

## SUTTAVIBHANGA (PĀCITTIYA)

Praise to the lord, the perfected one, the fully enlightened.

[These ninety-two rules, venerable ones, for offences of expiation come up for recitation.]

### EXPIATION (PĀCITTIYA) I

AT that time the enlightened one, the lord, was staying at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time Hatthaka,<sup>1</sup> the son of the Sakyans,<sup>2</sup> came to be overthrown in debate.<sup>3</sup> He, talking with followers of sects holding other views, having denied, acknowledged, having acknowledged, denied, he shelved the question by (asking) another,<sup>4</sup> he told a conscious lie,<sup>5</sup> having made a rendezvous,<sup>6</sup> he deceived with words.<sup>7</sup> The followers of sects holding other views looked down upon, criticised, spread it about, saying:

<sup>1</sup> Probably not the Hatthaka of Ālavī, see *A.* i. 26, 88, 136, also 278 (*devaputta*), iv. 218. But probably the same as the Hatthaka concerning whom *Dhp.* 264 (*na muṇḍakena samaṇo*) was uttered. For *DhA.* iii. 390, which, though longer, is very similar to *VA.* 736, says that whenever Hatthaka was defeated in argument he would make another appointment with his opponents, then precede them to the appointed place and say: 'The followers of other sects are so frightened of me that they dare not meet me; this is like a defeat on their part.' This fits in well with *Vin.* story told above.

<sup>2</sup> *VA.* 735, *Sakyānam putto ti Sakyaputto.* <sup>3</sup> *vādakkhitto.*

<sup>4</sup> *aññen' aññam paṭicarati.* *VA.* 735 says, *aññena kāraṇena aññam kāraṇam paṭicarati paṭicchādeti ajjhottharati*, he answered one question by another, hid it, covered it up. Cf. *D.* i. 94, *A.* i. 187, 198, *M.* i. 250, *Vin.* iv. 35. "To meet one question with an answer of quite different contents" (*C.P.D.*), but at *Vin.* iv. 35 Channa meets questions by putting other questions.

<sup>5</sup> *sampajānamusā bhāsati.*

<sup>6</sup> *saṃketam katvā.* Cf. *Vin.* iii. 53, 78.

<sup>7</sup> *visamvādeti.* Forestalling his opponents at the rendezvous, he said that they were defeated.

"How can this Hatthaka, the son of the Sakyans, talking together with us, having denied, acknowledge, having acknowledged, deny, shelve the question by (asking) another, tell a conscious lie, having made a rendezvous, deceive with words?"

Monks heard these followers of sects holding other views who looked down upon, criticised, spread it about. Then these monks approached Hatthaka, the son of the Sakyans, and having approached, they spoke thus to Hatthaka, the son of the Sakyans:

"Is it true, as is said, that you, reverend Hatthaka, talking together with followers of sects holding other views, having denied, acknowledged . . . deceived with words?"

"Your reverences, these followers of sects holding other views should be vanquished in some way; victory should not be given to them thus."

Those who were modest monks looked down upon, criticised, spread it about, saying: "How can this Hatthaka, the son of the Sakyans, talking together with followers of sects holding other views, having denied, acknowledge, [1] having acknowledged, deny, shelve the question by (asking) another, tell a conscious lie, having made a rendezvous, deceive with words?"

Then these monks told this matter to the lord. Then the lord on this occasion, in this connection, having had the Order of monks convened, questioned Hatthaka, the son of the Sakyans:

"Is it true, as is said, that you, Hatthaka, talking together with followers of sects holding other views, having denied, acknowledged . . . deceived with words?"

"It is true, lord," he said.

The enlightened one, the lord, rebuked him, saying:

"How can you, foolish man, talking together with followers of sects holding other views, having denied, acknowledge . . . having made a rendezvous, deceive with words? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

In telling a conscious lie,<sup>1</sup> there is an offence of expiation."<sup>2</sup> || 1 ||

*Telling a conscious lie* means: the words, the utterance, the speech, the talk, the language, the intimation, the un-ariyan statements<sup>3</sup> of one intent upon deceiving with words, saying: "I have seen what I have not seen, heard what I have not heard, sensed<sup>4</sup> what I have not sensed, cognised what I have not cognised."<sup>5</sup> I have not seen what I have seen, not heard what I have

<sup>1</sup> *sampajānamusāvāde*. Cf. *Vin.* iii. 59, 66, 93 f., where this rule has been anticipated; and see *B.D.* i. xxv. 162 ff. for offences involving defeat for telling a conscious lie. Here Kankhā-vitarāṇī, *S.H.B.*, p. 83, says that all conscious lying is a *pācittiya*. It, however (p. 82), draws attention to the fact that the conscious lie of claiming a state of further-men is a *pārājika* (IV); that falsely to accuse someone of a *pārājika* is a *saṅghādisesa* (VIII); that unfoundedly to accuse someone of a *saṅghādisesa* is a *pācittiya* (76); that falsely to accuse someone of a failure in morality is a *dukkata* (Pāc. 76, *Vin.* iv. 148). <sup>2</sup> *pācittiya*. See above, p. 3, n. 4.

<sup>3</sup> *anariya-vohārā*. The above eight are enumerated at *Vin.* v. 125, *D.* iii. 232, *A.* ii. 246, *Vbh.* 376.

<sup>4</sup> *amutaṃ mutaṃ me*. *Mutaṃ* translated at *Dial.* iii. 127 "felt," *Dial.* iii. 223 "thought of," *Fur. Dial.* i. 3 and *G.S.* ii. 251 "sensed," *S.B.E.* x., 2nd edn., 198 "thought." Geiger, *Pali Literatur*, gives "gedacht." The *Old Comy.*'s definition of *muta* shows that the sense-functions of nose, tongue and body had been differentiated by the time that it was compiled. Hence I have translated *muta* by "sensed" and not by "thought," although etymologically "thought" may be more correct. Possibly *muta*, as a term covering these three sense-functions, dates from a time prior to their differentiation. That *muta* does not include the sense-functions of the eye and ear suggests that these were recognised earlier than the others, their specific terminology emerging earlier. Cf. *VA.* 736; and *Bud. Psych. Ethics*, 2nd edn., 221, n. 1, for *muta* pointing to an older tradition of a time when the five senses had not been co-ordinated.

<sup>5</sup> *dittha—suta—muta—viññāta*, combined at *D.* iii. 232, *M.* ii. 231, iii. 29, *Sn.* 1086, 1122, *Dhs.* 961, *It.* 121. At eight *Sn.* passages *d°*, *s°*, *m°* are combined, sometimes with other items, but not with *v°*. The first three may therefore belong to some old tradition, originally threefold, *viññāta* being added later with the rise of interest in mind, *manas*, of which *viññāta* is here a function. See *S.* i. 270 = *Thag.* 1216, where *d°*, *s°*, *m°* are combined with *paṭigha*; and cf. *SA.* i. 270. See also *Pss. Breth.* 398, n. 9, *K.S.* i. 237, n. 1; and *Bud. Psych. Ethics*, 2nd edn., p. 221, n. 1, for Upaniṣad references.

heard, not sensed what I have sensed, not cognised what I have cognised."

Not seen means: not seen by the eye. Not heard means: not heard by the ear. Not sensed means: not smelt by the nose, not tasted by the tongue, not felt<sup>1</sup> by the body. Not cognised means: not cognised by the mind.

Seen means: seen by the eye. Heard means: heard by the ear. Sensed means: smelt by the nose, tasted by the tongue, felt by the body. Cognised means: cognised by the mind. || 1 ||

There is an offence of expiation for telling the conscious lie<sup>2</sup> that, "In three ways I have seen what I have not seen": before he has lied he knows, "I am going to lie"; while lying he knows, "I am lying"; having lied he knows, "I lied."

There is an offence of expiation for telling the conscious lie that, "In four ways I have seen what I have not seen": before he has lied he knows, "I am going to lie"; while lying he knows, "I am lying"; having lied he knows, "I lied," misrepresenting his opinion.

There is an offence of expiation for telling the conscious lie that, "In five ways . . . I lied," misrepresenting his opinion, misrepresenting his approval. [2]

There is an offence of expiation for telling the conscious lie that, "In six ways . . . I lied," misrepresenting his opinion, misrepresenting his approval, misrepresenting his pleasure.

There is an offence of expiation for telling the conscious lie that, "In seven ways . . . I lied," misrepresenting his opinion, misrepresenting his approval, misrepresenting his pleasure, misrepresenting his intention.

There is an offence of expiation for telling the conscious lie that, "In three ways I have heard what I have not heard" . . . " . . . sensed what I have not sensed" . . . " . . . cognised what I have not cognised": before he has lied he knows, "I am going to lie"; while lying he knows, "I am lying"; having lied he knows, "I lied."

<sup>1</sup> *phuttham*.

<sup>2</sup> From here to end of 2, 6 cf. *B.D.* i. 162-171.

There is an offence of expiation for telling the conscious lie that, "In four ways . . . in five ways . . . in six ways . . . in seven ways . . ." misrepresenting his intention. || 2 ||

There is an offence of expiation for telling the conscious lie that, "In three ways I have seen and heard what I have not seen" . . . for telling the conscious lie that, "In three ways I have seen and sensed what I have not seen" . . . " . . . I have seen and cognised what I have not seen" . . . " . . . I have seen and heard and sensed what I have not seen" . . . " . . . I have seen and heard and cognised what I have not seen" . . . " . . . I have seen and heard and sensed and cognised what I have not seen."

There is an offence of expiation for telling the conscious lie that, "In three ways I have heard and sensed what I have not heard" . . . " . . . I have heard and cognised what I have not heard" . . . " . . . I have heard and seen what I have not heard" . . . " . . . I have heard and sensed and cognised and seen what I have not heard."

There is an offence of expiation for telling the conscious lie that, "In three ways I have sensed and cognised what I have not sensed" . . . " . . . I have sensed and cognised and heard and seen what I have not sensed."

There is an offence of expiation for telling the conscious lie that, "In three ways I have cognised and seen what I have not cognised" . . . " . . . In three ways I have cognised and seen and heard and sensed what I have not cognised." || 3 ||

There is an offence of expiation for telling the conscious lie that, "In three ways I have seen what I have not seen . . . heard what I have not heard . . . sensed what I have not sensed . . . cognised what I have not cognised." || 4 ||

There is an offence of expiation for telling the conscious lie that, "In three ways I have seen what I have heard

. . . I have seen what I have sensed . . . I have seen what I have cognised."

There is an offence of expiation for telling the conscious lie that, "In three ways I have seen what I have heard and what I have sensed . . . I have seen what I have heard and what I have cognised . . . I have seen what I have heard and what I have sensed [3] and what I have cognised" . . . " . . . I have cognised what I have seen and what I have heard and what I have sensed." || 5 ||

There is an offence of expiation for telling the conscious lie that, "In three ways he is in doubt as to what he has seen: he does not trust what he has seen, he does not remember what he has seen, he becomes confused as to what he has seen.<sup>1</sup> He is in doubt as to what he has heard: he does not trust what he has heard, he does not remember what he has heard, he becomes confused as to what he has heard.<sup>1</sup> He is in doubt as to what he has sensed . . . He is in doubt as to what he has cognised . . . he becomes confused as to what he has cognised, saying: 'It was cognised and seen by me'; he becomes confused as to what he has cognised, saying: 'It was cognised and heard by me'; he becomes confused as to what he has cognised, saying: 'It was cognised and sensed by me'; he becomes confused as to what he has cognised, saying: 'It was cognised and seen and heard by me'; he becomes confused as to what he has cognised, saying: 'It was cognised and seen and sensed by me'; he becomes confused as to what he has cognised, saying: 'It was cognised and seen and heard and sensed by me.'"

There is an offence of expiation for telling the conscious lie that, "In four ways . . . in five ways . . . in six ways . . . in seven ways he is confused as to what he has cognised, saying: 'It was cognised and seen and heard and sensed by me.'" (These are the seven ways): before he has lied he knows, "I am going to lie";

<sup>1</sup> Cf. B.D. i. 284.

while he is lying he knows, "I am lying"; having lied he knows, "I lied," misrepresenting his opinion, misrepresenting his approval, misrepresenting his pleasure, misrepresenting his intention. || 6 ||

There is no offence if he speaks in jest,<sup>1</sup> if he speaks in fun. He speaks in jest means he speaks in haste<sup>2</sup>; he speaks in fun means, saying: 'I will speak of this,' he speaks of that<sup>3</sup>; if he is mad, if he is the first wrong-doer. || 7 || 2 ||

### The First

<sup>1</sup> *davā*.

<sup>2</sup> *sahasā*; *VA.* 737, without considering or reflecting.

<sup>3</sup> As saying *civaram* for *cīram*, *VA.* 737. It is very unusual, if not unique, for commentarial exegesis to occur in the "no offence" paragraph.

### EXPIATION (PĀCITTIYA) II

. . . at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time, the group of six monks, quarrelling with well behaved monks, insulted the well behaved monks; they jeered at them, they scoffed at them about birth and name and clan and work and craft and disease and distinguishing mark and passion<sup>1</sup> and attainment<sup>2</sup> and low mode of address.<sup>3</sup> Those who were modest monks looked down upon, criticised, spread it about, saying:

"How can this group of six monks, quarrelling with well behaved monks, [4] insult the well behaved monks? How can they jeer at them, scoff at them about birth . . . low mode of address?" Then these monks told this matter to the lord. He said:

"Is it true, as is said, that you, monks, quarrelling with well behaved monks, insulted the well behaved monks, jeered at them . . . about low mode of address?"

"It is true, lord," they said.

The enlightened one, the lord, rebuked them, saying:

"How can you, foolish men, quarrelling with well behaved monks, insult the well behaved monks, jeer

<sup>1</sup> *kilesa*.

<sup>2</sup> *āpatti*.

<sup>3</sup> *akkosa*. *C.P.D.* gives "abuse, scolding, reviling," and *P.E.D.* "shouting at, abuse, insult, reproach, reviling." But from the distinction drawn by the *Old Comy.* below, p. 177, between *hīna* and *ukkaṭṭha akkosa*, these words must mean the ways in which you accost or address a person, either with insult or with respect. That the word *akkosa* came to mean "cursing" is evident from the compound *akkosavatthu*, (the ten) ways of cursing, referred to at *Jā.* i. 191, which is founded on this *Vin.* story. These ways are also referred to at *VA.* 625; *SnA.* 364, 467; and *DhA.* i. 212 = *SnA.* 342, where ten curses are enumerated. These vary somewhat from those given below in the *Old Comy.*

at them, scoff at them about . . . low mode of address ? It is not, foolish men, for pleasing those who are not (yet) pleased . . .” And having rebuked them and given dhamma-talk, he addressed the monks, saying: || 1 ||

“ Formerly, monks, at Takkasilā,<sup>1</sup> Nandivisāla was the name of an ox belonging to a certain brahmin. Then, monks, Nandivisāla, the ox, spoke thus to the brahmin: ‘Brahmin, you go, bet a thousand<sup>2</sup> with the great merchant,<sup>3</sup> saying: “My ox will draw a hundred carts tied together.”’ Then, monks, that brahmin made a bet of a thousand with the great merchant, saying: ‘My ox will draw a hundred carts tied together.’ Then, monks, that brahmin having tied together a hundred carts, having yoked Nandivisāla, the ox, spoke thus: ‘Go, hornless one,<sup>4</sup> let the hornless one pull them along.’<sup>5</sup> Then, monks, Nandivisāla, the ox, stood just where he was. Then, monks, that brahmin, having suffered the loss<sup>6</sup> of a thousand, was overcome by grief.<sup>7</sup> Then, monks, Nandivisāla, the ox, spoke thus to the brahmin: ‘Why are you, brahmin, overcome by grief?’

‘Because I, good sir,<sup>8</sup> suffered the loss of a thousand through you.’

‘But why do you, brahmin, bring me, who am not hornless, into disgrace with words of deceit?<sup>9</sup> Brahmin, you go, bet two thousand with the great merchant, saying: “My ox will draw a hundred carts tied together,” but do not bring me, who am not hornless, into disgrace with words of deceit.’

Then, monks, that brahmin bet two thousand with the great merchant, saying: ‘My ox will draw a hundred carts tied together.’ Then, monks, that brahmin having

<sup>1</sup> Modern Taxila. Story given again, with slight variations, at *Jā.* i. 191.

<sup>2</sup> “Pieces,” probably *kaḥāpaṇas* to be understood.

<sup>3</sup> *setthi*, see above, p. 42, n. 4.

<sup>4</sup> *kūṭa*, not horned, therefore harmless. *Jā. Transl.* has “rascal.” Such maimed beasts had not a good reputation for work, *Vism.* 268, 269. *Kūṭa* also means false, deceitful.

<sup>5</sup> *vahassu*.

<sup>6</sup> *parājita*, with instr.

<sup>7</sup> *pajjhāyi*.

<sup>8</sup> *bho*.

<sup>9</sup> *kūṭavāda*, or “words about being hornless.”

tied together a hundred carts, having yoked Nandivisāla, the ox, spoke thus: ‘Go, good creature,<sup>1</sup> let the good creature pull them along.’ Then, monks, Nandivisāla, the ox, drew the hundred carts tied together.

Speak only words of kindness,<sup>2</sup> never words

Unkind. For him who spoke him fair, he moved

A heavy load, and brought him wealth, for love. [5]

At that time, monks, jeering and scoffing were not liked by me, so however could jeering and scoffing become liked now? It is not, monks, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

In insulting speech<sup>3</sup> there is an offence of expiation.”  
|| 2 || 1 ||

*Insulting speech* means: he insults in ten ways: about birth and name and clan and work and craft and disease and distinguishing mark and passion and attainment and mode of address.

*Birth* means: there are two kinds of birth: low birth and high birth. *Low birth* means: birth as (a member of) a despised class,<sup>4</sup> birth as a bamboo-plaiter,<sup>5</sup> birth as a hunter,<sup>6</sup> birth as a cartwright,<sup>7</sup> birth as a refuse-

<sup>1</sup> *bhadra*.

<sup>2</sup> *manāpa*. *Jā.* i. 193 reads *manuñña* throughout. This seems to be a later word, see *P.E.D.* references.

<sup>3</sup> *omasavāde*.

<sup>4</sup> *caṇḍāla*. These five kinds of birth occur again at e.g. *M.* ii. 152, 183, iii. 169, *S.* i. 93, *A.* i. 107, ii. 85, *Pug.* 51.

<sup>5</sup> Or basket-weaver, *veṇa*. *V.A.* 738 says *veṇajātī ti tacchakajātī veṇukārajātī* (with *v.l. veḷu*), birth as a *veṇa* means birth as a carpenter, birth as a bamboo-worker. At *Jā.* v. 306, *veṇī* is explained by *tacchikā*, a female carpenter. *SA.* i. 162=*AA.* ii. 175 paraphrase *veṇa* by *vīlivakāra*, a worker in bamboo, basket-maker. *Quest. Milinda* ii. 211 (*S.B.E.*) has “savages,” and see *loc. cit.*, n. 2.

<sup>6</sup> *nesāda*. *V.A.* 738=*SA.* i. 162=*AA.* ii. 175=*Pug.A.* 227 explain by *mīgaluddaka*, a hunter or trapper. *Quest. Milinda*, ii. 211 has “wild men of the woods,” with note that Sinhalese simply says “Weddahs, the well-known, interesting wild men of Ceylon.”

<sup>7</sup> *rathakāra*, or carriage builder, chariot maker. *V.A.* 738=*SA.* i. 162=*AA.* ii. 175=*Pug.A.* 227=*Jā.* iv. 174 explain by *cammakāra*, usually a leather-worker. *Cammakāra* occurs below, p. 176, among

scavenger<sup>1</sup>—this means low birth. *High birth* means: birth as a noble, birth as a brahmin—this means high birth.

*Name* means: there are two (kinds of) name: low name and high name. *Low name* means: Avakannaka,<sup>2</sup> Javakannaka, Dhaniṭṭhaka, Savitṭhaka, Kulavaḍḍhaka, or what is disdained,<sup>3</sup> disregarded,<sup>4</sup> scorned,<sup>5</sup> treated with contempt,<sup>6</sup> despised<sup>7</sup> in these districts—this means low name. *High name* means: connected with the enlightened one,<sup>8</sup> connected with dhamma, connected with the Order, or what is not disdained, not disregarded, not scorned, not treated with contempt, what is esteemed in these districts—this means high name.

*Clan*<sup>9</sup> means: there are two (kinds of) clan: low clan

the low crafts, while *rathakāra* is among the low kinds of birth; but there seems to be no correspondence between the kinds of low birth and the kinds of low craft, such as would enable one to say that a man of such-and-such a birth follows such-and-such a trade or craft. See *Dial.* i. 100, 102, which distinguishes those who are low by birth and those who follow low occupations, and which draws the inference that there “was no hard-and-fast line, determined by birth, for those who gained their living by these trades.” *Miln.* 331, in a long list of people, gives both *rathakāra* and *cammakāra*, as though these represented two different types of occupation. I therefore think that at all events at some time these two words had two distinct meanings.

<sup>1</sup> *pukkusa*. *VA.* 738=*SA.* i. 162=*AA.* ii. 175 paraphrase as *pupphacchaddaka*, lit. a scavenger of flowers, see below, p. 175. On Pukkusa as a proper name see *Dial.* ii. 141, n., and *D.P.P.N.* Sometimes, as at *A.* i. 162, iii. 214, we get *caṇḍāla-pukkusa*. For note on the insertion of the three other kinds of birth (*veṇakāra*, *nesāda*, *rathakāra*) between *caṇḍāla* and *pukkusa* see *Dial.* i. 100. Here also the *hereditary* nature of these, as occupations, is discussed. It is clear that none of the five is included under *sūdra*, the lowest of the four *vanṇa* (colour, caste) or *kula* (family), from which the caste-system probably derived.

<sup>2</sup> These five are, according to *VA.* 738, the names of slaves. *Kulavaḍḍhaka* look as though they were of caste on one side only, *kula+addhaka*, thus not of good family; or that they were low caste people trying to become higher caste people, *kula+vaḍḍhaka*.

<sup>3</sup> *oññāta*. <sup>4</sup> *avaññāta*. <sup>5</sup> *hīlita*. <sup>6</sup> *paribhūta*.

<sup>7</sup> *acittikata*.

<sup>8</sup> *buddha-dhamma-saṅgha-patisamyutta*, not *Buddharakkhita*, etc., as at p. 179 below and *Vin.* iii. 169. <sup>9</sup> *gotta*.

and high clan. *Low clan* means: a Kosiya clan,<sup>1</sup> a Bhāradvāja clan,<sup>2</sup> or what is disdained, disregarded, scorned, treated with contempt, despised in these districts—this means low clan. *High clan* means: a Gotama<sup>3</sup> clan, a Moggallāna clan, a Kaccāyana clan,<sup>4</sup> a Vāsitṭha clan,<sup>4</sup> or what is not disdained . . . what is esteemed in these districts—this means high clan.

*Work* means: there are two (kinds of) work: low work and high work. *Low work* means: work of a store-room (keeper),<sup>5</sup> work of a flower-scavenger,<sup>6</sup> or what is disdained . . . despised in these districts—this means low work. *High work* means: agriculture,<sup>7</sup> trade,<sup>8</sup> cattle-keeping,<sup>9</sup> or what is not disdained . . . what is esteemed in these districts<sup>10</sup>—this means high work.

<sup>1</sup> A brahmin clan; see *D.P.P.N.*

<sup>2</sup> Another brahmin clan; see *D.P.P.N.*

<sup>3</sup> *Cf. D.* ii. 3. These four clan or family names occur at *Vin.* iii. 169. <sup>4</sup> See *D.P.P.N.*

<sup>5</sup> *koṭṭhakakamma*. *VA.* 739 paraphrases as *tacchakakamma*, carpenter's work. At *Jā.* v. 306 *veṇī*, female bamboo-worker, is explained by *tacchikā*. *Koṭṭhaka* is usually the store-room itself.

<sup>6</sup> *pupphacchaddakakamma*, the work of the person whose duty it was to remove dead flowers which had been offered at shrines but not removed by the devotees themselves. It was a low hereditary trade to which, e.g., Sunīta belonged, see *Pss. Breth.*, p. 271 and ver. 620, where he says that he was born in a low family (*nīca kula*).

<sup>7</sup> *kasi*. This and the two following occur at *M.* i. 85, *Miln.* 178. *Kasikamma* translated at *Fur. Dial.* i. 60 “being an estate-agent.”

<sup>8</sup> *vāṇijjā*, translated at *Fur. Dial.* i. 60 “purveyor,” and explained at *MA.* ii. 56 as trade on water and trade on land.

<sup>9</sup> *Gorakkhā*, translated at *Fur. Dial.* i. 60 “herd-manager.” *MA.* ii. 56 explains it as “minding cows for self or others, there is work and livelihood by bartering (*vikkaya*, or selling) the five products of the cow,” while *MA.* iii. 435=*SnA.* 466 explains it by *khettarakkha kasikamma*, minding the fields, agriculture, and says that *go* is a name for *paṭhavī*, the earth. I see, however, no reason for adopting this interpretation here. These three types of work are mentioned at *Pv.* I. 5.

<sup>10</sup> These examples of despised and esteemed work are not monks' but lay-people's work. This looks like a fragment of original Sakya “left in” from a time when the Founder had the lay-people in mind as well as monks and nuns.

*Craft*<sup>1</sup> means: there are two (kinds of) craft: low craft and high [6] craft. *Low craft* means: the craft of the basket-maker,<sup>2</sup> the potter's craft, the weaver's craft, the leather-worker's<sup>3</sup> craft, the barber's craft, or what is disdained . . . despised in these districts—this means low craft. *High craft* means: reckoning on the fingers,<sup>4</sup> calculation,<sup>5</sup>

<sup>1</sup> *sippa*, craft or occupation. Eight are mentioned at *M.* i. 85; another list is at *Ud.* 31-32. At *D.* i. 51 all the crafts, except the leather-worker's, termed "low" by *Vin.* above, are enumerated under ordinary (*puthu*) crafts. Here also are included those who follow the crafts of "calculation" and "counting on the fingers" (*gaṇaka*, *muddika*, see below, notes, 4, 5), termed "high crafts" above. <sup>2</sup> *naḷakāra*, worker in reeds or rushes.

<sup>3</sup> *cammakāra*, see above, p. 173, n. 7.

<sup>4</sup> *muddā*. Occurs, e.g., at *D.* i. 11 (with *gaṇaṇā*, among the wrong means of livelihood); *M.* i. 85 (with *gaṇaṇā*, among the *sippāni*); *Ud.* 31 (with *gaṇaṇā* and, p. 32, *lekhā*), *Miln.* 3, 59 (with *gaṇaṇā* and *lekhā* as *sippāni*), 78, 79 (with *gaṇaṇā*), 178 (with *lekhā*). The exact meaning of *muddā* is uncertain. It has been translated at *Dial.* i. 21 "counting on the fingers"; *Fur. Dial.* i. 60 "clerk of the signet"; *Minor Anthol.* ii. (S.B.B. viii.) 38 "craft of signs manual"; *Quest. Milinda* i. 6 "conveyancing." *VA.* 739=*DA.* 95 explain by *hatthamuddaganāṇā*, which seems doubtful since in the texts referred to above *muddā* and *gaṇaṇā* are two separate things. The explanation given at *MA.* ii. 56 is the more probable: *aṅgulipabbesu saññam thapetvā hatthamuddā*, establishing recognition at the finger-joints, there is *muddā* (reckoning, computing) by (using) the hands. See on *muddā*, *Dial.* i. 21, n. 4, and where it is explained as "arithmetic, using the joints or knuckles of the fingers as an aid to memory." *Miln.* 79 says that memory arises from *muddā*, as when "he knows from his training in *lipi* (? writing) that this syllable is to follow that syllable." On *muddā*, see also *Minor Anthol.* ii. 38, n. 2, as a method of private bargaining in which the dealer and the merchant clasp each other's hands, the merchant then making various recognised signs: "holding the joints of the dealer's fingers, a certain number of fingers, or tapping on his palm." See also *Quest. Miln.* i. 91, n. 1. Cf. *Mudrā* as hand-gesture.

<sup>5</sup> *gaṇaṇā*. Word occurs, e.g., at *D.* i. 11, *M.* i. 85, *Ud.* 31, *Vin.* i. 77=iv. 128, *Miln.* 59, 78; see previous note. According to *C.P.D.* *gaṇaṇā* means "the counting (of numbers) in unbroken series," in contradistinction to the last, as noticed by Rhys Davids, *Dial.* i. 22, n. 1. *VA.* 739=*DA.* i. 95=*MA.* ii. 56=*UdA.* 205 explain by *acchiddaka* (v.l. *acchinnaka*-, *acchindaka*-) *gaṇaṇā*. At *Vin.* i. 77=iv. 128 both *gaṇaṇā* and *lekhā* are considered unsuitable occupations for the boy *Upālī* to study. At *D.* i. 11 and *Ud.* 31-32 *muddā* and *gaṇaṇā* are followed by *saṅkhānā*, reckoning, with *lekhā* coming next to this. See *S.B.B.* VIII. 38 and notes, and *Quest. Miln.* i. 91, n. 2.

writing,<sup>1</sup> what is not disdained . . . what is esteemed in these districts—this means high craft.

All *diseases* are low, except that diabetes<sup>2</sup> is a high (kind of) disease.

*Distinguishing mark*<sup>3</sup> means: there are two (kinds of) distinguishing mark: low distinguishing mark and high distinguishing mark. *Low distinguishing mark* means: (being) very tall, very short, very dark, very fair—this means low distinguishing mark. *High distinguishing mark* means: not (being) very tall, very short, very dark, very fair—this means high distinguishing mark.

All *passions*<sup>4</sup> are low.

All *attainments*<sup>5</sup> are low, except that stream-attainment and higher attainment<sup>6</sup> are high.

*Mode of address*<sup>7</sup> means: there are two modes of

<sup>1</sup> *lekhā*. Word occurs at *Ud.* 32, *Miln.* 59, 178; see above, p. 176, n. 4. Also at *Vin.* i. 77=iv. 128 (see previous note). At *Vin.* iii. 76 we find: "He praises by means of writing (*lekhāya*) means: if he cuts a writing there is a dukkaṭa offence for each syllable (*akkharakkharāya*)," while at *Vin.* iv. 305 there is no offence for a nun to learn what is written. *VA.* 739 explains by *akkhara-lekhā*, writing, tracing, scratching or engraving syllables, as on a piece of metal, wood, a leaf or clay; see *VA.* 452. Some such process was probably known in India before writing as we understand it. *UdA.* 205 says that the craft of writing (*lekhā-sippa*) is "the craft of writing (*likhana*) syllables in various ways, or the knowledge of writing (*likhā*)." See *B.D.* i. 131, n. 1. These *sippāni*, like the *kammāni* above, p. 175, were not intended to be followed by monks, and the distinction between "high" and "low" is probably mainly for the laity, although it gives the monks a guide as to the social standing of the laity.

<sup>2</sup> *madhumeha*. *P.E.D.* suggests diabetes, and it is so translated at *G.S.* v. 75.

<sup>3</sup> *līnga*, or characteristic. Cf. *Vin.* iii. 169.

<sup>4</sup> *kilesa*.

<sup>5</sup> At *Vin.* ii. 93 *sota-* and *sam-āpatti* are called *āpattis* not subject to legal question. See *Vin. Texts* iii. 44, n. The play on the words *āpatti*, *sot-āpatti*, *sam-āpatti* cannot well be reproduced in English if we regard *āpatti* in its more secondary sense of "fault, transgression, offence," as seems to be the usual meaning in *Vin.*, and as the translators of *D.* iii. 212, *A.* i. 84, 94, *Dhs.* 1329 take it. When *āpatti* is combined with *sota-* and *sam-* it has the more primary meaning of acquiring, obtaining, entering into a relationship with. On *āpatti* as an offence, see *Bud. Psych. Ethics*, 2nd edn., p. 321.

<sup>6</sup> *sam-āpatti*. For note on the *samāpattis* see *Bud. Psych. Ethics*, 2nd edn., p. 321, n.

<sup>7</sup> See above, p. 171, n. 3.

address: low mode of address and high mode of address. *Low mode of address* means: he says, "You are a camel, you are a ram, you are an ox, you are an ass, you are an animal, you are (destined) for a state of woe,<sup>1</sup> a good bourn is not for you, but a bad bourn is to be expected for you," or by adding *ya* or *bha* (to the end of his name),<sup>2</sup> or by calling him male and female<sup>3</sup>—this means low mode of address. *High mode of address* means: he says, "You are learned, you are experienced, you are wise, you are clever, you are a speaker of dhamma,<sup>4</sup> a bad bourn is not for you, but a good bourn is to be expected for you"—this means high mode of address. || 1 ||

If one who is ordained, desiring to jeer at, desiring to scoff at, desiring to shame<sup>5</sup> one who is ordained speaks of a low thing—(a member of) a despised class, a bamboo-plaiter, a hunter, a cartwright, a refuse-scavenger, with low words and says: "You are (a member of a) despised class, you are a bamboo-plaiter, you are a hunter, you are a cartwright, you are a refuse-scavenger," for each sentence there is an offence of expiation.

If one who is ordained, desiring to jeer at . . . desiring to shame one who is ordained speaks of a high thing—a noble, a brahmin, with low words and says: "You are (a member of) a despised class . . . you are a refuse-scavenger," for each sentence there is an offence of expiation.

If one who is ordained, desiring to jeer at . . . desiring to shame one who is ordained speaks of a low thing—(a member of) a despised class . . . a refuse-scavenger, with high words and says: "You are a noble, you are

<sup>1</sup> *nerayika*.

<sup>2</sup> *yakārena vā bhakārena vā*—i.e., as a diminutive and therefore as a disparaging ending.

<sup>3</sup> *kāṭakotacikā*.

<sup>4</sup> Inclusion here is characteristic of the respect in which the *dhamma-kathika* was held.

<sup>5</sup> *mañkuṃ kattukāmo*. Cf. *S.* v. 74, *Dhp.* 249, *Vin.* ii. 118, and Hardy, *A.* v., p. v.

a brahmin," for each sentence there is an offence of expiation.

If one who is ordained, desiring to jeer at . . . desiring to shame one who is ordained speaks of a high thing—a noble, a brahmin, with high words [7] and says: "You are a noble, you are a brahmin," for each sentence there is an offence of expiation.

If one who is ordained, desiring to jeer at . . . desiring to shame one who is ordained speaks of a low thing—an Avakaṇṇaka, a Javakaṇṇaka, a Dhaniṭṭhaka, a Saviṭṭhaka, a Kulavaddhaka, with low words, for each sentence there is an offence of expiation.

If one who is ordained, desiring . . . to shame one who is ordained speaks of a high thing—a Buddha-rakkhita, a Dhammarakkhita, a Saṅgharakkhita<sup>1</sup> with low words and says: "You are an Avakaṇṇaka . . . you are a Kulavaddhaka," for each sentence there is an offence of expiation.

If one who is ordained, desiring . . . to shame one who is ordained speaks of a low thing with high words . . . speaks of a high thing with high words . . . for each sentence there is an offence of expiation.

If one is ordained, desiring . . . to shame . . . speaks of a low thing—a Kosiya, a Bhāradvāja with low words . . . speaks of a high thing—a Gotama, a Moggallāna, a Kaccāyana, a Vāsiṭṭha with low words . . . speaks of a low thing with high words . . . speaks of a high thing with high words . . . there is an offence of expiation.

If one who is ordained, desiring . . . to shame . . . speaks of a low thing—a store-room keeper, a flower-scavenger with low words . . . speaks of a high thing—a cultivator,<sup>2</sup> a trader,<sup>3</sup> a cattle-keeper<sup>4</sup> with low words

<sup>1</sup> Cf. *B.D.* i. 292, and above, p. 174, which reads *buddha-dhamma-saṅgha-patisaṃyutta*.

<sup>2</sup> *kassaka*, or husbandman, ploughman; not as above, p. 175, agriculture or ploughing, *kasi*.

<sup>3</sup> *vāṇija*; not *vāṇijjā*, trading, trade, as above, p. 175.

<sup>4</sup> Presumably this, in the acc. *gorakkham*, is in the nom. *gorakkha* here, and not *gorakkhā* as above, p. 175.



. . . speaks of a low thing with high words . . . speaks of a high thing with high words . . . there is an offence of expiation.

If one who is ordained, desiring . . . to shame . . . speaks of a low thing—a basket-maker, a potter, a weaver, a leather-worker, a barber with low words . . . if he speaks of a high thing—a reckoner,<sup>1</sup> an arithmetician,<sup>2</sup> a scribe<sup>3</sup> with low words . . . speaks of a low thing with high words . . . speaks of a high thing with high words . . . there is an offence of expiation.

If one who is ordained, desiring . . . to shame . . . speaks of a low thing—one afflicted with leprosy, with boils, with eczema, with consumption, with epilepsy<sup>4</sup> with low words . . . if he speaks of a high thing—one afflicted with diabetes with low words . . . if he speaks of a low thing with high words . . . if he speaks of a high thing with high words . . . there is an offence of expiation.

If one who is ordained, desiring . . . to shame . . . speaks of a low thing—(being) very tall, very short, very dark, very fair, with low words—speaks of a high thing—not (being) very tall, not very short, [8] not very dark, not very fair with low words . . . speaks of a low thing with high words . . . speaks of a high thing with high words . . . of expiation.

If one who is ordained, desiring . . . to shame . . . speaks of a low thing . . . of one obsessed<sup>5</sup> by passion, of one obsessed by hatred, of one obsessed

<sup>1</sup> *muddika*, so translated at *Dial.* i. 68. At *D.* i. 51 *muddika* is included under ordinary (*puthu*) crafts. Word occurs at *S.* iv. 376, translated *K.S.* iv. 267 "ready-reckoner." *SA.* iii. 113 defines as one who is good at computing by reckoning on the fingers. Above, p. 176, we had *muddā*.

<sup>2</sup> *gaṇaka*, or computer, accountant; also an ordinary craft at *D.* i. 51. Word also occurs at *S.* iv. 376, translated *K.S.* iv. 267 "accountant." *SA.* iii. 113 says it means one who is good at computing in unbroken series. Above, p. 176, we had *gaṇanā*.

<sup>3</sup> *lekha*, clerk or scribe, not mentioned at *D.* i. 51. But see *Miln.* 42.

<sup>4</sup> These are all included in list of diseases at *Vin.* ii. 271, *A.* v. 110, *Nd.* i. 17, 47, ii. 304.

<sup>5</sup> *pariyutthita*.

by confusion with low words . . . speaks of a high thing—of one without passion, of one without hatred, of one without confusion with low words . . . speaks of a low thing with high words . . . speaks of a high thing with high words . . . of expiation.

If one who is ordained, desiring . . . to shame . . . speaks of a low thing with low words—of being guilty of an offence of defeat,<sup>1</sup> of being guilty of an offence entailing a formal meeting of the Order, of being guilty of a grave offence, of being guilty of an offence of expiation, of being guilty of an offence which ought to be confessed, of being guilty of an offence of wrongdoing, of being guilty of an offence of wrong speech . . . speaks of a high thing—a stream-attainer with low words . . . speaks of a low thing with high words . . . speaks of a high thing with high words . . . there is an offence of expiation.

If one who is ordained, desiring . . . to shame . . . speaks of a low thing—a camel, a ram, an ox, an ass, an animal, one (destined) for a state of woe, and says, "You are a camel . . . you are (destined) for a state of woe, a good bourn is not for you but a bad bourn is to be expected for you," for each sentence there is an offence of expiation.

If one who is ordained, desiring . . . to shame . . . speaks of a high thing—a learned person, an experienced, wise, clever person, one who is a speaker of dhamma with low words, and says, "You are a camel . . . but a bad bourn is to be expected for you," for each sentence there is an offence of expiation.

If one who is ordained, desiring . . . to shame . . . speaks of a low thing—a camel . . . one (destined) for a state of woe with high words, and says, "You are learned, you are experienced, you are wise, you are clever, you are a speaker of dhamma, a bad bourn is not for you but a good bourn is to be expected for you," for each sentence there is an offence of expiation.

If one who is ordained, desiring . . . to shame . . .

<sup>1</sup> Cf. *Vin.* iii. 164.

speaks of a high thing—a learned person . . . and says, “. . . but a good bourn is to be expected for you,” for each sentence there is an offence of expiation. || 2 ||

If one who is ordained, desiring . . . to shame one who is ordained, speaks thus, saying: “There are here some (members of) despised classes, bamboo-plaiters, hunters, cartwrights, refuse-scavengers,” for each sentence there is an offence of wrong-doing.

If one who is ordained, desiring . . . to shame . . . speaks thus, saying: “There are here some nobles and brahmins,” for each sentence there is an offence of wrong-doing.

If one who is ordained, desiring . . . to shame . . . [9] speaks thus, saying: “There are here some Avakaṇṇakas, Javakaṇṇakas, Dhaniṭṭhakas, Saviṭṭhakas, Kula-vaḍḍhakas . . . Buddharakkhitas, Dhammarakkhitas, Saṅgharakkhitas . . . Kosiyas, Bhāradvājas . . . Gotamas, Moggallānas, Kaccānas, Vāsiṭṭhas . . . store-room (keepers),<sup>1</sup> flower-scavengers . . . cultivators, traders, cattle-keepers . . . basket-makers, potters, weavers, leather-workers, barbers . . . reckoners, arithmeticians, scribes . . . those afflicted by leprosy, by boils, by eczema, by consumption, by epilepsy . . . those afflicted by diabetes . . . (those who are) very tall, very short, very dark, very fair . . . (those who are) not very tall, not very short, not very dark, not very fair . . . (those who are) obsessed by passion, obsessed by hatred, obsessed by confusion . . . (those who are) without passion, without hatred, without confusion . . . (those who are) guilty of an offence involving defeat . . . guilty of an offence of wrong speech . . . (those who are) stream-attainers . . . camels, rams, oxen, asses, animals, (those destined) for a state of woe, a good bourn is not for these, but a bad bourn is to be expected for these . . . learned, experienced, wise, clever people, speakers of dhamma, a bad bourn is not for these, but a good bourn is to be expected for these,” for each sentence there is an offence of wrong-doing. || 3 ||

<sup>1</sup> *koṭṭhakā*; cf. above, p. 175, where we had *koṭṭhakakamma*.

If one who is ordained, desiring . . . to shame one who has been ordained, speaks thus, saying: “What now if these are (members of) a despised class, bamboo-plaiters, hunters, cartwrights, refuse-scavengers?” . . . saying: “What now if these are learned, experienced, wise, clever people, speakers of dhamma?” for each sentence there is an offence of wrong-doing. || 4 ||

If one who is ordained, desiring . . . to shame one who has been ordained, speaks thus, saying: “We are not (members of) a despised class, bamboo-plaiters, hunters, cartwrights, refuse-scavengers” . . . saying, “We are not learned, experienced, wise, clever people, speakers of dhamma, a bad bourn is not for us, but a good bourn is to be expected for us,” for each sentence there is an offence of wrong-doing. || 5 ||

If one who is ordained, desiring . . . to shame one who is not ordained,<sup>1</sup> speaks of a low thing with low words, of a high thing with low words, of a low thing with high words, of a high thing with high words, of a learned person, of an experienced, wise, clever person, of a speaker of dhamma, saying: “You are learned, you are experienced, you are wise, you are clever, you are a speaker of dhamma, a bad bourn is not for you but a good bourn is to be expected for you,” for each sentence there is an offence of wrong-doing.

If one who is ordained, desiring . . . to shame one who is not ordained, speaks thus: “There are here some members of low castes . . . , we are not learned people, experienced, wise, clever people, not speakers of dhamma, [10] a bad bourn is not for us, but a good bourn is to be expected for us,” for each sentence there is an offence of wrong-doing. || 6 ||

If one who is ordained, not desiring to jeer at, not desiring to scoff at, not desiring to shame one who is

<sup>1</sup> *Kankhā-vitarāṇi*, p. 83, says that here it is meant that nuns also are “not ordained.”

ordained, (but having) a fondness for joking, speaks of a low thing—of a (member of a) despised class, a bamboo-plaiter, a hunter, a cartwright, a refuse-scavenger with low words, and says: “You are (a member of) a despised class . . . you are a refuse-scavenger,” for each sentence there is an offence of wrong speech.

If one who is ordained, desiring not . . . to shame one who is ordained, (but having) a fondness for joking, speaks of a high thing—a noble, a brahmin with low words, and says: “You are (a member of) a despised class . . . you are a refuse-scavenger” . . . speaks of a low thing with high words . . . speaks of a high thing with high words—of a noble, a brahmin, and says: “You are a noble, you are a brahmin,” for each sentence there is an offence of wrong speech.

If one who is ordained, not desiring . . . to shame one who is ordained, (but having) a fondness for joking, speaks of a low thing with low words . . . speaks of a high thing with low words . . . speaks of a low thing with high words . . . speaks of a high thing with high words—of a learned person . . . “ . . . but a good bourn is to be expected for you,” for each sentence there is an offence of wrong speech.

If one who is ordained, not desiring . . . to shame one who is ordained, (but having) a fondness for joking, speaks thus: “There are here some (members of a) despised class . . . we are not learned people, experienced, wise, clever people, we are not speakers of dhamma, a bad bourn is not for us, but a good bourn is to be expected for us,” for each sentence there is an offence of wrong speech. || 7 ||

If one who is ordained, not desiring . . . to shame one who is not ordained, (but having) a fondness for joking, speaks of a low thing with low words . . . of a high thing with low words . . . of a low thing with high words . . . of a high thing with high words—of a learned person . . . “ . . . but a good bourn is to be expected for you,” for each sentence there is an offence of wrong speech.

If one who is ordained, not desiring . . . to shame one who is not ordained, (but having) a fondness for joking, speaks thus: “There are here some (members of a) despised class . . . we are not learned people, experienced, wise, clever people, we are not speakers of dhamma, a bad bourn is not for us, but a good bourn is to be expected for us,” for each sentence there is an offence of wrong speech. || 8 ||

There is no offence if he is aiming at (explaining) the goal, if he is aiming at (explaining) dhamma, if he is aiming at (explaining) the teaching,<sup>1</sup> if he is mad, if he is the first wrong-doer. || 9 || 2 ||

#### The Second [11]

<sup>1</sup> = *Vin.* iii. 130 (*B.D.* i. 218) = *Vin.* iv. 277. *VA.* 740 “praising the goal.”

### EXPIATION (PĀCITTIYA) III

. . . at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks brought slander<sup>1</sup> against monks for quarrelling, for disputing, for engaging in contention<sup>2</sup>; hearing of this they were proclaimed<sup>3</sup> for that and this dissension; hearing of that they were proclaimed for this and that dissension, so that quarrels that had not arisen arose, and also quarrels that had arisen rolled on for becoming more, for expansion. Those who were modest monks looked down upon, criticised, spread it about, saying:

"How can this group of six monks bring slander against monks for quarrelling, (so that) hearing of this . . . they were proclaimed . . . for expansion."

Then these monks told this matter to the lord. He said:

"Is it true, as is said, that you, monks, brought slander against monks for quarrelling, (so that) hearing of this . . . they were proclaimed . . . for expansion?"

"It is true, lord," they said.

The enlightened one, the lord, rebuked them, saying:

"How can you, foolish men, bring slander against monks for quarrelling, (so that) hearing of this . . . they were proclaimed . . . for expansion. It is not, foolish men, for pleasing those who are not (yet) pleased, nor for increase in those who are pleased . . . And thus, monks, this rule of training should be set forth:

In slander by monks,<sup>4</sup> there is an offence of expiation." || 1 ||

<sup>1</sup> *pesuññaṃ upasamharanti.*

<sup>2</sup> These three words are defined at *Vin.* iv. 150 as "engaging in legal questions," so it may be supposed that the "quarrels," etc., were of a doctrinal rather than of a personal nature.

<sup>3</sup> *akkhāyanti.*

<sup>4</sup> *bhikkhupesuññe.*

*Slander* means: slander comes to be in two ways: making dear<sup>1</sup> or desiring dissension.

One brings slander in ten ways: on account of birth<sup>2</sup> and on account of name and on account of clan and on account of work and on account of craft and on account of disease and on account of distinguishing mark and on account of passion and on account of attainment and on account of mode of address.

*Birth* means<sup>3</sup>: there are two (kinds of) birth: low birth and high birth. *Low birth* means: birth as (a member of) a despised class, birth as a bamboo-plaiter, birth as a hunter, birth as a cartwright, birth as a refuse-scavenger—this means low birth. *High birth* means: birth as a noble, birth as a brahmin—this means high birth . . . *Mode of address* means: there are two modes of address: low mode of address and high mode of address. *Low mode of address* means: he says, "You are a camel . . ." . . . by calling him male and female—this means low mode [12] of address. *High mode of address* means: he says, "You are learned . . . a good bourn is to be expected for you"—this means high mode of address. || 1 ||

One who is ordained, hearing of one who is ordained, brings a slander against the one who is ordained, saying: "So and so calls him 'a (member of a) despised class,<sup>4</sup> a bamboo-plaiter, a hunter, a cartwright, a refuse-scavenger,'" for each sentence there is an offence of expiation.

One who is ordained, hearing of one who is ordained, brings a slander against the one who is ordained, saying: "So and so calls him 'a noble, a brahmin'" . . . "So and so calls him 'an Avakāṇṇaka, a Javakāṇṇaka, a Dhaniṭṭhaka, a Savitṭhaka, a Kulavaddhaka'" . . . saying: "So and so calls him 'a camel, a ram, an ox,

<sup>1</sup> *piyakamyassa.* VA. 740, "he says, 'Thus will I become dear to him,' desiring to be dear himself."

