualifying an unexpressed *purisassa* “man” or the like.

dhammaṃ desessāmīti: I shall teach Dhamma.

dhammaṃ: Dhamma, a teaching; accusative singular masculine.

desessāmīti: = **desessāmi:** I shall teach; 1st person singular future of *deseti* ($\sqrt{dis} + a$) + **iti:** thus; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 59

Na satthapāṇissa agilānassa, dhammaṃ desessāmīti 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.

na: not; negative particle.

satthapāṇissa: to one who has a knife in [his] hand; dative singular masculine. Adjective qualifying an unexpressed *purisassa* “man” or the like. Bahubbīhi compound. = *sattha:* knife, dagger; neuter + *pāṇin:* to one who is having in the hand.

agilānassa: who is not ill; adjective qualifying an unexpressed *purisassa* “man” or the like.

dhammaṃ desessāmīti: I shall not teach Dhamma.

dhammaṃ: Dhamma, a teaching; accusative singular masculine.

desessāmīti: = **desessāmi:** I shall teach; 1st person singular future of *deseti* ($\sqrt{dis} + a$) + **iti:** thus; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 60

Na āvudhapāṇissa agilānassa, dhammaṃ desessāmīti sikkhā karaṇīyā.

Surusuruvaggo chaṭṭho. [16]

“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.

na: not; negative particle.

āvudhapāṇissa: to one who has a knife in [his] hand; dative singular masculine. Adjective qualifying an unexpressed *purisassa* “man” or the like. Bahubbīhi compound. = *āvudha:* knife, dagger; neuter + *pāṇin:* one who is having in the hand.

agilānassa: who is not ill; adjective qualifying an unexpressed *purisassa* “man” or the like.

dhammaṃ desessāmīti: I shall teach Dhamma.

dhammaṃ: Dhamma, a teaching; accusative singular masculine.

desessāmīti: = **desessāmi:** I shall teach; 1st person singular future of *deseti* (*√dis* + *a*) + **īti:** thus; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

surusuruvaggo: the section [starting with the rule on] slurping, slurping-section; nominative singular masculine. Titles of chapters, books, and so on, are in the nominative case. Appositive kammadhāraya compound. = *surusuru:* slurping + *vagga:* section.

chaṭṭho: sixth; ordinal.

Sekhiya 61

Na pādukārūḷhassa agilānassa, dhammaṃ desessāmīti 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.

na: not; negative particle.

pādukārūḥassa: to one who is wearing shoes; dative singular masculine. Adjective qualifying an unexpressed *purisassa* “man” or the like. Bahubbīhi compound. = *pāduka:* shoe; from *pāda:* foot + connective suffix *-ka* + *ārūḥa:* past participle of *āruhati* (*ā* + *√ruh* + *a*): mounts, wears.

agilānassa: who is not ill; adjective qualifying an unexpressed *purisassa* “man” or the like in dative singular masculine.

dhammaṃ desessāmīti: I shall teach Dhamma.

dhammaṃ: Dhamma, a teaching; accusative singular masculine.

desessāmīti: = **desessāmi:** I shall teach; 1st person singular future of *deseti* (*√dis* + *a*) + **iti:** thus; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 62

Na upāhanārūḥassa agilānassa, dhammaṃ desessāmīti 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.

na: not; negative particle.

upāhanārūḥassa: to one who is wearing sandals; dative singular masculine. Adjective qualifying an unexpressed *purisassa* “man” or the like. Bahubbīhi compound. = *upāhana:* sandal; neuter + *ārūḥa:* past participle of *āruhati* (*ā* + *√ruh* + *a*): mounts, wears.

agilānassa: who is not ill; adjective qualifying an unexpressed *purisassa* “man” or the like in dative singular masculine.

dhammaṃ: Dhamma, a teaching; accusative singular masculine.

desessāmīti: = **desessāmi:** I shall teach; 1st person singular future of

deseti (√dis + a) + **iti**: thus; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 63

Na yānagatassa agilānassa, dhammaṃ desessāmīti 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.

na: not; negative particle.

yānagatassa: to one who is in a vehicle, lit: to one who has gone in a vehicle; dative singular masculine. Adjective qualifying an unexpressed *purisassa* “man” or the like. Bahubbīhi compound. = *yāna*: vehicle + *gata*: being in, gone; past participle of *gacchati* (√gam + a); here meaning “gone in a certain way,” i.e., “being in.”

agilānassa: who is not ill; adjective qualifying an unexpressed *purisassa* “man” or the like in dative singular masculine.

dhammaṃ: Dhamma, a teaching; accusative singular masculine.

desessāmīti = **desessāmi**: I shall teach; 1st person singular future of *deseti* (√dis + a) + **iti**: thus; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 64

Na sayanagatassa agilānassa, dhammaṃ desessāmīti 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.

na: not; negative particle.

sayanagatassa: to one who is on a couch, ... who has gone on a couch;

dative singular masculine. Adjective qualifying an unexpressed *purisassa* “man” or the like. Bahubbīhi compound. = *sayana*: couch, bed; from *sayati* (√*si* + *a*): lies down + *gata*.

agilānassa: who is not ill; adjective qualifying an unexpressed *purisassa* “man” or the like in dative singular masculine.

dhammaṃ: Dhamma, a teaching; accusative singular masculine.

desessāmīti = **desessāmi**: I shall teach; 1st person singular future of *deseti* (√*dis* + *a*) + **iti**: thus; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 65

Na pallatthikāya nisinnassa agilānassa, dhammaṃ desessāmīti sikkhā karaṇīyā.

“I shall not teach Dhamma to one who is sitting with [the knees] clasped-around, [and] who is not ill,” thus the training is to be done.

na: not; negative particle.

pallatthikāya: who is with the [knees] clasped around; in the clasped around (the knees posture); with (the arms) clasped around (the knees); holding the knees (Than); lolling (Hr & Ñm). Instrumental singular feminine of *pallatthikā*. Adverb qualifying *nisinnassa*.

nisinnassa: to one who is sitting; dative singular masculine of *nisinna*, the past participle of *nisīdati* (*ni* + √*sad* + *a*): sits down . Used as an adjective qualifying an unexpressed *purisassa* “man” or the like in dative singular masculine.

agilānassa: who is not ill; adjective qualifying an unexpressed *purisassa* “man” or the like in dative singular masculine.

dhammaṃ: Dhamma, a teaching; accusative singular masculine.

desessāmīti = **desessāmi**: I shall teach; 1st person singular future of *deseti* (√*dis* + *a*) + **iti**: thus; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 66

Na veṭṭhitasāsassa agilānassa, dhammaṃ desessāmīti 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.

na: not; negative particle.

veṭṭhitasāsassa: to one whose head is wrapped (with a turban); to one with turban on his head (Hr); to one wearing a head-wrapping (Ñm). Dative singular masculine. Adjective qualifying an unexpressed *purisassa* “man” or the like. Bahubbīhi compound. = *veṭṭhita*: wrapped, enveloped; past participle of *veṭṭheti* (√*veṭṭh* + *e*) + *sāsa*: head.

agilānassa: who is not ill; adjective qualifying an unexpressed *purisassa* “man” or the like in dative singular masculine.

dhammaṃ desessāmīti: I shall teach Dhamma.

dhammaṃ: Dhamma, a teaching; accusative singular masculine.

desessāmīti: = **desessāmi:** I shall teach; 1st person singular future of *deseti* (√*dis* + *a*) + **iti:** thus; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 67

Na oḅṇṭhitasāsassa agilānassa, dhammaṃ desessāmīti 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.

na: not; negative particle.

oḅṇṭhitasāsassa: to one whose head is covered; dative singular

masculine. Adjective qualifying an unexpressed *purisassa* “man” or the like. Bahubbīhi compound. = *ogunṭhita*: covered + *sīsa*: head.

agilānassa: who is not ill; adjective qualifying an unexpressed *purisassa* “man” or the like in dative singular masculine.

dhammaṃ: Dhamma, a teaching; accusative singular masculine.

desessāmīti: = **desessāmi**: I shall teach; 1st person singular future of *deseti* (*√dis* + *a*) + **iti**: thus; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 68

Na chamāyaṃ nisīditvā, āsane nisinnassa agilānassa, dhammaṃ desessāmīti 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.

na chamāyaṃ nisīditvā: not, having sat down on the ground.

na: not; negative particle.

chamāyaṃ: on the ground; locative singular feminine of *chamā*. (Another reading is *chamāya*; also a locative singular feminine.)

nisīditvā: having sat down; absolutive of (*ni* + *√sad* + *a*): sits down.

āsane nisinnassa agilānassa: to one who is sitting on a seat, who is not ill.

āsane: on a seat; locative singular neuter.

nisinnassa: to one who is sitting; dative singular masculine; adjective qualifying an unexpressed *purisassa* “man” or the like in dative singular masculine.

agilānassa: who is not ill; adjective qualifying an unexpressed *purisassa* “man” or the like in dative singular masculine.

dhammaṃ desessāmīti: I shall teach Dhamma.

dhammaṃ: Dhamma, a teaching; accusative singular masculine.

desessāmīti: = **desessāmi:** I shall teach; 1st person singular future of *deseti* ($\sqrt{dis} + a$) + **īti:** thus; deictic particle.

īti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 69

Na nīce āsane nisīditvā, ucce āsane nisinnassa agilānassa, dhammaṃ desessāmīti 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.

na nīce āsane nisīditvā: not, having sat down on a low seat.

na: not; negative particle.

nīce: low; adjective qualifying *āsane*.

āsane: on a seat; locative singular neuter.

ucce āsane nisinnassa agilānassa: to one who is sitting on a high seat [and] who is not ill.

ucce: high; adjective qualifying *āsane*.

āsane: on a seat; locative singular neuter.

nisinnassa: to one who is sitting; dative singular masculine; adjective qualifying an unexpressed *purisassa* “man” or the like in dative singular masculine.

agilānassa: who is not ill; adjective qualifying an unexpressed *purisassa* “man” or the like in dative singular masculine.

dhammaṃ desessāmīti: I shall teach Dhamma.

dhammaṃ: Dhamma, a teaching; accusative singular masculine.

desessāmīti: = **desessāmi**: I shall teach; 1st person singular future of *deseti* ($\sqrt{dis} + a$) + **iti**: thus; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 70

Na ṭhito, nisinnassa agilānassa, dhammaṃ desessāmīti sikkhā karaṇīyā.

“I shall not teach Dhamma [while] standing, to one who is sitting, [and] who is not ill,” thus the training is to be done.

na ṭhito, nisinnassa agilānassa: not, [while] standing, to one who is sitting.

na: not; negative particle.

ṭhito: standing; past participle of *tiṭṭhati* qualifying an unexpressed *aḥaṃ*, the subject of *desessāmi*. A predicative nominative; see Sekhiya 3.

nisinnassa: to one who is sitting; dative singular masculine; adjective qualifying an unexpressed *purisassa* “man” or the like in dative singular masculine.

agilānassa: who is not ill; adjective qualifying an unexpressed *purisassa* “man” or the like in dative singular masculine.

dhammaṃ desessāmīti: I shall teach Dhamma.

dhammaṃ: Dhamma, a teaching; accusative singular masculine.

desessāmīti: = **desessāmi**: I shall teach; 1st person singular future of *deseti* ($\sqrt{dis} + a$) + **iti**: thus; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 71

**Na pacchato gacchanto, purato gacchantassa agilānassa,
dhammaṃ desessāmīti 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.

na pacchato gacchanto: not, [while] walking behind.

na: not; negative particle.

pacchato: behind, after; adverb qualifying *gacchanto*, side form of *pacchā* with ablatival suffix *-to*.

gacchanto: walking, going; present participle of *gacchati*.

purato gacchantassa agilānassa: to one who is going in front, who is not ill.

purato: before, in front; adverb qualifying *gacchantassa*. Ablative of *pura*.

gacchantassa: to one going; adjective. Dative singular masculine of the present participle *gacchanto*.

agilānassa: who is not ill; adjective qualifying an unexpressed *purisassa* “man” or the like in dative singular masculine.