<sup>2</sup> Cf. above, p. 171; here ablative is used throughout.

<sup>3</sup> For the rest of this Pāc., cf. Pāc. II.

<sup>4</sup> For this passage, cf. above, p. 178f.

an ass, an animal, one (destined) for a state of woe, a good bourn is not for him, but a bad bourn is to be expected for him,' . . . saying: "So and so calls him 'learned, experienced, wise, clever, a speaker of dhamma, a bad bourn is not for him, but a good bourn is to be expected for him,'" for each sentence there is an offence of expiation.

One who is ordained, hearing of one who is ordained, brings a slander against the one who is ordained, saying: "So and so says that 'there are here some (members of a) despised class, bamboo-plaiters, hunters, cartwrights, refuse-scavengers,' he does not say anything else, he says just this," for each sentence there is an offence of wrong-doing.

One who is ordained . . . brings a slander against the one who is ordained, saying: "So and so says that 'there are here some nobles, brahmins,' he does not say anything else, he says just this" . . . "So and so says that, 'There are here some learned, experienced, wise, clever people, speakers of dhamma, there is no bad bourn for these, but a good bourn is to be expected for these,' he does not say anything else, he just says this," for each sentence there is an offence of wrong-doing.

One who is ordained . . . brings a slander against the one who is ordained, saying: "So and so says, 'What now if these are (members of a) despised class, bamboo-plaiters, hunters, cartwrights, refuse-scavengers?' He does not say anything else, he says just this" . . . "So and so says, 'What now if these are learned, experienced, wise, clever people, speakers of dhamma?' He does not say anything else, he says just this," for each sentence there is an offence of wrong-doing.

One who is ordained . . . brings a slander against the one who is ordained, saying: "So and so says, 'We are (members of a) despised class'" . . . "So and so says, 'We are not learned, experienced, wise, clever people, speakers of dhamma, a bad bourn is not for us, but a good bourn is to be expected for us,' he does not

[13] say anything else, he says just this," for each sentence there is an offence of wrong-doing. || 2 ||

If one who is ordained, hearing of one who is ordained, brings a slander against the one who is ordained, for each sentence there is an offence of expiation. If one who is ordained, hearing of one who is ordained, brings a slander against one who is not ordained, there is an offence of wrong-doing. If one who is ordained, hearing of one who is not ordained, brings a slander against one who is ordained, there is an offence of wrong-doing. If one who is ordained, hearing of one who is not ordained, brings a slander against the one who is not ordained, there is an offence of wrong-doing. || 3 ||

There is no offence if he is not making dear, if he is not desiring dissension, if he is mad, if he is the first wrong-doer. || 4 || 2 ||

### The Third

EXPIATION (PĀCITTIYA) IV

. . . at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time, the group of six monks made lay-followers speak dhamma line by line<sup>1</sup>; the lay-followers were disrespectful, not deferential towards the monks, they did not live in harmony.<sup>2</sup> Those who were modest monks looked down upon, criticised, spread it about, saying:

"How can this group of six monks make lay-followers speak dhamma line by line? The lay-followers are disrespectful . . . they do not live in harmony."

Then these monks told this matter to the lord . . .

"Is it true, as is said, that you, monks, made lay-followers speak dhamma line by line, (and that) lay-followers . . . in harmony?"

"It is true, lord." The enlightened one, the lord, rebuked them, saying:

"How can you, foolish men, make lay-followers speak dhamma line by line, (so that) lay-followers . . . in harmony? It is not, foolish men, for pleasing those who are not (yet) pleased, nor for increase in those who are pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should make one who is not ordained speak dhamma line by line, there is an offence of expiation." || 1 ||

*Whatever* means: he who . . . is monk to be understood in this case.

<sup>1</sup> *padaso*. VA. 741, *padam*=*koṭṭhāsam*. Comy. also calls *pada* a fourth part of a verse (*gāthāpāda*), the others being *anupada*, *anvakkhara*, *anuvyañjana*. Cf. MA. i. 2, where is given the number of *padas* and *akkharas* of which *Majjhima* is said to consist; see W. A. de Silva, *Catalogue of Palm Leaf Manuscripts*, I. xx., who also says, "eight letters (*akkhara*) are a *Pada*, four *Pada*, a *Gāthā*."

<sup>2</sup> Cf. A. iii. 14.

*Not ordained* means: setting aside monk and nun, the rest are called not ordained. [14]

A line, the next line, every syllable, the next phrase.

A line<sup>1</sup> means: starting together they end together.<sup>2</sup>

The next line<sup>3</sup> means: starting singly they end together.<sup>4</sup>

Every syllable<sup>5</sup> means: saying "form is impermanent"

(*rūpam aniccam*) he drops *rū*.<sup>6</sup> The next phrase<sup>7</sup> means:

while saying "form is impermanent," he<sup>8</sup> utters the sound, "feelings are impermanent."

Whatever is line and whatever is next line and whatever is every syllable

and whatever is next phrase, all this means *dhamma*

*line by line*.

*Dhamma* means: spoken by the enlightened one,<sup>9</sup>

spoken by disciples,<sup>10</sup> spoken to holy men,<sup>11</sup> spoken by

<sup>1</sup> *pada*, see above, p. 190, n. 1.

<sup>2</sup> *ekato paṭṭhapetvā ekato osāpentī*. VA. 741 says that beginning every line together with a novice, so it is ended together.

<sup>3</sup> *anupada*. VA. 741 says *dutiya-pada*. VA.'s assumption is that a *thera* and a novice are reciting a verse, *Dhp.* 1 being cited.

<sup>4</sup> *pātekkam paṭṭhapetvā ekato osāpentī*. A *thera* says the first line alone and a novice says the second line together with him, VA. 741.

<sup>5</sup> *anvakkhara*. On *akkhara* see B.D. i. 132, n. 1. VA. 741 says, *anvakkharan ti ekekaṃ akkharam*.

<sup>6</sup> *run ti opāpeti*, he drops *run*. P.E.D. gives "sound-particle" for *run*. Cf. Jā. i. 418, *sā run ti saddam akāsi*. V.l. of text are *rupam*, *rūpam*; of VA., *rū*. The Sinh. version of *Vin.* reads, *rūpan ti osāpeti*, he ends at *rūpam*; he thus drops (*opāpeti*) *aniccam*, which is not the same as dropping a single syllable out of one word, and which seems to be the offence.

<sup>7</sup> *anubyañjana*. The offence here is for a *thera* and a novice to say "form" and "feelings" simultaneously, instead of the latter waiting to begin his line until the former has finished his.

<sup>8</sup> The novice, see VA. 741-2.

<sup>9</sup> VA. 742 says, "the whole *Vinayapiṭaka*, *Abhidhammapiṭaka*, *Dhammapada*, *Cariyāpiṭaka*, *Udāna*, *Itivuttaka*, *Jātaka*, *Suttanipāta*, *Vimānavatthu*, *Petavatthu*, the *Brahmajālā* and other *Suttas*."

<sup>10</sup> VA. 742 says, "spoken by disciples belonging to the fourfold congregation: the *Anaṅgaṇa*, *Sammāditthi*, *Anumāna*, *Cūḷavedalla*, *Mahāvedalla Suttas* and others," all *Majjhima Suttas*. MA. ii. 67 records that the ancients call the *Anumāna* the *Bhikkhupātimokkha*.

<sup>11</sup> *Isibhāsita*. VA. 742 says, "spoken to wanderers outside (the *Sakyaputtiya Orders*): the whole of the *Paribbājakavagga*," in the *Majjhima*.

*devatās*,<sup>1</sup> connected with the goal,<sup>2</sup> connected with dhamma.<sup>3</sup>

*Should make speak*<sup>4</sup> means: he makes (him) speak by line, for every line there is an offence of expiation. He makes (him) speak by syllable, for every syllable there is an offence of expiation. || 1 ||

If he thinks that he is not ordained when he is not ordained (and) makes him speak dhamma line by line, there is an offence of expiation. If he is in doubt as to whether he is not ordained (and) makes him speak dhamma line by line, there is an offence of expiation. If he thinks that he is ordained when he is not ordained (and) makes him speak dhamma line by line, there is an offence of expiation. If he thinks that he is not ordained when he is ordained, there is an offence of wrong-doing. If he is in doubt as to whether he is ordained, there is an offence of wrong-doing. If he thinks that he is ordained when he is ordained, there is no offence. || 2 ||

There is no offence in making (him) recite it together,<sup>5</sup> in studying it together,<sup>6</sup> if while speaking he drops a

<sup>1</sup> VA. 742 says, "spoken by (or with) devas: the Devatāsamyutta, Devaputtasamyutta, Mārasamyutta, Brahasamyutta, Sakkasamyutta," of the Samyuttanikāya.

<sup>2</sup> *atthupasaṃhito ti atthakathānissito*; so VA. 742, meaning apparently what is connected with the *Commentary*—a far cry from *attha* as originally the goal, the aim, the thing sought.

<sup>3</sup> *dhammupasaṃhito ti pālinissito*; so VA. 742, thus identifying *dhamma* with the text. This definition of *dhamma* occurs again below, p. 206. Again not the earlier meaning of *dhamma*.

<sup>4</sup> Below, p. 206, where same explanation is given for *deseyya*, should teach. According to VA. 742-3 it is an offence to speak line by line any matter included at the three Councils; also various suttas, named, but not so included; and various other compilations, enumerated, and called *abuddhavacana*.

<sup>5</sup> VA. 743, if taking an exposition with an unordained person, he speaks it with him.

<sup>6</sup> With one who is not ordained, so VA. 743.

phrase<sup>1</sup> usually familiar,<sup>2</sup> if he drops it while expounding,<sup>3</sup> if he is mad, if he is the first wrong-doer. || 3 || 2 ||

### The Fourth

<sup>1</sup> Text, *gandha*; VA. 743 *gantha* with v.l. *gaṇṭha*.

<sup>2</sup> VA. 743 says that "if the half-line of a verse does not come (to him), but the rest comes, this is called *yebhuyyena paguṇagantho*."

<sup>3</sup> I.e., a sutta, so VA. 744.

## EXPIATION (PĀCITTIYA) V

. . . at Ālavī in the chief shrine at Ālavī.<sup>1</sup> Now at that time lay-followers came to the monastery for the sake of hearing dhamma. When dhamma had been spoken, the monks who were elders went to their own dwelling-place,<sup>2</sup> (but) the monks who were novices lay down in a sleeping-place<sup>3</sup> just there in the attendance hall<sup>4</sup> together with the lay-followers, careless, thoughtless, naked, mumbling,<sup>5</sup> snoring.<sup>6</sup> The lay-followers<sup>7</sup> looked down upon, criticised, spread it about, saying:

“How can the revered sirs lie down in a sleeping-place careless, thoughtless, naked, mumbling, snoring?”

Monks heard these lay-followers who looked down upon, criticised, spread it about. Those who were modest monks looked down upon, [15] criticised, spread it about, saying:

“How can these monks lie down in a sleeping-place with one who is not ordained?”

Then these monks told this matter to the lord. He said:

“Is it true, as is said, monks, that monks lay down in a sleeping-place with one who is not ordained?”

<sup>1</sup> See *B.D.* i. 247, for *Ālavī*; and *Jā.* i. 160, for this story.

<sup>2</sup> *yathāvihāra*.

<sup>3</sup> *seyyam kappeti*. It is clear from *Old Comy.* below that *seyyā* is to be taken as a separate word; hence I have added “in a sleeping-place.” There is the verb *nipajjati*, to lie down, but not necessarily in a recognised sleeping-place.

<sup>4</sup> *upaṭṭhānasālā*. Monks and laymen can stay here for a night. The *upaṭṭhānasālā* means a hall where help and support is given, food and so on, by the *dāyakas* or benefactors, for the monks who come from outside. It is like the *dānasālā* of the present day in Ceylon.

<sup>5</sup> *vikūjamānā*, which *VA.* 744 paraphrases as *vippalapamānā*.

<sup>6</sup> *kācakchamānā*, which *VA.* 744 says is like making the noise of a crow, in the nose, emitting senseless noises. Also at *A.* iii. 299.

<sup>7</sup> *I.e.*, the first-mentioned ones, *VA.* 744.

“It is true, lord,” they said.

The enlightened one, the lord, rebuked them, saying:

“How, monks, can these foolish men lie down in a sleeping-place with one who is not ordained? It is not, monks, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should lie down in a sleeping-place with one who is not ordained, there is an offence of expiation.”

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

Then the lord,<sup>1</sup> having stayed at Ālavī for as long as he found suitable, set out on tour for Kosambī. Going along on tour, he arrived in due course at Kosambī. The lord stayed there at Kosambī in the Badarikā monastery.<sup>2</sup> Monks spoke thus to the venerable Rāhula:

“Reverend Rāhula, a rule of training laid down by the lord says that there should be no lying down in a sleeping-place with one who is not ordained. Reverend Rāhula, find a sleeping-place.”<sup>3</sup>

Then the venerable Rāhula, not obtaining a sleeping-place, lay down in a privy. Then the lord, getting up in the night towards morning, approached this privy, and having approached, he coughed and the venerable Rāhula also coughed.

“Who is here?” he said.

“It is I, lord, Rāhula,” he said.

“Why are you sitting there, Rāhula?”

Then the venerable Rāhula told this matter to the

<sup>1</sup> Again, *cf.* *Jā.* i. 160-1, where this story is given in greater detail. The sudden appearance of Rāhula in the *Vin.* version gives the appearance of material left out.

<sup>2</sup> One of the four establishments for the Order at Kosambī.

<sup>3</sup> According to *Jā.* i. 161, before this rule was laid down, the monks had always welcomed Rāhula as though the place were his own. But from the day that it was laid down they would not give him a resting-place, for fear of transgressing.



lord. Then the lord in this connection, on this occasion, having given reasoned talk,<sup>1</sup> addressed the monks, saying:

“I allow you, monks, to lie down in a sleeping-place with one who is not ordained for two or three nights. And thus, monks, this rule of training should be set forth:

Whatever monk should lie down in a sleeping-place with one who is not ordained for more than two or three nights, there is an offence of expiation.” || 2 ||

*Whatever* means: . . . is monk to be understood in this case.

*Not ordained* means: setting aside monk, the rest are called not ordained.<sup>2</sup>

*More than two or three nights* means: exceeding two or three nights. [16]

*With* means: together with.

*Sleeping-place*<sup>3</sup> means: if it is fully covered,<sup>4</sup> if it is fully closed round, if it is partially covered, if it is partially closed round.

*Should lie down in a sleeping-place* means: if at sunset on the fourth day a monk lies down<sup>5</sup> while one who is not ordained is lying down, there is an offence of expiation. If one who is not ordained lies down while a monk is lying down,<sup>6</sup> there is an offence of expiation. Or if both lie down, there is an offence of expiation. If getting up, they lie down again, there is an offence of expiation. || 1 ||

<sup>1</sup> At *Jā.* i. 161, Sāriputta is reprimanded by the lord, because if he did not know about Rāhula, what would he know about other youths? But in the *Vin.* version Rāhula, judging by the prefix *āyasmā* to his name, is considered as ordained. It was not therefore that ordained monks should not lie down with him, but that he should not lie down with unordained persons.

<sup>2</sup> Cf. above, p. 191, where we get “setting aside monk and nun.”

<sup>3</sup> *seyyā*. In the rule only the phrase *seyyaṃ kappeyya* occurs; this is explained next. Another definition of *seyyā* occurs below, p. 244.

<sup>4</sup> *I.e.*, by a roof.

<sup>5</sup> *nipajjati*. <sup>6</sup> *bhikkhu nipanne*, *v.ll.* given at *Vin.* iv. 355.

If he thinks that one is not ordained when he is not ordained (and) lies down in a sleeping-place for more than two or three nights, there is an offence of expiation. If he is in doubt as to whether one is not ordained (and) lies down in a sleeping-place for more than two or three nights, there is an offence of expiation. If he thinks that one is ordained when he is not ordained (and) lies down in a sleeping-place for more than two or three nights, there is an offence of expiation. If it is half covered, half closed round, there is an offence of wrong-doing. If he thinks that one is not ordained when he is ordained, there is an offence of wrong-doing. If he is in doubt as to whether one is ordained, there is an offence of wrong-doing. If he thinks that one is ordained when he is ordained, there is no offence. || 2 ||

There is no offence if he stays for two or three nights; if he stays for less than two or three nights; if having stayed for two nights, departing before dawn on the third night, he stays again<sup>1</sup>; if it is fully covered (but) not fully closed round; if it is fully closed round (but) not fully covered; if it is partially uncovered, partially not closed round; if the monk sits down while one who is not ordained is lying down; if one who is not ordained sits down while the monk is lying down; or if both sit down; if he is mad, if he is the first wrong-doer. || 3 || 3 ||

### The Fifth

<sup>1</sup> Cf. below, p. 378.

## EXPIATION (PĀCITTIYA) VI

. . . at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the venerable Anuruddha, going to Sāvattī through the country of Kosala, in the evening arrived at a certain village. Now at that time a rest-house<sup>1</sup> in that village had been made ready by a certain woman. Then the venerable Anuruddha approached that woman,<sup>2</sup> and having approached he spoke thus to that woman:

"Sister, if it does not inconvenience you, we would stay for one night in the rest-house."

"Do stay, honoured sir," she said.

But other travellers came up to that woman, and having come up, they spoke thus to that woman:

"Lady, if it does not inconvenience you, we would stay for one night [17] in the rest-house."

"But this master, the recluse, arrived first. If he allows it, do stay," she said.

Then these travellers approached the venerable Anuruddha, and having approached, they spoke thus to the venerable Anuruddha:

"If it does not inconvenience you, honoured sir, we would stay for one night in the rest-house."

"Do stay, sirs," he said.

Then that woman, on account of his appearance, fell in love with the venerable Anuruddha. Then that woman approached the venerable Anuruddha, and having approached, she spoke thus to the venerable Anuruddha:

"Honoured sir, the master will not be comfortable,

<sup>1</sup> *āvasathāgāraṇaṃ ti āgantukānaṃ vasaṇāgāraṇaṃ*, a dwelling-house for those coming in, *V.A.* 750. Cf. *āvasatha-piṇḍa*, below, p. 303.

<sup>2</sup> *V.A.* 750 says that he had heard of this resting-place from other people.

crowded with these people. Honoured sir, it would be good if I were to prepare a couch within for the master."

The venerable Anuruddha consented by becoming silent.

Then that woman, having prepared a couch within for the venerable Anuruddha, having decked herself up in ornaments,<sup>1</sup> smelling of perfumes, approached the venerable Anuruddha, and having approached she spoke thus to the venerable Anuruddha:

"Honoured sir, the master is beautiful, good to look upon, charming; I also am beautiful, good to look upon, charming. It were good, honoured sir, if I were to become the master's wife."

When she had spoken thus, the venerable Anuruddha was silent. A second time. . . . A third time that woman spoke thus to the venerable Anuruddha:

"Honoured sir, the master is beautiful, good to look upon, charming; I also am beautiful, good to look upon, charming. Pray, honoured sir, let the master take me as well as all the wealth."

A third time the venerable Anuruddha became silent. Then that woman, having slipped off<sup>2</sup> her outer cloak, walked up and down before the venerable Anuruddha, then she stood, then she sat down, then she lay down. Then the venerable Anuruddha, keeping control over (his) faculties,<sup>3</sup> neither so much as looked at that woman nor addressed her. Then that woman said:

"Indeed it is wonderful, good sir, indeed it is marvellous, good sir, many men send for me with a hundred<sup>4</sup> or a thousand,<sup>4</sup> but this recluse, being himself begged by me does not desire to take me as well as all the wealth," and dressing in her outer cloak, saluting

<sup>1</sup> Cf. *Vin.* iv. 161.

<sup>2</sup> *nikkhipitvā, ni+khipati*, to put down or off.

<sup>3</sup> *okkhipitvā, ava+khipati*, to cast or throw down; fig. usually applied to the eyes, and thence to the other senses; thus meaning to control, to have under control. Cf. *A.* iv. 254, where Anuruddha again *indriyāni okkhipi*. <sup>4</sup> *kahāpaṇas* presumably.

the feet of the venerable Anuruddha with her head, she spoke thus to the venerable Anuruddha:

“Honoured sir, a transgression has overcome<sup>1</sup> me, in that I acted thus, foolish, misguided,<sup>2</sup> wrong that I was. Honoured sir, let the master acknowledge for me the transgression as a transgression for the sake of restraint in the future.”

“Truly, sister, a transgression overcame you in that you acted thus, foolish, misguided, wrong that you were. But if you, sister, seeing the transgression as a transgression, [18] confess<sup>3</sup> according to the rule, we acknowledge it for you; for, sister, in the discipline of the noble, this is growth<sup>4</sup>: whoever, seeing a transgression as a transgression, confesses according to the rule, and<sup>5</sup> attains restraint in the future.”

Then that woman, at the end of that night, having with her own hands satisfied and served the venerable Anuruddha with abundant food, both solid and soft, greeting the venerable Anuruddha when he had eaten and removed his hand from the bowl, sat down at a respectful distance. As she was sitting down at a respectful distance, the venerable Anuruddha gladdened, roused, pleased, delighted that woman with talk on dhamma. Then that woman, gladdened, roused, pleased, delighted by the venerable Anuruddha with talk on dhamma, said to the venerable Anuruddha:

“Excellent, honoured sir, it is excellent, honoured sir; even as one, honoured sir, would set upright what is overturned, or would uncover what is hidden, or would point out the way to one who is astray, or would bring out an oil lamp into the darkness, so that those with eyes could see forms—even so has dhamma been explained in many a figure by master Anuruddha. Honoured sir, I myself go to the lord as refuge, to dhamma and to the Order of monks; let the master

<sup>1</sup> Following passage=*D.* i. 85. *Cf.* also *M.* i. 438.

<sup>2</sup> *mūḷha*, or erring, infatuated, blind.

<sup>3</sup> *paṭīkarosi*. Above, p. 8, the word translated “confess” was *deseti*.

<sup>4</sup> *Vuddhi h'esā ariyassa vinaye*.

<sup>5</sup> *ca* omitted at *D.* i. 85.

receive me as a lay-follower from this day forth, so long as life lasts, as one gone for refuge.”<sup>1</sup>

Then the venerable Anuruddha, having gone to Sāvattihī, told this matter to the monks. Those who were modest monks, looked down upon, criticised, spread it about, saying:

“How can the venerable Anuruddha lie down in a sleeping-place with a woman?”

Then these monks told this matter to the lord . . .

“Is it true, as is said, that you, Anuruddha, lay down in a sleeping-place with a woman?”

“It is true, lord,” he said.

The enlightened one, the lord, rebuked him, saying:

“How can you, Anuruddha, lie down in a sleeping-place with a woman<sup>2</sup>? Anuruddha, it is not for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should lie down in a sleeping-place with a woman, there is an offence of expiation.” || 1 ||

*Whatever* means: . . . is monk to be understood in this case.

*Woman* means: a human woman, not a female yak-kha, not a female departed one, not a female animal, even a little girl born this very day, all the more an older one.<sup>3</sup>

*With* means: together.<sup>4</sup>

*Sleeping-place* means: if it is fully covered, if it is fully closed round, if it is partially covered, if it is partially closed round.<sup>5</sup> [19]

*Should lie down in a sleeping-place* means: if at sunset a monk lies down when a woman is lying down, there is an offence of expiation. If a woman lies down when

<sup>1</sup> A stock formula—*e.g.*, *D.* i. 85; *A.* i. 56.

<sup>2</sup> This seems unfair, as Anuruddha is shown not to have lain down with the woman. He was a cousin to Gotama, and one of his most eminent disciples. At *A.* i. 23 he is called chief of those of deva-like sight, a gift he highly prized; see *M.* i. 213.

<sup>3</sup> *Cf.* *B.D.* i. 202, 332.

<sup>4</sup> *sahā ti ekato*.

<sup>5</sup> *Cf.* above, p. 196.

a monk is lying down, there is an offence of expiation. Or if both lie down there is an offence of expiation. If getting up, they lie down again, there is an offence of expiation.<sup>1</sup> || 1 ||

If he thinks that it is a woman<sup>2</sup> when it is a woman (and) lies down in a sleeping-place with (her), there is an offence of expiation. If he is in doubt as to whether it is a woman (and) lies down in a sleeping-place with (her), there is an offence of expiation. If he thinks that it is not a woman when it is a woman (and) lies down in a sleeping-place with (her), there is an offence of expiation. If it is half covered, half closed round, there is an offence of wrong-doing. If he lies down in a sleeping-place with a female yakkha or with a female departed one or with a eunuch or with a female animal, there is an offence of wrong-doing.<sup>3</sup> If he thinks that it is a woman when it is not a woman, there is an offence of wrong-doing. If he is in doubt as to whether it is not a woman, there is an offence of wrong-doing. If he thinks that it is not a woman when it is not a woman, there is no offence. || 2 ||

There is no offence if it is fully covered (but) not fully closed round, if it is fully closed round (but) not fully covered, if it is partially uncovered, partially not closed round, if the monk sits down while the woman is lying down, if the woman sits down while the monk is lying down, or if both sit down; if he is mad, if he is the first wrong-doer.<sup>4</sup> || 3 || 2 ||

#### The Sixth

<sup>1</sup> Cf. above, p. 196; *Vin.* iv. 138.

<sup>2</sup> Cf. below, pp. 206, 358.

<sup>3</sup> Cf. below, pp. 207, 358.

<sup>4</sup> Cf. above, p. 197.

#### EXPIATION (PĀCITTIYA) VII

. . . at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the venerable Udāyin frequented families, and he approached many families. Then the venerable Udāyin, dressing in the morning, taking his bowl and robe, went up to a certain family. Now at that time the house-wife<sup>1</sup> was sitting at the entrance-door,<sup>2</sup> and the daughter-in-law of the house<sup>3</sup> was sitting at the door of the living-room.<sup>4</sup> Then the venerable Udāyin went up to the house-wife, and having gone up he gave dhamma privately<sup>5</sup> to the house-wife. Then the daughter-in-law of the house thought thus:

“What now, is this recluse the mother-in-law's lover, or is he speaking offensively?”

Then the venerable Udāyin, having given dhamma privately to the house-wife, approached the daughter-in-law of the house, and having approached he gave dhamma privately to the daughter-in-law of the house. Then the house-wife thought:

“What now, is this recluse the lover of the daughter-in-law of the house, [20] or is he speaking offensively?”

Then the venerable Udāyin, having given dhamma privately to the daughter-in-law of the house, departed. Then the house-wife said to the daughter-in-law of the house:

“Well now, what did this recluse say to you?”

“Lady, he taught dhamma to me<sup>6</sup>; but what did he say to the lady?”

“He also taught dhamma to me,”<sup>6</sup> she said.

<sup>1</sup> *gharaṇī*=*gharasāminī*, *VA.* 750=*PvA.* 174. Cf. *kulagharaṇī* at *S.* i. 201; *gharaṇī* at *Vin.* i. 271, *Pv.* iii. i. 9.

<sup>2</sup> *nivesanadvāre ti nivesanassa mahādvāre*, *VA.* 750.

<sup>3</sup> *gharasuṇhā*.

<sup>4</sup> *āvasathadvāre ti ovarakadvāre*, *VA.* 750.

<sup>5</sup> *upakaṇṇake*, lit. into the ear.

<sup>6</sup> *me* the first time, *mayham* the second.

These (women) looked down upon, criticised, spread it about, saying:

“How can master Udāyin teach dhamma privately? Should not dhamma be given clearly<sup>1</sup> and openly?”

Monks heard these women who looked down upon, criticised, spread it about. Those who were modest monks looked down upon, criticised, spread it about, saying:

“How can the venerable Udāyin teach dhamma to women?”<sup>2</sup>

Then these monks told this matter to the lord . . .

“Is it true, as is said, that you, Udāyin, taught dhamma to women?”

“It is true, lord.”

The enlightened one, the lord, rebuked him, saying:

“How can you, foolish man, teach dhamma to women? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should teach dhamma to women, there is an offence of expiation.”

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

Now at that time female lay-followers, seeing monks, spoke thus:

“Please, masters, teach dhamma.”

“Sisters, it is not allowable to teach dhamma to women.”

“Please, masters, teach dhamma in five or six sentences,<sup>3</sup> it is possible to learn dhamma in a few (sentences).”

<sup>1</sup> *vissatthēna*, which *P.E.D.*, quoting *Vin.* ii. 99 (*vissatthēna*), calls “in confidence.” *VA.* 750 says, *vissatthēnā ti suniggatena saddena*.

<sup>2</sup> Note how the emphasis is shifted from “privately” to “to women”; probably such a shifting bears the mark of a later editorial hand, when women no longer occupied the comparatively high place that was theirs under early Buddhism.

<sup>3</sup> *vācā*, or word, saying, speech.

“Sisters, it is not allowable to teach dhamma to women,” and being scrupulous, they did not teach. The female lay-followers looked down upon, criticised, spread it about, saying:

“How can these masters, being asked by us, not teach dhamma?”

Monks heard these female lay-followers who looked down upon, criticised, spread it about. Then these monks told this matter to the lord. Then the lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

“Monks, I allow you to teach dhamma to women in five or six sentences. And thus, monks, this rule of training should be set forth:

Whatever monk should teach dhamma to women in more than five or six sentences, there is an offence of expiation.” [21]

And thus this rule of training for monks came to be laid down by the lord. || 2 ||

Now at that time the group of six monks thought: “It is allowed by the lord to teach dhamma to women in five or six sentences”; and these, making an unlearned man<sup>1</sup> sit down near by, taught dhamma to women in more than five or six sentences. Those who were modest monks looked down upon, criticised, spread it about, saying:

“How can the group of six monks, making an unlearned man sit down near by, teach dhamma to women in more than five or six sentences?”

Then these monks told this matter to the lord . . .

“Is it true, as is said, that you, monks . . . to women?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How can you, foolish men . . . to women? It is not, foolish men, for pleasing those who are not (yet)

<sup>1</sup> *aviññum purisaviggaham*.

pleased . . . And thus, monks, this rule of training should be set forth:

. Whatever monk should teach dhamma to women in more than five or six sentences, except a learned man<sup>1</sup> (be present), there is offence of expiation." || 3 ||

*Whatever* means: . . . is monk to be understood in this case.

*Woman* means: a human woman, not a female yak-kha, not a female departed one, not a female animal, one who is learned, competent to know good speech and bad speech, what is lewd and what is not lewd.<sup>2</sup>

*In more than five or six sentences* means: exceeding five or six sentences.

*Dhamma* means: spoken by the enlightened one, spoken by disciples, spoken to holy men, spoken by *devatās*, connected with the goal, connected with dhamma.<sup>3</sup>

*Should teach* means: if he teaches by line, for every line there is an offence of expiation. If he teaches by syllable, for every syllable there is an offence of expiation.<sup>4</sup>

*Except a learned man (be present)* means: setting aside a learned man.

*A learned man* means: one who is competent to know good speech and bad speech, what is lewd and what is not lewd. || 1 ||

If he thinks that it is a woman<sup>5</sup> when it is a woman (and) teaches dhamma in more than five or six sentences, except a learned man (be present), there is an offence of expiation. If he is in doubt as to whether it is a woman (and) . . . except a learned man (be present), there is an offence of expiation. If he thinks that it

<sup>1</sup> *viññunā purisaviggahena*. V.A. 750 says, "not a yakkha, not a departed one, not an animal."

<sup>2</sup> =B.D. i. 215, 337.

<sup>3</sup> =above, p. 192.

<sup>4</sup> Cf. above, p. 192, where there is the same explanation for *vāceyya* as here for *deseyya*.

<sup>5</sup> Cf. above, p. 202, below, p. 358.

is not a woman when it is a woman . . . except a learned man (be present), there is an offence of expiation. If he teaches dhamma in more than five or six sentences to a female yakkha or to a female departed one or to a eunuch [22] or to an animal in woman's form, except a learned man (be present), there is an offence of wrong-doing. If he thinks that it is a woman when it is not a woman, there is an offence of wrong-doing. If he is in doubt as to whether it is not a woman, there is an offence of wrong-doing. If he thinks that it is not a woman when it is not a woman, there is no offence. || 2 ||

There is no offence if a learned man (be present); if he teaches dhamma in five or six sentences; if he teaches dhamma in less than five or six sentences; if he teaches having risen, having sat down again; if the woman having risen sits down again, and he teaches at that (moment)<sup>1</sup>; if he is teaching a different woman; if she asks a question; if (she) having asked a question, he speaks; if talking for the good of another, a woman hears<sup>2</sup>; if he is mad, if he is the first wrong-doer. || 3 || 4 ||

### The Seventh

<sup>1</sup> *tasmim deseti*; V.A. 751, *tasmim khaṇe deseti*.

<sup>2</sup> Cf. pp. 272, 275.

## EXPIATION (PĀCITTIYA) VIII

. . . at Vesālī in the pavilion of the Gabled Hall in the Great Grove. Now at that time<sup>1</sup> many monks who were friends and companions went for the rains to the banks of the river Vaggumudā. At that time Vajjī was short of alms-food, which was difficult to obtain; it was suffering from a famine, and food-tickets were being issued. Nor was it easy to keep oneself going by gleaning or by favour. Then these monks said to one another:

“At present Vajjī is short of alms-food . . . Nor is it easy to keep oneself going by gleaning or by favour. What now if we, by some strategem, all together, being on friendly terms and harmonious, should spend a comfortable rainy season and not go short of alms-food?”

Some spoke thus: “Look, your reverences, we could superintend the business of householders, thus they will think to give to us; thus we, all together, being on friendly terms and harmonious, will spend a comfortable rainy season and not go short of alms-food.”

Some spoke thus: “Enough, your reverences, of superintending the business of householders. Look, your reverences, we will execute householders’ commissions, thus they will think to give to us; thus we, all together, being on friendly terms and harmonious, will spend a comfortable rainy season and not go short of alms-food.”

Some spoke thus: “Enough, your reverences, of superintending the business of householders and of executing householders’ commissions. Look, your reverences, we will speak praise to householders concerning this or that

<sup>1</sup> Cf. Defeat IV, where it is an offence involving defeat unfoundedly to claim a condition of further-men (*uttarimanussa-dhamma*). See *B.D.* i. 151 ff. for notes.

condition of further-men, saying: ‘Such a monk is possessed of the first [23] musing, such a monk is possessed of the second musing, such a monk is possessed of the third musing, such a monk is possessed of the fourth musing, such a monk is a stream-attainer, such a monk is a once-returner, such a monk is a non-returner, such a monk is man perfected, such a monk is a three-fold wisdom man, such a monk is a sixfold super-knowledge man.’ Thus these (householders) will think to give to us; thus we, all together, being on friendly terms and harmonious, will spend a comfortable rainy season and not go short of alms-food. It is better, your reverences, to speak praise to householders concerning this or that condition of further-men.”

Then these monks spoke praise to householders concerning this or that condition of further-men, saying, “Such a monk is possessed of the first musing . . . such a monk is a sixfold super-knowledge man.” Then these (men) thought: “Surely we have gained, surely there is a profit for us that such monks have come to us for the rains. Surely such monks as these monks, virtuous and of good character, never came to us for the rains before.” Accordingly these did not on their own account eat meals—they gave not to parents, they gave not to wife and children, they gave not to slave or servant, they gave not to friend or colleague, they gave not to blood-relations, as they gave to the monks. Accordingly these did not on their own account take savoury solid foods or drinks—they gave not to parents, they gave not to wife and children, they gave not to slave or servant, they gave not to friend or colleague, they gave not to blood-relations, as they gave to the monks. Thus these monks became handsome, of rounded features, their complexions bright, their skins clear. || 1 ||

Now it was the custom for monks who had finished keeping the rains to go and see the lord. Then these monks who had finished keeping the rains, the three months having elapsed, packing away their bedding

taking their bowls and robes, went up to Vesālī. In the course of time they came up to Vesālī, the Great Grove, the pavilion of the Gabled Hall, and to the lord, and having approached the lord, they greeted him and sat down at a respectful distance. At that time the monks who had spent the rains in those regions had become lean, wretched, of a bad colour, having become very yellow, their veins standing out all over their bodies; but the monks from the banks of the Vaggumudā had become handsome, of rounded features, their complexions bright, their skins clear. Now it was the custom for enlightened ones, for lords, to exchange friendly greetings with in-coming monks. So the lord said to the monks from the banks of the Vaggumudā: [24]

“I hope, monks, that things went well with you, I hope that you had enough to support life, I hope that, all together, being on friendly terms and harmonious, you spent a comfortable rainy season and did not go short of alms-food?”

“Things did go well with us, lord, we had enough to support life, lord, and all together we, lord, being on friendly terms and harmonious, spent a comfortable rainy season and did not go short of alms-food.”

Tathāgatas knowing (sometimes) ask; knowing (sometimes) do not ask; they ask, knowing the right time (to ask), and they ask, knowing the right time (when not to ask). Tathāgatas ask about what belongs to the goal, not about what does not belong to the goal; the breaking of the bridge of the tathāgatas is among what does not belong to the goal. Enlightened ones, lords, question monks concerning two matters, either: “Shall we teach dhamma?” or, “Shall we make known a rule of training for disciples?”

Then the lord spoke thus to the monks from the banks of the Vaggumudā:

“In what way did you, monks, all together, being on friendly terms and harmonious, spend a comfortable rainy season and not go short of alms-food?” Then these monks told this matter to the lord.

“Indeed, monks, I wonder if that is a fact?”

“It is a fact,<sup>1</sup> lord,” they said.

The enlightened one, the lord, rebuked them, saying:

“How can you, monks, for the sake of your stomachs, speak praise to householders concerning this or that condition of further-men? It is not, monks, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should speak of a condition of further-men to one who is not ordained—if it is a fact,<sup>2</sup> there is an offence of expiation.” || 2 || 1 ||

*Whatever* means: . . . is monk to be understood in this case.

*Not ordained* means: setting aside monk and nun, the rest are called not ordained.

*Condition of further-men*<sup>3</sup> means: musing, freedom, concentration, attainment, knowledge and insight, making the Way to become, realisation of the fruits, destruction of the corruptions, delight in solitude for the mind devoid of the hindrances.

*Musing* means: the first musing, the second musing, the third musing, the fourth musing.

*Freedom* means: void freedom, signless freedom, freedom in which there is no hankering.

*Concentration* means: void concentration, signless concentration, concentration in which there is no hankering.

*Attainment* means: void attainment, signless attainment, attainment in which there is no hankering. [25]

*Knowledge and insight*<sup>4</sup> means: the three knowledges.

*Making the Way to become* means: the four presences of mindfulness, the four right efforts, the four bases of psychic potencies, the five faculties, the five powers,

<sup>1</sup> At *Vin.* iii. 89 (*B.D.* i. 154), the answer is, “It is not a fact,” or it is a falsehood (*abhūta*).

<sup>2</sup> If it is not a fact, then there is a Pārājika offence (No. IV).

<sup>3</sup> From here to end of this Pāc., cf. *Vin.* iii. 92-100 (*B.D.* i. 161-171).

<sup>4</sup> At *Vin.* iii. 93, simply *nāna*, knowledge.



the seven parts of enlightenment, the noble eightfold Way.

*Realisation of the fruits* means: realisation of the fruit of stream-attainment, realisation of the fruit of once-returning, realisation of the fruit of no-return, realisation of the fruit of perfection.

*Destruction of the corruptions* means: the destruction of passion, the destruction of hatred, the destruction of confusion.

*For the mind devoid of the hindrances* means: the mind devoid of the hindrance of passion, the mind devoid of the hindrance of hatred, the mind devoid of the hindrance of confusion.

*Delight in solitude* means: during the first musing there is delight in solitude, during the second musing . . . during the third musing . . . during the fourth musing there is delight in solitude. || 1 ||

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, "I will attain the first musing."

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, "I am attaining the first musing."

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, "I attained the first musing." . . . "I am possessed of the first musing . . . I am master of the first musing . . . The first musing is realised by me."

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained: "I will attain the second . . . third . . . fourth musing. I am attaining the second . . . third . . . fourth musing. I attained the second . . . third . . . fourth musing. I am possessed of the . . . fourth musing. I am master of the . . . fourth musing. The . . . fourth musing is realised by me."

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained: "I will attain . . . I am attaining . . . I attained the void freedom,

the signless freedom, the freedom in which there is no hankering, the void concentration, the signless concentration, the concentration in which there is no hankering, I am possessed of . . . I am master of the concentration in which there is no hankering, the concentration in which there is no hankering is realised by me."

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained: "I will attain . . . I am attaining . . . I attained the void attainment, the signless attainment, the attainment in which there is no hankering, I am possessed of . . . I am master of the attainment in which there is no hankering, the attainment in which there is no hankering is realised by me."

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained: "I will attain the three knowledges . . . I am possessed of the three knowledges . . ."

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained: [26] "I will attain . . . I am possessed of the four presences of mindfulness, the four right efforts, the four bases of psychic potencies . . ."

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained: "I will attain the five faculties, the five powers . . . I am possessed of . . . I am master of the five powers, the five powers are realised by me."

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, "I will attain the seven parts of enlightenment . . . I am possessed of the seven parts of enlightenment . . ."

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, "I will attain the noble eightfold Way . . . I am possessed of the noble eightfold Way . . ."

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, "I will attain the fruit of stream-attainment, the fruit of once-

returning, the fruit of no-return, perfection . . . I am possessed of perfection . . .”

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “Passion is given up by me, hatred is given up by me, confusion is given up by me . . . renounced . . . sacrificed . . . destroyed . . . forsaken . . . thrown aside . . . rejected.”

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “My mind is devoid of the hindrance of passion . . . of hatred . . . my mind is devoid of the hindrance of confusion.”

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained: “In solitude I will attain the first musing . . . the second musing . . . the third . . . the fourth musing . . . in solitude I am possessed of the fourth musing . . .” || 2 ||

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “I will attain the first musing and the second musing . . . the second musing is realised by me.”

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “I will attain the first musing and the third musing . . . the first musing and the fourth musing are attained by me.”

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “I will attain the first musing and the void freedom and the signless freedom and the freedom in which there is no hankering and the void concentration and the signless concentration and the concentration in which there is no hankering . . . is realised by me.”

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “I will attain the first musing and the void attainment and the signless attainment and the attainment in which there is no hankering . . . is realised by me.”

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “I will attain

the first musing and the three knowledges . . . is realised by me.”

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, [27] “I will attain the first musing and the four presences of mindfulness and the four right efforts and the four bases of psychic potencies . . . realised by me.”

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “I will attain the first musing and the five faculties and the five powers . . . realised by me.”

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “I will attain the first musing and the seven parts of enlightenment, and the noble eightfold Way, and the fruit of stream-attainment, and the fruit of once-returning, and the fruit of no-return, and perfection . . . realised by me.”

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “I will attain the first musing . . . I attained . . . and passion is given up by me, and hatred is given up by me, and confusion is given up by me, and . . . rejected.”

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “I will attain the first musing . . . I am attaining . . . realised by me . . . and my mind is devoid of the hindrance of passion . . . of the hindrance of hatred . . . of the hindrance of confusion.”

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “I will enter upon the second musing and the third musing, and the second musing and the fourth musing . . . and my mind is devoid of the hindrance of confusion.”

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “I will attain the second musing and the first musing . . . attained by me.”

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “My mind is devoid of the hindrance of confusion and I will attain

the first musing and the second musing and the third musing and the fourth musing . . . realised by me . . .”

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “My mind is devoid of the hindrance of confusion and my mind is devoid of the hindrance of hatred . . .”

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “I will attain . . . I am attaining . . . I attained the first musing and the second musing and the third musing and the fourth musing and the void freedom and the signless freedom and the freedom in which there is no hankering and the void concentration and the signless concentration and the concentration in which there is no hankering and the void attainment and the signless attainment and the attainment in which there is no hankering and the three knowledges and the four presences of mindfulness and the four right efforts and the four bases of psychic potencies and the five faculties and the five powers and the seven parts of enlightenment and the noble eightfold Way [28] and the fruit of stream-attainment and the fruit of once-returning and the fruit of no-return and perfection and passion is given up by me . . . and hatred is given up by me . . . and confusion is given up by me, renounced, sacrificed, destroyed, forsaken, thrown aside, rejected, and my mind is devoid of the hindrance of passion and my mind is devoid of the hindrance of hatred and my mind is devoid of the hindrance of confusion.” || 3 ||

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “I will attain the first musing,” and for acknowledging it, if he is desirous of saying, “I will attain the second musing”; but if he does not acknowledge it, there is an offence of wrong-doing.

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “I will attain the first musing,” and for acknowledging it, if he is desirous of saying, “I will attain the third musing . . .

the fourth musing . . . the void freedom . . . and my mind is devoid of the hindrance of confusion”; but if he does not acknowledge it, there is an offence of wrong-doing.

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “I will attain the second musing,” and for acknowledging it, if he is desirous of saying, “. . . and my mind is devoid of the hindrance of confusion” . . . for saying, for acknowledging . . . “I will attain the first musing . . .”; but if he does not acknowledge it, there is an offence of wrong-doing.

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “My mind is devoid of the hindrance of hatred,” and for acknowledging it, if he is desirous of saying, “I will attain the first musing” . . . for saying, for acknowledging . . . “. . . My mind is devoid of the hindrance of confusion”; but if he does not acknowledge it, there is an offence of wrong-doing.

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “I will attain the first musing and the second musing and the third musing and the fourth musing . . . and my mind is devoid of the hindrance of hatred,” and for acknowledging it, if he is desirous of saying, “My mind is devoid of the hindrance of confusion”; but if he does not acknowledge it, there is an offence of wrong-doing.

*Should speak of* means: there is an offence of expiation for saying to one who is not ordained, “I will attain the second musing and the third musing . . . and my mind is devoid of the hindrance of confusion,” and for acknowledging it, if he is desirous of saying, “I will attain the first musing”; but if he does not acknowledge it, there is an offence of wrong-doing. || 4 ||

There is an offence of wrong-doing for saying to one who is not ordained, “The monk who lives in this dwelling-place will attain . . . is attaining . . . attained the first musing, this monk is possessed of, master of

the first musing, the first musing is realised by this monk."

There is an offence of wrong-doing for saying to one who is not ordained, "The monk who lives in this dwelling-place will attain . . . is attaining . . . attained the second musing, the third musing, the fourth musing, the void freedom . . . perfection . . . Passion is given up by this monk . . . hatred is given up [29] . . . confusion is given up by this monk, renounced . . . rejected. This monk's mind is devoid of the hindrance of passion . . . of hatred . . . is devoid of the hindrance of confusion."

There is an offence of wrong-doing for saying to one who is not ordained, "The monk who lives in this dwelling-place will attain . . . is attaining . . . attained the first musing in solitude . . . the second musing . . . the third musing . . . the fourth musing in solitude . . . This monk is possessed of the fourth musing in solitude, is master of . . . The fourth musing is realised by this monk in solitude."

There is an offence of wrong-doing for saying to one who is not ordained, "The monk who uses your dwelling-place, who uses your robes, who uses your alms-food, who uses your lodgings, who uses your medicines for the sick . . . by whom your dwelling-place was used, by whom your robes were used, by whom your alms-food was used, by whom your lodgings were used, by whom your medicine for the sick were used . . . to whom, thanks to you, he gave a dwelling-place, he gave robes, he gave alms-food, he gave lodgings, he gave medicines for the sick, that monk attained the fourth musing in solitude . . . the fourth musing was realised by that monk in solitude." || 5 ||

There is no offence if he speaks of what is a fact<sup>1</sup> to one who is ordained; if he is mad, if he is the first wrong-doer. || 6 || 2 ||

### The Eighth

<sup>1</sup> *bhūta*.

## EXPIATION (PĀCITTIYA) IX

. . . at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the venerable Upananda, the son of the Sakyans, came to be making a quarrel with the group of six monks. He, having fallen into the offence of intentional emission of semen,<sup>1</sup> begged the Order for probation on account of this offence. The Order granted him probation on account of this offence. At that time a certain guild at Sāvattī had food for the Order. He, being under probation, sat down in the refectory at the end of a seat. The group of six monks said to these lay-followers:

"Your reverences, this venerable Upananda, the son of the Sakyans, an esteemed dependent of yours, is eating the gift of faith with the very same hand as that which he used to emit semen. He, [30] falling into the offence of intentional emission, begged the Order for probation on account of that offence. The Order granted him probation on account of that offence, so that being under probation, he is sitting at the end of a seat."

Those who were modest monks looked down upon, criticised, spread it about, saying:

"How can this group of six monks speak of a very bad offence<sup>2</sup> of a monk to one who is not ordained?"

"Is it true, as is said, that you, monks, spoke of a very bad offence of a monk to one who is not ordained?"

"It is true, lord."

<sup>1</sup> Formal Meeting I, *Vin.* iii. 112=B.D. i. 196. Cf. also *Pāc.* 64.

<sup>2</sup> *duṭṭhullā āpatti*. *Old Comy.* shows that *duṭṭhulla* means here something more general than "lewd" (*Vin.* iii. 128, 191-2; B.D. i. 215, 336-7). *Vin. Texts* i. 33 has "grave offence," but I am keeping this as a technical term for *thullaccaya*. Cf. *Kvu.* 163.

The enlightened one, the lord, rebuked them, saying: "How can you, foolish men, speak of a monk's very bad offence to one who is not ordained? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should speak of a monk's very bad offence to one who is not ordained, except on the agreement of the monks,<sup>1</sup> there is an offence of expiation." || 1 ||

*Whatever* means: . . . is monk to be understood in this case.