dhammaṃ desessāmīti: I shall teach Dhamma.

dhammaṃ: Dhamma, a teaching; accusative singular masculine.

desessāmīti: = **desessāmi:** I shall teach; 1st person singular future of *deseti* ($\sqrt{\text{dis}} + a$) + **iti:** thus; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 72

**Na uppathena gacchanto, pathena gacchantassa agilānassa,
dhammaṃ desessāmīti sikkhā karaṇīyā.**

“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.

na uppathena gacchanto: not, [while] walking off the path.

na: not; negative particle.

uppathena: off the path, (going) on the off-path; instrumental singular masculine of *uppatha*. *Uppatha:* side-path, off the path, wrong path. = junction of prefix *ud:* out, away + *patha:* path.

gacchanto: walking, going; present participle of *gacchati*.

pathena gacchantassa agilānassa: to one walking on the path who is not ill.

pathena: on the path, by the path; instrumental singular masculine
Instrumental of means.

gacchantassa: to one going; adjective qualifying an unexpressed *purisassa* “man” or the like in dative singular masculine. Dative singular masculine of the present participle *gacchanto*.

agilānassa: who is not ill; adjective qualifying an unexpressed *purisassa* “man” or the like in dative singular masculine.

dhammaṃ desessāmīti: I shall teach Dhamma.

dhammaṃ: Dhamma, a teaching; accusative singular masculine.

desessāmīti: = **desessāmi:** I shall teach; 1st person singular future of *deseti* (*√dis* + *a*) + **iti:** thus; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Mm Se & Mi Se have a chapter conclusion here:

soḷasa dhammadesanāpaṭisaṃyuttā niṭṭhitā: The sixteen connected with the teaching of Dhamma have been finished.

soḷasa: sixteen; numeral *dhammadesanāpaṭisaṃyuttā:* connected with the teaching of Dhamma; adjective qualifying unexpressed *sekhiyā*.

dhammadesanā: the teaching of Dhamma; genitive tappurisa compound. Adjective qualifying unexpressed *sekhiyā*. = *dhamma* + *desana*: exposition, teaching + *paṭisaṃyutta*: connected; past participle of *paṭisaṃyujjati*.

niṭṭhitā: are finished; past participle of *niṭṭhāti* (*ni(s)* + *√(t))ṭhā* + *a*) qualifying an unexpressed *sekhiyā*.

Sekhiya 73

Na ṭhito agilāno, uccāraṃ vā passāvaṃ vā, karissāmīti sikkhā karaṇīyā.

“I shall not excrete or urinate [while] standing [and while] not ill,” thus the training is to be done.

na ṭhito agilāno: not, [while] standing [and while] not ill.

na: not; negative particle.

ṭhito: standing; past participle of *tiṭṭhati*, qualifying an unexpressed *ahaṃ*, the subject of *karissāmi*.

agilāno: not ill; adjective qualifying an unexpressed *ahaṃ* “I” in nominative singular masculine.

uccāraṃ vā passāvaṃ vā karissāmīti: I shall excrete or urinate.

uccāraṃ: excrement, faeces; accusative singular masculine.

vā: or; disjunctive particle.

passāvaṃ: urine; accusative singular masculine.

vā: or; disjunctive particle.

karissāmīti: I shall produce, make, do; 1st person singular future of *karoti* (*√kar* + *o*) + **iti:** thus; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 74

Na harite agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmīti sikkhā karaṇīyā.

“I shall not excrete or urinate or spit on crops, [while] not ill,” thus the training is to be done.

na harite: not on crops.

na: not; negative particle.

harite: on crops, on greenery; locative singular neuter.

agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmīti: [while] not ill I shall excrete or urinate or spit.

agilāno: who is not ill; adjective qualifying an unexpressed *ahaṃ* “I”, the subject of *karissāmi*, in nominative singular masculine.

uccāraṃ: excrement, faeces; accusative singular masculine.

vā: or; disjunctive particle.

passāvaṃ: urine; accusative singular masculine.

vā: or; disjunctive particle.

kheḷaṃ: spittle, saliva; accusative singular neuter.

vā: or; disjunctive particle.

karissāmīti: I shall produce, make, do; 1st person singular future of *karoti* ($\sqrt{\text{kar}} + o$) + **iti:** thus; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

Sekhiya 75

Na uduke agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmīti sikkhā karaṇīyā.

Pādukavaggo sattamo. [17]

“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.

na udae: not, in water.

na: not; negative particle.

udae: in water; locative singular neuter.

agilāno uccāraṃ vā passāvaṃ vā kheḷaṃ vā karissāmīti: [while] not ill I shall excrete or urinate or spit.

agilāno: not ill; adjective qualifying an unexpressed *ahaṃ* “I” in nominative singular masculine.

uccāraṃ: excrement, faeces; accusative singular masculine.

vā: or; disjunctive particle.

passāvaṃ: urine; accusative singular masculine.

vā: or; disjunctive particle.

kheḷaṃ: spittle, saliva; accusative singular neuter.

vā: or; disjunctive particle.

karissāmīti: I shall produce, make, do; 1st person singular future of *karoti* ($\sqrt{\text{kar}} + o$) + **iti:** thus; deictic particle.

iti sikkhā karaṇīyā: thus the training is to be done.

pādukavaggo: the section [starting with the rule on] shoes, shoe-section; nominative singular masculine. Titles of chapters, books, and so on, are in the nominative case. Appositive kammadhāraya compound. = *pāduka*: shoe + *vagga*: section.

sattamo: seventh; ordinal qualifying *pādukavaggo*.

Mm & Mi Se:

tayo pakiṇṇakā: The three miscellaneous [cases] have been finished.

tayo: three; numeral qualifying an unexpressed *sekhiyā*.

pakiṇṇakā: miscellaneous; adjective qualifying an unexpressed *sekhiyā*.

Sekhiya conclusion

Uddiṭṭhā kho āyasmanto sekhiyā dhammā.

Tatthāyasmante pucchāmi: Kacci'ttha parisuddhā?

Dutiyam-pi pucchāmi: Kacci'ttha parisuddhā?

Tatiyam-pi pucchāmi: Kacci'ttha parisuddhā?

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

Sekhiyā niṭṭhitā.

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 are finished.

uddiṭṭhā kho āyasmanto sekhiyā dhammā: venerables, the cases related to the training have been recited.

uddiṭṭhā: recited; past participle of *uddisati* (*ud* + *√dis* + *a*).

kho: indeed; emphatic particle. No need to translate.

āyasmanto: venerables; vocative plural masculine. See Nidāna.

sekhiyā dhammā: cases related to the training, rules for training (Hr), a rule of conduct (Ñm), a rule of training (Nor).

sekhiyā: related to the training; connected with training (PED).

Adjective qualifying *dhammā*. = *sekha*: trainee, training; see Pāṭidesanīya 3 + connective suffix *-iya*; see Pāṭidesanīya 3.

dhammā: cases; nominative plural masculine.

tatthāyasmante pucchāmi: concerning that I ask the venerables.

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

tattha: concerning that, in this connection, herein (Ñm); adverb of place qualifying *pucchāmi*.

āyasmante: the venerables; accusative singular masculine of *āyasmā*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch* + *a*).

kacci'ttha parisuddhā: [are you] pure in this?

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

kacci: ?, perhaps?, I hope?; indefinite interrogative particle. = relative pronoun *kad* “what” + indefinite particle *ci*.

ettha: in this (Ñm); herein; in this matter; in this matter (Hr). Adverb qualifying an unexpressed *hotha*, “are”.

parisuddhā: pure; adjective qualifying an unexpressed *tumhe*, “you”.

dutiyam-pi pucchāmi: a second time again I ask.

dutiyam-pi: a second time again. = junction of **dutiyam**: a second time; accusative singular neuter ordinal used as an adverb qualifying *pucchāmi*. + **pi**: too, also, again; emphatic particle qualifying *dutiyam*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch* + *a*).

kacci'ttha parisuddhā: [are you] pure in this?

tatiyam-pi pucchāmi: a third time again I ask.

tatiyam-pi: a third time again; = junction of **tatiyaṃ:** third time; accusative singular neuter ordinal used as an adverb qualifying *pucchāmi*. + **pi:** too, also, again; emphatic particle qualifying *tatiyaṃ*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch + a*).

kacci'ttha parisuddhā: [are you] pure in this?

parisuddh'etthāyasmanto: the venerables are pure in this; junction of **parisuddhā:** pure + **ettha:** in this + **āyasmanto:** the venerables, nominative plural masculine.

tasmā tuṇhī: therefore there is silence.

tasmā: therefore; ablative singular masculine of demonstrative pronoun *ta(d)* used as adverb qualifying an unexpressed *hoti* “there is” or “*honti* “they are”.

tuṇhī: there is silence, they are silent (Ñm & Hr); nominative singular feminine; indeclinable used as adverb or as noun. Compare *tuṇhībhāvena* above.

evam-etam dhārayāmi: so do I bear this [in mind].

evam-etam: = junction of *evam + etam*. = **evam:** thus, so; indeclinable + **etam:** this, it; accusative singular neuter.

dhārayāmi: I bear (in mind), keep (in memory), hold, remember, I record (Ñm); 1st person singular present indicative of *dhāreti* (*√dhar + e*): “holds,” “bears.”

sekhiyā niṭṭhitā: [the cases] related to the training are finished.

sekhiyā: related to the training; adjective qualifying unexpressed *dhammā*.

niṭṭhitā: are finished; past participle of *niṭṭhāti* (*ni(s) + √(t))ṭhā + a*) qualifying unexpressed *dhammā*.

Adhikaraṇasamathā

Settlements of Legal Issues

Ime kho pan'āyasmanto satta adhikaraṇasamathā dhammā uddesaṃ āgacchanti.

Now, venerables, these seven cases that are settlements of legal issues come up for recitation.

ime: these; nominative plural masculine of demonstrative pronoun *ayaṃ*, “this,” qualifying *dhammā*.

kho: indeed; emphatic particle. No need to translate.

pan'āyasmanto: junction of **pana:** now; connective particle. + **āyasmanto:** venerables; vocative plural masculine.

satta adhikaraṇasamathā dhammā: the seven cases that are settlements of legal issues.

satta: seven; numeral qualifying *dhammā*.

adhikaraṇasamathā: settlement of legal issues; settlement of litigation (Ñm); deciding of legal questions (Hr); settlement of legal processes (Nor); settling of issues (Than). Adjective qualifying *dhammā*. Genitive tappurisa compound used as bahubbīhi compound. = *adhikaraṇa:* legal issue, , formal dispute; adjective qualifying *dhammā*. = directional prefix *adhi-* + *karaṇa:* doing, making + *samatha:* settlement, calming; adjective derived from the verb *sammati* (√sam + a): is appeased, is calmed.

dhammā: cases (Ñm), rules (Hr), matters (Nor); nominative plural masculine.

uddesaṃ āgacchanti: come up for recitation.

uddesaṃ: recitation, recital; accusative singular masculine. Abstract noun derived from *uddisati* (ud + √dis + a).

āgacchanti: (they) go to, come up for; 3d person plural present indicative of *āgacchati* (*ā + √gam + a*).

Settlements of Legal Issues Continued

Uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya: sammukhāvinayo dātabbo, sativinayo dātabbo, amūḷhavinayo dātabbo, paṭiññāya kāretabbo, yebhuyyasikā, tassapāpiyyasikā, tiṇavat-thārako ti.