*Of a monk's* means: of another monk's.

*Very bad offence* means: both the four involving defeat and the thirteen involving a formal meeting of the Order.<sup>2</sup>

*Not ordained* means: setting aside monk and nun, the rest are called not ordained.<sup>3</sup>

*Should speak of* means: should speak of to a woman or to a man or to one who leads the household life<sup>4</sup> or to one who has gone forth.

*Except on the agreement of the monks* means: setting aside the agreement of the monks.

There is agreement of the monks limited to offences,<sup>5</sup> not limited to families; there is agreement of the monks limited to families, not limited to offences; there is agreement of the monks limited to offences and limited to families; there is agreement of the monks neither limited to offences nor limited to families.

*Limited to offences* means: if he says: "he should be spoken to concerning just those offences,"<sup>6</sup> offences come to be taken up.<sup>7</sup>

*Limited to families* means: if he says: "he should be

<sup>1</sup> Cf. above, pp. 15, 157.

<sup>2</sup> = *Vin.* iv. 128.

<sup>3</sup> Cf. above, pp. 191, 211.

<sup>4</sup> *gahattha*.

<sup>5</sup> *āpattipariyantā*. Cf. *Vin.* ii. 58, *āpattipariyantam na jānāti, rattipariyantam na jānāti*; translated at *Vin. Texts* ii. 416 "he was not aware of the degree of the offences and was not aware of the duration of the times." Cf. below, p. 371, *bhesajjapariyantā* and *rattipariyantā*.

<sup>6</sup> *ettakāhi āpattihi*.

<sup>7</sup> *āpattiyo pariggahitāyo*.

spoken to among just those families," families come to be taken up.

*Limited to offences and limited to families* means: if he says: "he should be spoken to concerning just those offences among just those families," offences come to be taken up and families come to be taken up.

*Neither limited to offences nor limited to families* means: there come to be offences that are not taken up and there come to be families that are not taken up.

In "limited to offences," if setting aside those offences which come to be offences that are not taken up, he speaks about other offences, there is an offence of expiation. In "limited to families," if setting aside those families which come to be families that are not taken up, [31] he speaks among other families, there is an offence of expiation. In "limited to offences and limited to families," if setting aside those offences which come to be offences that are taken up, and if setting aside those families which come to be families that are taken up, he speaks about other offences among other families, there is an offence of expiation. In "neither limited to offences nor limited to families," there is no offence. || 1 ||

If he thinks that it is a very bad offence when it is a very bad offence (and) tells one who is not ordained, except on the agreement of the monks, there is an offence of expiation. If he is in doubt as to whether it is a very bad offence (and) tells one who is not ordained, except on the agreement of the monks, there is an offence of expiation. If he thinks that it is not a very bad offence when it is a very bad offence (and) tells one who is not ordained, except on the agreement of the monks, there is an offence of expiation. If he tells of an offence that is not very bad, there is an offence of wrong-doing. If he tells one who is not ordained of a transgression<sup>1</sup> which is very bad or which is not very

<sup>1</sup> *ajjhācāra*. Examples are given at *Vin.* iii. 121 (coming into physical contact with a woman), 128 (offending a woman by lewd speech); see *B.D.* i. 202, n. 3. At *Vin. Texts* i. 184 *ajjhācāra* is

bad, there is an offence of wrong-doing. If he thinks that it is a very bad offence when it is not a very bad offence, there is an offence of wrong-doing. If he is in doubt as to whether it is not a very bad offence, there is an offence of wrong-doing. If he thinks that it is not a very bad offence when it is not a very bad offence there is an offence of wrong-doing.<sup>1</sup> || 2 ||

There is no offence if he speaks of an example but not of an offence; if he speaks of an offence but not of an example<sup>2</sup>; if there is the agreement of the monks; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

### The Ninth

taken to be transgression in conduct, consisting in offences against the minor rules of the Pātimokkha. *Vin.* i. 172 is cited in support of this, for here failures in good behaviour, *ācāravipatti*, are said to be grave offences, those of expiation, those of confession, those of wrong-doing and those of wrong speech. This is what *V.A.* 754 must be referring to when it says that "beginning with five rules, a transgression is called very bad; the rest are not very bad."

<sup>1</sup> This should surely read *anāpatti*.

<sup>2</sup> According to *V.A.* 754 if he names some transgression done by someone, there is no offence; likewise if he merely mentions an offence into which a monk has fallen, beginning with a *pārājika* and going down to one of wrong speech, there is no offence. But if he names the type of offence and gives an example of it, such as saying, 'This (monk) has fallen into an offence involving a formal meeting of the Order, for having emitted impurely,' there is an offence for bringing forward (*ghaṭetvā*) the offence together with an example of it. The word translated as "example" is *vatthu*, matter, substance.

### EXPIATION (PĀCITTIYA) X

. . . at Ālavī in the chief shrine at Ālavī. Now at that time the monks of Ālavī, making repairs, dug the ground and had it dug. People looked down upon, criticised, spread it about, saying:

"How can these recluses, sons of the Sakyans, dig the ground and have it dug? These recluses, sons of the Sakyans, are harming life that is one-facultied."<sup>1</sup>

Monks heard these people who looked down upon, criticised, spread it about. Those who were modest monks looked down upon, criticised, spread it about, saying:

"How can these monks of Ālavī dig the ground and have it dug?" . . .

"Is it true, as is said, that you, monks, dug the ground and had it dug?"

"It is true, lord," they said.

The enlightened one, the lord, rebuked them, saying: "How can you, foolish men, dig the ground and have it dug? For, foolish men, people having consciousness as living beings [32] are in the ground. It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should dig the ground or have it dug, there is an offence of expiation." || 1 ||

*Whatever* means: . . . is monk to be understood in this case.

*Ground* means: there are two (kinds of) ground: natural ground and artificial ground.<sup>2</sup> *Natural ground* means: pure soil, pure clay, (with) few stones, (with)

<sup>1</sup> Cf. *Vin.* iii. 156 = *B.D.* i. 266 f.

<sup>2</sup> *jātā ca pathavī ajātā ca pathavī.*

few pebbles, (with) few potsherds, (with) little gravel,<sup>1</sup> (with) little sand, almost all soil, almost all clay. Natural ground is also called not burnt.<sup>2</sup> And whatever heap of soil or heap of clay is (left) damp<sup>3</sup> for more than four months, this too is called natural ground. *Artificial ground* means: pure stone, pure pebbles, pure potsherds, pure gravel, pure sand, little soil, little clay, almost all stones, almost all pebbles, almost all potsherds, almost all gravel, almost all sand. Artificial ground is also called burnt. And whatever heap of soil or heap of clay is (left) damp for less than four months, this too is called artificial ground.

*Should dig* means: if he himself digs, there is an offence of expiation.

*Should have (it) dug* means: if he commands another, there is an offence of expiation. Commanding once, if he then digs many times, there is an offence of expiation. || 1 ||

If he thinks that it is ground when it is ground (and) digs it or has it dug or breaks it or has it broken or burns it or has it burnt,<sup>4</sup> there is an offence of expiation. If he is in doubt as to whether it is ground (and) digs it . . . or has it burnt, there is an offence of expiation. If he thinks that it is not ground when it is ground (and) digs it . . . or has it burnt, there is no offence. If he thinks that it is ground when it is not ground, there is an offence of wrong-doing. If he is in doubt as to whether it is not ground, there is an offence of wrong-doing. If he thinks that it is not ground when it is not ground, there is no offence. || 2 ||

There is no offence if he speaks, saying: "Find<sup>5</sup> this, give this, convey this, this is wanted, make this allow-

<sup>1</sup> *marumbā*, or perhaps coarse sand. At *Vin.* ii. 121 monks are allowed to spread *marumbā* in a damp or swampy cell. Cf. *Vin.* ii. 142, 153; also *Miln.* 197.

<sup>2</sup> By the potter.

<sup>3</sup> *ovāttha*; *VA.* 756 *ovātta* with *v.l.* *ovūtta*, *ovūttha*, *ovāttha*.

<sup>4</sup> Even by making a fire for cooking a bowl, *VA.* 758.

<sup>5</sup> *jāna*; *VA.* 758 reads *jānāhi*, and indicates that these four activities refer to holes dug for stakes, to heavy clay, clay for chaff (*thusamattikā*) and soil.

able"; if it was unintentional,<sup>1</sup> if (he was) not thinking, if he did not know,<sup>1</sup> if he is mad, if he is the first wrong-doer.<sup>2</sup> || 3 || 2 ||

### The Tenth

This is its key:

Lying, insulting speech, slander, lines, then two on lying down,  
Except a learned man (be present), facts, very bad offence, digging.

### The First Division [33]

<sup>1</sup> =Below, pp. 229, 262, and *Vin.* iv. 125, 185, and cf. *Vin.* iii. 78 (*B.D.* i. 136).

<sup>2</sup> Cf. below, end of *Pāc.* XI.

EXPIATION (PĀCITTIYA) XI

. . . at Ālavī in the chief shrine at Ālavī. Now at that time the monks of Ālavī, making repairs, were cutting down trees and having them cut down; and a certain monk of Ālavī cut down a tree, and the devatā living in that tree said to this monk:

“Do not, honoured sir, desiring to make an abode for yourself, cut down my abode.”

This monk, taking no notice, cut it down, and in doing so, struck the arm of that devatā's son. Then it occurred to that devatā:

“What now if I, just here, should deprive this monk of life?” Then it occurred to that devatā:

“But this would not be suiting in me, that I were, just here, to deprive this monk of life. What now if I were to tell this matter to the lord?”

Then this devatā approached the lord, and having approached she told this matter to the lord.

“Very good, devatā, it is good that you, devatā, did not deprive this monk of life. If today you, devatā, had deprived this monk of life, you, devatā, would also have produced much demerit. You go, devatā; in a certain place there is a solitary tree, go you into it.”

People looked down upon, criticised, spread it about, saying:

“How can these recluses, sons of the Sakyans, cut down trees and have them cut down? These recluses, sons of the Sakyans, are harming life that is one-facultied.”<sup>1</sup> Monks heard these people who looked down upon, criticised, spread it about. Those who were modest monks looked down upon, criticised, spread it about, saying:

<sup>1</sup> As in Pāc. X.

“How can these monks of Ālavī cut down trees and have them cut down?” . . .

“Is it true, as is said, that you, monks, cut down trees and had them cut down?”

“It is true, lord,” they said.

The enlightened one, the lord, rebuked them, saying:

“How can you, foolish men, cut down trees and have them cut down? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

For destruction of vegetable growth<sup>1</sup> there is an offence of expiation.” || 1 ||

*Vegetable growth* means: there are five kinds of propagation: (what is) propagated from roots, propagated from stems,<sup>2</sup> propagated from joints, propagated from cuttings,<sup>3</sup> and fifthly (what is) propagated from seeds.<sup>4</sup> [34]

*Propagated from roots*<sup>5</sup> means: turmeric, ginger, orris root, white orris root, garlic,<sup>6</sup> black hellebore, khus-

<sup>1</sup> *bhūtagāma*; translation taken from Mrs. Rhys Davids, *To Become or not to Become*, p. 118. *VA.* 761 says *gāmo ti rāsi*, and that standing green grass and trees is a synonym for *bhūtagāma*. *Dial.* i. 6 has “growing plants” for this word. This rule is referred to at *DhA.* iii. 302; *SnA.* 3. At *Miln.* 266 the destruction of *bhūtagāma* is said to be no sin in the eyes of the world, but a sin in the teaching of the Jina (an epithet for both Gotama and the Jain, Mahāvira). *Cf. M.* i. 180—iii. 34. <sup>2</sup> *khandhabīja*.

<sup>3</sup> *aggabīja*. *Dial.* i. 6: “propagated from buddings,” with note that “it may mean ‘graftings’ if the art of grafting was then known in the Ganges valley.” But the plants mentioned could not be propagated by buddings, which, moreover, does not seem to be a recognised botanical term. These plants are propagated by cuttings.

<sup>4</sup> For this list, *cf. D.* i. 5, iii. 44, 47 (= *Dial.* iii. 40, 42, “things grown from tubers, or shoots, or berries, or joints, or fifthly from seeds”), *S.* iii. 54 (= *K.S.* iii. 46, “root-seed, trunk-seed, seed from shoots, seed from joints, grain-seed, making five in all”); *cf. DA.* 77, *SA.* ii. 272.

<sup>5</sup> *Cf. DA.* 81 to end of || 1 || below.

<sup>6</sup> *ativisā*, or dried ginger; an antidote to poison.



khus,<sup>1</sup> nut-grass,<sup>2</sup> or whatever others are born from a root, arise from a root; this means propagated from roots.

*Propagated from stems* means: the fig-tree,<sup>3</sup> the banyan-tree, (a kind of) fig-tree,<sup>4</sup> (another kind of) fig-tree,<sup>5</sup> the Indian cedar wood,<sup>6</sup> the wood-apple,<sup>7</sup> or whatever others are born from a stem, arise from a stem; this means propagated from stems.

*Propagated from joints* means: sugar-cane, bamboo, reeds or whatever others are born from a knot, arise from a knot<sup>8</sup>; this means propagated from joints.

*Propagated from cuttings* means: basil,<sup>9</sup> camel-

<sup>1</sup> *usīra*, probably *Andropogon muricatum*. Cf. below, p. 240, where one of the four kinds of stools or settees (*koccha*) is made of *usīra*. At *Vin.* ii. 130 one of the three kinds of fans allowed is made of *usīra*. In some parts of the East the roots are woven into sweet-smelling mats and baskets and are used in making perfume.

<sup>2</sup> *bhaddamuttaka*, probably *Cyperus rotundus*. Has underground edible tubers. See *Vin.* i. 201, where these roots (or tubers) are allowed medicinally for flavouring foods which otherwise would be too unpalatable for ill monks to take. Decoction of these roots used today in Ceylon as medicine for fever and stomach complaints.

<sup>3</sup> This list is the same as that at *S.* v. 96.

<sup>4</sup> *pīlakha*, probably *Ficus infectoria*. "Wave-leafed," as at *K.S.* v. 80, is not a sufficient differentiation and is not the botanical name of any of the vast family of figs.

<sup>5</sup> *udumbara*, probably *Ficus glomerata*; of bunchy habit.

<sup>6</sup> Or Toon tree, *kacchaka*. Cedar suggested at *K.S.* v. 80. *P.E.D.* gives *Cedrela Toona*; *Path of Purity* II. 210 (= *Vism.* 183), "black fig."

<sup>7</sup> *kapīthana*. Var. readings are *kapīthaka*, *kapīthana*, *kapīttana*. *P.E.D.* says that it is the tree *Thespesia populneoides*, as does Childers under *kapītano*. *K.S.* v. 80 and *Path of Purity* II. 210, both reading *kapīthaka*, render by "wood-apple." The Dictionaries, placing "wood-apple" under *kapīthā*, *kapīthā*, call it *Feronia elephantum*. There is, however, no family connection between *Thespesia populneoides* and *Feronia elephantum*. The former has a hard, dry, inedible fruit; the latter an edible fruit with a hard woody shell filled with a soft pulp, also used for medicinal purposes. Neither is a fig-tree (as tentatively suggested at *K.S.* v. 80), but *Feronia* is more like a fig, and would be meant if we were certain that the context was suggesting a tree with an edible fruit.

<sup>8</sup> *pabba*, joint, knot or section. Word hitherto translated as "joint" is *phaḷu*.

<sup>9</sup> *ajjuka*. *P.E.D.* and *C.P.D.* give *Ocimum gratissimum*. Probably the ordinary basil, *Ocimum basilicum*, is meant, as *O. gratissimum* is sometimes used as a synonym for this.

grass,<sup>1</sup> a kind of andropogon,<sup>2</sup> or whatever others are born from a cutting, arise from a cutting; this means propagated from cuttings.

*Propagated from seeds* means: grain, pulses,<sup>3</sup> or whatever others are born from a seed, arise from a seed; this means propagated from seeds. || 1 ||

If he thinks that it is a seed when it is a seed (and) cuts it or has it cut or breaks it or has it broken or cooks it or has it cooked, there is an offence of expiation. If he is in doubt as to whether it is a seed (and) cuts it . . . or has it cooked, there is an offence of wrong-doing. If he thinks that it is not a seed when it is a seed (and) cuts it . . . or has it cooked, there is no offence. If he thinks that it is a seed when it is not a seed, there is an offence of wrong-doing. If he is in doubt as to whether it is not a seed, there is an offence of wrong-doing. If he thinks that it is not a seed when it is not a seed, there is no offence. || 2 ||

There is no offence if he speaks, saying: "Find this, give this, convey this, this is wanted, make this allowable"; if it was unintentional, if (he was) not thinking, if he did not know; if he is mad, if he is the first wrong-doer.<sup>4</sup> || 3 || 2 ||

### The First

<sup>1</sup> *phanijjaka*=*bhūtanaka*, *Jā.* vi. 536. Childers calls it the plant *samīraṇa*, which, according to Monier-Williams, is the plant *maruvaka*. (I cannot discover what is meant by this.) *P.E.D.* calls *bhūtanaka*, *Andropogon schoenanthus*. Camel-grass yields aromatic oil, mostly used for medicinal purposes.

<sup>2</sup> *hīrīvela*, occurring also at *Jā.* vi. 537. *P.E.D.* suggests as above. Monier-Williams gives *hīrīvela*, a kind of perfume=*hīrīvera*, a kind of drug and perfume (= *bāla*, *bālaka*). Under *bāla* he gives "a kind of perfume or fragrant grass, *Andropogon schoenanthus*." Childers also gives *hīrīveraṃ*, a perfume, *Andropogon schoenanthus*.

<sup>3</sup> Cf. *B.D.* i. 83, n. 3.

<sup>4</sup> Cf. above, end of *Pāc.* X; also below, p. 262, and *Vin.* iv. 125. *V.A.* 766 says that the clauses "Find this," etc., refer to medicines made from roots, to roots and leaves, to trees or creepers, to flowers and fruits, and to trees or creepers or fruits respectively. *V.A.* 767 refers to an *anujānāmi* at *Vin.* ii. 109, in which monks are allowed to eat fruit that has become allowable to recluses in five ways.

## EXPIATION (PĀCITTIYA) XII

. . . at Kosambī in Ghosita's monastery. Now at that time the venerable Channa, having indulged in bad habits,<sup>1</sup> being examined for an offence<sup>2</sup> in the midst of the Order, shelved the question(s) by (asking) others,<sup>3</sup> saying, "Who has committed? What has he committed? On what ground has he committed? How has he committed? What do you say? Why do you say (it)?" Those who were modest monks . . . spread it about, saying:

"How can the venerable Channa, being examined for an offence in the midst of the Order, shelve the question(s) by (asking) others, saying: 'Who has committed . . . Why do you say (it)?' . . .

"It is true, lord," he said.

The enlightened one, the lord, rebuked him, saying:

"How can you, foolish man, being examined for an offence in the midst of the Order . . . saying, ' . . . Why do you say (it) ?' ? [35] . . . It is not, foolish man, for pleasing those who are not (yet) pleased . . ." and having rebuked him and given reasoned talk, he addressed the monks, saying:

"Well then, monks, let the Order bring a charge of evasion<sup>4</sup> against the monk, Channa. And thus, monks, should he be charged: the Order should be informed

<sup>1</sup> As at *B.D.* i. 309. Cf. Channa at *Vin.* ii. 292, *D.* ii. 154.

<sup>2</sup> At *Vin.* ii. 88, when monks charge a monk with failure in conduct, *ācāravipatti*, there is a legal question arising out of censure.

<sup>3</sup> *aññen' aññaṃ paṭicarati*; cf. above, p. 164.

<sup>4</sup> *aññavādakaṃ ropetu*. *Aññavādaka* is the person who prevaricates, who evades the issue by talking about something else, "who prefers to talk about something else, shuffling and evading the thing in question" (*C.P.D.*). Verbal evasion only is meant, see *Old Comy.*

by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. This monk, Channa, being examined for an offence in the midst of the Order, shelved the question(s) by (asking) others. If it seems right to the Order, the Order should bring a charge of evasion against the monk, Channa. This is the motion. Honoured sirs, let the Order listen to me. This monk, Channa . . . by (asking) others. The Order brings a charge of evasion against the monk, Channa. If the bringing of a charge of evasion against the monk, Channa, seems right to the venerable ones, let them be silent; if it does not seem right, they should speak. A charge of evasion is brought by the Order against the monk, Channa, and it is right . . . So do I understand.' "

Then the lord having rebuked the venerable Channa in many a figure for his difficulty in maintaining himself . . . " . . . And thus, monks, this rule of training should be set forth:

In evasion,<sup>1</sup> there is an offence of expiation."

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

Now at that time the venerable Channa, being examined for an offence in the midst of the Order, thinking, "Shelving the question(s) by (asking) others, I will fall into an offence," (so) having become silent, he vexed<sup>2</sup> the Order. Those who were modest monks . . . spread it about, saying:

"How can the venerable Channa, being examined for an offence in the midst of the Order, having become silent, vex the Order?" . . .

"Is it true, as is said, that you, Channa, being examined for an offence in the midst of the Order, having become silent, vexed the Order?"

"It is true, lord," he said.

<sup>1</sup> *aññavādake*.

<sup>2</sup> *tuphibhūto saṅgham viheseti*. *V.A.* 770 says that *vihesaka*, vexing, is a name for becoming silent.

The enlightened one, the lord, rebuked him, saying:  
 "How can you, foolish man . . . vex the Order?  
 It is not, foolish man, for pleasing those who are not  
 (yet) pleased . . ." and having rebuked him and given  
 reasoned talk, he addressed the monks, saying:

"Well then, monks, let the Order bring a charge of  
 vexing<sup>1</sup> against the monk, Channa. And thus, monks  
 . . . (as above in || 1 ||; *instead of evasion read* vexing;  
*instead of shelving the question(s) by (asking) others*  
*read* having become silent, he vexes the Order) . . .  
 should this rule of training be set forth:

In evasion, in vexing, there is an offence of  
 expiation."<sup>2</sup> || 2 || [36]

*Evasion* means: being examined in the midst of the  
 Order on an example<sup>3</sup> or for an offence, not wishing to  
 speak of it, not wishing to bring it forward,<sup>4</sup> he shelves  
 the questions by (asking) others, saying: 'Who has  
 committed? What has he committed? On what  
 ground has he committed? How has he committed?  
 What do you say? Why do you say (it)?'—this means  
 evasion.

*Vexing* means: being examined in the midst of the  
 Order on an example or for an offence, not wishing to  
 speak of it, not wishing to bring it forward, having  
 become silent, he vexes the Order—this means vexing.

If he is not being charged with evasion (but) is being  
 examined in the midst of the Order on an example or  
 for an offence, (and) not wishing to speak of it, not  
 wishing to bring it forward, he shelves the question(s)  
 by (asking) others, saying: 'Who has committed? . . .  
 Why do you say (it)?' there is an offence of wrong-  
 doing. If he is not being charged with vexing (but) is

<sup>1</sup> *vihesakam ropetu.*

<sup>2</sup> *aññavādake vihesake pācittiyam.* V.A. 770 says that in the two-  
 fold matter there is a twofold *pācittiya*.

<sup>3</sup> *vattusmim*; cf. *vattu + āpatti* above, p. 222.

<sup>4</sup> *na ughāṭetukāma.*

being examined . . . not wishing to speak of it, not  
 wishing to bring it forward, having become silent, he  
 vexes the Order, there is an offence of wrong-doing.  
 If he is being charged with evasion (and) is being  
 examined . . . he shelves the question(s) by (asking)  
 others, saying: ' . . . Why do you say (it)?', there is  
 an offence of expiation. If he is being charged with  
 vexing (and) is being examined . . . having become  
 silent, he vexes the Order, there is an offence of ex-  
 piation. || 1 ||

If he thinks that it is a legally valid act when it is  
 a legally valid act, in evasion, in vexing, there is an  
 offence of expiation. If he is in doubt as to whether  
 it is a legally valid act, in evasion, in vexing, there is  
 an offence of expiation. If he thinks that it is not a  
 legally valid act<sup>1</sup> when it is a legally valid act, in evasion,  
 in vexing, there is an offence of expiation. If he thinks  
 that it is a legally valid act when it is not a legally  
 valid act, there is an offence of wrong-doing. If he  
 is in doubt as to whether it is not a legally valid act,  
 there is an offence of wrong-doing. If he thinks that  
 it is not a legally valid act when it is not a legally valid  
 act, there is no offence.<sup>2</sup> || 2 ||

There is no offence if, not knowing, he asks; if, being  
 ill, he does not speak; if, thinking: 'Quarrel or dispute  
 or strife or contention will come to be for the Order,'  
 he does not speak; if, thinking: 'There will come to be  
 schism in the Order or dissension in the Order,'<sup>3</sup> he  
 does not speak; if, thinking: 'He will carry out an  
 (official) act<sup>4</sup> according to what is not the rule,<sup>5</sup> or by

<sup>1</sup> *adhammakamma*, expl. at *Vin.* i. 317.

<sup>2</sup> Cf. *B.D.* i. 302, 307, 313, 327; below, p. 237.

<sup>3</sup> Cf. *Vin.* iv. 128, 153, 217. *Samghabheda* and *saṅgharāji* dis-  
 cussed at *Vin.* ii. 303; referred to at *Vbh.A.* 428.

<sup>4</sup> Six kinds of *kamma*, official acts, given at *Vin.* i. 317.

<sup>5</sup> *adhammena.* Cf. *Vin.* i. 115, where it is allowed to protest  
 against an (official) act that is being conducted according to what  
 is not the rule.

an incomplete congregation,<sup>1</sup> or against one who is not suitable for an (official) act,<sup>2</sup> he does not speak; if he is mad, if he is the first wrong-doer. || 3 || 3 ||

### The Second

<sup>1</sup> *vaggena*, by a section only of the Order, not all the members being present. Cf. *Vin.* i. 108, 111; also below, p. 269, and *Vin.* iv. 126.

<sup>2</sup> *na kammārahā*. Cf. *Vin.* iv. 126, 152, 153; v. 221.

### EXPIATION (PĀCITTIYA) XIII

. . . at Rājagaha in the Bamboo Grove at the squirrels' feeding-place. Now at that time the venerable Dabba, the Mallian, assigned lodgings to the Order and distributed meals.<sup>1</sup> Now at that time monks who were followers of Mettiya and Bhummajaka were newly ordained as well as of little merit; [37] they obtained whatever inferior lodgings belonged to the Order and inferior meals.<sup>2</sup> These made monks look down upon<sup>3</sup> the venerable Dabba, the Mallian, saying:

“Dabba, the Mallian, assigns lodgings through favouritism<sup>4</sup> and distributes meals through favouritism.”

Those who were modest monks . . . spread it about, saying:

“How can monks who are followers of Mettiya and Bhummajaka make monks look down upon the venerable Dabba, the Mallian?” . . .

“Is it true, as is said, that you, monks, made monks look down upon Dabba, the Mallian?”

“It is true, lord.”

The enlightened one, the lord, rebuked them saying:

“How can you, foolish men, make monks look down upon Dabba, the Mallian? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

In making (someone) look down upon,<sup>5</sup> there is an offence of expiation.”

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

<sup>1</sup> Cf. *Vin.* iii. 158 (= *B.D.* i. 272 ff.) and *Vin.* iv. 154.

<sup>2</sup> Cf. *Vin.* iii. 160 = *B.D.* i. 275.

<sup>3</sup> *ujjhāpentī*. *VA.* 770 says *avajānāpentī avaññāya olokāpentī lāmakato vā cintāpentī ti attho*; cf. above, p. 2, n. 3, on *ujjhāyanti*.

<sup>4</sup> *chandāya* = *pakkhapātena*, *VA.* 771.

<sup>5</sup> *ujjhāpanake*; in full probably meaning “in making a monk look down upon another monk,” see *Old Comy.* below.

Now at that time monks who were followers of Mettiya and Bhummajaka thought: "Making (someone) look down upon is forbidden by the lord, (but) this much shall the monks hear," and in the neighbourhood of monks, they criticised<sup>1</sup> the venerable Dabba, the Mallian, saying:

"Dabba, the Mallian, assigns lodgings through favouritism and distributes meals through favouritism."

Those who were modest monks . . . (as in || 1 ||; instead of "make monks look down upon" read "criticise") . . . " . . . And thus, monks, this rule of training should be set forth:

In making (someone) look down upon, in criticising,<sup>2</sup> there is an offence of expiation." || 2 ||

*Making (someone) look down upon* means: if he makes (someone) look down upon or if he criticises one who is ordained, desiring to bring blame, desiring to bring discredit, desiring to bring shame<sup>3</sup> to one who is ordained (and) agreed upon by the Order as assigner of lodgings or as distributor of meals or as apportioner of conjei or as apportioner of fruit or as apportioner of solid foods or as disposer of trifles,<sup>4</sup> there is an offence of expiation. || 1 ||

If he thinks that it is a legally valid act when it is a legally valid act, in making (someone) look down

<sup>1</sup> *khīyanti*. *Khīyati*, Skrt. *ksiyate* is explained in the Dictionaries to mean "to be exhausted, to waste away, to become dejected, to fall away from" (*P.E.D.*); "geht zu Ende" (Geiger, *Pali Lit.*, p. 115); "to wane, to decrease, to be diminished, to waste away, perish" (Monier-Williams). But *V.A.* 296, 771 gives *pakāśenti*, to show up, illustrate, explain, make known, give information about (*P.E.D.*). Cf. above, p. 2, n. 4.

<sup>2</sup> *khīyanake*—i.e., the action of a person. *P.E.D.* calls this "a falling-away offence (legal term denoting the falling away from a consent once given)," as in *Pāc.* 79, 81 (*khīyadhamma*); also see *Vin.* ii. 94, 100, *A.* iii. 269, iv. 374.

<sup>3</sup> *mañku*, lit. staggering, so shock, confusion, shame; see *A.* V. v. This trio also occurs below, p. 280.

<sup>4</sup> Cf. *Vin.* iv. 155. At *Vin.* ii. 176 f. the qualifications that a monk appointed "distributor," etc., should possess, are given. The items that the last, *appamattakavissajjaka*, is to dispose of, are enumerated at *Vin.* ii. 177. Cf. also *A.* iii. 275.

upon, in criticising, there is an offence of expiation. If he is in doubt as to whether it is a legally valid act, in making (someone) look down upon, in criticising, there is an offence of expiation. If he thinks that it is not a legally valid act when it is a legally valid act, in making (someone) look down upon, in criticising, there is an offence of expiation. If he makes (someone) look down upon or if he criticises one who is not ordained, there is an offence of wrong-doing. If he makes (someone) look down upon or if he criticises one who is ordained or one who is not ordained, desiring to bring blame, desiring to bring discredit, desiring to bring shame to one who is ordained (but) not agreed upon by the Order as assigner of lodgings . . . as disposer of trifles [38] there is an offence of wrong-doing. If he makes (someone) look down upon or if he criticises one who is ordained or one who is not ordained, desiring to blame, desiring to bring discredit, desiring to bring shame to one who is not ordained, (but) agreed upon or not agreed upon by the Order as assigner of lodgings . . . or as disposer of trifles, there is an offence of wrong-doing. If he thinks that it is a legally valid act when it is not a legally valid act, there is an offence of wrong-doing. If he is in doubt as to whether it is not a legally valid act, there is an offence of wrong-doing. If he thinks that it is not a legally valid act when it is not a legally valid act, there is no offence.<sup>1</sup> || 2 ||

There is no offence if he makes (someone) look down upon or if he criticises one acting by nature from desire, from hatred, from stupidity, from fear<sup>2</sup>; if he is mad, if he is the first wrong-doer.<sup>3</sup> || 3 || 3 ||

### The Third

<sup>1</sup> Cf. *B.D.* i. 302, 307, 313, 327; above, p. 233, and *Vin.* iv. 155.

<sup>2</sup> These are the four *agatis*. Only a monk not endowed with them can be appointed a distributor of the various items mentioned here and in other parts of *Vin.* See *Vin.* ii. 176 f.; also cf. the "silver-remover," above, p. 104, the assigner of bowls, above, p. 122, and *Vin.* iii. 183, 185; see *B.D.* i. 323, n. 7, for further references.

<sup>3</sup> Cf. *Vin.* iv. 155.

## EXPIATION (PĀCITTIYA) XIV

. . . at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time, monks preparing lodgings<sup>1</sup> in winter-time in the open air, drying their bodies in the sun, when the time was announced,<sup>2</sup> setting forth neither removed<sup>3</sup> them nor had them removed, (but) set forth without having asked (for permission).<sup>4</sup> The lodgings became damp.<sup>5</sup> Those who were modest monks . . . spread it about, saying:

“How can monks, preparing lodgings in the open air, setting forth, neither remove them nor have them removed, (but) set forth without having asked (for permission, so that) the lodgings are (left) damp?”

Then these monks told this matter to the lord. . . .

“Is it true, as is said, monks, that monks preparing lodgings in the open air . . . (left) damp? . . . And thus, monks, this rule of training should be set forth:

Whatever monk, spreading<sup>6</sup> or having spread in the

<sup>1</sup> A definition of *senāsana* given at *Vbh.* 251 is a catalogue of things to sit and lie on, various types of buildings, caves, etc. It does not include *seyyā*, obviously thought of as a *senāsana*, below, p. 244. *VbhA.* 365 merely says that if he sleeps and sits there, it is a “lodging.”

<sup>2</sup> *VA.* 770 says, “for the gruel meal.”

<sup>3</sup> *uddharati*. Same word as *ubbhata* (+*kāthina*) of *Nissag.* I-III.

<sup>4</sup> *anāpucchā*. Cf. *āpucchā* and *anā* at *Vin.* iv. 100, 101, 165, 166. Cf. also *Vin.* ii. 211, where monks set out without asking permission as to the lodgings. It is there said, and cf. *Old Comy.* below, that a monk, or, failing him, a probationer, or, failing him, a monastery-attendant should be asked for permission; this is in order that such a person may take care of the lodgings during the monks' absence.

<sup>5</sup> *ovattham hoti*. *VA.* 770 says that what remained became damp owing to the snow and rain. *Ovattha* occurs above, p. 224, in connection with heaps of clay and soil.

<sup>6</sup> *santharivā*. Cf. above, p. 72, n. 1, but not used in that sense here.

open air a couch or a chair or a mattress or a stool<sup>1</sup> belonging to the Order, setting forth, should neither remove it nor have it removed, or should go away without asking (for permission), there is an offence of expiation.”

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

Now at that time monks, staying in the open air, were bringing back<sup>2</sup> lodgings early in the morning. Now the lord saw these monks bringing back lodgings early in the morning, and seeing them, in this connection, on this occasion, having given reasoned talk, he addressed the monks, saying:

“I allow you, monks, for the eight months (of the time) not appointed for keeping the rains<sup>3</sup> [39] to put aside lodgings in a hut<sup>4</sup> or at the foot of a tree, wherever crows or vultures do not leave droppings.”<sup>5</sup> || 2 || 1 ||

*Whatever* means: . . . is monk to be understood in this case.

*Belonging to the Order* means: it comes to be given to the Order, handed over to it.<sup>6</sup>

<sup>1</sup> *koccha*. See *Old Comy.* below. *Vin. Texts* i. 34, n., says, “it is apparently therefore of wicker work.” Called at *Vin. Texts* iii. 165 (= *Vin.* ii. 149) “a cane-bottomed chair.” Allowed at *Vin.* ii. 149.

<sup>2</sup> *atiharanti*, or removing from one place to another.

<sup>3</sup> *avassika-saṃkete*. At *Vin.* i. 298 *vassika-saṃkete* is one of the five occasions when a monk may lay aside his outer cloak. *Samketa* at *B.D.* i. was rendered “rendezvous”—i.e., an appointment, an appointed time. See *Vin. Texts* ii. 234, n., on this word. At *Vin.* i. 107 it is an offence of wrong-doing to recite the Pātimokkha in cell after cell without making a rendezvous or appointment (*asaṃketa*), since incoming monks did not know where the *uposatha* was to be held. *VA.* 772 says that the four months of the cold and the four months of the hot seasons are the eight months not thus appointed (*evaṃ apaññatte*) as months of the rains.

<sup>4</sup> *maṇḍape*. *VA.* 772 says, “a *maṇḍapa* (shed or hut) of *sākhā* (branches), or a *maṇḍapa* of *padara* (boards, planks of wood; or this might be a *maṇḍapa* in a crevice).

<sup>5</sup> N.B.—This is not a *sikkhāpada*, rule, but an *anujānāmi*, “allowance.”

<sup>6</sup> Cf. above, p. 161.

*Couch* means:<sup>1</sup> there are four (kinds of) couch: a long one,<sup>2</sup> one with slats,<sup>3</sup> one with curved legs,<sup>4</sup> one with removable legs.<sup>5</sup>

*Chair* means: there are four (kinds of) chair: a long one, one with slats, one with curved legs, one with removable legs.<sup>6</sup>

*Mattress* means: there are five (kinds of) mattress: a mattress (made) of wool, a mattress (made) of cotton-cloth, a mattress (made) of bark, a mattress (made) of *tiṇa*-grass, a mattress (made) of leaves.<sup>7</sup>

*Stool* means: made of bark or made of khus-khus<sup>8</sup> or made of *muñja*-grass or made of reeds<sup>9</sup>; it is bound, having tucked them in.<sup>10</sup>

*Spreading* means: himself spreading.

<sup>1</sup> This definition of *mañca* occurs at *Vin.* iv. 168, 169; *VbhA.* 365. These four kinds of couches and four kinds of chairs are allowed at *Vin.* ii. 149.

<sup>2</sup> *masāraka*. *VA.* 773 says, "it is made by boring a hole into the feet of the couch, and putting a knotted end through there."

<sup>3</sup> *bundikābaddha*. *VA.* 773 says, "it is made by holding the bedstead together, having burnt the feet of the couch with knotted ends."

<sup>4</sup> *kuḷīrapādaka*, or carved. *VA.* 773, "made with feet like the feet of horses, rams, etc. Whatever has curved feet (*vaṅkapādako*, lit. curved as to the feet) is called *kuḷīrapādaka*" (lit. a crab-footer).

<sup>5</sup> *āhaccapādaka*. *VA.* 774 says that "it is made by piercing the leg (*aṅge*). Then having pierced the knotted end, putting a knot through there, and giving a pin (or peg, *āṇim*) above, the couch that is made should be called an *āhaccapādaka*." This probably means that the pin can be removed at pleasure, when the couch would collapse. At *Vin.* iv. 46 it is defined as *aṅge vijjhivā thito hoti*, standing, having pierced the leg—*i.e.*, having put the pin through. *Āhacca-pādaka* means lit. a "take-away footer"—*i.e.*, one whose feet can be taken away.

<sup>6</sup> = *Vin.* iv. 168, 169, *VbhA.* 365.

<sup>7</sup> Same definition given at *VbhA.* 365. These five kinds of *bhisi* are allowed at *Vin.* ii. 150. *Cf.* above, p. 47, n. 1, on *bhisi*.

<sup>8</sup> *usīra*, one of the plants "propagated from roots," *cf.* above, p. 228.

<sup>9</sup> *babbaja*, or bulrushes. Shoes made of this and of *muñja*-grass were not to be worn, *Vin.* i. 190.

<sup>10</sup> *anto samvethetvā baddham hoti*. *VA.* 774 says that it is bound in the middle and spread out above and below. The middle, being made of the hides of lions and tigers, gives the *senāsana* the appearance of being made of gold.

*Having spread*<sup>1</sup> means: making another spread. If he makes one who is not ordained spread (it), it is an impediment<sup>2</sup> for him.<sup>3</sup> If he makes one who is ordained spread it, there is an impediment for the one who spreads (it).<sup>4</sup>

*Setting forth, should neither remove it* means: should not himself remove it.

*Nor have it removed* means: should not make another remove it.

*Or should go away without asking (for permission)* means: not asking a monk or a novice or a monastery attendant (for permission),<sup>5</sup> if he goes further than the outward stone-throw of a man of average height,<sup>6</sup> there is an offence of expiation. || 1 ||

If he thinks that it belongs to the Order<sup>7</sup> when it belongs to the Order, spreading it or having it spread in the open, setting forth should neither remove it nor have it removed, or should go away without asking (for permission), there is an offence of expiation. If he is in doubt as to whether it belongs to the Order . . . there is an offence of expiation. If he thinks that it belongs to an individual when it belongs to the Order, spreading it or . . . in the open air . . . without having asked (for permission), there is an offence of expiation. If it is a carpet<sup>8</sup> or a bed-cover<sup>9</sup> or a ground-

<sup>1</sup> Causative.

<sup>2</sup> *palibodha*, or obstacle, obstruction. *Cf.* *Vin. Texts* ii. 157, n. 2.

<sup>3</sup> *VA.* 774, for the one who causes it to be spread out.

<sup>4</sup> *santhāraka*, at *Vin.* ii. 113, 116, 148, meaning a (*tiṇa*-grass) mat. Here it must refer to the person spreading out the things.

<sup>5</sup> *Cf.* *Vin.* ii. 211.

<sup>6</sup> *Cf.* *B.D.* i. 74 = *Vin.* iii. 46.

<sup>7</sup> *Cf.* *Pāc.* XV, XVI.

<sup>8</sup> *cimīlikā*. At *Vin.* ii. 150 monks are allowed to use *cola*, cotton-cloth, as a *cimīlikā*. Ed. *Vin. Texts* iii. 167, n. 2, says, *cimīlikā* may be a "rug. . . . It is probably the same word as, or connected with, *cimīlikā*." See same note for Bu.'s definition of this word. Here he says, *VA.* 775, when the earth is prepared with plaster it is made for preserving its texture, spreading it below, they spread out a *kaṭasāraka* (a mat for sitting on or lying on) above.

<sup>9</sup> *uttaratharāṇa*, see above, p. 46, n. 3.

covering<sup>1</sup> or a straw-mat<sup>2</sup> or an animal's skin<sup>3</sup> or a mat for the feet<sup>4</sup> or a wooden chair,<sup>5</sup> spreading it or having it spread in the open air, setting forth should neither remove it nor have it removed, or should go away without having asked (for permission), there is an offence of wrong-doing. If he thinks that it belongs to the Order when it belongs to an individual, there is an offence of wrong-doing. If he is in doubt as to whether it belongs to an individual, there is an offence of wrong-doing. If he thinks that it belongs to an individual when it belongs to an individual (but) to another individual, there is an offence of wrong-doing; if it belongs to the individual himself, there is no offence. || 2 ||

There is no offence if, having removed it, he goes away; if, having caused it to be removed, he goes away; if, having asked (for permission), he goes away; if, drying himself in the sun, he goes away<sup>6</sup>; if it comes to be taken possession of by something<sup>7</sup>; if there are accidents<sup>8</sup>; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

#### The Fourth [40]

<sup>1</sup> *bhummattharaṇa*, see above, p. 46, n. 4.

<sup>2</sup> *tattikā*. *VA.* 776 says, "made of palm-leaves or of bark." *Cf.* *Jā.* i. 141, *Vism.* 97.

<sup>3</sup> *cammakhaṇḍa*. At *Vin.* ii. 122 this was allowed as a water vessel (*vāra*). Above it means a skin used as a mat, as at *Miln.* 366 and *Vism.* 99 (translated *P. Purity*, p. 115, "piece of leather").

<sup>4</sup> *pādapuñchanī*. At *Vin.* ii. 174 monks are allowed to use a bear-skin, a piece of drapery (*cakkalī*), and a little piece of cloth as a *pādapuñchanī*. This, according to *Vin. Texts* iii. 218, is a mat to wipe the feet on, not to sit upon. *VA.* 776 says that it is made of rope and rags for wiping the feet on.

<sup>5</sup> *phalaka-pīṭha*, a chair (made) of a board, plank or slips of wood. Also called at *VA.* 776 *dārumaya-pīṭha*, a chair made of wood.

<sup>6</sup> *otāpento gacchati*. *VA.* 776 says there is no offence if, drying himself in the heat of the sun, he thinks, 'Coming back I will remove it.'

<sup>7</sup> *kenaci palibuddhaṃ hoti*. *VA.* 776 says that if a senior monk, turning (the owner) out (*utthāpetvā*), takes it, if a *yakkha* or a departed one, coming along, sits on it, or if some *ṛṣi*, coming along, takes it, or if lions and tigers stand on it, the lodging becomes taken possession of.

<sup>8</sup> *āpadāsu—i.e.*, *VA.* 777 says there is no offence if there are accidents (*antarāya*) to those leading the brahma-life for their lifetime. *Cf.* *Pāc.* XV, XVI.

#### EXPIATION (PĀCITTIYA) XV

. . . at Sāvatti in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of seventeen monks were companions. Staying, they just stayed together, setting forth, they just set forth together. These, spreading<sup>1</sup> a sleeping-place in a certain dwelling belonging to the Order, setting forth, neither removed it nor had it removed, (but) set forth without having asked (for permission). The lodging became eaten by white ants. Those who were modest monks . . . spread it about, saying:

"How can this group of seventeen monks, spreading a sleeping-place in a dwelling belonging to the Order, setting forth, neither remove it nor have it removed, (but) set forth without having asked (for permission, so that) the lodging is eaten by white ants?" Then these monks told this matter to the lord. . . . He said:

"Is it true, as is said, monks, that the group of seventeen monks . . . belonging to the Order, setting forth neither removed it . . . eaten by white ants?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can these foolish men . . . eaten by white ants? It is not, monks, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk, spreading a sleeping-place or having it spread in a dwelling belonging to the Order, setting forth, should neither remove it nor have it removed, or should go away without asking (for permission), there is an offence of expiation." || 1 ||

<sup>1</sup> *santharivā*, see *Intr.*, p. xxii.



*Whatever* means: . . . is monk to be understood in this case.

*Belonging to the Order* means: it comes to be given to the Order, handed over to it.<sup>1</sup>

*Sleeping-place*<sup>2</sup> means: a mattress,<sup>3</sup> a carpet,<sup>4</sup> a bed-cover, a ground-covering, a straw mat, an animal's skin,<sup>4</sup> a piece of cloth for sitting on,<sup>5</sup> a sheet,<sup>6</sup> a grass-mat,<sup>7</sup> a leaf mat.

*Spreading* means: himself spreading.<sup>8</sup>

*Having spread* means: making another spread.<sup>8</sup>

*Setting forth, should neither remove it* means: should not himself remove it.<sup>8</sup>

*Nor have it removed* means: should not make another remove it.<sup>8</sup>

*Or should go away without asking (for permission)* means: not asking a monk or a novice or [41] a monastery-attendant (for permission), if he goes further than the fence of a fenced-in monastery, there is an offence of expiation; if he goes further than the precincts<sup>9</sup> of a monastery not fenced-in, there is an offence of expiation.  
|| 1 ||

If he thinks that it belongs to the Order<sup>10</sup> when it belongs to the Order, spreading a sleeping-place or having it spread, setting forth should neither remove it nor have it removed, or should go away without asking (for permission) there is an offence of expiation. If he is in doubt as to whether it belongs to the Order . . . without asking (for permission), there is an offence of expiation. If he thinks that it belongs to an individual

<sup>1</sup> Cf. above, pp. 161, 239.

<sup>2</sup> Another definition of *seyyā* given above, p. 196.

<sup>3</sup> Cf. above, p. 471.

<sup>4</sup> Cf. above, p. 241, for this and the next four words.

<sup>5</sup> *nisīdana*. Defined at *Vin.* iii. 232, iv. 123, 171.

<sup>6</sup> *paccattharaṇa*. Bu. at *VA.* 777 calls it *pāvāro kojavo*, a cloak (mantle?), a rug or cover with long hair.

<sup>7</sup> *tiṇa-santhāra*. *VA.* 777 says a mat of any grasses whatsoever; the same for a leaf-mat.

<sup>9</sup> *upacāra*.

<sup>10</sup> Cf. above, p. 241.  
Cf. *Pāc.* XIV, XVI.

when it belongs to the Order, spreading a sleeping-place . . . or should go away without asking (for permission), there is an offence of expiation. If, spreading a sleeping-place or having it spread in the precincts of a dwelling-place<sup>1</sup> or in an assembly-room<sup>2</sup> or in a hut<sup>3</sup> or at the foot of a tree,<sup>4</sup> setting forth should neither remove it . . . or should go away without asking (for permission), there is an offence of wrong-doing.

If, spreading a couch or a chair or having it spread in a monastery or in the precincts of a monastery or in an assembly-room<sup>5</sup> or in a hut<sup>6</sup> or at the foot of a tree, setting forth should neither remove it . . . or should go away without asking (for permission), there is an offence of wrong-doing.<sup>7</sup> If he thinks that it belongs to the Order when it belongs to an individual, there is an offence of wrong-doing. If he is in doubt as to whether it belongs to an individual, there is an offence of wrong-doing. If he thinks that it belongs to an individual when it belongs to an individual (but) to another individual, there is an offence of wrong-doing; if it belongs to the individual himself, there is no offence.  
|| 2 ||

There is no offence if, having removed it, he goes away; if, having caused it to be removed, he goes away; if, having asked (for permission), he goes away; if it comes to be taken possession of by something; if going with the expectation,<sup>8</sup> standing there, he asks (for per-

<sup>1</sup> *VA.* 778 says that this means a cell, *pariveṇa*.

<sup>2</sup> *upaṭṭhānasālā*. Cf. above, p. 194, n. 4. *VA.* 778 calls this *pariveṇabhōjanasālā*, a refectory and cells.

<sup>3</sup> *maṇḍapa*. Cf. above, p. 239, n. 4. *VA.* 778 says *pariveṇamaṇḍapō*.