For the calming, for the stilling of whichever legal issues that have arisen: the removal through the presence [of the bhikkhu] is to be given, the removal [of the accusation] through remembrance is to be given, the removal through [no longer being] insane is to be given, he is to be made to do [the offence-procedure] through admitting [the offence], the [decision of the] majority, [the decision making it] worse for him, [the decision] covering [the offences as if] with grass.

uppannuppannānaṃ adhikaraṇānaṃ samathāya vūpasamāya: for the calming, for the stilling of whichever legal issues that have arisen.

uppannuppannānaṃ: whichever ... that have arisen; whenever they may arise (Ñm); arising from time to time (Hr). Adjective qualifying *adhikaraṇānaṃ*. = **uppanna:** arisen; past participle of *uppajjati* (*ud + √pad + ya*) repeated for distributive emphasis.

adhikaraṇānaṃ: of legal issues; genitive plural neuter.

samathāya: for the calming, quieting, settlement (Ñm), deciding (Hr); dative (of purpose) singular masculine of *samatha*, an action noun based on the root *√sam* (= Sanskrit *√śam*), which is also contained in *vūpasama*.

vūpasamāya: for the stilling, assuagement, pacification (Ñm), settlement (Hr); dative singular masculine of *vūpasama*, an action noun derived from *vūpasammati* (*vi + upa + √sam + a*).

ammukhāvinayo dātabbo: the removal through the presence [of the bhikkhu] is to be given.

sammukhāvinayo: the removal through the presence (of the bhikkhu);

removal (of the litigation) by confrontation (Ñm); a verdict in the presence of (Hr). Nominative singular masculine. Instrumental tappurisa compound. = *sammukhā*: through the presence (of the bhikkhu), face to face with (the bhikkhu), in the presence (of the bhikkhu); instrumental singular masculine in -ā of adjective *sammukha* = prefix *saṃ*: together with + *mukha*: face + *vinaya*: removal, acquittal, disciplinary procedure, verdict; an action noun derived from *vineti* (vi + √ni + e): removes, dispels.

dātabbo: he is to be given; future passive participle of *dadāti* (√dā + a) qualifying *sammukhāvinayo*.

sativinayo dātabbo: the removal [of the accusation] through remembrance is to be given.

sativinayo: the removal through remembrance; removal by (establishing a bhikkhu's) memory (to be reliable) (Ñm); verdict of innocence (Hr); verdict of mindfulness (Than). Nominative singular masculine. Instrumental tappurisa compound. = *sati*: memory; from *sarati* (√sar + a): remembers + *vinaya*: removal.

dātabbo: he is to be given; future passive participle of *dadāti* (√dā + a) qualifying *sativinayo*.

amūḷhavinayo dātabbo: the removal through [no longer being] insane is to be given.

amūḷhavinayo: the removal through (no longer being) insane; removal by (establishing that a bhikkhu was influenced by) mental derangement (Ñm); verdict of past insanity (Hr). Nominative singular masculine. = *amūḷha*: not insane, not mad, sanity, sane, not a madman; see Pārājika 2 + *vinaya*: removal.

dātabbo: he is to be given; future passive participle of *dadāti* (√dā + a) qualifying *amūḷhavinayo*.

paṭiññāya kāretabbo: he is to be made to do [the offence-procedure] through admitting [the offence]; (the litigation) can be dealt with by recognition (on the part of a bhikkhu who committed an offence and did not see it) (Ñm); it may be carried out on (his) acknowledgement (Hr).

paṭiññāya: through admitting, with admitting; instrumental singular feminine of *paṭiññā*, action-noun from *paṭijānāti* (*paṭi* + *ññā* + *ṇā*).

kāretabbo: he is to be made to do; future passive participle of *kāreti* (*√kar* + *e*) used as an impersonal passive sentence verb in nominative singular neuter, not taking an object, and with an unexpressed instrumental agent *tena* “by him”.

Another reading is **paṭiññāya kāretabbaṃ:** it is to be caused to be done (by him) through admitting, ... carried out ..., ... performed ..., is to be dealt with *Kāretabbaṃ* is the future passive participle of *kāreti* (*√kar* + *e*) qualifying an unexpressed *taṃ* “it.”

Another reading is **paṭiññātakaraṇaṃ:** the making up with the admittance (of the offence by the accused bhikkhu); acting in accordance with what is admitted (Than). Nominative singular neuter. Instrumental tappurisa compound. = *paṭiññāta*: admittance, has been admitted; past participle of *paṭijānāti*, probably used as a noun. + *karaṇaṃ*: action, the act of doing; nominative singular neuter.

yebhuyyasikā: [the decision of] the majority, the decision of the majority (Hr); by (the pronouncement of) a majority (Ñm); acting in accordance with the majority (Than). Nominative singular feminine. Kammadhāraya compound. = *yebhuyya(s)*: “which is more” = *ye*: which, what; Māgadhī form of *yad*, the compound form of relative pronoun *ya*, + *bhuyya(s)* = *bhiyyo*: more; adverb, comparative form of *√bhū*, + feminine suffix *-ika*.

tassapāpiyyasikā: [the decision making it] worse for him; the decision for specific depravity (Hr); by (a judgement of) habitual bad character against someone (Ñm); acting in accordance with the accused’s further misconduct (Than). Nominative singular feminine. Kammadhāraya compound. = **tassa**: for him; dative singular of demonstrative pronoun *ta(d)* + **pāpiyya(s)**: worse; comparative of an adjective. Compare *yebhuyya(s)* above. = *pāpa*: bad + comparative suffix *-iyya*. + feminine suffix *-ika*. (Another reading is *-pāpiya-*: *-iyya* and *-iya* are both comparative suffixes)

tiṇavatthārako: (the decision) covering (the offences as if) with grass; by the covering over with grass (Ñm); covering up (as) with grass (Hr). Nominative singular masculine. Instrumental tappurisa compound.

ti: “...,” end quote; quotation particle.

Adhikaraṇasamathā conclusion

Uddiṭṭhā kho āyasmanto satta adhikaraṇasamathā dhammā
Tatthāyasmante pucchāmi: Kacci’ttha parisuddhā?
Dutiyam-pi pucchāmi: Kacci’ttha parisuddhā?
Tatiyam-pi pucchāmi: Kacci’ttha parisuddhā?
Parisuddh’etthāyasmanto, tasmā tuṇhī, evam-etam dhārayāmi.

Adhikaraṇasamathā niṭṭhitā.[\[18\]](#)

Venerables the seven cases that are settlements of legal issues 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 settlements of legal issues are finished.

uddiṭṭhā: recited; past participle of *uddisati* (*ud* + *√dis* + *a*) qualifying *adhikaraṇasamathā dhammā*.

kho: indeed; emphatic particle. No need to translate.