<sup>4</sup> *VA.* 778 says *pariveṇarukkhamūla*.

<sup>5</sup> *VA.* 778 here merely says *bhōjanasālā*, refectory.

<sup>6</sup> *VA.* 778 here says that it is *maṇḍapa*, whether covered or not, for the assembly of many people.

<sup>7</sup> Apparently not a *pācittiya* as there is not so much danger of the things being eaten by white ants if spread in these places, *VA.* 778.

<sup>8</sup> *sāpekkho*.

mission); if he becomes taken possession of by something<sup>1</sup>; if there are accidents; if he is mad, if he is the first wrong-doer.<sup>2</sup> || 3 || 2 ||

### The Fifth

<sup>1</sup> VA. 780, by full rivers, robber chiefs, and is unable to return.

<sup>2</sup> Cf. Pāc. XIV. 2, 3.

### EXPIATION (PĀCITTIYA) XVI

. . . at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks took possession of the best sleeping-places.<sup>1</sup> The monks who were elders turned them away. Then it occurred to the group of six monks:

“What now if we, by some stratagem, should spend the rainy season<sup>2</sup> in this very place?” Then the group of six monks, encroaching upon<sup>3</sup> (the space intended for) monks who were elders, lay down in the sleeping-places, saying:

“He for whom it becomes too crowded may depart.” Those who were modest monks . . . spread it about, saying:

“How can the group of six monks lie down in sleeping-places, encroaching upon (the space intended for) monks who are elders?” Then these monks told this matter to the lord. [42] . . .

“Is it true, as is said, that you, monks, lay down in sleeping-places . . . for monks who are elders?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How can you, foolish men, lie down in sleeping-places, encroaching upon (the space intended for) monks who are elders? It is not, foolish men, for pleasing

<sup>1</sup> *varaseyyāyo palibuddhanti* = *Vin.* ii. 166. For *palibuddha*, cf. above, pp. 242, 245 f.

<sup>2</sup> Cf. above, p. 208.

<sup>3</sup> *anupakhajja* = *anupavisitvā* according to *Old Comy.* and VA. 780. Word occurs again in Pāc. XLIII and at *Vin.* ii. 213. Ed. *Vin. Texts* iii. 285, n. 3, says that sense intended in these three passages is the same, while it is different at *Vin.* ii. 88, there explained by Bu. as *antopavisati*. At *Vin.* i. 47 the monk who shares the cell of his preceptor is not to sit down so as to encroach upon the elders (*na there bhikkhū anupakhajja nisīditabbaṃ*).

those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should lie down in a sleeping-place in a dwelling belonging to the Order, knowing that he is encroaching upon (the space intended for) a monk arrived first, saying, 'He for whom it becomes too crowded may depart,' doing it for just this object, not for another,<sup>1</sup> there is an offence of expiation." || 1 ||

*Whatever* means: . . .

*A dwelling belonging to the Order* means: it comes to be given to the Order, handed over to it.<sup>2</sup>

*He knows*<sup>3</sup> means: he knows, thinking, 'He is an old man'<sup>4</sup>; he knows, thinking, 'He is an ill man'; he knows, thinking, 'It was given to the Order.'

*Encroaching upon* means: forcing a way into.<sup>5</sup>

*Should lie down in a sleeping-place* means: if entering or departing he spreads a sleeping-place or has one spread in the precincts of a couch or a chair, there is an offence of wrong-doing. If he sits down on it or lies down on it, there is an offence of expiation.

*Doing it for just this object, not for another* means: there comes to be no other object whatever for which to lie down, encroaching, in a sleeping-place. || 1 ||

If he thinks that it belongs to the Order when it belongs to the Order, (and) encroaching, lies down, there is an offence of expiation. If he is in doubt as to whether it belongs to the Order, (and) encroaching, lies down, there is an offence of expiation. If he thinks that it belongs to an individual when it belongs to the Order, (and) encroaching, lies down, there is an offence of expiation. If entering or departing, setting aside the precincts of a couch or chair, he spreads a sleeping-

<sup>1</sup> Cf. below, p. 352, and *Vin.* iv. 149, 150.

<sup>2</sup> Cf. *Vin.* iii. 266, and above, p. 244.

<sup>3</sup> Cf. above, p. 161.

<sup>4</sup> *vuddho*; therefore he should not be made to get up, *V.A.* 780.

<sup>5</sup> *anupavisitvā*, or entering into=*Vin.* iv. 95. Cf. *V.A.* 780.

place or causes one to be spread, there is an offence of wrong-doing. If he sits down on it or lies down on it, there is an offence of wrong-doing. If he spreads a sleeping-place or causes one to be spread in the precincts of a dwelling-place or in an assembly-room or in a hut or at the foot of a tree or in the open air,<sup>1</sup> there is an offence of wrong-doing. If he sits down on it or lies down on it, there is an offence of wrong-doing. If he thinks that it belongs to the Order when it belongs to an individual, there is an offence of wrong-doing. If he is in doubt as to whether it belongs to an individual, there is an offence of wrong-doing. If he thinks that it belongs to an individual when it belongs to an individual (but) to another individual, there is an offence of wrong-doing; if it belongs to the individual himself, there is no offence.<sup>2</sup> || 2 ||

There is no offence if an ill man enters, if one pressed by cold or by heat enters, if there are accidents<sup>2</sup>; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

### The Sixth [43]

<sup>1</sup> Cf. above, p. 241.

<sup>2</sup> Cf. *Pāc.* XIV, XV.

## EXPIATION (PĀCITTIYA) XVII

. . . at Sāvatti<sup>1</sup> in the Jeta Grove in Anāthapiṇḍika's monastery. At that time the group of seventeen monks were repairing a large dwelling-place in the neighbourhood,<sup>2</sup> thinking: "We will spend the rains here."

The group of six monks saw the group of seventeen monks as they were repairing the dwelling-place, and seeing them, they said:

"Your reverences, this group of seventeen monks are repairing a dwelling-place. Come, we will turn them away."

Some spoke thus: "Wait, your reverences, until they have repaired it; when it is repaired, we will turn them away."

Then the group of six monks said to the group of seventeen monks: "Go away,<sup>3</sup> your reverences, the dwelling-place belongs to<sup>4</sup> us."

"Your reverences, should not this have been explained before, and we would have repaired another?"

"Your reverences, does not the dwelling-place belong to the Order?"

"Yes, your reverences, the dwelling-place belongs to the Order."

"Go away, your reverences, the dwelling-place belongs to us."

"Your reverences, the dwelling-place is big<sup>5</sup>; you stay, and we too will stay."

<sup>1</sup> This story also forms introductory story to Cūḷavagga VI. 11 = *Vin.* ii. 166.

<sup>2</sup> *paccantima*, adjoining, bordering, next to.

<sup>3</sup> *uttheta*, or get up.

<sup>4</sup> *pāpuṇāti*.

<sup>5</sup> *mahallaka*, said of a vihāra at *Vin.* iii. 156 (= *B.D.* i. 267). A big building containing several rooms to accommodate a number of people (*Tikā*); implies a permanent building.

"Go away, your reverences, the dwelling-place belongs to us," and angry, displeased, taking them by the throat they threw them out. These being thrown out, wept. Monks said (to them):

"Why do you, your reverences, weep?"

"Your reverences, this group of six monks, angry, displeased threw us out of a dwelling-place belonging to the Order."

Those who were modest monks . . . spread it about, saying:

"How can this group of six monks, angry, displeased, throw out monks from a dwelling-place belonging to the Order?" Then these monks told this matter to the lord. . . .

"Is it true, as is said, monks, that you, angry and displeased . . . to the Order?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How can you, foolish men, angry . . . belonging to the Order? Foolish men, it is not for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk, angry, displeased, should throw out a monk or cause him to be thrown out from a dwelling-place belonging to the Order, there is an offence of expiation." || 1 ||

*Whatever* means: . . . is monk to be understood in this case. [44]

*Monk*<sup>1</sup> means: another monk.

*Angry, displeased*<sup>2</sup> means: dissatisfied, the mind worsened, stubborn.

*A dwelling-place belonging to the Order* means: it comes to be given to the Order, handed over to it.<sup>3</sup>

*Should throw out* means: if, taking (him) in the room<sup>4</sup> he throws him out on to the verandah,<sup>5</sup> there is an

<sup>1</sup> Acc.

<sup>2</sup> Cf. *B.D.* i. 281 = *Vin.* iii. 163.

<sup>3</sup> Cf. *Vin.* iii. 266, iv. 41, 43.

<sup>4</sup> *gabbhe*.

<sup>5</sup> *pamukhaṃ*, house-front.

offence of expiation. If, taking him on the verandah, he throws him outside,<sup>1</sup> there is an offence of expiation. If, with one effort<sup>2</sup> he makes him pass through many doors, there is an offence of expiation.

*Should cause him to be thrown out* means: if he commands another, there is an offence of wrong-doing. When once commanded, if he makes him pass through many doors, there is an offence of expiation. || 1 ||

If he thinks that it belongs to the Order<sup>3</sup> when it belongs to the Order, (and) angry, displeased, throws him out or causes him to be thrown out, there is an offence of expiation. If he is in doubt as to whether it belongs to the Order, (and) angry . . . causes him to be thrown out, there is an offence of expiation. If he thinks that it belongs to an individual when it belongs to the Order, (and) angry . . . to be thrown out, there is an offence of expiation. If he throws out or causes his requisites to be thrown out, there is an offence of wrong-doing. If he throws (a monk) out or causes (him) to be thrown out from the precincts of a dwelling-place or from an assembly-room or from a hut or from the foot of a tree or from the open air, there is an offence of wrong-doing. If he throws out or causes his requisites to be thrown out, there is an offence of wrong-doing. If he throws out or causes one who is not ordained to be thrown out from a dwelling-place or from the precincts of a dwelling-place . . . or from the open air, there is an offence of wrong-doing. If he throws out or causes his requisites to be thrown out, there is an offence of wrong-doing. If he thinks that it belongs to the Order when it belongs to an individual, there is an offence of wrong-doing. If he is doubtful as to whether it belongs to an individual, there is an offence of wrong-doing. If he thinks that it belongs to an individual when it belongs to an individual, (but) to another individual, there is an offence of wrong-

<sup>1</sup> *I.e.*, out of the compound.

<sup>2</sup> *payoga*, or action, thrust.

<sup>3</sup> *Cf.* Pāc. XIV-XVI.

doing; if it belongs to the individual himself, there is no offence. || 2 ||

There is no offence if he throws out or causes one who is not scrupulous to be thrown out, if he throws out or causes his requisites to be thrown out; if he throws out or causes to be thrown out one who is mad, if he throws out or causes his requisites to be thrown out; if he throws out or causes to be thrown out one who makes strife, one who makes quarrels, one who makes contention, one who makes brawls, one who makes disputes in the Order,<sup>1</sup> if he throws out or causes his requisites to be thrown out; if he throws out or causes to be thrown out a novice or one who shares a cell or one who is not proceeding fitly,<sup>2</sup> if he throws out or causes his requisites to be thrown out; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

### The Seventh

<sup>1</sup> These same words said of the nun Caṇḍakālī at *Vin.* iv. 230. See also *Vin.* i. 328; and *A.* iii. 252, where five dangers to be expected for such a monk are enumerated.

<sup>2</sup> *na sammāvattanta*.

## EXPIATION (PĀCITTIYA) XVIII

. . . at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that [45] time two monks (were) in a lofty cell with an upper part,<sup>1</sup> in a dwelling-place belonging to the Order; one lived below, one above. The monk above sat down suddenly on a couch with removable feet.<sup>2</sup> The foot of the couch, falling off,<sup>3</sup> hit<sup>4</sup> the lower monk on the head, (and) this monk uttered a cry of distress. Monks, running up, said to this monk:

"Why do you, your reverence, utter a cry of distress?"

Then that monk told this matter to the monks. Those who were modest monks . . . spread it about, saying:

"How can a monk, in a lofty cell with an upper part, in a dwelling-place belonging to the Order, sit down suddenly on a couch with removable feet?"

Then these monks told this matter to the lord. . . .

"Is it true, as is said, that you, monk, in a lofty cell with an upper part, in a dwelling-place belonging to the Order, sat down suddenly on a couch with removable feet?" . . .

<sup>1</sup> *upari-vehāsa-kuṭī*. Meaning is obscure. For *vehāsa* as "above ground," see *B.D.* i. 79. *Vehāsa-kuṭī* seems to be a lofty cell, as *Old Comy.* says it is one which will not knock the head of a man of medium height. *P.E.D.* gives "air-hut, airy room." Probably means the cell was so high that there was room for an "upper berth" (see Dickson, *J.R.A.S.*, 1876, 128, n. 1), not a single-roomed cell. *VA.* 782 says *uparivehāsakuṭī* is a two or three storeyed cell without a roof (*acchannatala*).

<sup>2</sup> *āhaccapādaka*, see above, p. 240, in definition of "couch" and "chair." *Āhaccapādaka mañca* allowed at *Vin.* ii. 149.

<sup>3</sup> *nippattivā*=*nīpativā*, *nikkhamivā*, *VA.* 782.

<sup>4</sup> *avatthāsi*. Cf. *B.D.* i. 138, 140=*Vin.* iii. 79, 81.

". . . It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk, in a lofty cell with an upper part, in a dwelling-place belonging to the Order, should sit down<sup>1</sup> or lie down on a couch or chair with removable feet, there is an offence of expiation." || 1 ||

*Whatever* means: . . . is monk to be understood in this case.

*Dwelling-place belonging to the Order* means: it comes to be given to the Order, handed over to it.<sup>2</sup>

*Lofty cell* means: it does not touch the head<sup>3</sup> of a man of medium height.

*Couch with removable feet* means: having perforated<sup>4</sup> the legs, it stands.

*Chair with removable feet* means: having perforated the legs, it stands.

*Should sit down on* means: if he sits down on it, there is an offence of expiation.

*Should lie down on* means: if he lies down on it, there is an offence of expiation. || 1 ||

If he thinks that it belongs to the Order when it belongs to the Order, (and) sits down on or lies down on a couch or a chair with removable feet in a lofty cell with an upper part, there is an offence of expiation. If he is in doubt as to whether it belongs to the Order . . . If he thinks that it belongs to an individual

<sup>1</sup> Note that *sahasā*, suddenly, hastily, is omitted in the Rule; it is put in at *Vin. Texts* i. 34. Cf. this for translation of *uparivehāsakuṭī*; also Gogerly's version, *J.R.A.S.*, 1862, 443, and Dickson's, *J.R.A.S.*, 1876, 111. The latter also puts *sahasā* ("hurriedly") into the Rule, and it would seem more logical to do so; for if no couch or chair with removable legs were to be sat or lain on in an upper storey, there was little point in allowing these objects there at all.

<sup>2</sup> Cf. above, pp. 161, 239, 244, 248, 251.

<sup>3</sup> *asīsaghattā*. *VA.* 782, none of the lower beams or rafters touch (or knock) the head of a man of medium (middle or average, *majjhima*) measure.

<sup>4</sup> Cf. above, p. 240, and *VA.* 774.

when it belongs to the Order . . . with an upper part, there is an offence of expiation. If he thinks that it belongs to the Order when it belongs to an individual, there is an offence of wrong-doing. If he is in doubt as to whether it belongs to an individual, there is an offence of wrong-doing. If he thinks that it belongs to an individual when it belongs to an individual (but) to another individual, there is an offence of wrong-doing; if it belongs to the individual himself, there is no offence. || 2 ||

There is no offence if he is in a cell that is not lofty<sup>1</sup>; if he is in one that touches the head; if the one below comes to be not in use; if there comes to be an accumulation of boards<sup>2</sup>; if a pin is provided<sup>3</sup>; if standing on it he takes down from or hangs up on<sup>4</sup>; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

#### The Eighth [46]

<sup>1</sup> *avehāsakuṭṭiyā*. VA. 782, made among sāl-leaves on the ground, for it is not possible to hurt another person there.

<sup>2</sup> *padara-sañcitam hoti*. VA. 783 (the cell) of which the uppermost floor (*tala*) is spread over thickly with sticks and planks.

<sup>3</sup> *paṭāṇi dinnā hoti*. This means the pin or peg which must be inserted in a couch or chair whose feet are removable in order that the foot will not fall off when the chair is sat upon; VA. 783, and cf. VA. 774.

<sup>4</sup> VA. 783, "standing on a couch or chair whose feet are removable, he says, 'take down a robe or anything hung up on a peg (*nāgadanta*)' or hangs up another, there is no offence for him."

#### EXPIATION (PĀCITTIYA) XIX

. . . at Kosambī in Ghosita's monastery. Now at that time a chief minister, the venerable Channa's supporter, was having a dwelling-place built for the venerable Channa.<sup>1</sup> Then the venerable Channa again and again had the finished dwelling-place roofed, again and again had it plastered. The overloaded dwelling-place fell down. Then the venerable Channa, collecting grass and sticks, despoiled the cornfield of a certain brahmin. Then that brahmin looked down upon, criticised, spread it about, saying:

"How can the revered ones despoil our cornfields?" Monks heard this brahmin who . . . spread it about. Those who were modest monks . . . spread it about, saying:

"How can the venerable Channa again and again have a finished dwelling-place roofed, again and again have it plastered (so that) the overloaded dwelling-place falls down?" Then these monks told this matter to the lord. . . .

"Is it true, as is said, that you, Channa, again and again had a finished dwelling-place roofed . . . so that the overloaded dwelling-place fell down?"

"It is true, lord," he said.

The enlightened one, the lord, rebuked him, saying:

"How can you, foolish man, again and again have a finished dwelling-place roofed, again and again have it plastered, (so that) the overloaded dwelling-place falls down? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

When a large dwelling-place is being built for a monk,

<sup>1</sup> Cf. B.D. i. 266, where a householder was building a dwelling-place for him.

an enclosure<sup>1</sup> of two or three roofings may be determined upon for placing the door-bolts, for making the window-holes<sup>2</sup> as far as the door-way,<sup>3</sup> in establishing it where there are no crops.<sup>4</sup> If, though established where there are no crops, he should determine upon (something) more than that, there is an offence of expiation."<sup>5</sup> || 1 ||

*Large* means: it is so called if it is a dwelling-place having a benefactor.<sup>6</sup>

*Dwelling-place* means: it comes to be smeared inside or smeared outside or smeared inside and outside.<sup>6</sup>

*Is being made* means: making or causing to be made.<sup>7</sup>

*As far as the door-way*<sup>8</sup> means: a reach of the hand from all round the door-posts and lintel.<sup>9</sup>

*For placing the door-bolts* means: for placing the door-way.

*For making the window-holes* means: for making

<sup>1</sup> *pariyāya*. VA. 784 says *pariyāyam vuccati parikkhepo*. *Parikkhepo* is closing round, surrounding, enclosure. *Pariyāya* can also mean method.

<sup>2</sup> *āloksandhi*, small holes for light and air.

<sup>3</sup> *dvārakosa*. *Dvāra* is "the aperture and not that by which the aperture could be closed." This is called *kavāta*. See *Vin. Texts* iii. 160, n. 3. *Kosa* is a cavity or enclosure containing something.

<sup>4</sup> *appaharita*, "little or no grass" (*C.P.D.*), but *Old Comy.* points to "crops."

<sup>5</sup> My translation of this rule differs considerably from that given at *Vin. Texts* i. 35, where ed. says, "This rule . . . is somewhat obscure, owing to our want of information as to the mode in which such dwellings should be put up." *Vin. Texts* i. 35 has "rectified" for *adhīthātabbam*, which I have translated as "determined upon." For the point of this rule is that when the *vihāra* is built and everything is *thito*, fixed, established, a monk must not ask the *dāyaka*, benefactor, donor, to change the positions of doors and windows or make any additions or rectifications. If he does so, he incurs a *pācittiya* offence.

<sup>6</sup> Cf. *Vin.* iii. 156 (= *B.D.* i. 267, 268).

<sup>7</sup> Cf. *Vin.* iii. 226, 232.

<sup>8</sup> VA. 783 says that here *dvārakosa* means a space (*okāsa*) the measure of the door's breadth from all round the door-posts and lintel; it quotes other authorities giving different measures. Apparently doors and windows must not be made nearer than this distance to the doorway.

<sup>9</sup> *piṭṭhasamghāta*. Allowed at *Vin.* ii. 120, 148. See *Vin. Texts* iii. 105, n. 2.

windows<sup>1</sup>: whitewash,<sup>2</sup> black colouring, the use of red chalk,<sup>3</sup> wreath-work,<sup>4</sup> creeper-work, sword-fish design,<sup>5</sup> cupboards.<sup>6</sup> [47]

*An enclosure of two or three roofings should be determined upon, in establishing it where there are no crops* means: crops mean: grain and pulses.<sup>7</sup> If it is established where there are crops (and) he determines upon (some alteration), there is an offence of wrong-doing. If he is roofing with a way, having determined upon two ways, commanding a third way, he may depart.<sup>8</sup> If he is roofing with an enclosure, having determined upon two enclosures, commanding a third enclosure, he may depart.

*If, though established where there are no crops, he should determine upon (something) more than that*<sup>9</sup> means: if he is roofing with tiles, for every tile there is an offence of expiation. If he is roofing with stones, for every stone there is an offence of expiation. If he is roofing with plaster, for every lump there is an offence of expiation. If he is roofing with grass, for every wisp there is an

<sup>1</sup> *vātapāna*. Three kinds allowed at *Vin.* ii. 148, but not the kinds given above. VA. 784 takes it as *vātapānakavāta*, shutters, which perhaps makes more sense here.

<sup>2</sup> All these items are allowed, in other connections, at *Vin.* ii. 121, also at *Vin.* ii. 117 with two more not occurring above. Cf. *Vin.* ii. 172. "Whitewash" is *setavaṇṇa*, or plaster; "black colouring" is *kālavāṇṇa*, or blacking.

<sup>3</sup> *gerukaparikkamma*, red colouring. These three colourings are allowed to be used in *vihāras* at *Vin.* ii. 150.

<sup>4</sup> These four kinds of design are allowed in another connection at *Vin.* ii. 152.

<sup>5</sup> *makaradantaka*. The meaning is not at all clear, but "a design in painting or carving" (*P.E.D.*).

<sup>6</sup> *pañcapaṭṭhika*. For lack of better translation, I follow *Vin. Texts* iii. 97, q.v. n. 3. But the meaning is very doubtful.

<sup>7</sup> See *B.D.* i. 83, n. 4.

<sup>8</sup> VA. 785, having had it roofed in two ways, *magga*, but because it was badly done he may have it roofed again in a third way—doubtless he may choose three of the five ways mentioned immediately below.

<sup>9</sup> VA. 785 says, "upon a fourth way or enclosure over and above the three ways and enclosures."



offence of expiation. If he is roofing with leaves, for every leaf there is an offence of expiation.<sup>1</sup> || 1 ||

If he thinks that it is more when it is more than two or three enclosures (and) determines upon,<sup>2</sup> there is an offence of expiation. If he is in doubt as to whether it is more than two or three enclosures (and) determines upon, there is an offence of expiation. If he thinks that it is less when it is more than two or three enclosures (and) determines upon, there is an offence of expiation. If he thinks that it is more when it is less than two or three enclosures, there is an offence of wrong-doing. If he is in doubt as to whether it is less than two or three enclosures, there is an offence of wrong-doing. If he thinks that it is less when it is less than two or three enclosures, there is no offence. || 2 ||

There is no offence if there are two or three enclosures; if there are less than two or three enclosures; if it is in a cave, if it is in a hut, if it is in a *tina*-grass hut; if it is for another; if it is by means of his own property<sup>3</sup>; except it be as a house there is no offence in any other circumstances; if he is mad, if he is the first wrong-doer.<sup>4</sup> || 3 || 2 ||

### The Ninth

<sup>1</sup> These five kinds of roofing are allowed at *Vin.* ii. 154. It is meant here that once the building is finished he must not add one tile or stone and so forth.

<sup>2</sup> Presumably more roofings or enclosures.

<sup>3</sup> I was told in Ceylon that this means that a monk gives something—rice, paddy, fruit—to a family, which then uses it in preparing a meal for him.

<sup>4</sup> Cf. *Vin.* iii. 155, and *B.D.* i. 264, notes.

### EXPIATION (PĀCITTIYA) XX

. . . at Ālavī in the chief shrine at Ālavī. Now at that time the monks of Ālavī, doing repairs, knowing that the water contained life, sprinkled grass and clay and had them sprinkled. Those who were modest monks . . . spread it about, saying:

“How can the monks of Ālavī, knowing that the water contained life . . . and have them sprinkled?” Then these monks told this matter to the lord. . . .

“Is it true, as is said, that you, monks, knowing that the water contained life . . . and had them sprinkled?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How can you, foolish men, knowing that the water contained life . . . and have them sprinkled? [48] It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk, knowing that the water contains life, should sprinkle grass or clay or should have them sprinkled, there is an offence of expiation.” || 1 ||

*Whatever* means: . . . is monk to be understood in this case.

*He knows*<sup>1</sup> means: either he knows by himself or others tell him.

*Should sprinkle* means: if he himself sprinkles, there is an offence of expiation.

*Should have sprinkled* means: if he commands another, there is an offence of expiation. When once commanded, if he sprinkles many times, there is an offence of expiation. || 1 ||

<sup>1</sup> Cf. pp. 161, 297.

If he thinks that it contains life when it contains life, (and) sprinkles grass or clay or has them sprinkled, there is an offence of expiation. If he is in doubt as to whether it contains life . . . has them sprinkled, there is an offence of wrong-doing. If he thinks that it does not contain life when it contains life . . . has them sprinkled, there is no offence.<sup>1</sup> If he thinks that it contains life when it does not contain life, there is an offence of wrong-doing. If he is in doubt as to whether it does not contain life, there is an offence of wrong-doing. If he thinks that it does not contain life when it does not contain life, there is no offence. || 2 ||

There is no offence if it was unintentional, if he was not thinking, if he did not know<sup>2</sup>; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

### The Tenth

This is its key:

Vegetable-growth, by another, making (someone) look down upon, these two on setting forth,  
First, throwing out, removable (feet), and on doors, containing life.

The Second Division: that on Vegetable-growth

<sup>1</sup> Oldenberg says, *Vin.* iv. 358, that in his MS. called C. this case is left out.

<sup>2</sup> Cf. above, pp. 225, 229, and *Vin.* iv. 125.

### EXPIATION (PĀCITTIYA) XXI

. . . at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time monks who were elders, exhorting nuns, came to receive<sup>1</sup> requisites of robes, alms-food, lodgings, medicines for the sick.<sup>2</sup> Then it occurred to the group of six monks:

“Your reverences, at present monks who are elders, exhorting nuns, come to receive requisites . . . for the sick. Come, your reverences, let us too exhort nuns.”

Then the group of six monks, approaching nuns, spoke thus:

“Now, [49] approach us, sisters, then we will exhort (you).”

Then those nuns approached the group of six monks, and having approached and greeted the group of six monks, they sat down at a respectful distance. Then the group of six monks, giving the nuns merely inferior talk on dhamma, spending the day in worldly talk,<sup>3</sup> dismissed them, saying: “Go, sisters.”

Then these nuns approached the lord, and having approached and greeted the lord, they stood at a respectful distance. As they were standing at a respectful distance, the lord spoke thus to these nuns:

“I hope, nuns, that the exhortation was effective?”<sup>4</sup>

“Lord, how could the exhortation be effective? The masters, the group of six monks, giving merely inferior talk . . . dismissed us, saying, ‘Go, sisters.’”

Then the lord gladdened, roused, pleased, delighted these nuns with talk on dhamma. Then these nuns, gladdened . . . delighted by the lord with talk on

<sup>1</sup> *lābhino honti*, lit. came to be receivers of. <sup>2</sup> =p. 279.

<sup>3</sup> *tiracchānakathā*. Various species of this, talk of kings, robbers, and so on, given at *Vin.* iv. 164; *D.* i. 7, 179; *M.* i. 513; *S.* v. 419; *A.* v. 128, etc.

<sup>4</sup> *iddha*. Cf. *Vin.* iv. 313.

dhamma, greeting the lord, departed, keeping their right sides towards him. Then the lord, on this occasion, in this connection, having had the Order of monks convened, questioned the group of six monks, saying:

"Is it true, as is said, that you, monks, giving nuns merely inferior talk . . . 'Go, sisters'?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How can you, foolish men, giving nuns merely inferior talk on dhamma . . . dismiss them, saying: 'Go, sisters'? It is not, foolish men, for pleasing those who are not (yet) pleased . . ." And having rebuked them, and given reasoned talk, he addressed the monks, saying:

"Monks, I allow (you) to agree upon<sup>1</sup> an exhorter of nuns. And thus, monks, should he be agreed upon. First, a monk should be requested, and having been requested, the Order should be informed by an experienced, competent monk, saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, let the Order agree upon the monk so and so as exhorter of nuns. This is the motion. Honoured sirs, let the Order listen to me. The Order agrees upon the monk so and so as exhorter of nuns. If it pleases the venerable ones, let the monk so and so be agreed upon as exhorter of nuns . . . they should speak. And a second time I tell this matter . . . And a third time I tell this matter. Let the Order listen to me . . . they should speak. The monk so and so is agreed upon by the Order as exhorter of nuns, and it is right . . . Thus do I understand this.'"

Then the lord, having rebuked the group of six monks in many a figure [50] for their weakness . . . " . . . And thus, monks, this rule of training should be set forth:

Whatever monk, not agreed upon, should exhort nuns, there is an offence of expiation."

<sup>1</sup> Cf. above, pp. 14, 81, 157 for other "agreements," *sammuti*.

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

Now at that time monks who were elders, (and who had been) agreed upon, exhorting nuns, came to receive, as before,<sup>1</sup> requisites of robes, alms-food, lodgings, medicines for the sick. Then it occurred to the group of six monks:

"Your reverences, at present, the monks who are elders, (and who have been) agreed upon, exhorting nuns, are receiving, as before,<sup>1</sup> requisites . . . for the sick. Come, your reverences, let us, going outside the boundary,<sup>2</sup> agreeing upon one another as exhorter of nuns, exhort the nuns."

Then the group of six monks, going outside the boundary, agreeing upon one another as exhorter of nuns, approaching the nuns, said:

"Now we, sisters, are agreed upon, so approach us and we will exhort (you)."

Then these nuns . . . (*etc., as above* || 1 ||) . . . having rebuked them, and given reasoned talk, addressed the monks, saying:

"I allow you, monks, to agree upon a monk endowed with eight qualities as exhorter of nuns: one who is virtuous,<sup>3</sup> who lives restrained by the restraint of the Pātimokkha,<sup>4</sup> who is possessed of good behaviour and lawful resort,<sup>5</sup> who sees danger in the slightest faults,<sup>4</sup> who undertaking, trains himself in the rules of training,<sup>4</sup> who has become very learned, who knows the learning

<sup>1</sup> *tath'eva*.

<sup>2</sup> Of their particular *āvāsa*, doubtless with the idea of setting up as a *saṅgha* on their own and carrying out their own formal acts.

<sup>3</sup> = *Vin.* ii. 95 to "linguistic form" below; and = *A.* ii. 22-23 to "vision" below.

<sup>4</sup> Cf. *D.* i. 63 = *A.* ii. 14 = iv. 140 = *M.* i. 33 = *It.* 118 = *Vism.* i. 15 = *Vbh.* 244.

<sup>5</sup> References as in n. 4 above. Translation of *ācāragocarasaṃpanna* as at *P. Purity* i. 20. *VA.* 788 says families possessed of faith are *gocara*, "lawful resort."

by heart,<sup>1</sup> who is a store of learning.<sup>2</sup> Those things which, lovely at the beginning, lovely at the middle, lovely at the ending, declare with the spirit, with the letter<sup>3</sup> the Brahma-life completely fulfilled, wholly purified—such things<sup>4</sup> come to be much learned by him, learnt by heart,<sup>5</sup> repeated out loud, carefully pondered over, well penetrated by vision<sup>6</sup>; both the Pātimokkhas come to be properly handed down<sup>7</sup> to him in detail, well sectioned, well regulated, well investigated rule by rule,<sup>8</sup> as to the linguistic form.<sup>9</sup> He comes to be of charming speech, of charming delivery<sup>10</sup>; as a rule he becomes dear to nuns, liked (by them), he becomes competent to exhort nuns, he does not come to be one who, on going forth for the sake of the lord, on being clad in the yellow robes, has previously committed (some offence) against an important rule<sup>11</sup>; he comes to be one of twenty years' standing<sup>12</sup> or of

<sup>1</sup> *suta-dhara*, lit. "a bearer of the heard," all teaching being at that time oral.

<sup>2</sup> *suta-sannicaya*.

<sup>3</sup> See *Vin. Texts* iii. 50, n. 2.

<sup>4</sup> *dhammā*.

<sup>5</sup> *dhātā*. At *Vin.* ii. 95, *V.A.* 788 *dhatā*.

<sup>6</sup> *dūthiyā*=*paññāya*, *V.A.* 788.

<sup>7</sup> *svāgatāni*=*sutthu āgatāni*, *V.A.* 790. See also *A.* iv. 140, *G.S.* iv. 95, translated: "properly handed down," and *Vin. Texts* iii. 51, "completely handed down." Passage also occurs *Vin.* i. 65, where it is the fifth of the five necessary qualities in a monk who is to ordain a nun. At *Vin.* i. 68 a sixth quality is added. See also *Vin.* ii. 249.

<sup>8</sup> *suttaso* or *suttato*. See *Vin. Texts* i. xxix, *B.D.* i. x, for *sutta* in such contexts meaning "rule," or "clause," rather than "discourse." Translated as "rule" at *Vin. Texts* iii. 317.

<sup>9</sup> *anubyañjanaso*. *V.A.* 790 explains: *akkharapadapāripūriyā*, as to the completion of line and syllable.

<sup>10</sup> *V.A.* 790, *madhurassara*, sweet-toned, sweet-voiced. *Cf. A.* ii. 97, iii. 114.

<sup>11</sup> *garudhamma*, esteemed or principal rule. *Vin. Texts* iii. 322 translates *garudhammā* as "chief rules," *G.S.* iv. 183 as "cardinal rules." Given in detail below and also at *Vin.* ii. 255; *A.* iv. 276. See also *Vin. Texts* i. 35, n. 2. These "important rules" were recited to Mahāpajāpati when Gotama told her that women might become nuns, and they were to count as her ordination. *V.A.* 790 says that in his time as a householder, he (*i.e.*, the monk agreed upon) had not committed unchastity with nuns, female novices or probationers. <sup>12</sup> *V.A.* 791, since his upasampadā ordination.

more than twenty years' standing. Monks, I allow you to agree upon a monk endowed with these eight qualities<sup>1</sup> as exhorter of nuns." || 2 || [51]

*Whatever* means: . . . is monk to be understood in this case.

*Not agreed upon* means: not agreed upon by an (official) act at which the motion is put three times and then followed by the decision.<sup>2</sup>

*Nuns* means: ordained by both Orders.<sup>3</sup>

*Should exhort* means: if he exhorts concerning the eight important rules, there is an offence of expiation. If he exhorts concerning another rule,<sup>4</sup> there is an offence of wrong-doing. If he exhorts one who has been ordained by one (Order only), there is an offence of wrong-doing.

When that monk has been agreed upon, sweeping the cell, providing drinking water and water for washing, making ready a seat, taking a colleague,<sup>5</sup> they should sit down.<sup>6</sup> The nuns going there, greeting that monk, should sit down at a respectful distance. They should be asked by that monk: 'Sisters, are you all come?' If they say: 'Master, we are all come,' he says: 'Sisters, are the eight important rules<sup>8</sup> being kept up?' If they say: 'Master, they are being kept up,' he, saying: 'This, sisters, is the exhortation,' should deliver it. If they

<sup>1</sup> The eight qualities are summarised at *V.A.* 791.

<sup>2</sup> *natticatuttha kamma*. *Cf.* below, p. 275.

<sup>3</sup> *Cf.* above, p. 32.

<sup>4</sup> *aññena dhammena*.

<sup>5</sup> *dutiya*. *V.A.* 792 says this means that a *dutiya* should be wanted for setting him free from offence in teaching dhamma; *cf.* above, p. 206, where in teaching dhamma to women a learned man should also be present.

<sup>6</sup> *nisīditabbam*. *V.A.* 792, "they should all sit down at the place of arrival, not at the outskirts of or in the middle of the vihāra, not at the door of the uposatha-hall or of the refectory."

<sup>7</sup> *samagga 'tha bhagīniyo*. *Samagga* also means "in unity, harmonious," but *V.A.* 792 explains by *sabbā āgaman' attha*, 'are you all come?'

<sup>8</sup> *garudhammā*, see above, p. 266.

say: 'Master, they are not being kept up,<sup>1</sup>' he should expound them<sup>2</sup>:

A nun who has been ordained (even) for a century<sup>3</sup> must greet respectfully, rise up from her seat, salute with joined palms, do proper homage to a monk ordained but that day. This rule is to be honoured, respected, revered, venerated, never to be transgressed during her life.

A nun must not spend the rains in a residence where there is no monk.<sup>4</sup> This rule is to be honoured . . . her life.

Every half month a nun should desire<sup>5</sup> two things from the Order of monks: the asking (as to the date) of the Observance day,<sup>6</sup> and the coming for the exhortation.<sup>7</sup> This rule is to be honoured . . . her life.

After the rains, a nun must keep the ceremony held at the end of the rains<sup>8</sup> before both Orders, in respect

<sup>1</sup> *Vattanti=āgacchanti*, VA. 792.

<sup>2</sup> *osāretabbā*, but VA. 792 reads *osāretabbo*.

<sup>3</sup> See Horner, *Women under Primitive Buddhism*, p. 120, where the eight *garudhammā*, their infringements and remodelling are set out in some detail. These eight principal rules occur again at *Vin.* ii. 255.

<sup>4</sup> *abhikkhuke āvāse*. *G.S.* iv. 183, "where there is no resident monk." VA. 792 says, "if the monks giving exhortation do not live within half a yojana of the nunnery (or nuns' quarters), this means a residence without monks (*ayaṃ abhikkhuko āvāso nāma*)." For then she could not go for the exhortation. This rule is the same as the 56th Bhikkhunī Pācittiya, *Vin.* iv. 313.

<sup>5</sup> *paccāsiṃsitabbā*, expect or ask for. VA. 794 gives *icchitabbā*, desire.

<sup>6</sup> *I.e.*, whether it is to be held on the fourteenth or fifteenth day of the month, see *Vin. Texts* iii. 323, n. 2, and VA. 794.

<sup>7</sup> *ovādūpasamkamana*. Nuns should ask for this. *Cf. Vin.* iv. 315 and VA. 795. The vicissitudes which led to a monk going to the nuns, instead of the nuns to a monk, are set out at VA. 794 f., quoting *Vin.* ii. 263 ff. This rule is the same as the 59th Bhikkhunī Pācittiya, *Vin.* iv. 315. The 58th Bhikkhunī Pācittiya is that it is an offence for a nun not to go for exhortation.

<sup>8</sup> *pavāretabbam*. At this ceremony, the *pavāraṇā*, monks and nuns were mutually invited to avow offences seen, heard, or suspected. *G.S.* iv. 183 translates "Invitation Festival." See *loc. cit.*, n. 3. Failure of a nun to keep this rule is a pācittiya for her, *Vin.* iv. 314, the 57th Bhikkhunī Pācittiya. Nuns' shortcomings with regard to the *pavāraṇā* are told at *Vin.* ii. 275, together with the means of carrying it out properly. *Cf. Vin.* i. 159.

of three matters: what was seen, what was heard, what was suspected. This rule is to be honoured . . . her life.

A nun, offending against an important rule, must undergo the *mānatta* discipline<sup>1</sup> for half a month<sup>2</sup> before both Orders.<sup>3</sup> This rule . . . her life.

When, as a novice, she has trained in the six rules<sup>4</sup> for two years, she should seek ordination from both Orders.<sup>5</sup> This rule . . . her life.

A monk is not to be reviled<sup>6</sup> or abused in any way<sup>7</sup> by a nun.<sup>8</sup> This rule . . . her life.

From today, admonition<sup>9</sup> of monks by nuns is forbidden, admonition of nuns by monks is not forbidden. This rule is to be honoured, respected, revered, venerated, never to be transgressed during her life.

If, saying, 'Master, we are all come,' he speaks another rule, there is an offence of wrong-doing. If, saying, 'Master, we are not all come,'<sup>10</sup> he speaks the eight important rules, there is an offence of wrong-doing. If, not delivering<sup>11</sup> the exhortation, he speaks another rule, there is an offence of wrong-doing. || 1 || [52]

If he thinks that it is not a legally valid act<sup>12</sup> when it is not a legally valid act (and) exhorts, thinking that it

<sup>1</sup> See *B.D.* i. 195-6.

<sup>2</sup> *pakkhamānatta*.

<sup>3</sup> Eventually only nuns were allowed to carry out a formal act (*kamma*) against nuns, *Vin.* ii. 260, though not here specifically the *mānatta*.

<sup>4</sup> *I.e.*, for novices. Referred to, Bhikkhunī Pācittiyas 63-67.

<sup>5</sup> *Cf. Vin.* ii. 257, 271.

<sup>6</sup> *akkosītabbo*. *Cf. akkosa*, "mode of address," at p. 171 above.

<sup>7</sup> *kenaci pariyaṇena*.

<sup>8</sup> =52nd Bhikkhunī Pācittiya.

<sup>9</sup> *vacanapatha*. *Ed. Vin. Texts* iii. 324 says, "the reference is, no doubt, to the various kinds of official admonitions given in detail in chapter 20 below" = *Vin.* ii. 276. VA. 800 says she should not exhort or instruct a monk; while *Comy.* on *A.* iv. 277 says that *vacanapatha* is *ovādanusāsanadhammakathā*, talk on dhamma and instruction and exhortation.

<sup>10</sup> *vagga*. See *Vin. Texts* i. 36, n. 2 (from p. 35), where it is said that "vagga is *vyagra*, the opposite of *samagga*."

<sup>11</sup> *aniyyādetvā* is according to VA. 800 *avatvā*.

<sup>12</sup> The (legal) act is here the formal act (*kamma*) appointing the exhorter, VA. 800.

is not all come when the Order of nuns is not all come, there is an offence of expiation. If he thinks that it is not a legally valid act when it is not a legally valid act (and) exhorts, being in doubt as to whether the Order of nuns is not all come, there is an offence of expiation. If he thinks that it is not a legally valid act when it is not a legally valid act (and) exhorts, thinking that it is all come when the Order of nuns is not all come, there is an offence of expiation.

If he is in doubt as to whether it is not a legally valid act (and) exhorts, thinking that it is not all come when the Order of nuns is not all come . . . If he is in doubt as to whether it is not a legally valid act (and) exhorts, being in doubt as to whether the Order of nuns is not all come . . . thinking that they are all come . . . there is an offence of expiation.

If he thinks that it is a legally valid act when it is not a legally valid act (and) exhorts, thinking that it is not all come when the Order of nuns is not all come . . . (and) exhorts, being in doubt as to whether it is not all come . . . (and) exhorts, thinking that it is all come when the Order of nuns is not all come, there is an offence of expiation.

If he thinks that it is not a legally valid act when it is not a legally valid act (and) exhorts, thinking that it is not all come when the Order of nuns is all come . . . (and) exhorts, being in doubt as to whether it is not all come . . . (and) exhorts, thinking that it is all come when the Order of nuns is all come, there is an offence of expiation.

If he is in doubt as to whether it is not a legally valid act (and) exhorts, thinking that it is not all come when the Order of nuns is all come . . . (and) exhorts, being in doubt as to whether it is not all come . . . (and) exhorts, thinking that it is all come when the Order of nuns is all come, there is an offence of expiation.

If he thinks that it is a legally valid act when it is not a legally valid act (and) exhorts, thinking that it is not all come when the Order of nuns is all come . . . (and) exhorts, being in doubt as to whether it is not all come . . . (and) exhorts, thinking that it is all come when the Order of nuns is all come, there is an offence of expiation.

If he thinks that it is not a legally valid act when it is a legally valid act (and) exhorts, thinking that it is not all come when the Order of nuns is not all come . . . (and) exhorts, being in doubt as to whether it is not all come . . . (and) exhorts, thinking that it is all come when the Order of nuns is not all come, there is an offence of wrong-doing.

If he is in doubt as to whether it is a legally valid act (and) exhorts, thinking that it is not all come . . . being in doubt . . . thinking that it is all come when the Order of nuns is not all come, there is an offence of wrong-doing.

If he thinks that it is a legally valid act when it is a legally valid act (and) exhorts, thinking that it is not all come . . . being in doubt . . . thinking that it is all come when the Order of nuns is not all come, there is an offence of wrong-doing.

If he thinks that it is not a legally valid act when it is a legally valid act (and) exhorts, thinking that it is all come when the Order of nuns is all come . . . is in doubt . . . thinking that it is not all come when the Order of nuns is all come, there is an offence of wrong-doing.

If he is in doubt as to whether it is a legally valid act (and) exhorts, thinking that it is all come when the Order of nuns is all come . . . there is an offence of wrong-doing.

If he thinks that it is a legally valid act when it is a legally valid act (and) exhorts, thinking that it is not all come when the Order of nuns is all come, there is an offence of wrong-doing . . . (and) exhorts, being in doubt as to whether the Order of nuns is all come, there is an offence of wrong-doing . . . thinking that the Order of nuns is all come when it is all come, there is no offence. ||2||

There is no offence (in) giving an exposition,<sup>1</sup> giving an interrogation<sup>2</sup>; if he expounds being called upon:

<sup>1</sup> Cf. *Vin.* i. 75, ii. 219. *VA.* 808, "reciting the text of the eight important rules."

<sup>2</sup> *paripucchā*. Cf. below, pp. 275, 278, 395, and *Vin.* i. 70, ii. 219. *VA.* 800, "speaking an explanation on the text of the important rules."

‘Expound, master’<sup>1</sup>; if she asks a question<sup>2</sup>; if, having asked a question, he speaks; if, talking for the good of another, nuns hear; if it is to a female probationer, if it is to a female novice; if he is mad, if he is the first wrong-doer.<sup>3</sup> || 3 || 3 ||

The First [53]

<sup>1</sup> VA. 800, the important rules.

<sup>2</sup> VA. 801, “if a nun asks a question about the eight important rules or about the *khandhas*, whatever the monk says to that is no offence for him.”

<sup>3</sup> Cf. pp. 207, 275.

EXPIATION (PĀCITTIYA) XXII

. . . at Sāvattthī in the Jeta Grove in Anāthapiṇḍika’s monastery. Now at that time monks who were elders exhorted the nuns in turn.<sup>1</sup> Now at that time it came to be the turn of the venerable Cūḷapanthaka<sup>2</sup> to exhort the nuns. The nuns said:

“Now today the exhortation will not be effective,<sup>3</sup> for now master Cūḷapanthaka will speak the same stanza<sup>4</sup> again and again.”

Then these nuns approached the venerable Cūḷapanthaka, and having approached and greeted the venerable Cūḷapanthaka, they sat down at a respectful distance. As they were sitting down at a respectful distance, the venerable Cūḷapanthaka spoke thus to these nuns:

“Sisters, are you all come?”<sup>5</sup>

“Master, we are all come.”

“Sisters, are the eight important rules being kept up?”<sup>6</sup>

“They are being kept up, master.”

“Sisters, this is the exhortation,” (and) delivering (it) he spoke this stanza again and again:

“For the sage, high-minded, zealous, trained in paths of wisdom,<sup>7</sup>

For such, tranquil, ever mindful,<sup>8</sup> sorrows come not to be.”<sup>9</sup>

<sup>1</sup> *pariyāyena*.

<sup>2</sup> At A. i. 23 called chief among monks skilled in creating forms by mind-power and mental “evolution.” His verses are at *Thag.* 557-566. See *D.P.P.N* for details of his life. <sup>3</sup> *Iddha*, cf. above, p. 263.

<sup>4</sup> *Udāna*. <sup>5</sup> Cf. above, p. 267. <sup>6</sup> Cf. above, p. 267.

<sup>7</sup> *monapatha*. Cf. *Sn.* 580. *SnA.* 435 explains as *nānapatha*. *VA.* 801 says *mona* is *nāṇa*, and *monapathesu sikkhato* means he is trained in three trainings, or in the paths of what is called the knowledge of arahanship, of wisdom (*monassa*), of the thirty-seven things belonging to enlightenment. Such a *muni* is one who has the cankers destroyed. On *mona* being silence, and *muni* a measurer and man of worth, see Mrs. Rhys Davids’s translation of *Dhp.* 268-269 in *S.B.B.* vii. 91. Last line of *Dhp.* 269 quoted at *VA.* 801. Cf. *UdA.* 255.

<sup>8</sup> *sadā satimato* = *S.* i. 81.

<sup>9</sup> = *Ud.* 43 = *Thag.* 68.

The nuns spoke thus: "Is it not as we said? The exhortation will not now become effective today, for now master Cūḷapanthaka will speak the same stanza again and again."

The venerable Cūḷapanthaka heard this conversation of those nuns. Then the venerable Cūḷapanthaka, rising up above the ground,<sup>1</sup> paced up and down in the air, in the sky, then he stood, then he sat down, then he lay down in a sleeping-place, then he was obscured, then blazed forth, then he disappeared; he spoke this same stanza and another long utterance of the enlightened one. The nuns spoke thus:

"Indeed it is wonderful, good sir, indeed it is marvellous, good sir, indeed never before has an exhortation come to be so effective as this one of master Cūḷapanthaka."

Then the venerable Cūḷapanthaka, exhorting these nuns until the dark of the night, dismissed them, saying: "Go, sisters." Then these nuns, staying outside the town because the town-gate was closed, entered the town in the morning.<sup>2</sup> People looked down upon, criticised, spread it about, saying:

"These nuns are not leading the Brahma-life; having remained together with monks in the monastery, now they are entering the town."

Monks heard these people [54] who . . . spread it about. Those who were modest monks . . . spread it about, saying:

"How can the venerable Cūḷapanthaka exhort nuns after sunset?" . . .

"Is it true, as is said, that you, Cūḷapanthaka, exhorted nuns after sunset?"

"It is true, lord."

The enlightened one, the lord, rebuked him, saying:

"How can you, Cūḷapanthaka<sup>3</sup> . . . after sunset? Cūḷapanthaka, it is not for pleasing those who are not

<sup>1</sup> *vehāsa*, cf. *B.D.* i. 79.

<sup>2</sup> Cf. below, p. 401.

<sup>3</sup> Note Gotama calls him by his name here, and not *moghapurisa*, "foolish man."

(yet) pleased . . . And thus, monks, this rule of training should be set forth:

If a monk, even though agreed upon, should exhort nuns after sunset, there is an offence of expiation." || 1 ||

*Agreed upon* means: agreed upon by an (official) act at which the motion is put three times and then followed by the decision.<sup>1</sup>

*After sunset* means: after the sun has gone down.

*Nuns* means: ordained by both Orders.

*Should exhort* means: if he exhorts concerning the eight important rules or concerning another rule, there is an offence of expiation.<sup>2</sup> || 1 ||

If he thinks that (the sun) has set when it has set (and) exhorts, there is an offence of expiation. If he is in doubt as to whether it has set (and) exhorts, there is an offence of expiation. If he thinks that it has not set when it has set (and) exhorts, there is an offence of expiation. If he exhorts one who has been ordained by one (Order only), there is an offence of wrong-doing. If he thinks that it has set when it has not set, there is an offence of wrong-doing. If he is in doubt as to whether it has not set, there is an offence of wrong-doing. If he thinks that it has not set when it has not set, there is no offence. || 2 ||

There is no offence (in) giving an exposition, giving an interrogation; if he expounds being called upon: 'Expound, master'; if she asks a question; if, having asked a question, he speaks; if, talking for the good of another, nuns hear; if it is to a female probationer, if it is to a female novice; if he is mad, if he is the first wrong-doer.<sup>3</sup> || 3 || 2 ||

## The Second

<sup>1</sup> Cf. above, p. 267.

<sup>3</sup> Cf. above, pp. 207, 272.

<sup>2</sup> Cf. above, *ibid.*



## EXPIATION (PĀCITTIYA) XXIII

. . . among the Sakyans at Kapilavatthu in the Banyan monastery.<sup>1</sup> Now at that time the group of six monks, approaching the nuns' quarters, exhorted the group of six nuns. Nuns spoke thus to the group of six nuns: "Come, ladies, [55] we will go for exhortation."

"Well, ladies, we would go for the sake of exhortation, (but) the group of the six masters exhort us in this very place."<sup>2</sup>

Those who were modest nuns . . . spread it about, saying:

"How can the group of the six monks, approaching nuns' quarters, exhort nuns?"

Then these nuns told this matter to the monks. Those who were modest monks . . . spread it about, saying:

"How can the group of six monks . . . exhort nuns?" . . .

"Is it true, as is said, that you, monks . . . exhorted nuns?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How can you, foolish men . . . exhort nuns? Foolish men, it is not for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk, approaching nuns' quarters, should exhort nuns, there is an offence of expiation."<sup>3</sup>

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

<sup>1</sup> Cf. above, p. 94.

<sup>2</sup> *Idh' eva*, lit. "right here," as the Americans say.

<sup>3</sup> Cf. *Vin.* ii. 259, where the laity complain that the monks go to nuns' quarters to recite the Pātimokkha.

Now at that time Mahāpajāpatī the Gotamid became ill. Monks who were elders approached Mahāpajāpatī the Gotamid, and having approached they spoke thus to Mahāpajāpatī the Gotamid:

"Gotami, we hope things are going well with you, we hope you are keeping going."

"Masters, things are not going well with me, I am not keeping going. Please, masters, give dhamma."

"Sister, it is not allowable, approaching nuns' quarters, to give dhamma to a nun," they said, and being scrupulous they did not give it. Then the lord, dressing in the morning, taking his bowl and robe, approached Mahāpajāpatī the Gotamid, and having approached he sat down on the appointed seat. As he was sitting down, the lord spoke thus to Mahāpajāpatī the Gotamid:

"Gotami, I hope things are going well with you, I hope you are keeping going."

"Formerly, lord, monks who were elders, coming to me, gave dhamma: because of this comfort came to be for me.<sup>1</sup> But now they say it is forbidden by the lord, and being scrupulous they do not give it; because of this comfort does not come to be for me."

Then the lord having . . . delighted Mahāpajāpatī the Gotamid with talk on dhamma, rising up from his seat, departed. Then the lord, on this occasion, in this connection, having given dhamma-talk, addressed the monks, saying:

"I allow you, monks, approaching nuns' quarters, to exhort a nun who is ill. And thus, monks, this rule of training should be set forth: [56]

Whatever monk, approaching nuns' quarters, should exhort the nuns except at a right time, there is an offence of expiation. This is a right time in this case: if a nun comes to be ill; this, in this case, is a right time." || 2 ||

*Whatever* means: . . . is monk to be understood in this case.

<sup>1</sup> Cf. below, pp. 342, 399.

*Nuns' quarters* means: where nuns stay even for one night.

*Approaching* means: going there.

*Nuns* means: ordained by both Orders.

*Should exhort* means: if he exhorts concerning the eight important rules, there is an offence of expiation.

*Except at a right time* means: setting aside a right time.

*An ill nun* means: if she is unable to go for exhortation or for communion.<sup>1</sup> || 1 ||

If he thinks that she is ordained when she is ordained, (and) approaching the nuns' quarters, exhorts her—except at a right time, there is an offence of expiation. If he is in doubt as to whether she is ordained . . . at a right time, there is an offence of expiation. If he thinks that she is not ordained when she is ordained . . . at a right time, there is an offence of expiation. If he exhorts (her) concerning a different rule, there is an offence of wrong-doing. If he exhorts one who is ordained by one (Order only), there is an offence of wrong-doing. If he thinks that she is ordained when she is not ordained, there is an offence of wrong-doing. If he is in doubt as to whether she is not ordained, there is an offence of wrong-doing. If he thinks that she is not ordained when she is not ordained, there is no offence. || 2 ||

There is no offence if it is at a right time, (in) giving an exposition, giving an interrogation (*as* Pāc. XXII. 2, 3) . . . if he is the first wrong-doer. || 3 || 3 ||

### The Third

<sup>1</sup> *saṃvāsa*. For definition of this, see *Old Comy.*'s exegesis on *asamvāsa* in each Pārājika (*B.D.* i.).

### EXPIATION (PĀCITTIYA) XXIV

. . . at Sāvattḥi in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time monks who were elders, exhorting nuns, came to receive requisites of robes, alms-food, lodgings, medicines for the sick.<sup>1</sup> The group of six monks spoke thus:

"The monks who are elders are not doing a service<sup>2</sup> in exhorting nuns; the monks who are elders [57] are exhorting nuns for the sake of gain."

Those who were modest monks . . . spread it about, saying:

"How can this group of six monks speak thus: 'The monks who are elders . . . for the sake of gain'?" . . .

"Is it true, as is said, that you, monks, spoke thus: 'The monks who are elders . . . for the sake of gain'?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How can you, foolish men, speak thus: 'The monks who are elders . . . for the sake of gain'? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should speak thus: 'The monks who are elders are exhorting nuns for the sake of gain,' there is an offence of expiation." || 1 ||

*Whatever* means: . . . is monk to be understood in this case.

<sup>1</sup> =p. 263.

<sup>2</sup> *na bahukatā*. *VA.* 804 says *na katabahumānā na dhamma-bahumānaṃ katvā*, "not revering, not doing reverence to dhamma," apparently not rendering a service.

*For the sake of gain* means: for the sake of robes, for the sake of alms-food, for the sake of lodgings, for the sake of the requisite of medicines for the sick, for the sake of honour, for the sake of respect, for the sake of reverence, for the sake of homage, for the sake of veneration.

*Should speak thus* means: if desiring to bring blame,<sup>1</sup> desiring to bring discredit, desiring to bring shame<sup>2</sup> to one who is ordained (and) agreed upon by the Order as exhorter of nuns, he speaks thus, saying: 'He is exhorting for the sake of robes . . . for the sake of veneration,' there is an offence of expiation. || 1 ||

If he thinks that it is a legally valid act when it is a legally valid act, (and) speaks thus, there is an offence of expiation. If he is in doubt as to whether it is a legally valid act, (and) speaks thus, there is an offence of expiation. If he thinks that it is not a legally valid act when it is a legally valid act, (and) speaks thus, there is an offence of expiation. If, desiring to bring blame, desiring to bring discredit, desiring to bring shame to one who is ordained (but) not agreed upon by the Order as exhorter of nuns, he speaks thus, saying: 'He is exhorting for the sake of robes . . . for the sake of veneration,' there is an offence of wrong-doing. If, desiring to bring blame . . . to bring shame to one not ordained,<sup>3</sup> agreed upon or not agreed upon by the Order as exhorter of nuns, he speaks thus, saying, 'He is exhorting . . . for the sake of veneration,' there is an offence of wrong-doing. If he thinks that it is a legally valid act when it is not a legally valid act, there is an offence of wrong-doing. If he is in doubt as to whether it is not a legally valid act, there is an offence of wrong-doing. If he thinks that it is not a legally valid act when it is not a legally valid act, there is no offence. || 2 ||

<sup>1</sup> *avaṇṇam kattukāmo*. Cf. above, p. 236.

<sup>2</sup> *maṅkam kattukāmo*. See above, p. 178 and n. 5.

<sup>3</sup> Such as a learned probationer, *V.A.* 804.

There is no offence if he usually speaks exhorting for the sake of robes . . . for the sake of veneration; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

#### The Fourth [58]

## EXPIATION (PĀCITTIYA) XXV

. . . at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time a monk was walking for alms in Sāvattthī along a certain road. And a nun was walking for alms along that road. Then that monk spoke thus to that nun: "Go, sister, in such and such a place alms-food is being given." And she spoke thus: "Go, master, in such and such a place alms-food is being given."

These had become friends through constantly seeing (one another). Now at that time robe-material was being distributed to the Order. Then that nun, going for exhortation, approached that monk, and having approached and greeted that monk, she stood at a respectful distance. As she was standing at a respectful distance, that monk spoke thus to that nun:

"Sister, this is my share of the robe-material, you may accept it."

"Yes, master, my robe is worn thin." Then that monk gave that nun the robe-material. Then that monk became one whose robe was worn thin. Monks spoke thus to this monk:

"Your reverence, make up your robe-material now." Then that monk told this matter to the monks. Those who were modest monks . . . spread it about, saying:

"How can a monk give robe-material to a nun?" . . .

"Is it true, as is said, that you, monk, gave robe-material to a nun?"

"It is true, lord."

"Is she a relation of yours, monk, or not a relation?"

"She is not a relation, lord," he said.

"Foolish man, one who is not a relation does not know what is suitable or what is unsuitable, or what

is right or what is wrong for a nun who is not a relation.<sup>1</sup> How can you, foolish man, give robe-material to a nun who is not a relation? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should give robe-material to a nun who is not a relation, there is an offence of expiation."

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

Then scrupulous monks did not give robe-material in exchange to nuns.<sup>2</sup> The nuns . . . spread it about, saying:

"How can the masters not give robe-material to us in exchange?" [59]

Monks heard these nuns who . . . spread it about. Then these monks told this matter to the lord. Then the lord on this occasion, in this connection, having given reasoned talk addressed the monks, saying:

"Monks, I allow you to give in exchange to five (classes of people): to a monk, a nun, a female probationer, a male novice, a female novice. I allow you, monks, to give in exchange to these five (classes of people). And thus, monks, this rule of training should be set forth:

Whatever monk should give robe-material to a nun who is not a relation, except in exchange, there is an offence of expiation."<sup>3</sup> || 2 ||

*Whatever* means: . . . is monk to be understood in this case.

*Not a relation* means: one who is not related on the mother's side or the father's side back through seven generations.<sup>4</sup>

<sup>1</sup> Cf. above, pp. 39, 44.

<sup>2</sup> Cf. above, p. 39, where scrupulous monks did not accept robes in exchange.

<sup>3</sup> Cf. Nissag. V, where it is an offence for a monk to receive a robe from a nun who is not related, except in exchange.

<sup>4</sup> See above, p. 31.

*Nun* means: one ordained by both Orders.

*Robe-material* means: any one robe-material of the six (kinds of) robe-materials, (including) the least one fit for assignment.<sup>1</sup>

*Except in exchange* means: setting aside (the fact that) he gives in exchange, there is an offence of expiation. || 1 ||

If he thinks that she is not a relation when she is not a relation, (and) gives robe-material (to her), except in exchange, there is an offence of expiation. If he is in doubt as to whether she is a relation . . . If he thinks that she is a relation when she is not a relation . . . there is an offence of expiation. If he gives robe-material to one ordained by one (Order only), except in exchange, there is an offence of wrong-doing. If he thinks that she is not a relation when she is a relation, there is an offence of wrong-doing. If he is in doubt as to whether she is a relation, there is an offence of wrong-doing. If he thinks that she is a relation when she is a relation, there is no offence. || 2 ||

There is no offence if she is a relation; if there is an exchange; if there is a large thing for a small thing, or a small thing for a large thing; if a nun takes it on trust; if she takes it for the time being; if he gives another requisite, except robe-material; if she is a female probationer, a female novice; if he is mad, if he is the first wrong-doer.<sup>2</sup> || 3 || 3 ||

### The Fifth

<sup>1</sup> See above, p. 7.

<sup>2</sup> Cf. above, p. 41, and below, p. 287.

### EXPIATION (PĀCITTIYA) XXVI

. . . at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the venerable Udāyin<sup>1</sup> became skilled<sup>2</sup> in making robes. [60] A certain nun<sup>3</sup> approached the venerable Udāyin, and having approached she spoke thus to the venerable Udāyin:

“Honoured sir, it were good if the master sewed a robe for me.”

Then the venerable Udāyin, having sewed a robe for this nun, having made it well dyed, well worked, having raised<sup>4</sup> up a bold design<sup>5</sup> in the middle, having folded it up,<sup>6</sup> laid it aside. Then that nun approached the venerable Udāyin, and having approached she spoke thus to the venerable Udāyin:

“Where, honoured sir, is that robe?”

“Come, sister, having taken this robe as it was folded up, having laid it aside, when the Order of nuns comes for exhortation, then, having put on this robe, come at the back of the Order of nuns.”

<sup>1</sup> VA. 804 calls him Lāḷudāyi. See D.P.P.N.

<sup>2</sup> *paṭṭha*. Above, p. 109, same thing said of Upananda. Cf. also above, p. 42.

<sup>3</sup> VA. 804 says she was his former wife.

<sup>4</sup> *vuṭṭhāpetvā*, v.l. *samutthāpetvā*.

<sup>5</sup> *paṭibhānacitta*. VA. 804 says *paṭibhānacittan ti attano paṭibhāneṇa katacittam, so kira cīvaram rajivā tassa majjhe nānāvāṇṇehi vipakatamethunam itthipurisarūpam akāsi*, which seems to mean a design (or painting, *citta*) made by his own wit (or ingenuity, intelligence). They say that he, dyeing the robe-material, made in the middle, with various colours, the form of a woman and a man in interrupted intercourse (so P.E.D. for *vippakatamethuna*). Cf. Vin. ii. 151, where the group of six monks had “imaginative drawings (*paṭibhānacitta*) painted on their vihāras, figures of men and figures of women” (Vin. Texts iii. 172, q.v., n. 3). *Paṭibhānacitta* occurs again as being in a *cittāgāra*, picture-gallery, at Vin. iv. 298.

<sup>6</sup> *saṃharitvā*. Cf. Vin. i. 46; ii. 117, 150.

Then that nun, having taken this robe as it was folded up, when the Order of nuns came for exhortation, then, having put on this robe, she came at the back of the Order of nuns. People . . . spread it about, saying:

“How little these nuns fear blame, they are sly, they have no shame,<sup>1</sup> inasmuch as they raise up a bold design on a robe.”

Nuns spoke thus: “Whose work is this?”

“Master Udāyin’s,” she said.

“A thing like this should not adorn these who have little fear of blame, who are sly, who have no shame. Is it not master Udāyin’s?” they said.

Then the nuns told this matter to the monks. Those who were modest monks . . . spread it about, saying:

“How can the venerable Udāyin sew a robe for a nun?” . . .

“Is it true, as is said, that you, Udāyin, sewed a robe for a nun?”

“It is true, lord.”

“Is she a relation of yours, Udāyin, or not a relation?”

“She is not a relation, lord,” he said.

“Foolish man, one who is not a relation does not know what is suitable or what is unsuitable, or what is pleasing or what is unpleasing for a woman who is not a relation. How can you, foolish man, sew a robe for a nun who is not a relation? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should sew or should cause a robe to be sewn for a nun who is not a relation, there is an offence of expiation.” || 1 ||

*Whatever* means: . . . is monk to be understood in this case.

*Not a relation* means: one who is not related on the

<sup>1</sup> = *Vin.* iii. 128 = *B.D.* i. 214.

mother’s side or on the father’s side back through seven generations.<sup>1</sup>

*Nun* means: one ordained by both Orders.<sup>2</sup>

*A robe* means: any one robe of the six (kinds of) robes.<sup>3</sup> [61]

*Should sew* means: if he himself sews, in each insertion of the awl<sup>4</sup> there is an offence of expiation.

*Should cause to be sewn* means: if he commands another, there is an offence of expiation. When once commanded, if he sews much, there is an offence of expiation. || 1 ||

If he thinks that she is not a relation when she is not a relation, (and) sews or causes a robe to be sewn, there is an offence of expiation. If he is in doubt as to whether she is not a relation . . . If he thinks that she is a relation when she is not a relation . . . there is an offence of expiation. If he sews or causes a robe to be sewn for one ordained by one (Order only), there is an offence of wrong-doing. If he thinks that she is not a relation when she is a relation there is an offence of wrong-doing. If he is in doubt as to whether she is a relation, there is an offence of wrong-doing. If he thinks that she is a relation when she is a relation, there is no offence. || 2 ||

There is no offence if she is a relation; if he sews or causes another requisite to be sewn, except a robe; if she is a female probationer, a female novice; if he is mad, if he is the first wrong-doer.<sup>5</sup> || 3 || 2 ||

### The Sixth

<sup>1</sup> Cf. above, pp. 31, 47.      <sup>2</sup> Cf. above, pp. 32, 40.

<sup>3</sup> Cf. below, p. 407. *V.A.* 804 and 863 say this means that which he is able to put on, to dress in, using the verbs *nivāsetum* and *pārupitum*, which refer to the inner robe and to the upper robe and outer cloak; see above, p. 32, nn. 2, 3. *V.A.* 863 expressly says that the robe which is the least one fit for assignment is not meant (at *Vin.* iv. 120); presumably it is not meant here either.

<sup>4</sup> *ārāpathe*.

<sup>5</sup> Cf. above, p. 284.

EXPIATION (PĀCITTIYA) XXVII

. . . at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks, having arranged together with nuns, were going along the same high-road.<sup>1</sup> People . . . spread it about, saying:

"Just as we tour with our wives, so do these recluses, sons of the Sakyans, tour together with nuns."

Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying:

"How can this group of six monks, having arranged together with nuns, go along the same high-road?" . . .

"Is it true, as is said, that you, monks . . . the same high-road?"

"It is true, lord." The enlightened one, the lord rebuked them, saying:

"How can you, foolish men . . . same high-road? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk, having arranged together with a nun, should go along the same high-road, even among villages,<sup>2</sup> there is an offence of expiation."

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

Now<sup>3</sup> at that time several<sup>4</sup> monks and nuns [62] came to be going along the high-road from Sāketa

<sup>1</sup> Cf. *Vin.* iv. 131, 133.

<sup>3</sup> Cf. below, p. 292.

<sup>4</sup> *sambahulā*, usually in *Vin.* "two or three," a *gaṇa*.

<sup>2</sup> *gāmantaram*.

to Sāvattī. Then these nuns spoke thus to these monks:

"We will go along with the masters."

"Sisters, it is not allowable, having arranged together with a nun, to go along the same high-road. Either you go first, or we will go (first)."

"Honoured sirs, the masters are the highest men,<sup>1</sup> so let the masters go first."

Then as those nuns were going last thieves robbed them on the way and assaulted them. Then these nuns, having arrived at Sāvattī, told this matter to the monks. The nuns . . . to the monks. The monks . . . to the lord. Then the lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow you, monks, to go along the same high-road, having arranged together with a nun, if it is on a road agreed upon as dangerous, frightening,<sup>2</sup> (where) one must go with a weapon.<sup>3</sup> And thus, monks, this rule of training should be set forth:

Whatever monk, having arranged together with a nun, should go along the same high-road, even among villages, except at the right time, there is an offence of expiation. In this case this is the right time: if a road becomes agreed upon as dangerous, frightening, (where) one must go with a weapon. This is the right time in this case." || 2 ||

*Whatever* means: . . . is monk to be understood in this case.

*Nun* means: one ordained by both Orders.

*Together with* means: together.

<sup>1</sup> *aggapurisa*, or foremost, chief among men.

<sup>2</sup> Cf. above, p. 158, for these two words; and cf. *M.* i. 134.

<sup>3</sup> *sathagamanīya*. I follow rendering of *Vin. Texts* i. 37: "when the road is so insecure and dangerous that travellers on it have to carry arms," and not the "caravan-road" of *P.E.D.* For *Old Comy.*'s definition would, in conjunction with this phrase, make nonsense if "caravan-road" were meant. *Satha* may be, more specifically, "knife," cf. Defeat III.

*Having arranged*<sup>1</sup> means: if one arranges, saying, 'We are going, sister, we are going, master, we are going, master, we are going, sister, we are going either today or tomorrow<sup>2</sup> or the next day,'<sup>3</sup> there is an offence of wrong-doing.

*Even among villages* means: in a village close enough for a cock (to walk),<sup>4</sup> among every (such) village,<sup>5</sup> there is an offence of expiation. For every half yojana<sup>6</sup> in what is not a village, in a jungle,<sup>7</sup> there is an offence of expiation.<sup>8</sup>

*Except at the right time* means: setting aside the right time.<sup>9</sup>

*A road where one must go with a weapon* means: it comes to be impossible to go without a weapon.

*Dangerous*<sup>10</sup> means: if, on this road, a place where thieves are halting is seen, a place where they are eating is seen, a place where they are resting is seen, a place where they are sitting down is seen, a place where they are lying down is seen.

*Frightening*<sup>10</sup> means: if on this road people injured by thieves are seen, (people) plundered are seen, (people) beaten down are seen. [63]

Having gone to a frightening (place), having seen that it is not frightening, they should be dismissed, with the words, 'Go, sisters.' || 1 ||

<sup>1</sup> Cf. below, p. 293, and *Vin.* iv. 131.

<sup>2</sup> *hiyyo*, usually "yesterday." Cf. Hindustani *kāl*, meaning both "yesterday" and "tomorrow."

<sup>3</sup> *pare*, or it can mean "in the future."

<sup>4</sup> *kukkūṭasampāte gāme*. *VA.* 806 says, "setting out from a village a cock goes on foot to another village." Cf. *kukkūṭasampātika* at *A.* i. 159, and *G.S.* i. 142, and n. 2; *D.* iii. 75, and *Dial.* iii. 72 and n. 2. Whole phrase seems to mean it is an offence to walk to a village that is so close that a cock could walk to it.

<sup>5</sup> *gāmantare gāmantare*.

<sup>6</sup> See Rhys Davids, *Ancient Coins, etc.*, p. 16.

<sup>7</sup> See definition of "jungle" at *B.D.* i. 74, 85.

<sup>8</sup> Cf. below, p. 294, and *Vin.* iv. 131.

<sup>9</sup> To here from "together with" above, cf. below, p. 293, and *Vin.* iv. 131.

<sup>10</sup> Cf. above, p. 158, and *MA.* ii. 109.

If he thinks that it was arranged when it was arranged, (and) goes along the same high-road even among villages, except at the right time, there is an offence of expiation. If he is in doubt as to whether it was arranged . . . If he thinks that it was not arranged when it was arranged . . . there is an offence of expiation. If a monk arranges (and) a nun does not arrange, there is an offence of wrong-doing. If he thinks that it was arranged when it was not arranged, there is an offence of wrong-doing. If he is in doubt as to whether it was not arranged, there is an offence of wrong-doing. If he thinks that it was not arranged when it was not arranged, there is no offence. || 2 ||

There is no offence if it is at the right time; if he goes not having arranged; if the nun arranges (and) the monk does not arrange; if they go without (making) a rendezvous<sup>1</sup>; if there are dangers<sup>2</sup>; if he is mad, if he is the first wrong-doer.<sup>3</sup> || 3 || 3 ||

### The Seventh

<sup>1</sup> *viṣaṃketena*. *VA.* 807, "If they say: we will go before the meal, and they go after the meal; if they say: we will come today, and they go on the morrow, thus as it is not at the time of the rendezvous (*kālavisaṃkete*) there is no offence." Cf. *asaṃketena* above, p. 239, n. 3.

<sup>2</sup> *VA.* 807, "when there is dissension in the kingdom and the country people mount their carts and drive away"; a stock phrase, cf. *A.* i. 178, iii. 66, 104.

<sup>3</sup> Cf. below, p. 294, and *Vin.* iv. 132, 133.



## EXPIATION (PĀCITTIYA) XXVIII

. . . at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks, having arranged together with (some) nuns, embarked in one boat. People . . . spread it about, saying:

"Just as we amuse ourselves in a boat with our wives, so do these recluses, sons of the Sakyans, having arranged together with nuns, amuse themselves in a boat."

Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying:

"How can this group of six monks, having arranged together with nuns, embark in one boat?" . . .

"Is it true, as is said, that you, monks, having arranged together with nuns, embarked in one boat?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How can you, foolish men . . . embark in one boat? It is not, foolish men . . . And thus, monks, this rule of training should be set forth:

Whatever monk, having arranged together with a nun, should embark in one boat, going either upstream or downstream, there is an offence of expiation."

And thus this rule of training for monks came to be laid down by the lord. || 1 || [64]

Now<sup>1</sup> at that time several monks and nuns were going along the high-road from Sāketa to Sāvattī. On the way there was a river to be crossed. Then these nuns spoke thus to these monks:

"We will cross over together with the masters."

<sup>1</sup> Cf. above, p. 288.

"Sisters, it is not allowable, having arranged together with a nun, to embark in one boat. Either you cross over first, or we will cross over (first)."

"Honoured sirs, the masters are the highest men, so let the masters cross over first."

Then as those nuns were crossing over last thieves robbed them and assaulted them. Then these nuns, having arrived at Sāvattī, told this matter to the monks. The nuns . . . to the monks. The monks . . . to the lord. Then the lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow you, monks, to embark in one boat, having arranged together with a nun, if it is for crossing over to the other bank. And thus, monks, this rule of training should be set forth:

Whatever monk, having arranged together with a nun, should embark in one boat, going either upstream or downstream, except for crossing over to the other bank, there is an offence of expiation." || 2 ||

*Whatever* means: . . . is monk to be understood in this case.

*Nun* means: one ordained by both Orders.

*Together with* means: together.

*Having arranged*<sup>1</sup> means: if one arranges, saying, 'We are embarking, sister, we are embarking, master, we are embarking, master, we are embarking, sister, we are embarking either today or tomorrow or the next day,' there is an offence of wrong-doing. If the monk embarks when the nun has embarked, there is an offence of expiation. If the nun embarks when the monk has embarked, there is an offence of expiation. Or if both embark there is an offence of expiation.

*Going upstream*<sup>2</sup> means: upstream.<sup>3</sup>

<sup>1</sup> Cf. above, p. 290.

<sup>2</sup> *uddhamgāminī*. VA. 808, "going against the stream of the river."

<sup>3</sup> *ujjavanikāya*. Inst. fem., used as adj. Cf. Vin. ii. 290.

*Going downstream*<sup>1</sup> means: downstream.<sup>2</sup>

*Except for crossing over to the other bank* means: setting aside for crossing over to the other bank.

In a village close enough for a cock (to walk), among every (such) village, there is an offence of expiation. For every half yojana in what is not a village, in a jungle, there is an offence of expiation.<sup>3</sup> || 1 ||

If he thinks that it was arranged when it was arranged (and) embarks in the same boat, going either upstream or downstream, except for crossing over to the other bank, [65] there is an offence of expiation. If he is in doubt as to whether it was arranged . . . (see Pāc. XVII. 3, 2) . . . no offence. || 2 ||

There is no offence if it is for crossing over to the other bank<sup>4</sup>; if they embark not having arranged; if the nun arranges (and) the monk does not arrange; if they embark without (making) a rendezvous; if there are dangers; if he is mad, if he is the first wrong-doer.<sup>5</sup> || 3 || 3 ||

### The Eighth

<sup>1</sup> *adhogāminī*.

<sup>2</sup> *ojavanikāya*.

<sup>3</sup> Cf. above, p. 290, and *Vin.* iv. 131.

<sup>4</sup> *V.A.* 809 says, 'here it is not only the river, for there is no offence for one who goes from the port of a great ford to Tāmalitti or Suvāṇṇabhūmi.' Tāmalitti was a sea-port (the modern Tamluk), formerly on the estuary of the Ganges, and the port from where Asoka sent the branch of the Bodhi-tree to Ceylon.

Suvāṇṇabhūmi is the modern Cambodia (*P.E.D.*); or more probably Lower Burma (Pegu and Moulmein districts), according to B. C. Law, *Geography of Early Buddhism*, p. 70, the Pagan and Moulmein districts, according to *D.P.P.N.*; mentioned at *Nd.* i. 155, *Sāsanavaṃsa* 10, where it is said that it stands near the great sea.

<sup>5</sup> Cf. above, p. 291.

### EXPIATION (PĀCITTIYA) XXIX

. . . at Rājagaha in the Bamboo Grove at the squirrels' feeding-place. Now at that time the nun Thullanandā<sup>1</sup> came to frequent a certain family as a regular diner. And monks who were elders came to be invited by that householder. Then the nun Thullanandā, dressing in the morning, taking her bowl and robe, approached that family, and having approached, she said to that householder:

"Householder, why is this abundant solid food and soft food prepared?"

"Lady, elders are invited by me."

"But who are the elders for you, householder?"

"Master Sāriputta,<sup>2</sup> master Moggallāna the Great,<sup>3</sup> master Kaccāna the Great,<sup>4</sup> master Koṭṭhita the Great,<sup>5</sup> master Kappina the Great,<sup>6</sup> master Cunda the Great,<sup>7</sup> master Anuruddha,<sup>8</sup> master Revata,<sup>9</sup> master Upāli,<sup>10</sup> master Ānanda,<sup>11</sup> master Rāhula.<sup>12</sup>"

<sup>1</sup> Cf. *B.D.* i. 110; *Vin.* iv. 211, 332 ff.; *S.* ii. 219, 222.

<sup>2</sup> Chief of the disciples of great wisdom, *A.* i. 23. See *Pss. Breth.* 340. For reference to all these, see *Pss. Breth.*; *G.S.* i. 16-20; and *D.P.P.N.*

<sup>3</sup> Chief of the disciples of psychic potencies, *A.* i. 23. See *Pss. Breth.* 382.

<sup>4</sup> Chief of the disciples who are expounders in full of brief sayings, *A.* i. 23. See *Pss. Breth.* 238.

<sup>5</sup> Chief of the disciples who are masters of logical analysis, *A.* i. 24. See *Pss. Breth.* 6.

<sup>6</sup> Chief of the disciples who are exhorters of monks, *A.* i. 25. See *Pss. Breth.* 254.

<sup>7</sup> Not specially distinguished in *A.* i. See *Pss. Breth.* 118.

<sup>8</sup> Chief of the disciples who are of deva-sight, *A.* i. 23. See *Pss. Breth.* 325.

<sup>9</sup> Revata Khadiravaniya, "the acacia woodlander"; at *A.* i. 24 is called "chief of the jungle-dwellers," while Kaṅkhā-revata is there called chief of musers. *V.A.* does not say which one is meant. See *Pss. Breth.* 45, 279, 7.

<sup>10</sup> Chief of those versed in Vinaya, *A.* i. 25. See *Pss. Breth.* 168. Also *B.D.* i. Index.

<sup>11</sup> Chief of those of wide learning, of those who are mindful, of those of good behaviour, of those who are resolute, of personal attendants, *A.* i. 24 f. See *Pss. Breth.* 349.

<sup>12</sup> Chief of those desirous of training, *A.* i. 24. See *Pss. Breth.* 183, Gotama's only son.

“ But why did you, householder, invite fellows<sup>1</sup> posing as<sup>2</sup> great heroes<sup>3</sup> ?”

“ But who are the great heroes for you, sister ?”

“ Master Devadatta, master Kokālika, master Kaṭa-morakatissaka, master the son of the lady Khaṇḍā, master Samuddadatta.”<sup>4</sup>

Now this chance talk<sup>5</sup> of the nun Thullanandā was interrupted<sup>6</sup> when these monks who were elders entered. She said:

“ Householder, is it true that the great heroes are invited by you ?”<sup>7</sup>

“ You, lady, called (them) now ‘ fellows,’ now ‘ great heroes,’ ” he said, and he turned her out of the house and put an end to regular dining. Those who were modest monks . . . spread it about, saying:

“ How can Devadatta eat alms-food knowing that it was procured through (the intervention of) a nun ?”<sup>8</sup>

“ Is it true, as is said, that you, Devadatta, ate alms-food knowing that it was procured through (the intervention of) a nun ?”

“ It is true, lord.”

The enlightened one, the lord, rebuked him, saying:

“ How can you, foolish man, eat alms-food knowing that it was procured through (the intervention of) a nun ? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth: [66]

Whatever monk should eat alms-food knowing that

<sup>1</sup> *cetaka*. Under *cetaka*, *P.E.D.*, referring to this passage, gives “ servant, slave, (bad) fellow,” while for *cetaka* it gives “ decoy-bird.” *Comy.* of no help.

<sup>2</sup> *tūṭhamāna*.

<sup>3</sup> *Mahānāga*, *nāga* also meaning snake or elephant.

<sup>4</sup> The schismatics of Saṅgh. X, XI, see *B.D.* i.

<sup>5</sup> *antarākathā*. Cf. *Ud.* 11.

<sup>6</sup> *vippakatā*, interrupted, broken off, left unfinished, but *VA.* 808 reads *vippakathā* ‘*ti kayiramānā hoti (v.l. honti).*

<sup>7</sup> *VA.* 808, “ looking round as the elders came in, she spoke thus, knowing that they had heard her.”

<sup>8</sup> *bhikkhunīparipācīta*; *VA.* 809, “ procuring it, making it be taken by explaining its qualities.”

it was procured through (the intervention of) a nun, there is an offence of expiation.”

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

Now at that time a certain monk who had gone forth from Rājagaha arrived at a family of (his) relations. People, saying: “ At last the revered sir<sup>1</sup> is come,” duly made ready a meal. A nun who frequented that family spoke thus to these people:

“ Sirs, give a meal to the master.”

Then that monk, thinking: “ It is forbidden by the lord to eat alms-food knowing that it was procured through (the intervention of) a nun,” being scrupulous, did not accept it; he was not able to walk for alms, he became famished.<sup>2</sup> Then that monk, having gone to the monastery, told this matter to the monks. The monks told this matter to the lord. Then the lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

“ I allow you, monks, to eat alms-food knowing that it was procured through (the intervention of) a nun, if there is a prior arrangement with the householder.<sup>3</sup> And thus, monks, this rule of training should be set forth:

Whatever monk should eat alms-food knowing that it was procured through (the intervention of) a nun, unless there is a prior arrangement with the householder, there is an offence of expiation.” || 2 ||

*Whatever* means: . . . is monk to be understood in this case.

*He knows* means: either he knows by himself, or others tell him, or she herself tells him.<sup>4</sup>

<sup>1</sup> *bhaddanto*.

<sup>2</sup> *chinnabhatta*.

<sup>3</sup> *pubbe gihisamārambhe*, a prior undertaking on the part of the householder. *VA.* 809 says *samārambha* is a synonym for *paṭiyādīta*, given, arranged, prepared.

<sup>4</sup> Cf. above, pp. 161, 261; below, p. 333.

*A nun* means: one ordained by both Orders.

*Procures* means: previously not desirous of giving, not desirous of treating him, if she says: "The master is a repeater, the master is very learned, the master is versed in the Suttantas, the master is an expert in Vinaya, the master is a speaker of dhamma, give to the master, treat the master": this means procures.

*Alms-food* means: any one meal of the five (kinds of) meals.<sup>1</sup>

*Unless there is a prior arrangement with the householder* means: setting aside the arrangement with the householder.

*An arrangement with the householder* means: they are relations or they are invited<sup>2</sup> or they are ordinarily prepared (for the monk).<sup>3</sup>

If he says: 'I will eat,' and accepts (a meal), unless there is a prior arrangement with the householder, there is an offence of wrong-doing. For each mouthful there is an offence of expiation. || 1 || [67]

If he thinks that it is procured when it is procured (and) eats it, unless there is a prior arrangement with the householder, there is an offence of expiation. If he is in doubt<sup>4</sup> as to whether it is procured (and) eats . . . with the householder, there is an offence of wrong-doing. If he thinks that it is not procured<sup>4</sup> when it is procured (and) eats . . . with the householder, there is no offence. If he eats what is procured through (the intervention of) one ordained by one (Order only), unless there is a prior arrangement with the householder, there is an offence of wrong-doing. If he thinks that it is procured when it is not procured, there is an offence of wrong-doing. If he is in doubt as to whether

<sup>1</sup> Cf. below, p. 305. These five kinds of meals are enumerated below, p. 330.

<sup>2</sup> *pavārīta*.

<sup>3</sup> *pakatipatiyatta*. VA. 809, they (*i.e.*, meals) are usually prepared (*paṭiyādita*) for that very monk, with the words, 'we will give to the elder.'

<sup>4</sup> Oldenberg at *Vin.* IV. 359 says that in these two cases the MS. called C. has *āpatti pācittiyassa*, an offence of expiation.

it is not procured, there is an offence of wrong-doing. If he thinks that it is not procured when it is not procured, there is no offence. || 2 ||

There is no offence if there is a prior arrangement with the householder; if a female probationer procures it, if a female novice procures it; setting aside the five (kinds of) meals, there is no offence in (eating) any others<sup>1</sup>; if he is mad, if he is the first wrong-doer. || 3 || 3 ||

### The Ninth

<sup>1</sup> *I.e.*, in eating rice-gruel, cakes, and fruits prepared for a nun, VA. 809. Cf. below, pp. 305, 314, 320.

EXPIATION (PĀCITTIYA) XXX

. . . at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the former wife of the venerable Udāyin<sup>1</sup> had gone forth among the nuns. She frequently came to the venerable Udāyin, and the venerable Udāyin frequently went to this nun. Now at one time the venerable Udāyin was sitting down in a private place together with this nun, the one with the other.<sup>2</sup> Those who were modest monks . . . spread it about, saying:

“How can the venerable Udāyin sit down in a private place together with a nun, the one with the other?” . . .

“Is it true, as is said, that you, Udāyin, sat down in a private place together with a nun, the one with the other?”

“It is true, lord.”

The enlightened one, the lord, rebuked him, saying:

“How can you, foolish man, sit down in a private place together with a nun, the one with the other? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should sit down in a private place together with a nun, the one with the other, there is an offence of expiation.”<sup>3</sup> || 1 ||

*Whatever* means: . . . is monk to be understood in this case.

*Nun* means: one ordained by both Orders.

<sup>1</sup> Mentioned in Saṅgh. II-V, to which *V.A.* 809 refers, always in connection with women. In both *Aniyatas*, he is discovered sitting in private with a laywoman. Opening phrases of this *Pāc.* = *Nissag.* IV.

<sup>2</sup> *eko ekāya.*

<sup>3</sup> *Cf. Pāc. XLIV, XLV.*

*Together with* means: together.

*The one with the other* means: there is a monk and also a nun. [68]

*A private place* means: private from the eye, private from the ear. Private from the eye means: if covering the eye, or raising the eyebrow, or raising the head, he is unable to see. Private from the ear means: it is impossible to hear ordinary talk<sup>1</sup> (from him and the woman).

*Should sit down* means: if a nun is sitting and a monk comes to be sitting or lying down close (to her), there is an offence of expiation; if a monk is sitting and a nun comes to be sitting or lying down close (to him), there is an offence of expiation. Or if both are sitting or if both are lying down, there is an offence of expiation.<sup>2</sup> || 1 ||

If he thinks that it is a private place when it is a private place (and) sits down, the one with the other, there is an offence of expiation. If he is in doubt as to whether it is a private place . . . If he thinks that it is not a private place when it is a private place . . . is an offence of expiation. If he thinks that it is a private place when it is not a private place, there is an offence of wrong-doing. If he is in doubt as to whether it is not a private place, there is an offence of wrong-doing. If he thinks that it is not a private place when it is not a private place, there is no offence. || 2 ||

There is no offence if some learned friend comes to be (present); if he stands, does not sit; if he is not desirous of a private place; if he sits down thinking about something else<sup>3</sup>; if he is mad, if he is the first wrong-doer.<sup>4</sup> || 3 || 2 ||

The Tenth

<sup>1</sup> *Cf. B.D.* i. 332, and below, pp. 358, 361.

<sup>2</sup> *Cf. below,* pp. 358, 361.

<sup>3</sup> *aññāvihita.*

<sup>4</sup> *Cf. below,* p. 358, and *Vin.* iv. 269.

This is its key:

Not agreed upon, the setting sun, quarters, gain,  
because of a gift, he sews,  
A high-road, a boat, should eat, the one with the  
other: these ten.

The Third Division: that on Exhortation

### EXPIATION (PĀCITTIYA) XXXI

. . . at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time, not far from Sāvattī, alms-food came to be prepared in a public rest-house<sup>1</sup> by some guild. The group of six monks, dressing in the morning, taking their bowls and robes, entering Sāvattī for alms-food, (but) not obtaining alms-food, went to the public rest-house. People, saying: "At last the revered ones are come," duly waited upon them. Then the group of six monks also on the second day . . . also on the third day, dressing in the morning . . . going to the public rest-house, ate (a meal). Then it occurred to the group of six monks:

"What difference do we make?<sup>2</sup> Having gone to the monastery, then tomorrow<sup>3</sup> it will be right to return just here."<sup>4</sup> Staying on and on<sup>5</sup> just there, [69] they ate alms-food at the public rest-house. Followers of other sects went away. People . . . spread it about, saying:

"How can the recluses, sons of the Sakyans, staying on and on, eat alms-food at the public rest-house? The alms-food at the public rest-house is not prepared merely<sup>6</sup> for them, the alms-food at the public rest-house is prepared simply<sup>6</sup> for everybody."

Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying:

"How can the group of six monks, staying on and on, eat alms-food at a public rest-house?" . . .

<sup>1</sup> *āvasathapiṇḍa*. See *Vin. Texts* i. 37, n. 3, for information and references. Cf. *āvasathāgāra*, above, p. 198.

<sup>2</sup> *kiṃ mayam karissāma*.

<sup>3</sup> *hiyyo*. *V.A.* 810 reads *bhīyyo pi ti sve pi*.

<sup>4</sup> *idh'eva āgantabbam bhavissati*.

<sup>5</sup> *anuvāsivā anuvāsivā*.

<sup>6</sup> *eva*.

“Is it true, as is said, that you, monks . . . rest-house?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How can you, foolish men . . . rest-house? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

One meal at a public rest-house may be eaten. If he should eat more than that, there is an offence of expiation.”

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

Now at that time the venerable Sāriputta, going to Sāvathī through the Kosalan country, approached a certain public rest-house. People saying: “At last the elder is come,” duly waited upon (him). Then when the venerable Sāriputta had eaten, a painful affliction arose, he was not able to leave that public rest-house. Then on the second day these people spoke thus to the venerable Sāriputta: “Eat, honoured sir.” Then the venerable Sāriputta, thinking: “It is not allowed by the lord, staying on and on, to eat alms-food at a public rest-house,” and being scrupulous, he did not accept; he became famished. Then the venerable Sāriputta, having gone to Sāvathī, told this matter to the monks. The monks told this matter to the lord. Then the lord in this connection, on this occasion, having given reasoned talk, addressed the monks, saying:

“I allow you, monks, when a monk is ill, staying on and on, to eat alms-food at a public rest-house. And thus, monks, this rule of training should be set forth:

One meal in a public rest-house may be eaten by a monk who is not ill. If he should eat more than that, there is an offence of expiation.” || 2 ||

*Not ill* means: he is able to leave that public rest-house. *Ill* means: he is not able to leave that public rest-house. [70]

*Meal in a public rest-house* means: any one meal of the five (kinds of) meals<sup>1</sup>; as much as is wanted<sup>2</sup> is prepared, not specially for him,<sup>3</sup> in a hall or in a hut<sup>4</sup> or at the foot of a tree or in the open air.

*By a monk who is not ill* means: (a meal) may be eaten once (only). If he accepts more than that, thinking: “I will eat,” there is an offence of wrongdoing; for each mouthful, there is an offence of expiation.<sup>5</sup> || 1 ||

If he thinks that he is not ill when he is not ill, (and) eats more than a meal at a public rest-house, there is an offence of expiation. If he is in doubt as to whether he is not ill . . . If he thinks that he is ill when he is not ill . . . offence of expiation. If he thinks that he is not ill when he is ill, there is an offence of wrongdoing. If he is in doubt as to whether he is ill, there is an offence of wrongdoing. If he thinks that he is ill when he is ill, there is no offence. || 2 ||

There is no offence if he is ill; if he eats once when he is not ill; if he eats going out or coming in; if the proprietors, having invited him, offer him food, if it is specially<sup>6</sup> prepared (for him); if what is prepared is not as much as is wanted<sup>7</sup>; setting aside the five (kinds of) meals there is no offence in (eating) any others<sup>8</sup>; if he is mad, if he is the first wrong-doer. || 3 || 3 ||

### The First

<sup>1</sup> Cf. above, p. 298; below, p. 330.

<sup>2</sup> *yāvadattho*. VA. 810, “such a lot of food not being allotted.”

<sup>3</sup> *anodissa*. VA. 810, “prepared for all.”

<sup>4</sup> *maṇḍapa*.

<sup>5</sup> Cf. above, p. 298.

<sup>6</sup> *odissa*, thus disproving P.E.D.’s “only in neg.”

<sup>7</sup> VA. 811, “and he takes very little.”

<sup>8</sup> Cf. above, p. 299; below, pp. 314, 320.

## EXPIATION (PĀCITTIYA) XXXII

. . . at Rājagaha in the Bamboo Grove at the squirrels' feeding-place. Now at that time<sup>1</sup> Devadatta, gain and honour lost,<sup>2</sup> ate with his friends, having asked and asked<sup>3</sup> among households. People . . . spread it about, saying:

“How can the recluses, sons of the Sakyans, eat, having asked and asked among households? Who is not fond of well-cooked things? Who does not like sweet things?”<sup>4</sup>

Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying:

“How can Devadatta eat with his friends, having asked and asked among households?” . . .

“Is it true, as is said, that you, Devadatta, ate with your friends, having asked and asked among households?”

“It is true, lord.”

The enlightened one, the lord, rebuked him, saying:

“How can you, foolish man, eat with your friends, having asked and asked among households? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

<sup>1</sup> Cf. *Vin.* ii. 196. *Vin. Texts* iii. 250, n. 2, referring to this Pāc., says that it is “a rule the previous existence of which is implied in the decision given here”—i.e., that (not more than) three monks shall eat a group meal at people's houses. Whoever does so shall be dealt with *yathādhamma*, according to the rule—this means Pāc. XXXII.

<sup>2</sup> *pahīnalābhasakkāra*. Even Ajātasattu turned against him, when Devadatta, attempting to murder the Buddha, had a fierce elephant let loose on the road by which Gotama was to travel. See *V.A.* 811. Whole story told *Vin.* ii. 184 ff.

<sup>3</sup> *viññāpetvā viññāpetvā*.

<sup>4</sup> =below, p. 341.

In a group-meal,<sup>1</sup> there is an offence of expiation.”

And thus this rule of training for monks came to be laid down by the lord. || 1 || [71]

Now at that time people invited ill monks to a meal. The monks, being scrupulous, did not consent, saying: “A group-meal is forbidden by the lord.” They told this matter to the lord. Then the lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

“I allow you, monks, when a monk is ill to eat a group-meal. And thus, monks, this rule of training should be set forth:

In a group-meal, except at a right time, there is an offence of expiation. In this case a right time is a time of illness; this is a right time in this case.”

And thus this rule of training for monks came to be laid down by the lord. || 2 ||

Now at that time people, at the time of giving robes, having prepared a meal with the robes, invited monks, saying: “Having offered food, we will clothe (you) with robes.” The monks, being scrupulous, did not consent, saying: “A group-meal is forbidden by the lord.”