āyasmanto: venerables; vocative plural masculine. See Nidāna.

satta adhikaraṇasamathā dhammā: the seven cases that are settlements of legal issues.

satta: seven; numeral qualifying *adhikaraṇasamathā dhammā*.

adhikaraṇasamathā: settlement of legal issues; settlement of litigation (Ñm); deciding of legal questions (Hr); settlement of legal processes (Nor); settling of issues (Than). Adjective qualifying *dhammā*. Genitive tappurisa compound used as bahubbīhi compound. = *adhikaraṇa*: legal issue, formal dispute; adjective qualifying *dhammā*. = directional prefix

adhi- + *karaṇa*: doing, making + *samatha*: settlement, calming; adjective derived from the verb *sammati* ($\sqrt{\text{sam}} + a$): is appeased, is calmed.

dhammā: cases (Ñm), rules (Hr), matters (Nor); nominative plural masculine.

tatthāyasmante pucchāmi: concerning that I ask the venerables.

tatth'āyasmante: = junction of *tattha* + *āyasmante*. **tattha**: concerning that, in this connection, herein (Ñm); adverb qualifying *pucchāmi*. + **āyasmante**: the venerables; accusative singular masculine of *āyasmā*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* ($\sqrt{\text{pucch}} + a$).

kacci'ttha parisuddhā: [are you] pure in this?

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

kacci: ?, perhaps?, I hope?; indefinite interrogative particle. = relative pronoun *kad* “what” + indefinite particle *ci*.

ettha: in this (Ñm); herein; in this matter; in this matter (Hr). Adverb qualifying an unexpressed *hotha*, “are”.

parisuddhā: pure; adjective qualifying an unexpressed *tumhe*, “you”.

dutiyam-pi pucchāmi: a second time again I ask.

dutiyam-pi: a second time again. = junction of **dutiyam**: a second time; accusative singular neuter ordinal used as an adverb qualifying *pucchāmi*. + **pi**: too, also, again; emphatic particle qualifying *dutiyam*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* ($\sqrt{\text{pucch}} + a$).

kacci'ttha parisuddhā: [are you] pure in this?

tatiyam-pi pucchāmi: a third time again I ask.

tatiyam-pi: a third time again; = junction of **tatiyam**: third time; accusative singular neuter ordinal used as an adverb qualifying

pucchāmi. + **pi:** too, also, again; emphatic particle qualifying *tatīyaṃ*.

pucchāmi: I ask; 1st person singular present indicative of *pucchati* (*√pucch + a*).

kacci'ttha parisuddhā: [are you] pure in this?

parisuddh'etthāyasmanto: the venerables are pure in this; junction of **parisuddhā:** pure + **ettha:** in this + **āyasmanto:** the venerables, nominative plural masculine.

tasmā tuṇhī: therefore there is silence.

tasmā: therefore; ablative singular masculine of demonstrative pronoun *ta(d)* used as adverb qualifying an unexpressed *hoti* “there is” or “*honti* “they are”.

tuṇhī: there is silence, they are silent (Ñm & Hr); nominative singular feminine; indeclinable used as adverb or as noun. Compare *tuṇhībhāvena* above.

evam-etam dhārayāmi: so do I bear this [in mind].

evam-etam: = junction of *evam + etam*. = **evam:** thus, so; indeclinable + **etam:** this, it; accusative singular neuter.

dhārayāmi: I bear (in mind), keep (in memory), hold, remember, I record (Ñm); 1st person singular present indicative of *dhāreti* (*√dhar + e*): “holds,” “bears.”

adhikaraṇasamathā: the settlements of legal issues; adjective qualifying an unexpressed *dhammā* in nominative masculine plural.

niṭṭhitā: are finished; past participle of *niṭṭhāti* (*ni(s) + √(t))ṭhā + a*) qualifying *adhikaraṇasamathā*.

Pātimokkha Conclusion

Uddiṭṭhaṃ 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 sekhiyā dhammā.
Uddiṭṭhā satta adhikaraṇasamathā dhammā.

Venerables, the introduction has been recited.
The four cases involving disqualification have been recited.
The thirteen cases involving the community in the beginning and in the rest have been recited.
The two indefinite cases have been recited.
The thirty cases involving expiation with forfeiture have been recited.
The ninety-two cases involving expiation have been recited.
The four cases that are to be acknowledged have been recited.
The cases related to the training have been recited.
The seven cases that are settlements of legal issues have been recited.

uddiṭṭhaṃ kho āyasmanto nidānaṃ: venerables, recited has been the introduction.

uddiṭṭhaṃ: has been recited; past participle of *uddisati* (*ud + √dis + a*) qualifying *nidānaṃ*.

kho: indeed; emphatic particle. No need to translate.

āyasmanto: venerables; vocative plural masculine.

nidānaṃ: introduction; nominative singular neuter.

uddiṭṭhā cattāro pārājikā dhammā: recited have been the four cases involving disqualification.

uddiṭṭhā: recited; past participle of *uddisati* (*ud + √dis + a*) qualifying

pārājikā dhammā.

cattāro: four; numeral qualifying *pārājikā dhammā.*

pārājikā: involving disqualification; adjective qualifying *dhammā.*

dhammā: cases; nominative plural masculine.

uddiṭṭhā terasa saṅghādisesā dhammā: recited, have been the thirteen cases involving the community in the beginning and in the rest.

uddiṭṭhā: recited; past participle of *uddisati* (*ud* + $\sqrt{\text{dis}}$ + *a*) qualifying *saṅghādisesā dhammā.*

terasa: thirteen; numeral qualifying *saṅghādisesā dhammā*; = *ti*: three + *dasa*: ten, with *-d-* > *-r-* as in *paṇṇarasa* in the *Nidāna*.

saṅghādisesā: involving the community in the beginning and the rest [of the procedure]; adjective qualifying *dhammā.*

dhammā: cases; nominative plural masculine.

uddiṭṭhā dve aniyatā dhammā: recited have been the two indefinite cases.