<sup>1</sup> *gaṇabhojane*, group- or party-meal. Two to four monks constitute a *gaṇa*, group. See *Old Comy.* below, and *V.A.* 812. *Vin. Texts* i. 38, ii. 151, “in a body”—i.e., a meal taken in a body, a group, instead of singly. At *Vin.* ii. 196 one of the three reasons why monks may not eat in a body is *kulānuddayā*, compassion for households. Unrestricted, obviously they might become too heavy a burden. But at *Vin.* i. 254 a group-meal is allowable after the making of the *kāṭhina* cloth. *Gaṇabhojana*, *paramparabhojana* (Pāc. XXXIII) and (*an*)*atirittabhojana* (Pāc. XXXV) form the subject of a controverted point at *Kvu.* 552. At *Vism.* 67 one of the advantages of being a *piṇḍapātika*, almsman, living more or less on scraps, is said to be that such a monk will not fall into the offences, contained in this section of the Vinaya, of eating a group-meal or an out-of-turn meal.



Little robe-material accrued (to them).<sup>1</sup> They told this matter to the lord. He said:

“I allow you, monks, at a time of giving robes, to eat a group-meal.<sup>2</sup> And thus, monks, this rule of training should be set forth:

In a group-meal, except at a right time, there is an offence of expiation. In this case a right time is a time of illness, a time of giving robes; this is a right time in this case.”

And thus this rule of training for monks came to be laid down by the lord. || 3 ||

Now at that time people, at the (time of) making robes,<sup>3</sup> invited monks to a meal. The monks, being scrupulous, did not consent, saying: “A group-meal is forbidden by the lord.” They told this matter to the lord. He said:

“I allow you, monks, at a time of making robes, to eat a group-meal. And thus, monks, this rule of training should be set forth:

In a group-meal, except at a right time, there is an offence of expiation. In this case a right time is a time of illness, a time of giving robes, a time of making robes; this is a right time in this case.”

And thus this rule of training for monks came to be laid down by the lord. || 4 ||

Now at one time monks [72] were going on a journey together with (some) men. Then these monks said to these men:

“Sirs, wait a moment, we will go for alms-food.” These said:

“Honoured sirs, eat just here.” The monks, being

<sup>1</sup> *uppajjati*. VA. 811 says, “Not taking the meal they did not give robes, therefore little accrued.” Cf. below, pp. 318, 364. Here *Vin. Texts* i. 38, n. 4, says this exception was “simply to guard against the stock of robes falling short.” Cf. *Vin. Texts* ii. 150, n. 1.

<sup>2</sup> Cf. *Vin.* i. 254.

<sup>3</sup> *cīvarakārake*. Here *samaya* is omitted; it is inserted in the “allowance” and in the “rule,” *cīvarakārasamaya*, below.

scrupulous, did not accept (food), saying: “A group-meal is forbidden by the lord.” They told this matter to the lord. He said:

“I allow you, monks, at a time of going on a journey, to eat a group-meal. And thus, monks, this rule of training should be set forth:

In a group-meal, except at a right time, there is an offence of expiation. In this case a right time is a time of illness, a time of giving robes, a time of making robes, a time of going on a journey; this is a right time in this case.”

And thus this rule of training for monks came to be laid down by the lord. || 5 ||

Now at that time monks were going in a boat together with (some) men. Then these monks said to these men:

“Sirs, take us to the bank for a moment, we will go for alms-food.” These said:

“Honoured sirs, eat just here.” The monks, being scrupulous, did not accept (food), saying: “A group-meal is forbidden by the lord.” . . .

“I allow you, monks, at a time of being embarked in a boat, to eat a group-meal. And thus, monks, this rule of training should be set forth:

In a group-meal, except at a right time, there is an offence of expiation. In this case a right time is a time of illness, a time of giving robes, a time of making robes, a time of going on a journey, a time of being embarked in a boat; this is a right time in this case.”

And thus this rule of training for monks came to be laid down by the lord. || 6 ||

Now at that time, monks having spent the rains in (various) districts,<sup>1</sup> came to Rājagaha to see the lord. People, having seen the monks from various parts of

<sup>1</sup> *Disā*.

the country,<sup>1</sup> invited them to a meal. The monks, being scrupulous, did not consent.

“I allow you, monks, to eat a group-meal when there is a great scarcity.<sup>2</sup> And thus, monks, this rule of training should be set forth:

In a group-meal, except at a right time, there is an offence of expiation. In this case a right time is a time of illness . . . a time of embarking in a boat, when there is a great scarcity; this is a right time in this case.”

And thus this rule of training for monks came to be laid down by the lord. || 7 || [73]

Now at one time a blood-relation of King Seniya Bimbisāra of Magadha had gone forth among the Naked Ascetics. Then that Naked Ascetic approached King Seniya Bimbisāra of Magadha, and having approached, he spoke thus to King Seniya Bimbisāra of Magadha:

“I, sire, wish to make a meal for all heretics.”<sup>3</sup>

“If, you, honoured sir, would first entertain the Order of monks with the enlightened one at their head, you might do this.”

Then that Naked Ascetic sent a messenger to the monks, saying:

“Let the monks consent to (take) a meal with me on the morrow.”

The monks, being scrupulous, did not consent, saying: “A group-meal is forbidden by the lord.” Then that Naked Ascetic approached the lord, and having approached he exchanged friendly greetings with the lord, and having exchanged greetings of friendliness

<sup>1</sup> *nānāverajjake*, or various provinces, different kingdoms. Cf. A. iii. 263.

<sup>2</sup> *mahāsamaye*. See *Old Comy.* below, and V.A. 813. Four monks may not beg, but when a great scarcity comes, this rule is waived, otherwise it might be impossible for all to get a meal. *Samaya* also means both time and concourse; for the latter, cf. *Mahāsamayasuttanta* of D.

<sup>3</sup> *sabbapāsaṅḍikabhatta*.

and courtesy, he stood at a respectful distance. As he was standing at a respectful distance, that Naked Ascetic spoke thus to the lord:

“The revered Gotama is gone forth; I, too, am gone forth. One who has gone forth is worthy to accept the alms-food of one who has gone forth. Let the revered Gotama consent to (take) a meal with me on the morrow together with the Order of monks.”

The lord consented by becoming silent. Then that Naked Ascetic, having obtained the lord’s consent, departed. Then the lord, on that occasion, in that connection, having given reasoned talk, addressed the monks, saying:

“I allow you, monks, to eat a group-meal at a meal-time of recluses.<sup>1</sup> And thus, monks, this rule of training should be set forth:

In a group-meal, except at a right time, there is an offence of expiation. In this case, a right time is a time of illness, a time of giving robes, a time of making robes, a time of going on a journey, a time of being embarked in a boat, when there is a great scarcity, a meal-time of recluses; this is a right time in this case.”

|| 8 ||

*Group-meal* means: when four monks eat, invited to any one meal of the five (kinds of) meals, this is called a group-meal.

*Except at a right time* means: setting a right time to one side.

*Time of illness* means: even when the feet become split<sup>2</sup>; this means that at a time of illness (a group-meal) may be eaten.

*Time of giving robes* means: the last month of the rainy season when the kaṭhina cloth is not (formally)

<sup>1</sup> *samaṇabhattachasamaya*. *Samaṇa* is a member of a permanent body, either belonging to Gotama’s Order, *saddhammika*, or to another ascetic body, *aññatitthiya*.

<sup>2</sup> *pādāpi phālītā honti*, so that a monk cannot go to a village for alms, V.A. 812. Not an uncommon complaint among people who usually go barefoot.

made, the five months when the *kāṭhina* cloth is (formally) made<sup>1</sup>; this means that at the time of giving robes (a group-meal) may be eaten.

*Time of making robes* means: when the robes are being made; this means that at the time of making robes (a group-meal) may be eaten. [74]

*Time of going on a journey* means: if he thinks: "I will go for half a *yojana*," (a group-meal) may be eaten, it may be eaten by him going out, it may be eaten by him coming in.<sup>2</sup>

*Time of being embarked in a boat* means: if he thinks: "I will embark in a boat," (a group-meal) may be eaten, it may be eaten by him embarking, it may be eaten by him disembarking.

*A great scarcity* means: when two or three monks, walking for alms-food, keep themselves going, (but) when a fourth has come they do not keep themselves going; this means that when there is a great scarcity (a group-meal) may be eaten.

*Meal-time of recluses* means: whoever makes a meal, being one who has attained (to the stage of) a wanderer,<sup>3</sup> this means that at the meal-time of recluses (a group-meal) may be eaten.

If, *except at the right time*, he accepts (food), thinking, "I will eat," there is an offence of wrong-doing. For every mouthful there is an offence of expiation. || 1 ||

If he thinks that it is a group-meal when it is a group-meal, (and) eats, except at a right time, there is an offence of expiation. If he is in doubt as to whether it is a group-meal . . . If he thinks that it is not a group-meal when it is a group-meal . . . offence of expiation. If he thinks that it is a group-meal when it is not a group-meal, there is an offence of wrong-doing. If he is in doubt as to whether it is not a group-meal,

<sup>1</sup> =below, p. 366. Cf. above, pp. 5, 26, for *atthata kāṭhina*.

<sup>2</sup> Cf. below, p. 405.

<sup>3</sup> *paribbājakasamāpanna*. VA. 813 says this is a certain one among co-religionists and members of other sects. For definition of *paribbājaka*, see *Vin.* iv. 92, 285.

there is an offence of wrong-doing. If he thinks that it is not a group-meal when it is not a group-meal, there is no offence. || 2 ||

There is no offence if it is at a right time; if two or three eat together<sup>1</sup>; if having walked one by one for alms, they eat having assembled together; if it is the regular supply of food; if it is food (allowed by) ticket<sup>2</sup>; if it is (food given) on a day of the waxing or waning of the moon,<sup>3</sup> if it is (given) on an Observance day,<sup>4</sup> if

<sup>1</sup> VA. 814 distinguishes five groups of four persons: (1) those not invited, where one of those invited does not come, but someone else arrives and receives food: no offence; (2) those going for alms, where one does not accept the invitation but receives his share as he is going to the village: no offence; (3) those not ordained, when monks are invited with a probationer: no offence; (4) those sending out their bowls, where one going away sends out his bowl: no offence; (5) those who are ill, where monks are invited with one who is ill: no offence for the ill one.

<sup>2</sup> *salākabhatta*. At times when alms-food was short, food-tickets were issued (*salākāvutta*) by a monk in charge of the meals—a kind of steward. See, e.g., *B.D.* i. 11, 26, 151. This and the next three terms occur at *Vin.* i. 58, 96; ii. 175. At *Vin.* i. 58=96 these four kinds of meals, together with those derived from three other sources, are called "extra allowances," while at *Vism.* 66 it is said that the almsman, *piṇḍapātika* (one who follows an ascetic practice), should not accept fourteen kinds of meals, including food given by ticket and the next three kinds, as above. At *Vin.* ii. 175, at a time when Rājagaha was short of alms-food, Gotama allows the monks to obtain food in each of these (seven) ways. This and the next (as *pakkhikabhatta*) occur also at *Jā.* ii. 209 f.

<sup>3</sup> *pakkhikam*. Cf. *Vism.* 66, translated at *Path of Purity* i. 75, "on the day of the waxing or waning of the month"; this emphasises the lunar control of such givings rather better than does the "each fortnight" of *Vin. Texts* i. 173, or the "during a fortnight" of *Vin. Texts* iii. 220. See *Vin. Texts* iii. 220, n. 6, and *P.E.D.* A fortnight, however, was one half of the lunar month: the light, moonlit half, or the dark, moonless half. *Pakkhikam* means food given any day once a fortnight, while the next two expressions each refer to a particular day in the fortnight.

<sup>4</sup> *uposathikam*, the last day of each fortnight—i.e., either the full moon day or the dark moon day. *Upasathika* is a fasting day for the lay people, but monks recite the *Pātimokkha* then, therefore it is a day to be observed or kept. Months are calculated from *uposathika*. As it is the last day of each fortnight, the day after it is the beginning of a month.

it is (given) on the day after an Observance day<sup>1</sup>; setting aside the five (kinds of) meals, there is no offence in (eating) any other<sup>2</sup>; if he is mad, if he is the first wrongdoer. || 3 || 9 ||

### The Second

<sup>1</sup> *pāṭipadikaṃ*. *Path of Purity* i. 75 has "on the first day of the moonlit fortnight"—i.e., at the beginning of a month, full moon to new moon or new moon to full moon.

<sup>2</sup> Cf. above, pp. 299, 305.

### EXPIATION (PĀCITTIYA) XXXIII

. . . at Vesālī in the Great Grove in the hall of the Gabled Roof. Now at that time in Vesālī a succession of meals of sumptuous foods came to be arranged.<sup>1</sup> Then it occurred to a certain poor workman: "This<sup>2</sup> will not be inferior, in that these people duly prepare a meal. What now if I were to prepare a meal?" Then that poor workman approached Kirapatika,<sup>3</sup> and having approached, he said to Kirapatika:

"I, master,<sup>4</sup> want [75] to prepare a meal for the Order of monks with the enlightened one at the head. Give me a wage."

Now Kirapatika had faith and was virtuous. Then Kirapatika gave more than a wage<sup>5</sup> to this poor workman. Then the poor workman went up to the lord, and having gone up, having greeted the lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the poor workman spoke thus to the lord:

"Lord, may the lord, together with the Order of monks, consent to a meal with me tomorrow."

"But, sir, do find out, the Order of monks is large."

"Lord, let the Order of monks be large. Many are the jujube fruits<sup>6</sup> prepared by me, the things to be

<sup>1</sup> *Vesāliyaṃ paṇitānaṃ bhattānaṃ bhattapaṭipāṭi adhiṭṭhitā hoti*. (Cf. *Vin.* i. 248, *Kusinārāyaṃ* . . . *hoti*, translated *Vin. Texts* ii. 138, "a succession had been fixed, in which the inhabitants of Kusināra should each in succession provide food for the Saṅgha.")

<sup>2</sup> *V.A.* 816, this teaching or this gift to the Order.

<sup>3</sup> A clansman (*kulaputta*) named Kira, evidently influential (*patika*), giving out work and paying wages monthly, by the season, by the year, *V.A.* 817. Mentioned nowhere but here, I believe.

<sup>4</sup> *ayyaputta*.

<sup>5</sup> *abbhatireka vetana*.

<sup>6</sup> *badara*.

drunk<sup>1</sup> will be perfect on account of the juice of the jujube fruits.”<sup>2</sup>

The lord consented by becoming silent. Then that poor workman, having obtained the lord's consent, having risen up from the seat, having greeted the lord, departed, keeping his right side towards him. Monks heard it said:

“The Order of monks, with the enlightened one at the head, is invited for tomorrow by a poor workman. The things to be drunk will be perfect on account of the juice of jujube fruits.” These ate, walking for alms that morning. People heard it said: “The Order of monks, with the enlightened one at the head, is invited by the poor workman.” These conveyed much solid food and soft food for the poor workman. Then that poor workman, at the end of that night, having had sumptuous solid food and soft food prepared, had the time announced to the lord, saying:

“Lord, it is time, the meal is ready.”

Then the lord, dressing in the morning, taking his bowl and robe, approached the poor workman's dwelling, and having approached he sat down on the appointed seat together with the Order of monks. Then that poor workman served the monks in a refectory. The monks spoke thus:

“Sir, give a little, give a little, sir.”

He said: “Do not you, honoured sirs, accept so very little saying, ‘This is a poor workman.’ Much solid food and soft food was prepared for me. Honoured sirs, accept as much as you please.”

“Sir, it is not for this reason that we accept so very little, but we ate, having walked for alms this morning; that is why we are accepting so very little.”

<sup>1</sup> *peyya*.

<sup>2</sup> *badaramissena*. *VA.* 817 explains by *badarasālavena*. According to *P.E.D.*, *badaramissa* is “mixture or addition of the juice of the jujube fruits,” while it says that *sālava* is “perhaps a kind of salad.” At *Asl.* 320 *lapīla*, *cf.* *lambīla*, bitter or astringent, is defined as *badarasālava-kapīṭṭhasālavādi*, the *s*° of the jujube, the *s*° of the wood-apple is astringent.

Then that poor workman looked down upon, criticised, spread it about, saying:

“How can the revered sirs, invited by me, eat elsewhere? <sup>1</sup> Yet am I not competent<sup>2</sup> to give as much as they please?”

Monks heard this poor workman who . . . [76] spread it about. Those who were modest monks . . . spread it about, saying:

“How can these monks, invited somewhere, eat elsewhere?” . . .

“Is it true, as is said, monks, that the monks, invited somewhere, ate elsewhere?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How, monks, can these foolish men . . . eat elsewhere? It is not, monks . . . And thus, monks, this rule of training should be set forth:

In an out-of-turn meal,<sup>3</sup> there is an offence of expiation.”

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

<sup>1</sup> *Cf.* *Vin.* iii. 66, where monks accepted lodgings elsewhere, thus annoying their would-be host, who also refers to them as *bhaddantā*.

<sup>2</sup> *na cāhaṃ paṭibalo*. Oldenberg, *Vin.* iv. 359, says: “The ‘na’ appears not to be correct.” It is only correct if the sentence is interrogative, *na ca*=but not.

<sup>3</sup> *paramparabhojane*. *Vin. Texts* i. 38, “there is *pācittiya* in taking food in turn,” with note (*q.v.*) to say, “that is, in picking and choosing with regard to food, or in regard to different invitations. The Bhikkhus were to eat straight on whatever was given, and to accept invitations in the order in which they were received.” *P.E.D.* gives phrase as “taking food in succession,” successive feeding. Gogerly, *J.R.A.S.*, 1862, p. 445, gets the gist of the notion without literal accuracy: “If a priest eat his ordinary meal when under an invitation to dine, except on allowed occasions, it is *pācittiyan*.” Also Dickson, *J.R.A.S.*, 1876, p. 112: “A sin is committed when a priest takes food in any other order than that in which it is offered to him.” Huber, *J. As.*, Nov.-Dec., 1913, does not attempt a translation. *Path of Purity* i. 76 calls it “a meal subsequent to the acceptance of a previous one.” This kind of meal should not be accepted by the *piṇḍapātika*, almsman; see above, p. 307, n. 1.

Now at that time a certain monk became ill. A monk, taking alms-food, went up to that monk, and having gone up he spoke thus to that monk: "Eat, your reverence."

"Very well, your reverence, but there is for me the expectation of a meal."

Alms-food was conveyed to that monk in the evening. That monk did not eat as much as expected. They told this matter to the lord. Then the lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow you, monks, when a monk is ill, to eat an out-of-turn meal. And thus, monks, this rule of training should be set forth:

In an out-of-turn meal, except at a right time, there is an offence of expiation. In this case, a right time is a time of illness; this is a right time in this case."

And thus this rule of training for monks came to be laid down by the lord. || 2 ||

At that time people, at the time of giving robes, having had a meal prepared together with the robes, invited monks, saying: "Having offered food, we will present (you) with robes." The monks, being scrupulous, did not consent, saying: "It is forbidden by the lord to eat an out-of-turn meal." . . . (See Pāc. XXXII. 3, 4) . . . ". . . should be set forth:

In an out-of-turn meal, except at a right time, there is an offence of expiation. In this case a right time is a time of illness, a time of giving robes, a time of making robes; this is a right time in this case."<sup>1</sup>

And thus this rule of training for monks came to be laid down by the lord. || 3 ||

Then the lord, dressing in the morning, taking his bowl [77] and robe, with the venerable Ānanda as his attendant,<sup>2</sup> came up to a certain household, and having

Cf. above, p. 308; below, p. 365.

<sup>2</sup> Cf. B.D. i. 20, n. 1.

come up he sat down on the appointed seat. Then these people gave a meal to the lord and to the venerable Ānanda. The venerable Ānanda, being scrupulous, did not accept (it).

"Take it, Ānanda," he said.

"Very well, lord, (but) there is for me the expectation of a meal."

"Well now, Ānanda, having assigned it (to another), take (this food)."

Then the lord, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

"I allow you, monks, having assigned (food to another), to eat an out-of-turn meal. And thus, monks, should it be assigned: 'I will give the meal that I am expecting to so and so.'"<sup>1</sup> || 4 ||

*An out-of-turn meal* means: invited to any one meal of the five (kinds of) meals, having set this to one side, if he eats any one other meal of the five (kinds of) meals, this means an out-of-turn meal.

*Except at a right time* means: setting aside a right time.

*Time of illness* means: sitting in one seat he is not able to eat as much as he pleases: this means that at a time of illness (an out-of-turn meal) may be eaten.

*Time of giving robes* means: . . . *Time of making robes* means: . . . (see Pāc. XXXII).

If, except at a right time, he accepts (food), saying: "I will eat . . ." (see Pāc. XXXII. 9, 1, 2) . . . If he thinks that it is not an out-of-turn meal when it is not an out-of-turn meal there is no offence. || 1 ||

There is no offence if it is at a right time; if he eats, having assigned (a meal); if he eats two or three invita-

<sup>1</sup> Either to one who is present, or if he sees no one, then he should assign it to one person among the five kinds of his co-religionists, V.A. 817.

tions together<sup>1</sup>; if he eats the invitations in succession<sup>2</sup>; if invited by a whole village he eats anywhere in that village; if invited by a whole guild he eats anywhere in that guild; if being invited, he speaks saying: "I will take alms-food"<sup>3</sup>; if it is the regular supply of food; if it is food (allowed by) ticket; if it is (food given) on a day of the waxing or waning of the moon; if it is (given) on an Observance day; if it is (given) on the day after an Observance day; setting aside the five (kinds of) meals, there is no offence in (eating) any other; if he is mad, if he is the first wrong-doer.<sup>4</sup> || 2 || 5 ||

### The Third

<sup>1</sup> VA. 817, two or three families invite him, and he puts the food into one bowl, eats it in one place.

<sup>2</sup> *nimantanapaṭipāṭiyā bhūṅjati*. This must mean in the order in which they are given.

<sup>3</sup> VA. 819, "I do not require your meal."

<sup>4</sup> Cf. Pāc. XXXII. 9, 3.

### EXPIATION (PĀCITTIYA) XXXIV

. . . at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that [78] time a woman lay-follower, the mother of Kāṇā,<sup>1</sup> had faith and was virtuous. Kāṇā<sup>2</sup> came to be given<sup>3</sup> to a certain man in a village. Then Kāṇā went to her mother's house on some business or other. Then Kāṇā's husband sent a messenger to Kāṇā, saying: "Let Kāṇā come back, I desire Kāṇā's return." Then the woman lay-follower, Kāṇā's mother, saying: "It is awkward to go empty-handed,"<sup>4</sup> cooked a cake.<sup>5</sup> When the cake was cooked, a certain monk walking for alms came up to the dwelling of the woman lay-follower, Kāṇā's mother. Then the woman lay-follower, Kāṇā's mother, gave the cake to that monk. He, having gone away, told another, and she gave him a cake. He, having gone away, told another, and she gave him a cake.<sup>6</sup> As soon as a cake was

<sup>1</sup> Kāṇamātā. The Babbu-jātaka was told on account of Kāṇamātā. The Introduction to this Jātaka (*Jā.* i. 477) differs somewhat from the above account, and also says that Kāṇamātā was a stream-attainer (as does VA. 819) and a disciple of the noble ones. Different version again at *DhA.* ii. 149 ff. (on *Dhp.* 82). Kāṇamātā and Kāṇā mentioned only in this Jātaka, Pāc. XXXIV and *DhA.*

<sup>2</sup> She was so beautiful that when people saw her they became blind (*kāṇa*) through passion, blinded (*andha*) with passion, so she was called *Kāṇā* because she caused blindness in others, VA. 819.

<sup>3</sup> *I.e.*, in marriage.

<sup>4</sup> *kismim viya rittahattham gantum*. Cf. *Jā.* i. 477, *katham tucchahatthā va gamissasi*; and see above, p. 43, "it is awkward to go out with (only) one piece of cloth," *kismim viya ekasātakam gantum*, with n. 4. VA. 819 explains by *kidsam viya, lajjanakam viya hoti*, it is like that, it is like causing shame.

<sup>5</sup> *pūva*. *Vin. Texts* i. 39, "sweetmeats," which it was "the custom to send as presents from one house to another" (*loc. cit.*, n. 1).

<sup>6</sup> Possibly a fourth monk came and was given a cake, although the sentence is omitted. In the next paragraph four monks went to the caravan for alms, and in the Babbu-jātaka four cats make the mouse give them food. Kāṇamātā is said to have been the mouse, and the four monks the cats.

ready it disappeared.<sup>1</sup> A second time did Kāṇā's husband send a messenger to Kāṇā, saying: "Let Kāṇā come back, I desire Kāṇā's return." A second time did the woman lay-follower, Kāṇā's mother, saying: "It is awkward to go empty-handed" . . . it disappeared. A third time did Kāṇā's husband send a messenger to Kāṇā, saying: "Let Kāṇā come back, I desire Kāṇā's return. If Kāṇā does not come back, I will take<sup>2</sup> another wife." A third time did the woman lay-follower, Kāṇā's mother, saying: "It is awkward to go empty-handed" . . . it disappeared. Then Kāṇā's husband procured another wife. Kāṇā heard: "It is said that another wife is taken by this man." She stood weeping. Then the lord, dressing in the morning, taking his bowl and robe, came up to the dwelling of that woman lay-follower, Kāṇā's mother, and having come up he sat down on the appointed seat. Then the woman lay-follower, Kāṇā's mother, approached the lord, and having approached and greeted the lord, she sat down at a respectful distance. As she was sitting down at a respectful distance, the lord spoke thus to the woman lay-follower, Kāṇā's mother:

"Why does this Kāṇā weep?"

Then the woman lay-follower, Kāṇā's mother, told this matter to the lord. Then the lord, having . . . gladdened the woman lay-follower, Kāṇā's mother, with talk on dhamma, rising up from his seat, departed. || 1 ||

Now at that time a certain caravan was desirous of going from Rājagaha to the south.<sup>3</sup> A certain monk, walking for alms-food, entered that caravan for alms-food. A certain lay-follower had barley-meal<sup>4</sup> given to

<sup>1</sup> VA. 819: As she was a disciple of the noble ones, when she saw monks she was unable not to give, thus as soon as she gave everything disappeared.

<sup>2</sup> *āneti*, lead back.

<sup>3</sup> *paṭi-y-āloka*. Same phrase occurs at *Vin.* iv. 131; VA. 868 supports above rendering.

<sup>4</sup> *sattu*. In the rule this seems to be replaced by *mantha*. See also *Old Comy.* below, p. 324. At *Vin.* ii. 116 monks are allowed to fill needle-cases with *sattu* [*sic*] to prevent the needles from

that monk. He, having gone away, told another, and he had barley-meal given to him. He, having gone away, told another, and he had barley-meal given to him. He, having gone away, told another, and he had barley-meal given to him. As soon as provisions for the journey were ready, they disappeared. [79] Then that lay-follower said to these people:

"Masters, wait until tomorrow. As soon as provisions for the journey are ready, they are given to the masters. I will prepare provisions for the journey."

Saying: "Master, we are unable to wait, the caravan is setting out," they went away. Then as that lay-follower, having prepared provisions for the journey, was going along last, thieves robbed (him). People . . . spread it about, saying:

"How can the recluses, sons of the Sakyans, not knowing moderation, accept (provisions)? This (man) having given to them, going along last, was robbed by thieves."

Monks heard these people who . . . spread it about. Then these monks told this matter to the lord. Then the lord in this connection, on this occasion, having given reasoned talk, addressed the monks, saying:

"Because of this, monks, I will make known a rule of training for monks, founded on ten reasons: for the excellence of the Order . . . for following the rules of restraint.<sup>1</sup> And thus, monks, this rule of training should be set forth:

If a monk, going up to a family, (who) asking, should invite<sup>2</sup> him (to take) cakes or barley-gruel,<sup>3</sup> two or three

becoming blunt. At *Dhs.* 646 *sattu* appears in a list of foods, while at *Jā.* iii. 343 a wife prepares a bag of baked and unbaked *sattu* (*n.l. satthu*) for her husband. VA. 820: whatever is kneaded (or baked) *sattu*, unknaded (or unbaked) *sattu*, sesamum seed and rice-grain, all here are called *mantha*. VA. 823 defines *sattu* as *sālvīvīhiyavehi katasattu*—*i.e.*, *sattu* made with rices and barley, see below, p. 330.

<sup>1</sup> Cf. *B.D.* i. 37, and above, p. 87.

<sup>2</sup> *abhihatthum pavāreyya*. See above, p. 51, n. 1.

<sup>3</sup> *mantha*. Combined with *madhupiṇḍika*, honey-ball, at *Vin.* i. 4. See above, p. 322, n. 4.



bowfuls may be accepted by a monk desiring them. Should he accept more than that, there is an offence of expiation. Having accepted two or three bowlfuls, having taken them back<sup>1</sup> from there, they must be shared together with the monks. This is the proper course in this case." || 2 || 1 ||

*If a monk, going up to a family* means: a family means: there are four (kinds of) family: noble family, brahmin family, merchant family, low-class family.<sup>2</sup>

*Going up to* means: going there.

*A cake* means: whatever is prepared as a present.<sup>3</sup>

*Barley-gruel* means: whatever is prepared as provisions for a journey.

*Asking, should invite* means: they say, 'take just as much as you want.'

*Desiring* means: wanting.

*Two or three<sup>4</sup> bowlfuls may be accepted* means: two or three<sup>4</sup> bowlfuls may be accepted.

*Should he accept more than that* means: if he accepts more than that, there is an offence of expiation.

*Having accepted two or three bowlfuls*, while taking them back from there, seeing a monk, he should be told: 'Two or three bowlfuls were accepted by me in such and such a place, so do not accept (anything) there.' If, seeing (him), he does not tell (him), there is an offence of wrong-doing.<sup>5</sup> If, although told, he accepts, there is an offence of wrong-doing. [80]

*Having taken them back from there, they must be shared*

<sup>1</sup> *I.e.*, to the monastery.

<sup>2</sup> = *Vin.* iii. 184; iv. 177, 272.

<sup>3</sup> *pahīṇaka*. *VA.* 819 explains by *paṇṇākāra*, a donation, present, gift.

<sup>4</sup> *dvitti* . . . *dve tayo*.

<sup>5</sup> There was a case in Colombo not long ago where monks visited for alms-food the hut of some very humble people, who that very day had managed to collect for themselves a rather less scanty meal than usual. The monks did not tell others that they had called here; and it happened that others followed them, so the people had to give away all the food they had. The matter was looked into by the Order and the monks' attention drawn to this *Pācittiya*.

*together with the monks* means: returning, having taken them back,<sup>1</sup> they must be shared.

*This is the proper course in this case* means: this is the appropriate course<sup>2</sup> in this case. || 1 ||

If he thinks that there are more when there are more than two or three bowlfuls, (and) accepts, there is an offence of expiation. If he is in doubt as to whether there are more than . . . If he thinks that there are less when there are more than two or three bowlfuls, (and) accepts, there is an offence of expiation. If he thinks that there are more when there are less than two or three bowlfuls, there is an offence of wrong-doing. If he is in doubt as to whether there are less than two or three bowlfuls, there is an offence of wrong-doing. If he thinks that there are less when there are less than two or three bowlfuls, there is no offence. || 2 ||

There is no offence if he accepts two or three bowlfuls; if he accepts less than two or three bowlfuls; if they give what is prepared neither as a present nor as provisions for a journey; if they give the remainder of what is prepared either as a present or as provisions for a journey; if they give because the journey is given up<sup>3</sup>; if they belong to relations; if they are invited; if they are for the good of another; if it is by means of his own property; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

#### The Fourth

<sup>1</sup> *patikkamanam nīharitvā*. *VA.* 820 says that if two or three bowlfuls are taken, putting one aside for himself, one or two respectively should be given to the Order. Cf. *patikkamanasālā* at *SnA.* 53. *VA.* 820 says, *āsanasālam gacchantena ca chadditasālā na gantabbam yattha hi bhikkhusamgho nisīdati tattha gantabbam*—that is, the monk must go there where the Order is sitting down, to a hall with seats.

<sup>2</sup> *anudhammatā*; cf. above, p. 69.

<sup>3</sup> *gamane paṭippassaddhe*. *VA.* 820 says, "seeing an accident on the road, or not wanting (to travel), they say, 'We will not set forth, we will not go,'" thus the journey is *paṭippassaddhe*, *upacchinne*, broken off, interrupted.

## EXPIATION (PĀCITTIYA) XXXV

. . . at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time, a certain brahmin, having invited the monks, gave them a meal. The monks, having eaten,<sup>1</sup> being satisfied,<sup>2</sup> went to relations and families, and some ate, some went out taking the alms-bowl. Then that brahmin spoke thus to the neighbours<sup>3</sup>:

“Masters, the monks were satisfied<sup>4</sup> by me; come and I will satisfy you.” These said:

“How will you, master, satisfy us? For those invited by you came to our houses, some ate, others went out taking the alms-bowl.”

Then that brahmin looked down upon, criticised, spread it about, saying:

“How can the revered sirs, having eaten in our house, eat elsewhere?<sup>5</sup> Yet am I not competent to give as much as they please?”<sup>6</sup>

Monks heard that brahmin who . . . spread it about.

<sup>1</sup> *bhuttāvin*.

<sup>2</sup> *pavāritā*. *Pavāreti* in conjunction with *bhuttāvin* seems in *Vin.* to mean “to offer, to invite,” also “to satisfy,” as in *P.E.D.* *Vin. Texts* i. 39, ii. 74, 76, 118 use “to offer” or “invite.” *VA.* 821 says that the brahmin told the monks to take as much as they wanted, but they asked for only a little. Lower down there is another verb, *santappati*, meaning to satisfy, just as *nimanteti* means “to invite.” Doubtless the notion of offering implied satisfying, and here “refusing” on the part of the monk. *VA.* 821 says, “the offer made, the refusal made,” which probably means, as *Vin. Texts* i. 39 suggests, that the monk, though he has finished his meal, is still invited to continue eating—but refuses to do so. Cf. *abhihaṭṭhum pavāreyya* at p. 51 above. At *Miln.* 266 one of the offences into which an arahān may fall is said to be that of thinking food was not offered when it was offered.

<sup>3</sup> *pativissake*. Cf. *M.* i. 126.

<sup>4</sup> *santappitā*.

<sup>5</sup> Cf. *B.D.* i. 110, and above, p. 317.

<sup>6</sup> Cf. above, p. 317.

Those who were modest monks . . . spread it about, saying:

“How can these monks, having eaten, being satisfied, eat elsewhere?” . . .

“Is it true, as is said, that you, monks . . . ate elsewhere?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“Monks, how can these foolish men, [81] having eaten, being satisfied, eat elsewhere? Monks, it is not for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk, having eaten, being satisfied, should eat or partake of solid food or soft food,<sup>1</sup> there is an offence of expiation.”

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

Now at that time monks brought back sumptuous alms-food for ill monks.<sup>2</sup> The ill monks did not eat as much as expected, (and) the monks threw these away.<sup>3</sup> The lord heard a loud noise, a great noise, a noise (like) the cawing of crows,<sup>4</sup> and hearing this he addressed the venerable Ānanda, saying:

“What, Ānanda, is this loud noise, this great noise, this noise (like) the cawing of crows?” Then the venerable Ānanda told this matter to the lord.

“But, Ānanda, monks should eat what is left over by ill (monks).<sup>5</sup>”

“They would not eat it, lord.”

Then the lord on this occasion, in this connection,

<sup>1</sup> The two terms for eating, *khādeyya* and *bhuñjeyya*, correspond to the two classes of food, *khādaniya*, solid food, and *bhojaniya*, soft food. *Vin. Texts* i. 39, n. 5, gives some account of what these comprise, and see *Old Comy.* below.

<sup>2</sup> At *Vin.* i. 293 the monk who tends the sick, *bhikkhu gilānu-puṭṭhāko*, is the one who brings back food for him.

<sup>3</sup> *chaddenti*, or rejected them, *tāni*.

<sup>4</sup> = *Vin.* i. 239. The last of these three noises is *kākoravasadda*.

<sup>5</sup> *gilānātiritta*.

having given reasoned talk, addressed the monks, saying:

“I allow you, monks, to eat what is left over<sup>1</sup> both by one who is ill and by one who is not ill. And, monks, (what is left over) should be made left over,<sup>2</sup> saying, ‘All this is enough.’<sup>3</sup> And thus, monks, this rule of training should be set forth:

Whatever monk, having eaten, being satisfied, should eat or partake of solid food or soft food that is not left over,<sup>4</sup> there is an offence of expiation.” || 2 ||

*Whatever* means: . . . is monk to be understood in this case.

*Having eaten* means: any one meal of the five (kinds of) meals,<sup>5</sup> and even (as little as) becomes eaten with a blade of grass.<sup>6</sup>

*Being satisfied* means: eating is to be seen,<sup>7</sup> a meal is

<sup>1</sup> *atiritta*. Cf. *Miln.* 266, where one of the offences into which an arahān may fall is said to be that of thinking food is left over when it is not left over.

<sup>2</sup> *atirittam kātābham*.

<sup>3</sup> *alam etaṃ sabbam*, spoken by the ill monk. If he is too ill to speak, he makes a sign.

<sup>4</sup> *anatiritta*. Exceptions are made to this rule at *Vin.* i. 213, 214, 215 in times of scarcity. But at *Vin.* i. 238, the time of scarcity having passed, the exception does not stand, and the monk is to be dealt with according to rule—*i.e.*, to this Pāc. XXXV. Referred to also at *Vism.* 69. In the account of the Council of Vesāli (Cūḷavagga XII) it is affirmed that *gāmantarakappa*—*i.e.* (as explained at *Vin.* ii. 300), going amidst villages, having eaten, being satisfied—it is not allowable to eat food that is left over because (*Vin.* ii. 306) it violates a *pācittiya* rule. It is also affirmed that *amathitakappa*—*i.e.* (as explained at *Vin.* ii. 301), having eaten, being satisfied—it is not allowable to drink milk that is left over, because it violates a *pācittiya* rule (*Vin.* ii. 307).

<sup>5</sup> Those mentioned below, p. 330.

<sup>6</sup> Cf. below, p. 100.

<sup>7</sup> *asanam paññāyati*. *Vin. Texts* i. 39, n. 2, reads *āsanam*, and translates tentatively, “a seat for him is there.” *V.A.* 821 says, “a meal left unfinished means ‘he is satisfied’ . . . it is to be seen (*dissati*).”

to be seen, standing within a reach of the hand,<sup>1</sup> he asks<sup>2</sup> (him), a refusal is to be seen.<sup>3</sup>

*What is not left over*<sup>4</sup> means: it becomes made not allowable<sup>5</sup>; it becomes made not formally accepted<sup>6</sup>; it becomes made not delivered<sup>7</sup>; it becomes made not within a reach of the hand<sup>8</sup>; it becomes made by one who has not eaten<sup>9</sup>; it becomes made by one who has eaten, has been satisfied (and) has risen from his seat; it does not come to be said, ‘All this is enough’; it does not come to be left over by one who is ill: this means *what is not left over*.<sup>10</sup>

*What is left over* means: it becomes made allowable; it becomes made formally accepted; it becomes made being delivered; it becomes made within a reach of the hand; it becomes made by one who has eaten; it becomes made by one who has eaten, has been satisfied (and) has

<sup>1</sup> *hatthapāse thito*. *V.A.* 821, “if, taking enough of the meal offered, the donor comes to be in a place distant two and a half cubits (from him)”; cf. above, p. 200, n. 1.

<sup>2</sup> *abhiharati*—*i.e.*, the donor or benefactor, *dāyaka*, offers him food with a gesture. Bu. at *V.A.* 821, 825 takes “standing within a reach of the hand” and “he asks (him)” as separate items, while at *V.A.* 822 he says that in five ways is an offer or invitation, *pavāraṇā*, to be seen (or is apparent, visible), and then he enumerates the five occurring in this paragraph.

<sup>3</sup> *patikkhepo paññāyati*. The monk refuses what was offered by a gesture or by voice. This is called “being satisfied” according to the fifth of the ways given at *V.A.* 822. See preceding note, and also p. 326, n. 2.

<sup>4</sup> *anatiritta*—*i.e.*, if the following means have not been carried out.

<sup>5</sup> *akappiyakatam hoti*. *Kata* in this and the following phrases is comparable in meaning to the *atirittam kātābham* above.

<sup>6</sup> *appatiggahitakatam hoti*—*i.e.*, by the monk (*V.A.* 829).

<sup>7</sup> *anuccāritakatam hoti*. *V.A.* 829 says *kappiyam kārāpetum āgatena bhikkhunā īsakaṃ pi anukkhittam vā anapanāmitam vā katam*.

<sup>8</sup> *V.A.* 829, to make it allowable is done by standing beyond the reach of the hand of one coming in.

<sup>9</sup> *abhuttāvinā katam hoti*. *V.A.* 829 says that whoever saying, ‘This is enough,’ makes it left over, it is made (allowable) by one who has not eaten (though) a sufficient meal was offered.

<sup>10</sup> *V.A.* 829 says, by the seven Vinaya acts that which is left over is not made allowable, rather than that not left over by an ill monk; but both should be called ‘not left over.’

not risen from his seat; it comes to be said, 'All this is enough'; it comes to be left over by one who is ill: this means *what is left over*. [82]

*Solid food* means: setting aside the five (kinds of) meals, and food (that may be eaten) during a watch of the night,<sup>1</sup> during seven days,<sup>2</sup> during life,<sup>3</sup> the rest means *solid food*.

*Soft food* means: the five (kinds of) meals: cooked rice,<sup>4</sup> food made with flour,<sup>5</sup> barley-meal,<sup>6</sup> fish, meat. If he accepts, thinking, 'I will eat, I will partake of,' there is an offence of wrong-doing. For every mouthful there is an offence of expiation. || 1 ||

<sup>1</sup> *yāmakālīka*. P.E.D. gives "of a restricted time . . . (lit.) only for one watch of the night." *Vin. Texts* ii. 144 render, "till the first watch of the night," but had "first" been specially meant surely *paṭhamayāma* would have been used. VA. 839 (on Pāc. XXXVIII) says this term means "until the last watch of the night." *Vin. Texts* ii. 144 also states that *yāmakālīka* "refers to certain medicines; see Mahāvagga VI. 1, 5." These five standard medicines apparently could be eaten at night, since they did not count as ordinary forms of nutriment (*na ca olāriko āhāro paññāyati*), *Vin.* i. 199. The relations of *yāmakālīka* and the next two: *sattāhakālīka*, *yāvajīvika*, are discussed at *Vin.* i. 251 with the addition of *yāvakālīka*, temporary (shorter than *yāmakālīka*).

<sup>2</sup> *sattāhakālīka*. *Vin. Texts* ii. 144 states that "this also refers to certain medicines; see the 23rd Nissaggiya." These medicines are the same as those referred to at Mahāvagga VI. 1, 5=VI. 1, 2 (*Vin.* i. 199).

<sup>3</sup> *yāvajīvika*. *Vin. Texts* ii. 144, n. 4, says, "what this refers to is unknown to us." I think it may refer to the different kinds of roots and other things allowed as medicines, and which could be stored up for life, *yāvajīvam*, *Vin.* i. 201. VA. 833, quoting this *Vin.* passage (i. 201), says that these roots are called in the text *yāvajīvikaṃ*. They apparently did not deteriorate with keeping, and so could be kept during a life-time.

<sup>4</sup> *odana*. VA. 822 says *odana* is *sālī* (rice), *vīhi* (paddy, rice), *yava* (corn, barley), *godhūma* (wheat), *kaṅgu* (millet), *varaka* (a bean), *kudrūsaka* (perhaps rye, see *Dial.* iii. 70, n. 1)—*i.e.*, the seven kinds of grain, *dhañña*. At *Vin.* iv. 264 these seven appear in definition of *āmakadhañña*, grain in its raw, uncooked state. Cf. DA. 78, B.D. i. 83, n. 4. VA. 822 defines all these grains.

<sup>5</sup> *kummāsa*. VA. 823 says that it is *yavehi katakummāso*, a junket made with barley; see *yava* in previous note.

<sup>6</sup> *sattu*, see above, p. 322, n. 4.

If he thinks that it is not left over when it is not left over (and) eats or partakes of solid food or soft food, there is an offence of expiation. If he is in doubt as to whether it is not left over . . . If he thinks that it is left over when it is not left over . . . an offence of expiation. If he accepts for the sake of nutriment (food to be eaten) during a watch of the night, during seven days, during life, there is an offence of wrong-doing. For every mouthful there is an offence of wrong-doing. If he thinks that it is not left over when it is left over, there is an offence of wrong-doing. If he is in doubt as to whether it is left over, there is an offence of wrong-doing. If he thinks that it is left over when it is left over, there is no offence. || 2 ||

There is no offence<sup>1</sup> if, having caused it to be made left over, he eats; if, having caused it to be made left over, he accepts it, thinking: "I will eat"; if he goes away, conveying it for the sake of another; if he eats the remainder of an ill (monk's meal); if, when there is a reason,<sup>2</sup> he makes use of (food to be eaten) during a watch of the night, during seven days, during life; if he is mad, if he is the first wrong-doer. || 3 || 3 ||

### The Fifth

<sup>1</sup> Cf. Pāc. XXXVI below, p. 334.

<sup>2</sup> *sati paccaye*. VA. 831 says that if he is thirsty and makes use of the food to be eaten during the periods mentioned above, for the sake of slaking his thirst, or if he has a pain that could be eased, and uses these foods for that purpose, there is no offence.

## EXPIATION (PĀCITTIYA) XXXVI

. . . at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time two monks were travelling to Sāvattī along a high-road in the Kosalan districts. One monk indulged in bad habits; the second monk said to this monk: "Your reverence, do not do that, it is not allowable." He grumbled at him.<sup>1</sup> Then these monks arrived at Sāvattī. Now at that time food for the Order was (prepared) by a certain guild<sup>2</sup> in Sāvattī. The second monk, having eaten, came to be satisfied. The monk who grumbled,<sup>3</sup> having gone to his relations, taking alms-food, approached that monk, and having approached he said to that monk:

"Do eat, your reverence."

"No need, I am full, your reverence."

"Your reverence, the alms-food is delicious, do eat."

Then this monk, being pressed by that monk, ate that alms-food. The monk who grumbled [83] said to that monk:

"Your reverence, you think that I should be advised (by you), when you, having eaten, being satisfied, eat soft food that is not left over?"

"Your reverence, should it not be spoken about?"

"Your reverence, should it not be inquired into?"

Then that monk told this matter to the monks. Those who were modest monks . . . spread it about, saying:

"How can a monk, asking a monk who has eaten, who is satisfied, invite him (to take) soft food that is not left over?"

<sup>1</sup> To here=*Vin.* ii. 118, but where the story proceeds to a tragic ending.

<sup>2</sup> Cf. above, p. 160.

<sup>3</sup> *upanandha bhikkhu*, expl. by *janita-upanāha*, produced a grudge, ill-will, *V.A.* 831.

"Is it true, as is said, that you, monk, asking a monk . . . soft food that is not left over?"

"It is true, lord."

The enlightened one, the lord, rebuked him, saying:

"How can you, foolish man, asking a monk who has eaten, who is satisfied, invite him (to take) soft food that is not left over? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk, asking<sup>1</sup> a monk who has eaten, who is satisfied, should invite him (to take) solid food or soft food that is not left over, saying: 'Now, monk, eat or partake of,'<sup>2</sup> knowing,<sup>3</sup> desiring to find fault with,<sup>4</sup> in the eating there is an offence of expiation."

|| 1 ||

*Whatever* means: . . . is monk to be understood in this case.

*Monk* means: another monk.

*Having eaten* means: . . . (see *Pāc.* XXXV. 3) . . . this means *what is not left over*.

*Solid food* means: . . . (see *Pāc.* XXXV. 3) . . . meat.

*Asking, should invite*<sup>5</sup> means: he says, "Take just as much as you want."

*He knows*<sup>6</sup> means: either he knows by himself, or others tell him, or he<sup>7</sup> tells him.

*Desiring to find fault with* means: if he asks (him), saying: 'I will reprove him for this, I will remind him, I will blame him, I will make him think back, I will shame<sup>8</sup> him,' there is an offence of wrong-doing. If, at his bidding, he accepts, saying: 'I will eat, I will par-

<sup>1</sup> Above, pp. 51, 323.

<sup>2</sup> Above, p. 327.

<sup>3</sup> *I.e.*, knowing by means of one of the three ways of knowing (see *Old Comy.*) that that monk is satisfied.

<sup>4</sup> *āsādanāpekkho*. *V.A.* 831, desiring to arouse insult, rebuke, shame.

<sup>5</sup> Above, pp. 51, 324.

<sup>6</sup> Above, pp. 161, 297.

<sup>7</sup> *I.e.*, that monk.

<sup>8</sup> *mañkuṃ karoti*, cf. above, p. 178.

take of,' there is an offence of wrong-doing. For every mouthful there is an offence of wrong-doing. At the end of the meal there is an offence of expiation. || 1 ||

If he thinks that he was satisfied when he was satisfied (and), asking him, invites him (to take) solid food or soft food that is not left over, there is an offence of expiation. If he is in doubt as to whether he was satisfied . . . offence of wrong-doing. If he thinks that he was not satisfied when he was satisfied . . . is no offence.<sup>1</sup> If he asks him (to take) for the sake of nourishment (food to be eaten) during a watch of the night, during seven days, during life, there is an offence of wrong-doing. If, at his bidding, he accepts, saying: 'I will eat, I will partake of,' there is an offence of wrong-doing. For every mouthful there is an offence of wrong-doing. If he thinks that he was satisfied when he was not satisfied, [84] there is an offence of wrong-doing. If he is in doubt as to whether he was not satisfied, there is an offence of wrong-doing. If he thinks that he was not satisfied when he was not satisfied, there is no offence. || 2 ||

There is no offence<sup>2</sup> if, having caused it to be made left over, he gives it; if, having caused it to be made left over, he gives it, saying, "Eat"; if he gives it, saying: "Go away, conveying it for the sake of another"; if he gives the remainder of an ill (monk's meal); if, when there is a reason, he gives (food to be eaten) during a watch of the night, during seven days, during life, saying, "Make use of it"; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

### The Sixth

<sup>1</sup> *v.l.* *āpatti dukkaṭassa*, see *Vin.* iv. 360.

<sup>2</sup> *Cf.* *Pāc.* XXXV, above, p. 331.

### EXPIATION (PĀCITTIYA) XXXVII

. . . at Rājagaha in the Bamboo Grove at the squirrels' feeding-place. Now at that time, in Rājagaha there came to be a festival on a mountain-top.<sup>1</sup> The group of seventeen monks went to see the festival on the mountain-top. People, seeing the group of seventeen monks, having bathed, having anointed themselves, having offered (them) (food), gave solid food. The group of seventeen monks, taking the solid food, having gone to the monastery, said to the group of six monks:

"Take, your reverences, eat solid food."

"Where did your reverences obtain solid food?" they said.

The group of seventeen monks told this matter to the group of six monks.

"Then do you, your reverences, eat a meal at the wrong time?"<sup>2</sup>

"Yes, your reverences."

The group of six monks looked down upon, criticised, spread it about, saying:

"How can the group of seventeen monks eat a meal at the wrong time?" Then this group of six monks told

<sup>1</sup> *giraggasamajja*. See on *samajja* interesting n. 4 at *Dial.* i. 7, also *Vin. Texts* iii. 71. At *Vin.* ii. 107-108 the group of six monks went to see such a festival, at which there was singing, dancing, music: made a dukkaṭa offence. At *Vin.* iv. 267, when the group of six monks went, the offence incurred is a pācittiya. Word occurs again at *Vin.* ii. 150. In *Vin.* the festival seems always to have been held on a mountain near Rājagaha. *Cf.* *Jā.* iii. 538, where it is mentioned as being held all over Jambudīpa. *V.A.* 831 says that *samajja* (festival) is a high place on a mountain or a high festival on a mountain. Also that it was announced seven days beforehand, and held on level ground in the shadow of a mountain slope outside a city. See also *D.P.P.N.* *Samajja* mentioned alone at *Jā.* i. 394, iii. 541.

<sup>2</sup> *vikāle.* *Cf.* *Pāc.* LXXXV.

this matter to the monks. Those who were modest monks looked down upon, criticised, spread it about, saying:

"How can the group of seventeen monks eat a meal at the wrong time?" These monks told this matter to the lord.

"Is it true, as is said, that you, monks, ate a meal at the wrong time?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How can you, foolish men, eat a meal at the wrong time? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should eat or partake of solid food<sup>1</sup> or soft food at the wrong time,<sup>2</sup> there is an offence of expiation." || 1 || [85]

*Whatever* means: . . . is monk to be understood in this case.

*The wrong time* means: after noon has passed until sunrise.<sup>3</sup>

<sup>1</sup> Bu. at VA. 832 ff. enumerates various kinds of solid food under the following categories: roots, tubers, roots of lotuses, top sprouts, leaves, flowers, stones of fruits, eatables made from flour (*piṭṭhakā-daniya*, cf. Vin. i. 248, 249, where this was allowed to monks), resins.

<sup>2</sup> *vikāle*, see *Old Comy.* just below. At Vin. i. 200 the five medicines are allowed to be used at the right time and at the wrong time. *Ibid.*, regulations laid down for receiving, cooking, mixing fat at the right time and at the wrong time. At Miln. 266 it is said that a meal at the wrong time is not a sin in the eyes of the world, but in the Jina's teaching. The account of the Council of Vesālī (Vin. ii. 294 ff.) affirms that the *dvāṅgula-kappa* (*i.e.*, when the shadow has turned by two finger-breadths, Vin. ii. 300) is not allowable, because it violates the *vikālabhojana pācittiya*—*i.e.*, eating at the wrong time.

See the vivid description attributed to Udāyin, at M. i. 448 f., of his feelings at the successive injunctions for monks to give up day and evening meals, and his ultimate conviction of the lord's wisdom in stopping alms-giving in the dark of the night. Cf. also M. i. 124, 473; and M. i. 437, where Bhaddāli confessed that he had not been able to keep to the regimen of one meal a day.

<sup>3</sup> Cf. Vin. iv. 166.

*Solid food* means: . . . *soft food* means: . . . meat. If he accepts it, thinking: "I will eat, I will partake of," there is an offence of wrong-doing. For every mouthful there is an offence of expiation. || 1 ||

If he thinks that it is the wrong time when it is the wrong time (and) eats or partakes of solid food or soft food, there is an offence of expiation. If he is in doubt as to whether it is the wrong time . . . If he thinks that it is the right time when it is the wrong time . . . offence of expiation. If he accepts for the sake of nourishment (food to be eaten) during a watch of the night, during seven days, during life, there is an offence of wrong-doing. For every mouthful there is an offence of wrong-doing. If he thinks that it is the wrong time when it is the right time, there is an offence of wrong-doing. If he is in doubt as to whether it is the right time, there is an offence of wrong-doing. If he thinks that it is the right time when it is the right time, there is no offence. || 2 ||

There is no offence<sup>1</sup> if, when there is a reason, he makes use of (food) to be eaten during a watch of the night, during seven days, during life; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

### The Seventh

<sup>1</sup> Cf. above, pp. 331, 334.

## EXPIATION (PĀCITTIYA) XXXVIII

. . . at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the venerable Belaṭṭhasīsa,<sup>1</sup> the preceptor of the venerable Ānanda, was staying in the jungle. He, having walked for alms-food, having conveyed boiled rice<sup>2</sup> to the monastery, having had it dried, laid it aside; when he came to need it for food, then moistening it with water, he ate it; after a long time he entered the village for alms-food. Monks spoke thus to the venerable Belaṭṭhasīsa: "How is it that you, your reverence, after a long time enter the village for alms-food?" Then the venerable Belaṭṭhasīsa told this matter to the monks. They said:

"But do you, your reverence, eat a meal that was stored<sup>3</sup>?"

"Yes, your reverences." Those who were modest monks . . .

"Is it true, as is said, that you, Belaṭṭhasīsa, ate a meal that was stored?"

"It is true, lord."

The enlightened one, the lord, rebuked him, saying:

"How can you, Belaṭṭhasīsa, eat a meal that was stored? It is not, Belaṭṭhasīsa, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth: [86]

Whatever monk should eat or partake of solid food

<sup>1</sup> VA. 838 says he was the prominent great thera of the thousand *jaṭilas*, or matted hair ascetics. His verses given at *Thag.* 16. In *Comy.* on this (see *Pss. Breth.*, p. 21) it is said that with these ascetics he was tamed by Gotama, and attained arahanship after the Utterance on Burning (*Vin.* i. 35). He suffered from eczema, *Vin.* i. 202, 295.

<sup>2</sup> *sukkhakūra*; VA. 838 calls it *asūpabyañjana odana*, boiled rice without the curry and sauce.

<sup>3</sup> *sannidhikāraka bhojana*.

or soft food that was stored,<sup>1</sup> there is an offence of expiation." || 1 ||

*Whatever* means: . . . is monk to be understood in this case.

*Stored* means: accepted today, it becomes eaten the next day.

*Solid food* means: . . . *soft food* means: . . . meat. If he accepts it, saying, "I will eat, I will partake of," there is an offence of wrong-doing. For every mouthful there is an offence of expiation. || 1 ||

If he thinks that it is stored when it is stored (and) eats or partakes of solid food or soft food, there is an offence of expiation. If he is in doubt as to whether it is stored . . . If he thinks that it is not stored when it is stored . . . expiation. If he accepts for the sake of nutriment food (to be eaten) during a watch of the night, during seven days, during life, there is an offence of wrong-doing. For every mouthful there is an offence of wrong-doing. If he thinks that it is stored when it is not stored, there is an offence of wrong-doing. If he is in doubt as to whether it is not stored, there is an offence of wrong-doing. If he thinks that it is not stored when it is not stored, there is no offence. || 2 ||

There is no offence if, having stored<sup>2</sup> (food) for the time being,<sup>3</sup> he eats it in that time; if, having stored (food to be eaten) during a watch of the night, he eats

<sup>1</sup> Cf. rules against storing up medicines for more than seven days at *Vin.* i. 209, iii. 251. It is said that an arahān cannot become one to use for sensual pleasure what is stored up, *D.* iii. 235=*M.* i. 523=*A.* iv. 370. Cf. also *sannidhikāra* at *D.* i. 6.

In the Cūlavagga account of the Council of Vesālī, *Vin.* ii. 294 ff., it is called not allowable to carry about salt in a horn, so as to put salt on to what is not salted (*Vin.* ii. 300), as by so doing the "sannidhikārakabhojana pācittiya" would be infringed (*Vin.* ii. 306).

<sup>2</sup> *nīdahitvā*, or hoarding.

<sup>3</sup> *yāvakālīka*. VA. 839, it may be eaten until noon. Cf. above, p. 330, n. 1.



it in a watch of the night<sup>1</sup>; if, having stored (food) to be eaten during seven days, he eats it in seven days; if, when there is a reason, he uses (food to be eaten) during life<sup>2</sup>; if he is mad; if he is the first wrong-doer. || 3 || 2 ||

### The Eighth

<sup>1</sup> *V.A.* 839, it may be eaten until the last watch of the night.

<sup>2</sup> *Cf. Vin.* i. 251 on relations of right and wrong times for eating these foods.

### EXPIATION (PĀCITTIYA) XXXIX

. . . at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks, having asked for sumptuous foods<sup>1</sup> for themselves,<sup>2</sup> ate them. People . . . spread it about, saying:

“How can the recluses, sons of the Sakyans, having asked for sumptuous foods for themselves, eat them? Who is not fond of well-cooked things? Who does not like sweet things?”<sup>3</sup> Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying:

“How can this group of six monks, having asked for . . . eat them?” [87] . . .

“Is it true, as is said, that you, monks, having asked for . . . ate them?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How can you, foolish men, having asked for . . . eat them? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever are sumptuous foods, that is to say, ghee, fresh butter, oil, honey, molasses,<sup>4</sup> fish, meat, milk, curds—whatever monk, having asked for sumptuous foods such as these for himself, should eat them, there is an offence of expiation.”

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

Now at that time monks became ill. Monks, enquiring after the ill ones, spoke thus to the ill monks:

<sup>1</sup> *paṇṭabhojanānī ti uttamabhojanam*, *V.A.* 840.

<sup>2</sup> *attano atihāya*.

<sup>3</sup> = *Vin.* ii. 196=iv. 71.

<sup>4</sup> The five standard medicines.

“ We hope that your reverences are better, we hope that you are keeping going.”

“ Formerly, your reverences, we, having asked for sumptuous foods for ourselves, ate them. Therefore there came to be comfort for us. But now it is forbidden by the lord, and being scrupulous, we do not ask, therefore there comes to be no comfort for us.”<sup>1</sup>

They told this matter to the lord. Then the lord, on this occasion,<sup>2</sup> having given reasoned talk, addressed the monks, saying:

“ I allow you, monks, when a monk is ill, having asked for sumptuous foods for himself, to eat them. And thus, monks, this rule of training should be set forth:

Whatever are sumptuous foods, that is to say, ghee, fresh butter, oil, honey, molasses, fish, meat, milk, curds—whatever monk who is not ill, having asked for sumptuous foods such as these for himself, should eat them, there is an offence of expiation.” || 2 ||

*Whatever are sumptuous foods*<sup>3</sup>: *ghee*<sup>4</sup> is called ghee from cows or ghee from she-goats or ghee from buffaloes, ghee from those whose meat is allowable.<sup>5</sup> *Fresh butter* means fresh butter from just these. *Oil* means sesamum oil, oil of mustard seeds, oil containing honey, oil of the castor-oil plant, oil from tallow. *Honey* means honey of bees. *Molasses* means what is produced from sugar-cane. *Fish* means it is called one that lives in water. *Meat* means the meat of those whose meat is allowable. *Milk* means milk of cows or milk of she-goats or milk of buffaloes, milk of those whose meat is allowable. *Curds* means curds from just these. [88]

<sup>1</sup> Cf. above, p. 277; below, pp. 399, 402.

<sup>2</sup> *etasmim pakarane*, “ in this connection,” omitted here.

<sup>3</sup> V.A. 840 says that besides these (nine)—i.e., ghee and so on—sumptuous foods are also those prepared from the seven kinds of grain. Cf. *Vin. Texts* ii. 133, n. 3.

<sup>4</sup> From here to “ sugar-cane ” = *Vin.* iii. 251. See above, p. 131.

<sup>5</sup> Various kinds of meat which, if eaten, give rise to dukkaṭa offences are given at *Vin.* i. 218 f.

*Whatever* means: . . . is monk to be understood in this case.

*Sumptuous foods such as these* means: sumptuous foods like these.

*Not ill* means: for whom there comes to be comfort without sumptuous foods. *Ill* means: for whom there does not come to be comfort without sumptuous foods. *Not ill, asks for himself*, for every request,<sup>1</sup> there is an offence of wrong-doing. If he accepts (alms) thinking, “ I will eat on acquisition,” there is an offence of wrong-doing. For every mouthful, there is an offence of expiation. || 1 ||

If he thinks that he is not ill when he is not ill, (and) having asked for sumptuous foods for himself, eats them, there is an offence of expiation. If he is in doubt as to whether he is not ill . . . If he thinks that he is ill when he is not ill . . . expiation. If he thinks that he is not ill when he is ill, there is an offence of wrong-doing. If he is in doubt as to whether he is ill, there is an offence of wrong-doing. If he thinks that he is ill when he is ill, there is no offence. || 2 ||

There is no offence if he is ill; if having become ill, having asked, one who is not ill eats (the alms); if he eats the remainder of an ill (monk's meal);<sup>2</sup> if they belong to relations; if they are invited; if it is for the good of another; if it is by means of his own property; if he is mad, if he is the first wrong-doer. || 3 || 3 ||

### The Ninth

<sup>1</sup> *payoge payoge*; each time he asks there is an offence.

<sup>2</sup> Cf. above, p. 331.

## EXPIATION (PĀCITTIYA) XL

. . . at Vesālī in the Great Grove in the Hall of the Gabled Pillars. Now at that time a certain monk, wearing robes made entirely of rags, was staying in a cemetery. He did not want to accept gifts<sup>1</sup> from people. And himself taking (food) put down for the departed masters<sup>2</sup> in a cemetery and at the foot of a tree and on a threshold,<sup>3</sup> he ate it. People . . . spread it about, saying:

“How can this monk, himself taking (food) put down for our departed masters, eat it? This monk is strong,<sup>4</sup> he is fat,<sup>5</sup> for certain he eats meat (belonging to) people.”<sup>6</sup>

Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying:

“How can a monk convey to his mouth<sup>7</sup> nutriment not given?” . . .

“Is it true, as is said, that you, monk, conveyed to your mouth nutriment not given?”

“It is true, lord.”

The enlightened one, the lord, rebuked him, saying:

“How can you, foolish man, convey to your mouth nutriment not given? It is not, foolish man, for

<sup>1</sup> *diyyamāna*.

<sup>2</sup> *ayyavosātitakāni*. *V.A.* 842 says *ayyā* are the ancestors who have done their time (here), and *vosātitakatāni* are the solid and soft foods put down in cemeteries and so on for these by their relations.

<sup>3</sup> *ummāre*; cf. *Vin.* iv. 100, 160.

<sup>4</sup> *thero*=*thiro ghanabaddho*, *V.A.* 842.

<sup>5</sup> *vadhara*=*thūla*, *V.A.* 842, reading *vadhara*.

<sup>6</sup> Meat is a “soft food,” cf. above, p. 330, and *bhuñjati* is the verb technically associated with it. Here we get *manussamamsam khādati*. At *Vin.* i. 218 *manussamamsa* is combined with *pari-bhuñjati*, and certainly means human flesh.

<sup>7</sup> *mukhadvāra*, the door of the face.

pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:  
[89]

Whatever monk should convey to his mouth nutriment not given, there is an offence of expiation.”

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

Now at that time monks were scrupulous in regard to water for cleansing the teeth.<sup>1</sup> They told this matter to the lord. He said:

“I allow you, monks, yourselves having taken water for cleansing the teeth, to partake of it. And thus, monks, this rule of training should be set forth:

Whatever monk should convey to his mouth nutriment not given, except water for cleansing the teeth, there is an offence of expiation.” || 2 ||

*Whatever* means : . . . is monk to be understood in this case.

*Not given* means : it is called not accepted.<sup>2</sup>

*Given* means: if in giving by means of the body or by means of something attached to the body<sup>3</sup> or by means of something that may be cast,<sup>4</sup> standing within a reach of the hand, if he accepts by means of the body or by means of something attached to the body,<sup>5</sup> this is called *given*.

*Nutriment* means: setting aside water for cleansing the teeth, whatever is fit to eat, this is called *nutriment*.

*Except water for cleansing the teeth* means: setting aside water for cleansing the teeth.

If he takes it, thinking: ‘I will eat, I will partake of,’

<sup>1</sup> *udakadantapaṇa*, also a tooth-cleaner. *Vin. Texts* i. 40 takes this compound as “water and a tooth-cleaner.”

<sup>2</sup> *V.A.* 843 points out that in Defeat II, ‘not given’ means not appropriated from others.

<sup>3</sup> *E.g.*, a spoon, *V.A.* 843.

<sup>4</sup> Cf. *B.D.* i. 208.

<sup>5</sup> *E.g.*, a bowl, *V.A.* 843.

there is an offence of wrong-doing. For every mouthful there is an offence of expiation. || 1 ||

If he thinks that it is not accepted when it is not accepted (and) conveys to his mouth nutriment that is not given, except water for cleansing the teeth, there is an offence of expiation. If he is in doubt as to whether it is not accepted . . . . If he thinks that it is accepted when it is not accepted . . . offence of expiation. If he thinks that it is not accepted when it is accepted, there is an offence of wrong-doing. If he is in doubt as to whether it is accepted, there is an offence of wrong-doing. If he thinks that it is accepted when it is accepted, there is no offence. || 2 ||

There is no offence in regard to water for cleansing the teeth; if himself, having taken the four foul things,<sup>1</sup> he makes use of them when there is a reason (and if) there is no one to make them allowable<sup>2</sup>; if he is mad, if he is the first wrong-doer. || 3 || 3 ||

#### The Tenth

This is its key:

A meal, a joint (meal), an out-of-turn (meal),<sup>3</sup> a cake, and two on having eaten, being satisfied, At the wrong time, storing, milk, with water for cleansing the teeth—these ten.

#### The Fourth Division: that on Food [90]

<sup>1</sup> *cattāri mahāvīkatāni*. These are given at *Vin.* i. 206 as remedies for a monk who was bitten by a snake. Further said that these things might be accepted *sati kappiyakārake* (if there is anyone there who, by offering a thing, makes that thing *kappiya*, allowable), but if there is no one there to offer and hence to make allowable, then a monk may take these things himself.

<sup>2</sup> Again, *cf.* *Vin.* i. 206, where it is said, *anuñānāmi bhikkhave sati kappiyakārake paṭiggahāpetum asati kappiyakārake sāmāṃ gaheṭvā paribhuñjītun ti*, I allow, monks, (these things) to be accepted if there is anyone there to make them allowable; if there is no one there to make them allowable, (I allow a monk) himself taking them, to make use of them. <sup>3</sup> *param* here.

#### EXPIATION (PĀCITTIYA) XLI

. . . at Vesālī in the Great Grove in the Hall of the Gabled Pillars. Now at that time there came to be abundant<sup>1</sup> solid food for the Order. Then the venerable Ānanda told this matter to the lord. He said:

“Well, Ānanda, give the cakes<sup>2</sup> to those who eat scraps of food.”<sup>3</sup>

“Very well, lord,” and the venerable Ānanda, having answered the lord, having made those who eat scraps of food sit down one after the other,<sup>4</sup> giving a cake to each, gave two cakes to a certain female wanderer, thinking that they were one. Neighbouring female wanderers spoke thus to this female wanderer:

“This recluse is your lover.”

“This recluse is not my lover; he gave two cakes, thinking that they were one.”

A second time . . . A third time did the venerable Ānanda, giving a cake to each one, give two cakes, thinking that they were one, to this female wanderer. Neighbouring female wanderers spoke thus to this female wanderer: . . .

“This recluse is not my lover; he gave two cakes, thinking that they were one.”

Saying, “The lover is not a lover,” they quarrelled. || 1 ||

Then a certain Naked Ascetic went to a distribution of food. A certain monk, mixing cooked rice with a quantity of ghee, gave a large alms-meal to that Naked

<sup>1</sup> *ussanna*. At *Vin.* i. 285 said of robes; at *Pāc.* XLVII of medicines.

<sup>2</sup> *pūvaṃ*, or “sweetmeats,” see above, p. 321.

<sup>3</sup> *vighāsāda*, not Sakyān monks who should not eat what is left over, see above, p. 328. Word occurs at *Jā.* i. 348, ii. 96, iii. 191.

<sup>4</sup> *paṭipāṭiyā*, successively, in order.

Ascetic. Then the Naked Ascetic, taking that alms-meal, went away. A certain Naked Ascetic said to that Naked Ascetic:

“Where, your reverence, was an alms-meal obtained by you?”

“It was obtained, your reverence, at a distribution of food (made) by a shaven householder<sup>1</sup> of that recluse Gotama.”

Lay followers heard this talk of those Naked Ascetics. Then these lay followers approached the lord, and having approached, having greeted the lord, they sat down at a respectful distance. As they were sitting down at a respectful distance, these lay followers spoke thus to the lord:

“Lord, these adherents of other sects desire blame for the enlightened one, they desire blame for dhamma, they desire blame for the Order. It were well, lord, that the masters did not give to the adherents of other sects with their (own) hand(s).”

Then the lord gladdened . . . delighted these lay followers with dhamma-talk. Then these lay followers, having been gladdened . . . delighted by the lord with dhamma-talk, rising from (their) seats, having greeted the lord, departed, keeping their right sides towards him. Then the lord, on this occasion, having given reasoned talk, addressed the monks, saying:

“On account of this, monks, I will lay down a rule of training for monks, founded on ten reasons: for the excellence of the Order, [91] for the comfort of the Order . . . for establishing what is dhamma indeed, for following the rules of restraint.<sup>2</sup> And thus, monks, this rule of training should be set forth:

Whatever monk should give with his own hand solid food or soft food to a naked ascetic<sup>3</sup> or to a wanderer or to a female wanderer, there is an offence of expiation.”

|| 2 || 1 ||

<sup>1</sup> *munḍagahapatika*, clearly a term of disparagement. It may be in apposition to “that recluse Gotama.”

<sup>2</sup> = *Vin.* iii. 21 (*B.D.* i. 37 f.).

<sup>3</sup> Here *acelaka*, previously *ājīvaka*. See *Intr.*, p. xlii., n. 2.

*Whatever* means : . . . is monk to be understood in this case.

*Naked ascetic*<sup>1</sup> means: whoever being naked has reached (the stage of) a wanderer.<sup>2</sup>

*Wanderer* means : setting aside monk and novice, whoever has reached (the stage of) a wanderer.<sup>3</sup>

*Female wanderer* means : setting aside nun and female probationer and female novice, whoever has reached (the stage of) a female wanderer.<sup>3</sup>

*Solid food* means : setting aside the five (kinds of) meals (and) water for cleansing the teeth, what remains is called solid food.

*Soft food* means : the five (kinds of) meals: cooked rice, food made with flour, barley-meal, fish, meat.<sup>4</sup>

*Should give* means: if he gives by means of the body or by means of something attached to the body or by means of something that may be cast, there is an offence of expiation. || 1 ||

If he thinks that he is an adherent of another sect when he is an adherent of another sect, (and) gives with his (own) hand solid food or soft food, there is an offence of expiation. If he is in doubt as to whether he is an adherent of another sect . . . If he thinks that he is not an adherent of another sect when he is an adherent of another sect . . . of expiation. If he gives water for cleansing the teeth, there is an offence of wrong-doing. If he thinks that he is an adherent of another sect when he is not an adherent of another sect, there is an offence of wrong-doing. If he is in doubt as to whether he is not an adherent of another sect, there is an offence of wrong-doing. If he thinks that he is not an adherent of another sect when he is not an adherent of another sect, there is no offence. || 2 ||

<sup>1</sup> Here *acelaka*, previously *ājīvaka*. See *Intr.*, p. xlii., n. 2.

<sup>2</sup> *paribbājakasamāpanna*. This definition = *Vin.* iv. 285.

<sup>3</sup> = *Vin.* iv. 285.

<sup>4</sup> = *Vin.* iv. 83.

There is no offence if he gets someone to give,<sup>1</sup> (but) does not (himself) give; if he gives depositing (it) near<sup>2</sup>; if he gives ointment for external (use)<sup>3</sup>; if he is mad, if he is the first wrong-doer.<sup>4</sup> || 3 || 2 ||

### The First

<sup>1</sup> *dāpeti*—e.g., one who is not ordained—*VA.* 855.

<sup>2</sup> *I.e.*, not giving “with his own hand,” but putting food on the ground or in his bowl, and inviting the recipient to take from there.

<sup>3</sup> *bāhīrālepam*; offences are incurred by giving a member of another sect things to eat or drink, even water for washing the teeth. *Ālepa* occurs at *Vin.* i. 274.

<sup>4</sup> = *Vin.* iv. 303.

### EXPIATION (PĀCITTIYA) XLII

. . . at Sāvattthī in the Jeta Grove in Anāthapiṇḍika’s monastery. Now at that time the venerable Upananda, the son of the Sakyans, spoke thus to a monk, who shared (his) brother’s cell:

“Come, your reverence, we will enter the village for alms-food.” Without having had (alms-food) given to him, he dismissed him, saying: “Go away, your reverence. Neither talking nor sitting down with you comes to be a comfort for me; [92] either talking or sitting down alone comes to be a comfort for me.”

Then that monk, when the meal-time was near, was not able to walk for alms, and returning he did not achieve participation in the meal; he became famished.<sup>1</sup> Then that monk, having gone to the monastery, told this matter to the monks. Those who were modest monks . . . spread it about, saying: “How can the venerable Upananda, the son of the Sakyans, saying to a monk, ‘Come, your reverence, we will go into the village for alms-food,’ without having had (alms-food) given to him, dismiss him . . . ?” . . .

“Is it true, as is said, that you, Upananda, saying to a monk, ‘Come . . .’ dismiss him? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk, saying to a monk, ‘Come, your reverence, we will go into a village or little town<sup>2</sup> for alms-food,’ either causing to be given or not causing to be given (alms-food) to him, should dismiss him, saying, ‘Go away, your reverence, neither talking nor sitting down with you comes to be a comfort for me; either

<sup>1</sup> *Cf. Vin.* iv. 70, 175.

<sup>2</sup> *nigama*; *cf.* above, p. 63, n. 2.

talking or sitting down alone comes to be a comfort for me'—if doing it for just this object, not for another,<sup>1</sup> there is an offence of expiation." || 1 ||

*Whatever* means: . . . is monk to be understood in this case.

*Monk* means: another monk.

*Come, your reverence, to a village or little town* means: a village and a little town and a town, a village as well as little town.

*Causing to be given (alms-food) to him* means: causing conje or solid food or soft food to be given.

*Not causing to be given* means: not causing anything to be given.

*Should dismiss* means: if desiring to laugh, desiring to sport together with a woman, if desiring to sit down in private, if desiring to indulge in bad habits, he speaks thus: 'Go away, your reverence, neither talking . . . sitting down alone comes to be a comfort for me,' (and) dismisses<sup>2</sup> him, there is an offence of wrong-doing. Dismissing him from sight<sup>3</sup> or from hearing is an offence of wrong-doing. When he is dismissed, there is an offence of expiation.

*If doing it for just this object, not for another* means: there comes to be no other object whatever (for which) to dismiss him. || 1 ||

If he thinks that he is ordained when he is ordained, (and) dismisses him, there is an offence of expiation. If he is in doubt as to whether he is ordained . . . If he thinks that he is not ordained when he is ordained, (and) dismisses him, there is an offence of expiation. If he finds fault with another,<sup>4</sup> there is an offence of wrong-doing. If he dismisses one who is not ordained, there is an offence of wrong-doing. If he finds fault

<sup>1</sup> =above, p. 248; *Vin.* iv. 149, 150.      <sup>2</sup> *uyyojēti*.

<sup>3</sup> *dassanūpacāram* (lit. the precincts of sight) *vijahantassa*; cf. below, p. 376.

<sup>4</sup> *kalisāsanam āropeti*.

with another,<sup>1</sup> there is an offence of wrong-doing. [93] If he thinks that he is ordained when he is not ordained there is an offence of wrong-doing. If he is in doubt as to whether he is not ordained, there is an offence of wrong-doing. If he thinks that he is not ordained when he is not ordained, there is an offence of wrong-doing.<sup>2</sup> || 2 ||

There is no offence if he dismisses him, saying: 'Together we will not both keep going'<sup>3</sup>; if, seeing costly goods, he dismisses him, saying, 'It will produce a state of greed'<sup>4</sup>; if, seeing a woman, he dismisses him, saying, 'She will produce dissatisfaction'; if he dismisses him, saying, 'Take back conje or solid food or soft food for one who is ill, or for one who is left behind,<sup>5</sup> or for a guardian of the dwelling-place'; if, not desiring to indulge in bad habits, he dismisses him if it ought to be done; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

### The Second

<sup>1</sup> *kalisāsanam āropeti*.

<sup>2</sup> Most probably error for "no offence."

<sup>3</sup> *yāpeti*, or "We will not both go together."

<sup>4</sup> *lobhadhamma*.

<sup>5</sup> *ohiyyaka*, as e.g. on guard at a vihāra (though this notion is covered by next word); cf. *Vin.* iii. 208.

EXPIATION (PĀCITTIYA) XLIII

. . . at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the venerable Upananda, the son of the Sakyans, going to a friend's house, sat down<sup>1</sup> in a sleeping-room<sup>2</sup> together with his wife. Then that man approached the venerable Upananda, the son of the Sakyans, and having approached, having greeted the venerable Upananda, the son of the Sakyans, he sat down at a respectful distance. As he was sitting down at a respectful distance, that man spoke thus to his wife:

"Give alms-food to the master."

Then that woman gave alms-food to the venerable Upananda, the son of the Sakyans. Then that man spoke thus to the venerable Upananda, the son of the Sakyans:

"You may go, honoured sir, inasmuch as alms-food has been given to the master."

Then that woman, observing, 'This man is obsessed,'<sup>3</sup> spoke thus to the venerable Upananda, the son of the Sakyans:

"Sit down, honoured sir, do not go away."

A second time that man . . . A third time that man spoke thus to the venerable Upananda, the son of the Sakyans:

"You may go, honoured sir, inasmuch as alms-food has been given to the master."

<sup>1</sup> *nisajjam kappeti*.

<sup>2</sup> *sayanighara*; a definition is given at *Vin.* iv. 160. Cf. *Vin.* i. 140.

<sup>3</sup> *pariyutthita*. Cf. *Vin.* iv. 229. Also *D.* ii. 104; *M.* i. 433-4; *Vin.* ii. 289 (where with *citta*). *VA.* 856 says *rāgapariyutthito methunādhippayo*, obsessed (or possessed) by passion, desiring intercourse.

A third time did that woman say to the venerable Upananda, the son of the Sakyans:

"Sit down, honoured sir, do not go away."

Then that man, going out, made monks look down upon<sup>1</sup> (Upananda), saying:

"Honoured sirs, this master Upananda is sitting in the sleeping-room together with my wife; he, being dismissed by me, does not wish to go. We are very busy, there is much to be done."

Those who were modest monks . . . spread it about, saying:

"How can the venerable Upananda, the son of the Sakyans, intruding upon<sup>2</sup> a family with food,<sup>3</sup> [94] sit down?" . . .

"Is it true, as is said, that you, Upananda, intruding upon . . . sat down?"

"It is true, lord."

The enlightened one, the lord, rebuked him, saying:

"How can you, foolish man, intruding . . . sit down? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk, intruding upon a family with food, should sit down, there is an offence of expiation." || 1 ||

<sup>1</sup> *ujjhāpeti*. Cf. above, p. 235.

<sup>2</sup> *anupakhajja*. Cf. above, p. 247, and note.

<sup>3</sup> *sabhojane kule*. *Vin Texts* i. 41, "into a house where a meal is going on." Ed. *Vin. Texts* i. 41, n. 3, remarks that the *VA.*, doubtless to justify the *Old. Comy.*'s definition (see below) with its "suggested implication," makes *sabhojanaṃ* equal to *saha ubhoḥi janehi* (!); or, in the alternative, to *sabhogaṃ*, since the wife is the *bhoga* (property) "of a man still given to passion, and the husband the *bhoga* of a wife . . . ; it is just possible we should translate, 'a household still given to pleasure' (cf. *Cūlavagga* VIII. 5, 1), or 'fond of good food' (*Miln.* 76)." Huber, *J. As.*, Nov.-Dec., 1913, p. 511, "dans une maison ou on 'mange.'" *P.E.D.* suggests very tentatively "sharing food (?)." *Sabhojana* at *Sn.* 102 means "with food." At *Vin.* ii. 216 (= *CV.* VIII. 5, 2), a monk who has entered a dwelling for food should cover up his bowl with his robe when he has received the alms, and turn away.



*Whatever* means: . . . is monk to be understood in this case.

*Family with food* means: there is a woman and also a man, and both the woman and the man are not gone out, both are not without passion.

*Intruding* means: forcing a way into.<sup>1</sup>

*Should sit down* means: if he sits down in a large house, having left (the space of) a reach of the hand<sup>2</sup> from door-posts and lintel,<sup>3</sup> there is an offence of expiation; if he sits down in a small house, having gone beyond the beam,<sup>4</sup> there is an offence of expiation. || 1 ||

If he thinks that it is a sleeping-room when it is a sleeping-room (and), intruding upon a family with food, sits down, there is an offence of expiation. If he is in doubt as to whether it is a sleeping-room . . . If he thinks that it is not a sleeping-room when it is a sleeping-room . . . an offence of expiation. If he thinks that it is a sleeping-room when it is not a sleeping-room, there is an offence of wrong-doing. If he is in doubt as to whether it is not a sleeping-room, there is an offence of wrong-doing. If he thinks that it is not a sleeping-room when it is not a sleeping-room, there is no offence. || 2 ||

There is no offence if he sits down in a large house, not having left (the space of) a reach of the hand from door-posts and lintel; if he sits down in a small house, not having gone beyond the beam; if there comes to be a second monk; if both have gone out<sup>5</sup>; if both are without passion; if it is not in a sleeping-room<sup>5</sup>; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

### The Third

<sup>1</sup> =above, p. 248.

<sup>2</sup> =*Vin.* iv. 269.

<sup>3</sup> *piṭṭhasamghāta*. Cf. above, p. 258, and *Vin.* ii. 120, and *Vin. Texts* iii. 105, n. 2.

<sup>4</sup> *piṭṭhivamsa*. *VA.* 856 says that if such a sleeping-room is among four large rooms, then *piṭṭhivamsam atikkamivā* means going beyond the middle (of the house), *iminā majjhātikkamam dasseti*. The word *piṭṭhivamsa* occurs at *DhA.* i. 52 (translated, *Bud. Legends* i. 174, as "the central rafter of the hut") and at *MA.* iii. 167.

<sup>5</sup> =*Vin.* iv. 161.

### EXPIATION (PĀCITTIYA) XLIV

. . . at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the venerable Upananda, the son of the Sakyans, having gone to the house of a friend, sat down in a private place on a secluded seat together with his wife. [95] Then that man looked down upon, criticised, spread it about, saying:

"How can master Upananda sit down in a private place on a secluded seat together with my wife?"

Monks heard that man who . . . spread it about. Those who were modest monks . . . spread it about, saying:

"How can the venerable Upananda, the son of the Sakyans, sit down in a private place on a secluded seat together with a woman?" . . .

"Is it true, as is said, that you, Upananda, sat down . . . with a woman?"

"It is true, lord."

The enlightened one, the lord, rebuked him, saying:

"How can you, foolish man, sit down . . . with a woman? Foolish man, it is not for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should sit down in a private place on a secluded seat together with a woman, there is an offence of expiation."<sup>1</sup> || 1 ||

*Whatever* means: . . . is monk to be understood in this case.

*Woman*<sup>2</sup> means: a human woman, not a female

<sup>1</sup> Cf. the Aniyatas, *B.D.* i. 330 ff.; also *Pāc.* XXX (where monks are forbidden to sit down in private with a nun), and *Pāc.* XLV.

<sup>2</sup> From here to end || 1 ||, cf. *B.D.* i. 332.

yakkha, not a female departed one, not a female animal, even a girl born this very day, much more an older one.

*Together with* means: together.

*A private place* means: private from the eye, private from the ear. Private from the eye means: if covering the eye, or raising the eyebrow, or raising the head, he is unable to see. Private from the ear means: it is impossible to hear ordinary talk.<sup>1</sup>

*A secluded seat* means: it is secluded by a wall built of wattle and daub or by a door or by a screen or by a screen-wall or by a tree or by a pillar or by a sack or by anything whatever.

*Should sit down* means: if a woman is sitting and a monk comes to be sitting or lying down close (to her), there is an offence of expiation; if a monk is sitting and a woman comes to be sitting or lying down close (to him), there is an offence of expiation. Or if both are sitting or if both are lying down, there is an offence of expiation. || 1 ||

If he thinks that it is a woman<sup>2</sup> when it is a woman (and) sits down in a private place on a secluded seat, there is an offence of expiation. If he is in doubt as to whether it is a woman . . . If he thinks that it is not a woman when it is a woman . . . offence of expiation. If he sits down in a private place on a secluded seat with a female yakkha or with a female departed one or with a eunuch or with an animal in woman's form, there is an offence of wrong-doing. If he thinks that it is a woman when it is not a woman, [96] there is an offence of wrong-doing. If he is in doubt as to whether it is not a woman, there is an offence of wrong-doing. If he thinks that it is not a woman when it is not a woman, there is no offence. || 2 ||

There is no offence if some learned friend comes to be (present); if he stands, does not sit; if he is not desirous

<sup>1</sup> Cf. above, p. 301.

<sup>2</sup> Cf. above, pp. 202, 206.

of a private place; if he sits down thinking about something else; if he is mad, if he is the first wrong-doer.<sup>1</sup> || 3 || 2 ||

#### The Fourth

<sup>1</sup> Cf. above, p. 301, and *Vin.* iv. 269.

## EXPIATION (PĀCITTIYA) XLV

. . . at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the venerable Upananda, the son of the Sakyans, having gone to the house of a friend, sat down in a private place together with his wife, the one with the other. Then that man . . . spread it about, saying:

“How can master Upananda sit down in a private place together with a woman, the one with the other?”

Monks heard this man who . . . spread it about. Those who were modest monks . . . spread it about, saying:

“How can the venerable Upananda, the son of the Sakyans, sit down in a private place together with a woman, the one with the other?” . . .

“Is it true, as is said, that you, Upananda, sat down . . . the one with the other?”

“It is true, lord.”

The enlightened one, the lord, rebuked him, saying:

“How can you, foolish man, sit down . . . the one with the other? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should sit down in a private place together with a woman, the one with the other, there is an offence of expiation.”<sup>1</sup> || 1 ||

*Whatever* means: . . . is monk to be understood in this case.

*Woman* means: a human woman, not a female yak-kha, not a female departed one, not a female animal, one who is learned, competent to know good speech and bad speech, what is lewd and what is not lewd.<sup>2</sup>

*Together with* means: together.<sup>1</sup>

*The one with the other* means: there is a monk and also a woman.<sup>2</sup>

*A private place* means: . . . private from the eye . . . ordinary talk.<sup>3</sup>

*Should sit down* means: . . . (see Pāc. XLIV. 2, 1. *Instead of* in a private place on a secluded seat *read* in a private place, the one with the other) . . . if he is the first wrong-doer. || 2 ||

## The Fifth [97]

<sup>1</sup> =B.D. i. 332, 337; and above, pp. 301, 358.

<sup>2</sup> =B.D. i. 332.

<sup>3</sup> =B.D. i. 332, and above, pp. 301, 358.

<sup>1</sup> Cf. the Aniyatas, B.D. i. 330 ff., and Pāc. XXX, XLIV, above.

<sup>2</sup> =B.D. i. 215 f., 337.

## EXPIATION (PĀCITTIYA) XLVI

. . . at Rājagaha in the Bamboo Grove at the squirrels' feeding-place. Now at that time the family who supported the venerable Upananda, the son of the Sakyans, invited the venerable Upananda, the son of the Sakyans, to a meal, and they invited other monks to the meal. Now at that time the venerable Upananda, the son of the Sakyans, used to visit<sup>1</sup> families before the meal. Then these monks said to these people:

“Sirs, give the meal.”

“Wait, honoured sirs, until master Upananda comes.”

A second time these monks . . . A third time these monks said to these people:

“Sirs, give the meal before the right time passes.”<sup>2</sup>

A third time they said:

“Honoured sirs, we made the meal on account of master Upananda. Wait, honoured sirs, until master Upananda comes.”

Then the venerable Upananda, the son of the Sakyans, having visited families before the meal, returned during the day. The monks did not eat as much as expected. Those who were modest monks . . . spread it about, saying:

“How can the venerable Upananda, the son of the Sakyans, being invited, and being (provided) with a meal, call upon<sup>3</sup> families before the meal?” . . .

“Is it true, as is said, that you, Upananda, being invited, and being (provided) with a meal, called upon families before the meal?”

<sup>1</sup> *payirupāsati*, or wait upon. Cf. *Vin.* iv. 157, most likely meaning there “to pay homage to”; and for whole of this passage cf. *Vin.* i. 213 f.

<sup>2</sup> By Pāc. XXXVII monks were not allowed to eat at the wrong time—i.e., after mid-day.

<sup>3</sup> *cārittaṃ āpajjati*.

“It is true, lord.”

The enlightened one, the lord, rebuked him, saying:

“How can you, foolish man, being invited . . . before the meal? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk, being invited, and being (provided) with a meal, should call upon families before the meal, there is an offence of expiation.”

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

Now at that time the family who supported the venerable Upananda, the son of the Sakyans, sent solid food for the Order, saying:

“Pointing it out as for master Upananda, it should be given to the Order.” Now at that time the venerable Upananda, the son of the Sakyans, had entered the village for alms-food. Then these people, having gone to the monastery, asked the monks: “Where, honoured sirs, is master Upananda?” [98]

“Sirs, this venerable Upananda, the son of the Sakyans, has entered the village for alms-food.”

“Honoured sirs, pointing out this solid food as for master Upananda, it should be given to the Order.”

They told this matter to the lord. Then the lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

“Well then, monks, having accepted it, put it aside until Upananda comes back.”

Then the venerable Upananda, the son of the Sakyans, thinking, “It is forbidden by the lord to call upon families before a meal,” having visited families after a meal, returned during the day.<sup>1</sup> The solid food was

<sup>1</sup> I.e., for the later part of it, after the meal-time. To here from beginning of this par. cf. *Vin.* i. 213 f., but this passage continues differently, ending in an exception to Pāc. XXXV.

left over.<sup>1</sup> Those who were modest monks . . . spread it about, saying:

“How can the venerable Upananda, the son of the Sakyans, call on families after a meal?” . . .

“Is it true, as is said, that you, Upananda, called on families after a meal?”

“It is true, lord.”

The enlightened one, the lord, rebuked him, saying:

“How can you, foolish man, call on families after a meal? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk, being invited, and being (provided) with a meal, should call upon families before a meal or after a meal, there is an offence of expiation.”

And thus this rule of training for monks came to be laid down by the lord. || 2 ||

Now at that time scrupulous monks,<sup>2</sup> at the time of giving robes, did not visit families; little robe-material accrued. They told this matter to the lord. He said:

“I allow you, monks, at the time of giving robes, to visit families. And thus, monks, this rule of training should be set forth:

Whatever monk, being invited, and being (provided) with a meal, should call upon families before a meal or after a meal, except at the right time, there is an offence of expiation. In this case this is the right time: the time of giving robes; this is the right time in this case.”<sup>3</sup>

And thus this rule of training for monks came to be laid down by the lord. || 3 ||

Now at that time monks<sup>4</sup> were making robes and they came to be in need of needles and thread and

<sup>1</sup> *khādaniyam ussādiyittha*. Cf. *ussādiyimsu* at *Vin.* ii. 167, and *Vin. Texts* iii. 202, n. 4.

<sup>2</sup> Cf. above, pp. 307, 318.

<sup>3</sup> At *Vin.* i. 254 one of the five things allowed to monks after the kathina-cloth has been made is going to houses of people who have not invited them.

<sup>4</sup> Cf. above, pp. 308, 318.

scissors. The monks, being scrupulous, did not visit families. They told this matter to the lord. He said:

“I allow you, monks, at the time of making robes, to visit families. And thus, monks, this rule of training should be set forth: [99]

Whatever monk, being invited and being (provided) with a meal, should call upon families before a meal or after a meal, except at the right time, there is an offence of expiation. In this case this is the right time: the time of giving robes, the time of making robes; this is the right time in this case.”

And thus this rule of training for monks came to be laid down by the lord. || 4 ||

Now at that time monks became ill and came to be in need of medicines. The monks, being scrupulous, did not visit families. . . .

“I allow you, monks, to visit families, having asked (for permission) if a monk be there.<sup>1</sup> And thus, monks, this rule of training should be set forth:

Whatever monk, being invited and being (provided) with a meal, not having asked (for permission) if a monk be there, should call upon families before a meal or after a meal, except at a right time, there is an offence of expiation. In this case a right time is the time of giving robes, the time of making robes<sup>2</sup>; this is the right time in this case.” || 5 ||

*Whatever* means: . . . is monk to be understood in this case.

<sup>1</sup> *santaṃ bhikkhuṃ āpucchā*. Cf. *Vin.* iv. 165, where, in Pāc. LXXXV, *āpucchā* and *anāpucchā* occur first without the phrase *santaṃ bhikkhuṃ* and then with it. *Vin. Texts* i. 42 has “without having previously spoken about it to a Bhikkhu, if there is one there,” and *ibid.* 53 has “without having informed a Bhikkhu if one is present.” Cf. also *anāpucchā* in Pāc. XIV, *Vin.* iv. 39, translated at *Vin. Texts* i. 34, “without saying anything to anybody.”

<sup>2</sup> Time of illness seems to be overlooked here. Cf. above, pp. 308, 318.

*Invited* means: invited to any one meal of the five (kinds of) meals.<sup>1</sup>

*With a meal* means: that to which he is invited with a meal.

*If a monk be there* means: he is able to enter having asked (for permission).

*If a monk be not there* means: he is unable to enter having asked (for permission).

*Before the meal* means: invited to it, he is one who has not eaten it.

*After the meal* means: invited to it, even (as much as) becomes eaten with a blade of grass.<sup>2</sup>

*A family* means: there are four (kinds of) families: a noble family, a brahmin family, a merchant family, a low-caste family.<sup>3</sup>

*Should call on families* means: there is an offence of wrong-doing for entering the precincts of the house of another. If he makes the first foot cross the threshold,<sup>4</sup> there is an offence of wrong-doing. If he makes the second foot cross, there is an offence of expiation.<sup>5</sup>

*Except at a right time* means: setting aside a right time.

*Time of giving robes* means: the last month of the rainy season when the kaṭhina cloth is not (formally) made, the five months when the kaṭhina cloth is (formally) made.<sup>6</sup>

*Time of making robes* means: when the robes are being made. || 1 ||

If he thinks that he is invited when he is invited (and), except at the right time, calls on families before the meal or after the meal, not having asked (for permission) if a monk be there, there is an offence of expiation. If he is in doubt as to whether he is invited . . . If he thinks that he is not invited when he is

<sup>1</sup> Cf. above, pp. 51, 324, 333. The five are given at p. 330.

<sup>2</sup> Cf. above, p. 328. <sup>3</sup> Cf. *B.D.* i. 325.; *Vin.* iv. 80, 272.

<sup>4</sup> *ummāra*. At *Vin.* iv. 160 *indakhīla* is defined as the threshold (*ummāra*) of the sleeping-room.

<sup>5</sup> = *Vin.* iv. 160. <sup>6</sup> Cf. above, p. 311; *Vin.* iv. 286.

invited . . . offence of expiation. If he thinks that he is invited when he is not invited, there is an offence of wrong-doing. If he is in doubt [100] as to whether he is not invited, there is an offence of wrong-doing. If he thinks that he is not invited when he is not invited, there is no offence. || 2 ||

There is no offence, if at the right time, he enters having asked (for permission) if a monk be there; if he enters not having asked (for permission) if a monk be not there; if the way is through the house of another; if the way is through the precincts of a house; if he is going into a village<sup>1</sup>; if he is going to the nuns' quarters; if he is going to a sleeping-place of adherents of other sects<sup>2</sup>; if he is going on his way back<sup>3</sup>; if he is going to a house for food<sup>4</sup>; if there are accidents; if he is mad, if he is the first wrong-doer.<sup>5</sup> || 3 || 6 ||

### The Sixth

<sup>1</sup> *VA.* 857 says that if his dwelling-place is inside a village and he is going to it.

<sup>2</sup> *tīthiyaseyyā*. *Comy.* does not explain.

<sup>3</sup> *paṭikkamanam gacchati*.