uddiṭṭhā: recited; past participle of *uddisati* (*ud* + $\sqrt{\text{dis}}$ + *a*) qualifying *aniyatā dhammā.*

dve: two; nominative masculine singular, numeral, qualifying *aniyatā dhammā.*

aniyatā: indefinite; adjective qualifying *dhammā.*

dhammā: cases; nominative plural masculine.

uddiṭṭhā tiṃsa nissaggiyā pācittiyā dhammā: recited have been thirty cases involving expiation with forfeiture.

uddiṭṭhā: recited; past participle of *uddisati* (*ud* + $\sqrt{\text{dis}}$ + *a*) qualifying *nissaggiyā pācittiyā dhammā.*

tiṃsa: thirty; numeral qualifying *nissaggiyā pācittiyā dhammā.*

nissaggiyā pācittiyā/nissaggiyapācittiyā: involving expiation with forfeiture. Adjective qualifying *dhammā*.

nissaggiya: involving forfeiture, to be relinquished, given up; adjective qualifying *pācittiyā*. future passive participle of *nissajeti* (*nis* + *√(s)saj(j)* + *e*).

pācittiya: expiation; requiring expiation (PED & RD & O 31); involving expiation (Hr); entailing expiation (Ñm); to be confessed (Than).

dhammā: cases; nominative plural masculine.

uddiṭṭhā dvenavuti pācittiyā dhammā: recited have been the ninety-two cases involving expiation.

uddiṭṭhā: recited; past participle of *uddisati* (*ud* + *√dis* + *a*) qualifying *pācittiyā dhammā* .

dvenavuti: ninety-two; numeral qualifying *pācittiyā dhammā* = *dve*: two + *navuti*: ninety.

pācittiya: expiation; requiring expiation (PED & RD & O 31); involving expiation (Hr); entailing expiation (Ñm); to be confessed (Than). Adjective qualifying *dhammā*.

dhammā: cases; nominative plural masculine.

uddiṭṭhā cattāro pāṭidesanīyā dhammā: recited have been the four cases that are to be acknowledged.

uddiṭṭhā: recited; past participle of *uddisati* (*ud* + *√dis* + *a*) qualifying *pāṭidesanīyā dhammā* .

cattāro: four; numeral qualifying *pāṭidesanīyā*.

pāṭidesanīyā: which are to be acknowledged; which are acknowledgeable; to be confessed (Hr & Ñm); to be acknowledged (Than); to be admitted. Future passive participle of *paṭideseti* (*paṭi* + *√dis* + *e*) used as adjective qualifying *dhammā*.

dhammā: cases; nominative plural masculine.

uddiṭṭhā sekhiyā dhammā: recited have been the cases related to the training.

uddiṭṭhā: recited; past participle of *uddisati* (*ud* + *√dis* + *a*) qualifying *sekhiyā dhammā*.

sekhiyā: related to the training; connected with training (PED).
Adjective qualifying *dhammā*.

dhammā: cases (Ñm), rules (Hr), matters (Nor); nominative plural masculine.

uddiṭṭhā satta adhikaraṇasamathā dhammā: recited have been the seven cases that are settlements of legal issues.

uddiṭṭhā: recited; past participle of *uddisati* (*ud* + *√dis* + *a*) qualifying *adhikaraṇasamathā dhammā*.

satta: seven; numeral qualifying *adhikaraṇasamathā dhammā*.

adhikaraṇasamathā: settlement of legal issues; settlement of litigation (Ñm); deciding of legal questions (Hr); settlement of legal processes (Nor); settling of issues (Than). Adjective qualifying *dhammā*. Genitive tappurisa compound used as bahubbīhi compound. = *adhikaraṇa*: legal issue, formal dispute; adjective qualifying *dhammā*. = directional prefix *adhi-* + *karaṇa*: doing, making + *samatha*: settlement, calming; adjective derived from the verb *sammati* (*√sam* + *a*): is appeased, is calmed.

dhammā: cases (Ñm), rules (Hr), matters (Nor); nominative plural masculine.

Pātimokkha Conclusion Continued

**Ettakaṃ tassa bhagavato suttāgataṃ suttapariyāpannaṃ
anvaḍḍhamāsaṃ uddesaṃ āgacchati. Tattha sabbeheva samaggehi
sammodamānehi avivadamānehi sikkhitabban-ti.**

Vitthāruddeso pañcamo.[\[19\]](#)

Bhikkhupātimokkhaṃ niṭṭhitaṃ.[\[20\]](#)

This much [of the training-rules] of the Fortunate One has been handed down in the Sutta, has been included in the Sutta, [and] comes up for recitation half-monthly. Herein is to be trained by all who are united, who are on friendly terms, who are not disputing.

The recitation in full extent is the fifth one.

The Disciplinary Code of the Bhikkhu is finished.

ettakaṃ tassa bhagavato suttāgaṃ: This much [of the training-rules] of the Fortunate One has been handed down in the Sutta, has been included in the Sutta.

ettakaṃ: this much, (just) so much, so many; adjective qualifying an unexpressed *sikkhāpadaṃ*.

tassa: of that; genitive singular of demonstrative pronoun *ta(d)*.

bhagavato: of the Fortunate One, by the Fortunate One; genitive singular masculine of *bhagavant*. A genitive or an instrumental-like genitive.

suttāgaṃ: has been handed down in the Sutta; adjective qualifying an unexpressed *dhammaṃ* or, according to the commentary, *sikkhāpadaṃ*. Bahubbīhi compound. = *sutta*: Sutta, Rule-string, clause; neuter. See introduction § 16. + *āgata*: come to, come down, handed down; past participle of *āgacchati*. Cf. *dhammā uddesaṃ āgacchanti* in the Pārājika introduction, etc. See *suttāgato suttapariyāpanno* at Pācittiya 73, where it qualifies *dhammo*.

suttapariyāpannaṃ: has been included in the Sutta; handed down in clauses (Hr); contained in clauses; is in the Suttavibhaṅga (Ñm); handed down in the suttas (Rd & O). Adjective qualifying an unexpressed *dhammaṃ* or, according to the commentary, *sikkhāpadaṃ*. = *sutta* + *pariyāpanna*: included, embraced (RD & O); past participle, see *uddesa-pariyāpanna* at Saṅghādisesa 12.

anvaḍḍhamāsaṃ uddesaṃ āgacchati: comes up for recitation half-monthly.

anvaḍḍhamāsaṃ: half-monthly; accusative singular masculine.

Bahubbīhi compound. = junction of *anu*: after, along + *aḍḍhamāsa*: half-month; see Nissaggiya Pācittiya 24, Pācittiya 73.

uddesaṃ: recitation; accusative singular masculine.

āgacchatī ti: = junction of **āgacchati**: (they) go to, come up for; 3d person plural singular indicative of *āgacchati* (*ā* + *√gam* + *a*) + **ti**: end quote; quotation particle.

tattha sabbeheva samaggehi sammodamānehi avivadamānehi sikkhitabban-ti: herein is to be trained by all who are united, who are on friendly terms, who are not disputing.

tattha: herein, in that; adverb of place qualifying *sikkhitabbaṃ* = demonstrative pronoun *ta(d)* + suffix of place/mode/time *-ttha*, compare Nidāna conclusion

sabbeheva: by just all, by one and all; = junction of **sabbehi**: by all; instrumental plural of *sabba*: all. Adjective qualifying an unexpressed *bhikkhuhi*. + **eva**: just; emphatic particle. Compare Nidāna: *sabbe va*.

samaggehi sammodamānehi avivadamānehi: who are united, who are being on friendly terms, who are not disputing;

samaggehi: who are united; united; adjective qualifying *sabbehi*. See *samaggassa* at Saṅghādisesa 10.

sammodamānehi: who are being on friendly terms; = present participle of *sammodati* (*saṃ* + *√mud* + *a*): is friendly with, qualifying *sabbehi*.

avivadamānehi: who are not disputing; adjective qualifying *sabbehi*. = negative prefix *a-* + present participle of *vivadati* (*vi* + *√vad* + *a*), qualifying *sabbehi*.

sikkhitabbaṃ: is to be trained; future passive participle of *sikkhati* used as an impersonal passive sentence verb in nominative singular neuter, not taking an object, and with an instrumental agent, *sabbehi*.

sikkhitabban-ti in Mm Se and other editions = *sikkhitabbaṃ* + *ti*: end quote.

vitthāruddeso pañcamo: the recitation in full extent is the fifth one.

vitthāruddeso: recitation in full extent; recitation in (full) breadth. Nominative singular masculine. Instrumental tappurisa compound. = *vitthāra*: extent, breadth, detail; from *vitthāreti* (*vi* + *√thar* + *a*); see Nissaggiya Pācittiya 27 + *uddesa*: recitation, recital; abstract noun derived from *uddisati* (*ud* + *√dis* + *a*). Titles of chapters, books, and so on, are in the nominative case.

pañcamo: the fifth, ordinal qualifying *vitthāruddeso*.

bhikkhupātimokkhaṃ niṭṭhitaṃ: the Disciplinary Code of the Bhikkhu is finished.

bhikkhupātimokkhaṃ: the Disciplinary Code of the Bhikkhu; nominative singular neuter. Genitive tappurisa compound.

niṭṭhitaṃ: is finished, ended; past participle of *niṭṭhāti* (*ni(s)* + *√(t))thā* + *a*), qualifying *bhikkhupātimokkhaṃ*.

Footnotes

[1] Not in any edition or manuscript, but if a conclusion is to be recited then this one, as given in the Pātimokkha Conclusion and in the Parivāra, would be the suitable one.

[2] *Nidānanuuddeso niṭṭhito*, as given in editions, is only to be recited with the Pātimokkha is recited in brief up to here. See Introduction § 5.

[3] Not in any edition or manuscript, but if a conclusion is to be recited then this one as given in the Parivāra would be the suitable one.

[4] This is only to be recited with the Pātimokkha is recited in brief up to here. See Introduction § 5.

[5] Not in any edition or manuscript, but if a conclusion is to be recited then this one as given in the Parivāra would be the suitable one.

[6] This is only to be recited with the Pātimokkha is recited in brief up to here. See Introduction § 5.

[7] Not in any edition or manuscript, but if a conclusion is to be recited then this one, as given in the Parivāra, would be the suitable one.

[8] This is only to be recited when the Pātimokkha is recited in brief up to here. See Introduction § 5.

[9] = Mm Se, Ra. Ñd & Mi Se: *Tim̐sa nissaggiyā pācittiyā dhammā niṭṭhitā*. Bh Pm 1 & 2, UP, V: *Nissaggiyā pācittiyā niṭṭhitā*. Dm, Um: *Nissaggiyapācittiyā niṭṭhitā*. C, W: *Nissaggiyā niṭṭhitā*. D (also Wae Uda Pm): *Nissaggiyaṃ niṭṭhitaṃ*. G: *Nissaggiyapācittiyaṃ niṭṭhitaṃ*.

[10] = Dm, UP, Ñd, Mm Se, Bh Pm 1 & 2, Um, etc. Mi Se: *Cattāro pāṭidesanīyā niṭṭhitā*. D: *Pāṭidesaniyaṃ niṭṭhitaṃ*.

[11] Not in Mm Se.

[12] Not in Mm Se.

- [13] Not in Mm Se.
- [14] Not in Mm Se.
- [15] Not in Mm Se.
- [16] Not in Mm Se.
- [17] Not in Mm Se.
- [18] Mm Se, V: *Sattādhikaraṇasamathā niṭṭhitā*. Um: *Satta adhikaraṇasamathā niṭṭhitā*. Mi Se: *Sattādhikaraṇasamathā dhammā niṭṭhitā*. Ñd: *Adhikaraṇasamathā dhammā niṭṭhitā*. Bh Pm 1 & 2, UP, Dm, C: *Adhikaraṇasamathā niṭṭhitā*.
- [19] = Dm, Ñd, and Mi Se. Not in other editions.
- [20] Mi Se: *bhikkhupātimokkhapāli niṭṭhitā*.

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