<sup>4</sup> *bhattiyaghara*. *VA.* 857 says, "the house where he is invited or the house of the donors of ticket-food and so on."

<sup>5</sup> Cf. *Vin.* iv. 166.

## EXPIATION (PĀCITTIYA) XLVII

. . . among the Sakyans in Kapilavatthu at the Banyan monastery. Now at that time Mahānāma the Sakyan<sup>1</sup> had abundant medicine. Then Mahānāma the Sakyan approached the lord, and having approached, having greeted the lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, Mahānāma the Sakyan spoke thus to the lord:

“I want, lord, to invite the Order (to accept) medicine for four months.”

“Very good, Mahānāma; well then, you, Mahānāma, invite the Order (to accept) medicine for four months.”

The monks, being scrupulous, did not consent. They told this matter to the lord. He said:

“I allow you, monks, to accept<sup>2</sup> an invitation (to accept) a requisite for four months.” || 1 ||

Then monks asked Mahānāma the Sakyan for a little medicine, (although) Mahānāma the Sakyan had abundant medicine as before.<sup>3</sup> A second time did Mahānāma the Sakyan approach the lord . . . spoke thus to the lord:

“I want, lord, to invite the Order (to accept) medicine for an additional four months.”

“Very good, Mahānāma; well then, you, Mahānāma, invite the Order (to accept) medicine for an additional four months.”

<sup>1</sup> Mahānāma Sakka, a cousin of Gotama, and belonging to a Sakyan family of Kapilavatthu. He had not entered the Order, or he would have been called Sakyaputtiya, lit. son of the Sakyan(s), a distinction which should therefore be preserved in translations. Referred to at *A.* i. 26 as an *upāsaka*, chief of those who give choice things. Cf. *AA.* i. 393.

<sup>2</sup> *sādītum*, to consent to, to permit.

<sup>3</sup> *tath' eva*.

The monks, being scrupulous, did not consent. They told this matter to the lord. He said:

“I allow you, monks, to accept a renewed invitation.”<sup>1</sup> || 2 ||

Then monks asked Mahānāma the Sakyan for just<sup>2</sup> a little medicine, (although) Mahānāma the Sakyan had abundant medicine as before. A third time [101] did Mahānāma the Sakyan approach the lord . . . spoke thus to the lord:

“I want, lord, to invite the Order (to accept) medicine for life.”<sup>3</sup>

“Very good, Mahānāma; well then, you, Mahānāma, invite the Order (to accept) medicine for life.”

The monks, being scrupulous, did not consent. They told this matter to the lord. He said:

“I allow you, monks, to accept a permanent invitation.”<sup>4</sup> || 3 ||

Now at that time the group of six monks had become improperly dressed, improperly clothed, not decently attired.<sup>5</sup> Mahānāma the Sakyan became a speaker<sup>6</sup>:

“Why are you, honoured sirs, improperly dressed, improperly clothed, not decently attired? On going forth, should not one become properly dressed, properly clothed, decently attired?”

The group of six monks grumbled at Mahānāma the

<sup>1</sup> *punapavāraṇā*, or a further, additional offer or invitation. Cf. *AA.* i. 393, where, after a year, the teacher does not consent to Mahānāma's giving for any further period. <sup>2</sup> *yeva*.

<sup>3</sup> One of the boons conferred on Visākhā was that she might give medicines for the sick for life, *Vin.* i. 292 ff. <sup>4</sup> *nīccapavāraṇā*.

<sup>5</sup> *dunnivattā duppārutā anākappasampannā*. Cf. *Vin.* i. 44, where monks went for alms like this, and *Vin.* ii. 212, where they went to the refectory like this, and spread out their outer cloaks (*saṅghāti*). See *Vin. Texts* i. 152, iii. 285 for slightly different translations, and see above, p. 32, nn. 3, 4, on *nivattā* and *pāruta*. Rules for going properly clad and with decent deportment into houses for alms are given at *Vin.* ii. 213, 215, and *Sekhiyas* 31-55 = *Vin.* iv. 191 ff. The word *ākappasampanna* occurs at *A.* iii. 78, “it is hard to find one gone forth when old who is *ākappa*.”

<sup>6</sup> *vattā hoti*. Cf. *vattar* at *A.* i. 32, v. 79; *D.* i. 139.

Sakyan. Then it occurred to the group of six monks: "Now, in what way could we bring shame<sup>1</sup> to Mahānāma the Sakyan?" Then it occurred to the group of six monks: "The Order is invited by Mahānāma the Sakyan (to accept) medicine. Come, your reverences, let us ask Mahānāma the Sakyan for ghee." Then the group of six monks approached Mahānāma the Sakyan, and having approached they spoke thus to Mahānāma the Sakyan:

"Sir, we want a *doṇa*<sup>2</sup> measure of ghee."

"Honoured sirs, wait this day (only)<sup>3</sup>; people are going to the cattle-pen to get ghee; you may fetch it in the morning."

A second time . . . A third time did the group of six monks speak thus: . . . ". . . in the morning."

"Do you, sir, not give what you invited (us to accept) because you do not desire to give what you invited (us to accept)?"

Then Mahānāma the Sakyan looked down upon, criticised, spread it about, saying:

"How can these revered sirs, being told: 'Wait this day (only), honoured sirs,' not wait?"

Monks heard Mahānāma the Sakyan as he . . . spread it about. Those who were modest monks . . . spread it about, saying:

"How can this group of six monks being told by Mahānāma the Sakyan, 'Wait this day (only), honoured sirs,' not wait?" . . .

"Is it true, as is said, that you, monks, being told . . . did not wait?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How can you, foolish men, being told by Mahānāma the Sakyan . . . not wait? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

When a monk is not ill, an invitation (to accept) a

<sup>1</sup> *mañkum kareyyāma*. Cf. above, p. 178.

<sup>2</sup> See *B.Ā.* i. 104, n. 2.

<sup>3</sup> Cf. *Vin.* iii. 220 f.=above, p. 64.

requisite<sup>1</sup> for four months may be accepted, [102] unless there be a renewed invitation, unless there be a permanent invitation. If one should accept for longer than that, there is an offence of expiation." || 4 || 1 ||

*When a monk is not ill, an invitation (to accept) a requisite for four months may be accepted* means: an invitation (to accept) a requisite may be accepted by one who is ill.<sup>2</sup>

And a *renewed invitation* may be accepted means: if he thinks, 'When I become ill, then I will ask.'

And a *permanent invitation* may be accepted means: if he thinks, 'When I become ill, then I will ask.'

*If one should accept for longer than that* means: there is an invitation limited to medicines, not limited to nights<sup>3</sup>; there is an invitation limited to nights, not limited to medicines; there is an invitation limited to medicines and limited to nights; there is an invitation neither limited to medicines nor limited to nights.

*Limited to medicines* means: if he says, "I invite (them to accept) just these medicines," medicines come to be taken up.

*Limited to nights* means: if he says, "I invite (them to accept) on just these nights," nights come to be taken up.

*Limited to medicines and limited to nights* means: if he says, "I invite (them to accept) just these medicines on just these nights," medicines come to be taken up and nights come to be taken up.

*Neither limited to medicines nor limited to nights* means:

<sup>1</sup> Or requisites.

<sup>2</sup> *V.A.* 857 says, if at that time he is not ill, it (*i.e.*, the invitation) should not be rejected; if he becomes ill, he says, 'I will ask.'

<sup>3</sup> *bhesajjapariyantā na rattipariyantā*. Cf. above, p. 220, *āpattipariyantā na kulapariyantā*. Cf. also *Vin.* ii. 59, *āpattipariyantā ca rattipariyantā ca*. *Vin. Texts* ii. 416 translates for the latter, "the duration of the times," while *P.E.D.* gives "limitation of the probationary period." Here the limitation to nights (the Indian way of saying "days") seems to refer to the length of time or to particular nights for which the invitation would hold good.



there come to be medicines that are not taken up and there come to be nights that are not taken up.

In "limited to medicines," if, setting aside those medicines which he came to be invited (to accept), he asks for other medicines, there is an offence of expiation. In "limited to nights," if, setting aside those nights for which he came to be invited (to accept), he asks for other nights, there is an offence of expiation. In "limited to medicines and limited to nights," if setting aside those medicines which he came to be invited (to accept), if setting aside those nights for which he came to be invited (to accept), he asks for other medicines for other nights, there is an offence of expiation. In "neither limited to medicines nor limited to nights" there is no offence. || 1 ||

If he asks for medicine that is not to be used as medicine,<sup>1</sup> there is an offence of expiation. If he asks for one medicine that may be used as a different medicine,<sup>2</sup> there is an offence of expiation. If he thinks that it is for longer than that when it is for longer than that (and) asks for medicine, there is an offence of expiation. If he is in doubt as to whether it is for longer than that . . . If he thinks that it is not for longer than that when it is for longer than that . . . offence of expiation. If he thinks that it is for longer than that when it is not for longer than that, there is an offence of wrong-doing. If he is in doubt as to whether it is not for longer than that, there is an offence of wrong-doing. If he thinks that it is not for longer than that when it is not for longer than that, there is no offence. || 2 ||

There is no offence if he asks for those medicines which he came to be invited (to accept); if he asks for

<sup>1</sup> V.A. 858 says that if he can keep himself going on mixed food, it is not called "used as medicine."

<sup>2</sup> V.A. 858 says that if offered ghee he asks for oil, if offered an *ālhaka* measure (he asks for) a *doṇa* measure.

those nights for which he came to be invited (to accept); if he asks, [103] explaining, 'Of those medicines which we were invited by you (to accept) we need this and that medicine'; if he asks, explaining, 'Those nights for which we were invited by you have passed and we need medicine'; if they belong to relations; if they are invited; if it is for the sake of another; if it is by means of his own property; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

### The Seventh

## EXPIATION (PĀCITTIYA) XLVIII

. . . at Sāvattḥī in the Jeta Grove in Anāthapindika's monastery. Now at that time King Pasenadi of Kosala came to march out against an army.<sup>1</sup> The group of six monks went to see the army fighting.<sup>2</sup> Then King Pasenadi of Kosala saw the group of six monks coming from afar; on seeing them, sending for them, he spoke thus:

“Why do you, honoured sirs, come here?”

“Sire, we want to see<sup>3</sup> your Majesty.”

“What, honoured sirs, is the good of seeing me since it is the battle you delight in?<sup>4</sup> Should not the lord be seen?”

People . . . spread it about, saying:

“How can these recluses, sons of the Sakyans, come to see an army fighting? For us it is not profitable and for us it is ill-gotten; such as we come with the army for the sake of livelihood, on account of child and wife.”

Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying:

“How can this group of six monks go to see an army fighting?”

They told this matter to the lord. . . .

“Is it true, as is said, that you, monks, went to see an army fighting?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How can you, foolish men, go to see an army fighting? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

<sup>1</sup> *senāya abbhuyyāto hoti. V.A. 858, abbhuyyāto ti abhiuyyāto, parasenam abhimukho gamissāmī ti nagarato niggato ti attho*, “the meaning is gone out from the town, thinking, ‘I will go forth towards the opposing army.’” *Abbhuyyāta* occurs at *Vin.* i. 342; *M.* ii. 124.

<sup>2</sup> *uyyutta*, striving.

<sup>3</sup> *datṭhukāma. Cf. Sn. 685.*

<sup>4</sup> *yuddhābhinandinā. Cf. Vin. i. 73.*

Whatever monk should go to see an army fighting, there is an offence of expiation.”

And thus this rule of training for monks came to be laid down by the lord. || 1 || [104]

Now at that time the uncle of a certain monk became ill in the army. He sent a messenger to that monk, saying: “I am indeed ill in the army, let the revered sir come. I want the revered sir to come.”

Then it occurred to that monk: “A rule of training laid down by the lord says: ‘There should be no going to see the army fighting,’ but my uncle is ill in the army. What line of conduct should be followed by me?” He told this matter to the lord. Then the lord on this occasion, in this connection, having given reasoned talk, addressed the monks, saying:

“I allow you, monks, to go to an army when there is sufficient reason for it.<sup>1</sup> And thus, monks, this rule of training should be set forth:

Whatever monk should go to see an army fighting, unless there is sufficient reason for it, there is an offence of expiation.” || 2 ||

*Whatever* means: . . . is monk to be understood in this case.

*Army fighting* means: having gone out from the village, it comes to be camped or marched forth.<sup>2</sup> *Army* means elephants, horses, chariots, infantry.<sup>3</sup> An elephant (has) twelve men,<sup>4</sup> a horse (has) three men,<sup>5</sup> a chariot (has) four men,<sup>6</sup> the infantry (has) four men, hands on arrows.<sup>7</sup>

<sup>1</sup> *tathārūpapaccayā. Cf. below, p. 399.*

<sup>2</sup> *payātā.*

<sup>3</sup> *Cf. Jā. iv. 494.* These four divisions of an army are fairly frequently alluded to in the *Jātakas*; see Index, under “Army,” to Cambridge translation.

<sup>4</sup> *V.A. 838*, four are mounted, two look after each foot.

<sup>5</sup> *V.A. 858*, one is mounted, two look after the feet.

<sup>6</sup> *V.A. 858*, one is the charioteer, one the warrior, two look after the lynch-pins.

<sup>7</sup> *sarahatthā*, meaning presumably that each unit of infantry consists of archers.

If he goes to see, there is an offence of wrong-doing. Standing where he sees, there is an offence of expiation. If, having dismissed from sight,<sup>1</sup> he sees again, there is an offence of expiation.

Unless there is sufficient reason for it means: setting aside a sufficient reason for it. || 1 ||

If he thinks that there is fighting when there is fighting, (and) goes to see, unless there is sufficient reason for it, there is an offence of expiation. If he is in doubt as to whether there is fighting . . . If he thinks that there is not fighting when there is fighting . . . offence of expiation. If he goes to see one or other,<sup>2</sup> there is an offence of wrong-doing. Standing where he sees, there is an offence of wrong-doing. If having dismissed from sight, he sees again, there is an offence of wrong-doing. If he thinks that there is fighting when there is not fighting,<sup>3</sup> there is an offence of wrong-doing. If he is in doubt as to whether there is not fighting, there is an offence of wrong-doing. If he thinks that there is not fighting when there is not fighting, there is no offence. || 2 ||

There is no offence if, standing in the monastery, he sees; if it comes to a place where a monk is resting or to a place where he is sitting down or to a place where he is lying down<sup>4</sup>; if he, going along the opposite road, sees it; if there is a sufficient reason for it; if there are accidents; if he is mad, if he is the first wrong-doer. || 3 || 3 ||

### The Eighth [105]

<sup>1</sup> *dassanāpacāram vijahīvā*. Cf. above, p. 352. *V.A.* 858 says, "if at a distance or down in a hollow he does not see, thinking, 'Standing here, it is impossible to see,' going to another place, there is a *pācittiya* in every act of seeing."

<sup>2</sup> *ekamekaṃ*. *V.A.* 858, one or another of the four divisions of the army, elephants and so on.

<sup>3</sup> *V.A.* 858 says that one man mounted on an elephant and a man at one foot of an elephant means "not fighting"; also a king going to a pleasaunce or to a river is "not fighting."

<sup>4</sup> Cf. above, pp. 158, 290.

### EXPIATION (PĀCITTIYA) XLIX

. . . at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks, having gone to the army as there was business, stayed with the army more than three nights. People . . . spread it about, saying:

"How can the recluses, sons of the Sakyans, stay with the army? For us it is not profitable and for us it is ill-gotten; such as we stop<sup>1</sup> with the army for the sake of livelihood, on account of child and wife."

Monks heard these people . . . spread it about. Those who were modest monks . . . spread it about, saying:

"How can this group of six monks stay with the army for more than three nights?" . . .

"Is it true, as is said, that you, monks, stayed with the army for more than three nights?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How can you, foolish men, stay with the army for more than three nights? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

If there is for a monk some reason for going to an army, that monk may stay with the army for two nights, three nights. Should he stay longer than that, there is an offence of expiation." || 1 ||

*If there is for a monk some reason for going to an army means: if there is a reason, if there is business.*

<sup>1</sup> *paṭivasāma*, balancing the monks' staying in the army; also against "come," *āgacchāma* of previous *Pāc.*, and which balances the monks' going to see the army.

*That monk may stay with the army for two nights, three nights* means: he may stay two (or) three nights.

*Should he stay longer than that* means: if he stays with the army until sunset on the fourth day, there is an offence of expiation. || 1 ||

If he thinks that it is more when it is more than three nights, (and) stays with the army, there is an offence of expiation. If he is in doubt as to whether it is more than three nights . . . If he thinks that it is less when it is more than three nights . . . offence of expiation. If he thinks that it is more when it is less than three nights, there is an offence of wrong-doing. If he is in doubt as to whether it is less than three nights, there is an offence of wrong-doing. If he thinks that it is less when it is less than three nights, there is no offence. || 2 ||

There is no offence if he stays for two (or) three nights; if he stays for less than two (or) three nights; if having stayed for two nights, having departed on the third night before dawn, he stays again<sup>1</sup>; if he stays (because he is) ill; if he stays because there is something to be done for one who is ill [106] or if the army becomes invested by the opposing army<sup>2</sup>; if he comes to be taken possession of by something<sup>3</sup>; if there are accidents; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

### The Ninth

<sup>1</sup> Cf. above, p. 197.

<sup>2</sup> *senā vā paṭisenāya ruddhā hoti*. VA. 859 says, "inasmuch as its approach (or road, *sañcāra*) is cut off, so it becomes invested." Cf. *nagaram rundhati* at Jā. i. 409; iii. 159; iv. 230.

<sup>3</sup> If he is invested by an enemy or by a chief, VA. 859.

### EXPIATION (PĀCITTIYA) L

. . . at Sāvattthi in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks, staying with the army for two (or) three nights, went to a sham-fight and to the troops in array and to the massing of the army and to see a review.<sup>1</sup> Then a certain monk of the group of six, having gone to a sham-fight, became pierced by an arrow. People made fun of that monk, saying:

"Honoured sir, we hope it was a good battle. How many targets were obtained by you?"<sup>2</sup>

That monk, being made fun of by these people, became ashamed. People . . . spread it about, saying:

"How can these recluses, sons of the Sakyans, come to see a sham-fight? For us it is not profitable, and for us it is ill-gotten; such as we come to a sham-fight for the sake of livelihood, on account of child and wife."

Monks heard these people who . . . spread it about. Those who were modest monks . . . spread it about, saying:

"How can this group of six monks go to see a sham-fight?" . . .

"Is it true, as is said, that you, monks, went to see a sham-fight?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

<sup>1</sup> *uyyodhika balagga senābyūha anīkadassana*. All occur at D. i. 6; the first at A. v. 47. VA. 859 expl. the second term as "they know which is chief for strength," and also says (=DA. 85), it is the place for counting the strength (or forces)—i.e., roll-calls as at Dial. i. 9. As to *vyūha*, Jā. ii. 406 mentions three types: *paduma* (lotus), *cakka* (wheel), *sakaṭa* (waggon).

<sup>2</sup> *kati te lakkhāni laddhāni*. "Target" is *lakkha*, which also means a mark, or a high numeral, cf. lak (also spelt lac, lack, in modern times always implying rupees).

“ How can you, foolish men, go to see a sham-fight ? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

If a monk, staying with the army for two nights, three nights, should go to a sham-fight or to the troops in array or to the massing of the army or to see a review, then is an offence of expiation.” || 1 ||

*If a monk, staying with the army for two nights, three nights* means: staying for two (or) three nights.

*Sham-fight* means: where a conflict<sup>1</sup> is seen.

*Troops in array* means: so many elephants, so many horses, so many chariots, so many infantry.

*Massing of the army* means: let elephants be on this side, let horses be on this side, let chariots be on this side, let foot-soldiers<sup>2</sup> be on this side.

*A review* means: a review of elephants, a review of horses, [107] a review of chariots, a review of infantry. The least elephant review (has) three elephants, the least horse review (has) three horses, the least chariot review (has) three chariots, the least infantry review (has) four men as infantry, hands on arrows.

If he goes to see, there is an offence of wrong-doing. Standing where he sees, there is an offence of expiation. If, having dismissed from sight, he sees again, there is an offence of expiation. If he goes to see one or other, there is an offence of wrong-doing. Standing where he sees, there is an offence of wrong-doing. If, having dismissed from sight, he sees again, there is an offence of wrong-doing.<sup>3</sup> || 1 ||

There is no offence if, standing in the monastery, he sees; if a conflict is seen, having come to a place where a monk is resting or to a place where he is sitting down or to a place where he is lying down; if he, going along

<sup>1</sup> *sampahāra*.

<sup>3</sup> Cf. above, p. 376.

<sup>2</sup> *pattikā* here.

the opposite road, sees (it); if, going as there is something to be done, he sees (it); if there are accidents; if he is mad, if he is the first wrong-doer. || 2 || 2 ||

### The Tenth

This is its key:

Cakes, talking, three on Upananda, and also (the family who) supported (him),  
Mahānāma, Pasenadi, the army, pierced, these ten.

The Fifth Division: that on the Naked Ascetic

EXPIATION (PĀCITTIYA) LI

. . . touring for alms in the Cetiya country,<sup>1</sup> set out for Bhaddavatikā.<sup>2</sup> Cowherds, goatherds, yeomen farmers, travellers saw the lord coming from afar, and seeing him they spoke thus to the lord: "Do not, lord, let the lord go to Ambatittha<sup>3</sup>; lord, in Ambatittha a serpent<sup>4</sup> lives in a matted-haired ascetic's hermitage; he has psychic potency, he is a terribly venomous snake; do not let him hurt the lord."<sup>5</sup> When they had spoken thus, the lord became silent. And a second time . . . And a third time cowherds, goatherds, yeomen farmers, travellers spoke thus to the lord:

"Do not, lord, let the lord go to Ambatittha; . . . do not let him hurt the lord." And a third time the lord became silent. Then the lord, touring for alms, in the course of time arrived at Bhaddavatikā. The lord stayed there at Bhaddavatikā. [108] Then the venerable Sāgata<sup>6</sup> approached the hermitage of the matted-hair ascetic of Ambatittha, and having approached, having entered the fire-room,<sup>7</sup> having made ready the grass mat,<sup>8</sup> he sat down cross-legged, the

<sup>1</sup> *Cetiyesu*. *D.P.P.N.* i. 911 says that "the people of Ceti seem to have had two distinct settlements," and thinks that the one referred to here is probably the later colony, lying to the east of the earlier one.

<sup>2</sup> A market-town near Kosambī. *D.P.P.N.* ii. 351.

<sup>3</sup> A village.

<sup>4</sup> *nāga*.

<sup>5</sup> For this passage cf. *Vin.* i. 24 f. and *Jā.* i. 360. The *Surāpāna-jātaka* is founded on this story.

<sup>6</sup> No verses in *Thag.* are ascribed to him. But at *A.* i. 25 he is called chief of those good at the heat-condition. See *AA.* i. 324 ff. At *Vin.* i. 179 he is called the lord's attendant at that time, and performed some feats of psychic potency.

<sup>7</sup> Cf. *M.* i. 501. *Agyāgāra* called at *Fur. Dial.* i. 353 "fire-hut," at *G.S.* v. 162 (= *A.* v. 234) "fire-house." *D.P.P.N.* (art. "Ambatittha") speaks of a "fire-place."

<sup>8</sup> *tiṇasanthāraka*.

back erect, having caused mindfulness to be present in front of him. Then that serpent, seeing that the venerable Sāgata had entered, bad at heart,<sup>1</sup> blew forth smoke. And the venerable Sāgata blew forth smoke. Then that serpent, not conquering anger, blazed up, and the venerable Sāgata, having attained to the condition of heat,<sup>2</sup> blazed up. Then the venerable Sāgata, having mastered by heat that serpent's heat, approached Bhaddavatikā. Then the lord, having stayed at Bhaddavatikā for as long as he found suitable, departed on an alms-tour to Kosambī. Lay-followers of Kosambī heard:

"They say that master Sāgata came into conflict with the serpent of Ambatittha."

Then the lord, touring for alms, in the course of time arrived at Kosambī.

Then the lay-followers of Kosambī, having met the lord, approached the venerable Sāgata; having approached, having greeted the venerable Sāgata, they stood at a respectful distance. As they were standing at a respectful distance, the lay-followers of Kosambī spoke thus to the venerable Sāgata:

"Honoured sir, what is hard for the masters to obtain, and liked (by them)? What may we give?"

When they had spoken thus, the group of six monks spoke thus to the lay-followers of Kosambī:

"There is, your reverences, a spirituous liquor called white spirits<sup>3</sup>; it is hard for the monks to obtain, and liked (by them). Give that."

Then the lay-followers of Kosambī having given the

<sup>1</sup> *dummano*.

<sup>2</sup> *tejodhātu*; cf. *B.D.* i. 273, where Dabba attained this same condition.

<sup>3</sup> *kāpotikā nāma pasannā*. Called in the *Surāpānajātaka*, *Jā.* i. 360, *kāpotikā surā*, *pasannā kāpotikā* and *kāpotikā pasannā*, translated in Cambridge edn., vol. i., p. 207, as "white spirits, clear white spirit." *VA.* 859 says *kāpotikā* is a shining red colour like pigeons' feet; and *pasannā* is a synonym for *surāmaṇḍa*, the finest fermented liquor.

spirituous liquor, white spirits, in house after house, seeing that the venerable Sāgata had entered for alms-food, spoke thus to the venerable Sāgata:

“Honoured sir, let master Sāgata drink the spirituous liquor, white spirits; honoured sir, let master Sāgata drink the spirituous liquor, white spirits.”

Then the venerable Sāgata, having drunk the spirituous liquor, white spirits, in house after house, as he was departing from the town fell down at the town-gate. Then the lord, departing from the town with a great company of monks, saw the venerable Sāgata fallen down at the town-gate; seeing him, he addressed the monks, saying:

“Monks, take up Sāgata.”

“Yes, lord,” and these monks having answered the lord, having led the venerable Sāgata to the monastery, made him lie down with his head towards the lord. Then the venerable Sāgata, having turned round, went to sleep<sup>1</sup> with his feet towards the lord. Then the lord addressed the monks, saying:

“Monks, formerly was not Sāgata respectful, deferential towards the tathāgata?” [109]

“Yes, lord.”

“But monks, is Sāgata respectful, deferential towards the tathāgata now?”

“No, lord.”

“Monks, did not Sāgata come into conflict with the serpent of Ambatittha?”

“Yes, lord.”

“But, monks, is Sāgata able to come into conflict with the serpent of Ambatittha now?”

“No, lord.”

“But, monks, could he become unconscious, having drunk that which may be drunk?”

“No, lord.”

“Monks, it is not fitting for Sāgata, it is not becoming, it is not suitable, it is not worthy of a recluse, it is not allowable, it is not to be done. How, monks, can

<sup>1</sup> *seyyaṃ kappesi*, or “lay down in a sleeping-place.”

Sāgata drink strong drink?<sup>1</sup> It is not, monks, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

In drinking fermented liquor<sup>2</sup> and spirits<sup>3</sup> there is an offence of expiation.” || 1 ||

*Fermented liquor* means: if it is fermented liquor from flour, fermented liquor from cakes, fermented liquor from cooked rice, if it is worked-up yeast,<sup>4</sup> if it is mixed with ingredients.<sup>5</sup>

*Spirits* means: if it is an extract from flowers,<sup>6</sup> an extract from fruits, an extract from honey,<sup>7</sup> an extract from sugar,<sup>8</sup> if it is mixed with ingredients.<sup>9</sup>

*Should drink* means: if he drinks even (as much as) with a blade of grass, there is an offence of expiation. || 1 ||

If he thinks that it is strong drink when it is strong drink, (and) drinks it, there is an offence of expiation. If he is in doubt as to whether it is strong drink . . . If he thinks that it is not strong drink when it is strong drink, (and) drinks it, there is an offence of expiation. If he thinks that it is strong drink when it is not strong

<sup>1</sup> *majja*. At *Vin.* i. 205 *majja* was allowed to be put into oil in cases of illness. The six monks put in too much and became drunk. They were to be dealt with according to the rule (*i.e.*, this Pāc.). And the amount of *majja* allowed for the oil was such that neither its colour, smell nor taste was perceptible. At *D.* iii. 62, 63 it is said that *majja* should not be drunk—one of the five *sīlas*. Cf. also *Sn.* 398-400.

<sup>2</sup> *surā*.

<sup>3</sup> *meraya*. At the Council of Vesālī, *Vin.* ii. 294, it was affirmed that it was not allowable to drink *jalogi*, unfermented toddy; to do so would be to infringe the “*surāmerayapāne pācittiya*” (*Vin.* ii. 307). *M.* i. 238 states that the *acelaka*, naked ascetic, leaders do not drink *surā* or *meraya*.

<sup>4</sup> *kinṇapakkhitta*.

<sup>5</sup> *sambhārasaṃyuttā*. At *DA.* 944, *VvA.* 73, *KhA.* 26, *VbhA.* 381 these are given as the fivefold *surā*.

<sup>6</sup> *pupphāsava*. Referred to at *Jā.* iv. 117 as a *meraya*.

<sup>7</sup> *madhvāsava*. *P.E.D.* says, “wine from the flower of *Bassia latifolia*.”

<sup>8</sup> *gulāsava*.

<sup>9</sup> = *DA.* 944 = *VvA.* 73 = *KhA.* 26. At *VbhA.* 381 these are called five *āsavā* or extracts.

drink, there is an offence of wrong-doing. If he is in doubt as to whether it is not strong drink, there is an offence of wrong-doing. If he thinks that it is not strong drink when it is not strong drink, there is no offence. || 2 ||

There is no offence if he drinks that which is not strong drink though it comes to be the colour of strong drink, the smell of strong drink, the taste of strong drink; if it is in a concoction of broth, in a concoction of meat, in a concoction of oil, in molasses and emblic myrobalam<sup>1</sup>; if he drinks a distilled liquor<sup>2</sup> that is not strong drink; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

#### The First

<sup>1</sup> *āmalaka*, *Phyllanthus emblica* (*P.E.D.*). One of the fruits allowed as medicine, *Vin.* i. 201. Mentioned again as a medicine at *Vin.* i. 278.

<sup>2</sup> *arittā*, "a kind of liquor" (*C.P.D.*).

#### EXPIATION (PĀCITTIYA) LII

. . . at Sāvattthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks made one of the group of seventeen monks laugh by tickling him with the fingers. This monk, faint and unable to get his breath, died.<sup>1</sup> Those who were modest monks . . . spread it about, saying:

"How can the group of six monks [110] make a monk laugh by tickling him with the fingers?" . . .

"Is it true, as is said, that you, monks . . . with the fingers?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How can you, foolish men . . . with the fingers? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

In tickling with the fingers there is an offence of expiation." || 1 ||

*Tickling with the fingers* means: if one who is ordained desiring to make laugh one who is ordained, rubs<sup>2</sup> the

<sup>1</sup> = *Vin.* iii. 84 (*B.D.* i. 146 f.). Though occurring in the Defeat Section, this offence is there said to be one not involving defeat; but as is sometimes the case, it is not said what kind of offence it is. This suggests that *Vin.* iii. 84 was formulated earlier than Pāc. LII. See *B.D.* i, Intr. xxxvi, for suggestion why the offence of causing death by this treatment is not a pārājika; also for some translations of *āṅgulipatodaka*. *So-sor-thar-pa*, 63, trans. S. C. Vidyabhusana, 1915, p. 30, gives, "pokes a person with the finger"; *Le Prātimokṣa-sūtra des Sarvāstivādins*, trans. Huber, *J. As.*, Nov.-Dec., 1913, p. 58, Pāc. 63 "chatouille quelqu'un avec le doigt." Bu., *VA.* 860, defines as *āṅgulīhi upakacchādighaṭṭanam vuccati*, "It is called striking (or touching, *ghaṭṭana*) the arm-pits (loins, legs, *upakacchā*), and so on, with the fingers."

<sup>2</sup> *āmasati*, see *B.D.* i. 203, n. 6.



body with the body, there is an offence of expiation. || 1 ||

If he thinks that he is ordained when he is ordained, (and) makes him laugh by tickling with the fingers, there is an offence of expiation. If he is in doubt as to whether he is ordained . . . If he thinks that he is not ordained when he is ordained . . . an offence of expiation. If he rubs something attached to the body<sup>1</sup> with the body, there is an offence of wrong-doing. If he rubs the body with something attached to the body . . . wrong-doing. If he rubs something attached to the body with something attached to the body . . . wrong-doing. If he rubs the body with something that may be cast,<sup>2</sup> there is an offence of wrong-doing. If he rubs something attached to the body with something that may be cast . . . wrong-doing. If he rubs something that may be cast with something that may be cast, there is an offence of wrong-doing. If he rubs the body of one who is not ordained<sup>3</sup> with the body, there is an offence of wrong-doing. If he rubs something attached to the body with the body . . . the body with something attached to the body . . . something attached to the body with something attached to the body . . . the body with something that may be cast . . . something attached to the body with something that may be cast . . . something that may be cast with something that may be cast, there is an offence of wrong-doing. If he thinks that he is ordained when he is not ordained, there is an offence of wrong-doing. If he is in doubt as to whether he is not ordained, there is an offence of wrong-doing. If he thinks that he is not ordained when he is not ordained, there is an offence of wrong-doing.<sup>4</sup>  
|| 2 ||

<sup>1</sup> *kāyapaṭibaddha*. Cf. *B.D.* i. 204 ff. = *Vin.* iii. 120 ff.

<sup>2</sup> *nissaggiya*. Cf. *B.D.* i. 204 ff. = *Vin.* iii. 120 ff.

<sup>3</sup> *anupassampannam kāyena kāyam āmasati*. *V.A.* 860 says that he may touch a nun for amusement, instead of one not ordained.

<sup>4</sup> This surely is an error for *anāpatti*, no offence.

There is no offence if, not desiring laughter, he rubs (him) if there is something to be done<sup>1</sup>; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

### The Second

<sup>1</sup> *sati karaṇīye* = above, p. 381. Cf. *sati paccaye* at *Vin.* iv. 83, 85 ff.

EXPIATION (PĀCITTIYA) LIII

. . . at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of seventeen monks were sporting in the water of the river Aciravatī. [111] Now at that time King Pasenadi, the Kosalan, came to be on the upper storey of the palace<sup>1</sup> together with Queen Mallikā. King Pasenadi, the Kosalan, saw the group of seventeen monks sporting in the water of the river Aciravatī; seeing them he spoke thus to Queen Mallikā:

"Mallikā, these who are sporting in the water are men perfected."<sup>2</sup>

"Undoubtedly, sire, a rule of training has not been laid down by the lord, or these monks are not conversant<sup>3</sup> (with it)."

Then it occurred to King Pasenadi, the Kosalan:

"Is there not some device by which I would not speak to the lord but (yet) the lord would know that these monks sported in the water?"

Then King Pasenadi, the Kosalan, having had the group of seventeen monks summoned, gave them a large sugar-ball,<sup>4</sup> saying:

"Honoured sirs, give this sugar-ball to the lord."

The group of seventeen monks, taking that sugar-ball, approached the lord, and having approached they spoke thus to the lord:

"Lord, King Pasenadi, the Kosalan, gives this sugar-ball to the lord."

"But, monks, where did the King see you?"

<sup>1</sup> *uparipāsādavaragato hoti*; cf. *Vin.* iv. 158, and on *pāsāda*, cf. above, p. 16, n. 5. <sup>2</sup> *arahanto*.

<sup>3</sup> *a-ppakata-ññū*. *C.P.D.* gives, "not knowing what is appointed . . . ignorant of the main point." Cf. *Vin.* iv. 143.

<sup>4</sup> *gulāpiṇḍa*.

"Sporting in the water of the river Aciravatī, lord."

The enlightened one, the lord, rebuked them, saying:

"How can you, foolish men, sport in the water? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

In playing<sup>1</sup> in the water, there is an offence of expiation." || 1 ||

*Playing in the water* means: if desiring laughter he immerses (the part) above the ankle in the water, or draws it out or swims,<sup>2</sup> there is an offence of expiation. || 1 ||

If he thinks that it is playing when it is playing in the water, there is an offence of expiation. If he is in doubt as to whether it is playing in the water . . . If he thinks that it is not playing when it is playing in the water, there is an offence of expiation. If he sports in the water with (the part) below the ankle, there is an offence of wrong-doing. If he sports with a boat,<sup>3</sup> there is an offence of wrong-doing. If he strikes the water with the hand or with the foot or with a stick<sup>4</sup> or with a sherd,<sup>4</sup> there is an offence of wrong-doing. If he sports with water in a bowl,<sup>5</sup> or with sour rice-gruel or with milk or with butter-milk or with dye-stuff or with urine or with mud, there is an offence of wrong-doing. If he thinks that it is playing when it is not playing in the water, there is an offence of wrong-doing. If he is in doubt as to whether it is not playing in the water, there is an offence of wrong-doing. If he thinks that it is not playing when it is not playing in the water, there is no offence. || 2 ||

<sup>1</sup> *hāsadhama*, or, a thing of laughter. *V.A.* 861 *udakakīlikā vuccati*.

<sup>2</sup> *palavati*, *V.A.* 861 *tarati*, crosses, using either his hands or feet. See *Dhp.* 334, *Thag.* 399.

<sup>3</sup> *nāvāya*; hauling it up on a bank or propelling it with rudder and oars, *V.A.* 861. <sup>4</sup> Cf. *A.* i. 124=*Pug.* 30, 36.

<sup>5</sup> *bhājanagata*, cf. *B.D.* i. 77, 85, and notes.

There is no offence if, not desiring laughter, plunging into the water if there is something to be done, [112] he immerses or draws out or swims; if, going to the other side,<sup>1</sup> he immerses or draws out or swims; if there are accidents; if he is mad, if he is the first wrong-doer.

|| 3 || 2 ||

### The Third

<sup>1</sup> *pāram.*

### EXPIATION (PĀCITTIYA) LIV

. . . at Kosambī in Ghosita's monastery. Now at that time the venerable Channa indulged in bad habits.<sup>1</sup> The monks said:

“Reverend Channa, do not do that, it is not allowable.” He did the same (things) out of disrespect.<sup>2</sup> Those who were modest monks . . . spread it about, saying:

“How can the venerable Channa do a disrespectful thing?” . . .

“Is it true, as is said, that you, Channa, did a disrespectful thing?”

“It is true, lord.”

The enlightened one, the lord, rebuked him, saying:

“How can you, foolish man, do a disrespectful thing? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

In disrespect there is an offence of expiation.”<sup>3</sup>

|| 1 ||

*Disrespect* means: there are two (kinds of) disrespect: disrespect for a man and disrespect for dhamma. *Disrespect for a man* means: if being spoken to by one

<sup>1</sup> Cf. *B.D.* i. 309; *Vin.* iv. 35, 141.

<sup>2</sup> *anādariyam paṭicca karoti yeva.* Cf. *Vin.* iv. 185, 349. At *Vin.* ii. 220 the group of six monks behaved disrespectfully (*anādariyam paṭicca*) to the theas. At *Pug.* 20=*Dhs.* 1325=*Vbh.* 359 *anādariyam* is one of the terms used to define *dovacassatā*, contumacy. Cf. *A.* v. 146, where the word occurs with *dovacassatā* and *pāpamittatā*.

<sup>3</sup> At *Vin.* i. 176 there are three cases of *anādariye pācittiyam* connected with ill monks and the Pavāraṇā ceremony.

who is ordained concerning what is laid down, thinking, 'This one is suspended<sup>1</sup> or disparaged<sup>2</sup> or blameworthy,<sup>3</sup> his bidding will not come to be done,' he does a disrespectful thing, there is an offence of expiation. *Disrespect for dhamma* means: if being spoken to by one who is ordained concerning what is laid down, (saying), 'How may this be lost or destroyed or disappear? or, he does not wish to learn this,'<sup>4</sup> he does a disrespectful thing, there is an offence of expiation. || 1 ||

If he thinks that he is ordained when he is ordained (and) does a disrespectful thing, there is an offence of expiation. If he is in doubt as to whether he is ordained . . . If he thinks that he is not ordained when he is ordained . . . offence of expiation. If being spoken to by one who is ordained concerning what is not laid down,<sup>5</sup> thinking, 'This does not conduce to expunging (evil)<sup>6</sup> nor to punctiliousness nor to graciousness nor to decreasing (the obstructions) nor to putting forth energy,'<sup>7</sup> he does a disrespectful thing, there is an offence of wrong-doing. If being spoken to by one who is not ordained concerning what is laid down or concerning what is not laid down, thinking, 'This does not conduce to expunging (evil) . . . nor to putting forth energy,' he does a disrespectful thing, [113] there is an offence of wrong-doing. If he thinks that he is ordained when he is not ordained, there is an offence of wrong-doing. If he is in doubt as to whether he is not ordained, there is an offence of wrong-doing. If he thinks that he is not ordained when he is not ordained, there is an offence of wrong-doing.<sup>8</sup> || 2 ||

<sup>1</sup> *ukkhittaka*. Cf. *Vin.* i. 97, 121; ii. 61, 173, 213; iv. 137.

<sup>2</sup> *vambhūta*.

<sup>3</sup> *garahita*. Cf. *Dhp.* 30, *Sn.* 313.

<sup>4</sup> *I.e.*, according to *VA.* 861, "what is laid down."

<sup>5</sup> *VA.* 861, what has not been handed down in the Suttas or Abhidhamma.

<sup>6</sup> *sallekhā*.

<sup>7</sup> See *B.D.* i. 37 (and notes), 296.

<sup>8</sup> Doubtless should read *anāpatti*, no offence.

There is no offence if he speaks, saying: 'Thus the version<sup>1</sup> of our teachers is an interrogation'<sup>2</sup>; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

### The Fourth

<sup>1</sup> *uggaha*. See *Vism.* 96, 99, translated, *P.T.S.* edn., 'version' and 'text.' *VA.* 861 says, 'in this matter the version of the teacher as to respect should not be adopted, but the version of the teacher that has come down as custom should be adopted.'

<sup>2</sup> *paripucchā*. Perhaps 'questionable.' Cf. above, pp. 271, 275, 278.

## EXPIATION (PĀCITTIYA) LV

. . . at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks frightened<sup>1</sup> the group of seventeen monks. These, being frightened, cried out. Monks spoke thus:

“Why do you, your reverences, cry out?”

“Your reverences, this group of six monks frightened us.”

Those who were modest monks . . . spread it about, saying:

“How can the group of six monks frighten a monk?”

. . . (see Pāc. LII. 1) . . . “ . . . should be set forth:

Whatever monk should frighten a monk, there is an offence of expiation.” || 1 ||

*Whatever* means: is monk to be understood in this case.

*Monk* means: another monk.

*Should frighten* means: if one who is ordained, desirous of frightening one who is ordained, arranges a form or a sound or a smell or a taste or a touch,<sup>2</sup> whether he is afraid or whether he is not afraid, there is an offence of expiation. If he points out the wilds of thieves, or the wilds of beasts of prey, or the wilds of goblins,<sup>3</sup> whether he is afraid or whether he is not afraid, there is an offence of expiation. || 1 ||

If he thinks that he is ordained when he is ordained (and) frightens (him), there is an offence of expiation.

<sup>1</sup> *bhimsāpentī*.

<sup>2</sup> Cf. B.D. i. 133 f. (= *Vin.* iii. 77 f.). VA. 862 says, “offering a form and so on is to be explained according to the meaning in *manussaviggaha*,” human form—*i.e.*, in *Comy.* on Defeat III.

<sup>3</sup> *pisācakantāra*. At *Jā.* i. 99 five kinds of *kantāra* are given, the first two as above and three others; each is defined. Four kinds at *Nd.* ii. 630.

If he is in doubt as to whether he is ordained . . . If he thinks that he is not ordained when he is ordained (and) frightens (him), there is an offence of expiation. If he is desirous of frightening one who is not ordained (and) arranges a form . . . a touch, whether he is afraid or whether he is not afraid, there is an offence of wrong-doing. If he points out the wilds of thieves . . . or whether he is not afraid, there is an offence of wrong-doing. If he thinks that he is ordained when he is not ordained, there is an offence of wrong-doing. [114] If he is in doubt as to whether he is not ordained, there is an offence of wrong-doing. If he thinks that he is not ordained when he is not ordained, there is an offence of wrong-doing.<sup>1</sup> || 2 ||

There is no offence if, not desirous of frightening, he arranges a form or a sound or a smell or a taste or a touch, or points out the wilds of thieves or the wilds of beasts of prey or the wilds of goblins; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

## The Fifth

<sup>1</sup> Doubtless should read, as in Pāc. LIV, *anāpatti*, no offence.

## EXPIATION (PĀCITTIYA) LVI

. . . was staying in the Bhagga country at Crocodile Hill<sup>1</sup> in Bhesakaḷā grove<sup>2</sup> in the deer-park. Now at that time monks, kindling in the winter time a fire of large hollow logs, warmed themselves.<sup>3</sup> And in that hollow a dark poisonous snake<sup>4</sup> was scorched by the fire; issuing forth, he pursued the monks. The monks ran about here and there.<sup>5</sup> Those who were modest monks looked down upon, criticised, spread it about, saying:

“How can these monks, kindling a fire, warm themselves?” . . .

“Is it true, as is said, that you, monks, kindling a fire, warmed yourselves?”

“It is true, lord.”

The enlightened one, the lord, rebuked them, saying:

“How, monks, can these foolish men, kindling a fire, warm themselves? It is not, monks, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk, desirous of warming himself, should kindle or should cause a fire to be kindled, there is an offence of expiation.”

<sup>1</sup> *Sumsumāragiri*. *VA.* 862 says it is the name of a town. It was probably the capital. Here were formulated two other Vinaya rules: *Vin.* ii. 127, iv. 198; *cf. Vin.* v. 145. *Anumāna Sutta*, *M.* i. 95, *Māratajjaniya Sutta*, *M.* i. 332, *Bodhirājakumāra Sutta*, *M.* ii. 91, uttered here.

<sup>2</sup> Called after the *yakkhiṇī* who presided there, *SA.* ii. 249.

<sup>3</sup> *visibbesum*, from *visibbeti*=*visiveti*, to thaw, to warm oneself; another *visibbeti* means to sew. *Cf. visibbesum* at *Vin.* i. 31-32, where the *Jaṭilas* “warmed themselves” at vessels of burning fire after emerging from the cold river. *Cf. visivetvā* at *Miln.* 47; and *visivetum* twice, at *Jā.* ii. 68 with *v.ll.*, one being *visibbitum*.

<sup>4</sup> *kaṇhasappa*. *Cf. Vin.* iii. 20.

<sup>5</sup> *tahaṃ tahaṃ*. *Cf. Jā.* i. 384.

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

Now at that time monks became ill. Monks, inquiring after the ill ones, spoke thus to the ill monks: “We hope that your reverences are better, we hope that you are keeping going.”

“Formerly, your reverences, we, kindling a fire, used to warm ourselves; thus there came to be comfort for us. But now it is forbidden by the lord, (and) being scrupulous, we do not warm ourselves; thus there comes to be no comfort for us.”<sup>1</sup>

They told this matter to the lord. He said:

“I allow you, monks, when a monk is ill, kindling or causing a fire to be kindled, to warm yourselves. And thus, monks, this rule of training should be set forth:

Whatever monk, not being ill, desirous of warming himself, should kindle [115] or should cause a fire to be kindled, there is an offence of expiation.”

And thus this rule of training for monks came to be laid down by the lord. || 2 || 1 ||

Now at that time monks, being scrupulous, did not light a lamp in the fire-room<sup>2</sup> or in the bath-room.<sup>3</sup> They told this matter to the lord. He said:

“I allow you, monks, to kindle or to cause a fire to be kindled when there is a sufficient reason for it.<sup>4</sup> And thus . . . should be set forth:

Whatever monk, not being ill, desirous of warming himself, should kindle or should cause a fire to be kindled, unless there is sufficient reason for it, there is an offence of expiation.” || 2 ||

*Whatever* means: . . . is monk to be understood in this case.

<sup>1</sup> *Cf.* above, pp. 277, 342, below, p. 402.

<sup>2</sup> *jotika*, according to *VA.* 862, a fire for the purpose of sweating: *pattapacanasedakammādisu jotikarāṇe*.

<sup>3</sup> See *Vin. Texts* i. 157, n. 2; iii. 103.

<sup>4</sup> *Cf.* above, p. 375.

*Not being ill* means: he for whom there comes to be comfort without a fire.

*Ill* means: he for whom there does not come to be comfort without a fire.

*Desirous of warming himself* means: wishing to heat himself.<sup>1</sup>

*A fire*<sup>2</sup> means: what is called a fire.<sup>3</sup>

*Should kindle* means: if he himself kindles, there is an offence of expiation.

*Should cause to be kindled* means: if he commands another, there is an offence of expiation. When once commanded, if he kindles much, there is an offence of expiation.

*Unless there is a sufficient reason for it* means: setting aside a sufficient reason for it.<sup>4</sup> || 1 ||

If he thinks that he is not ill when he is not ill, (and) desirous of warming himself, kindles or causes a fire to be kindled, unless there is a sufficient reason for it, there is an offence of expiation. If he is in doubt as to whether he is not ill . . . If he thinks that he is ill when he is not ill . . . offence of expiation. If he picks up a fallen fire-brand,<sup>5</sup> there is an offence of wrong-doing. If he thinks that he is not ill when he is ill, there is an offence of wrong-doing. If he thinks that he is ill when he is ill, there is no offence. || 2 ||

There is no offence if he is ill; if he warms himself at one made by another; if he warms himself over raked-out embers<sup>6</sup>; if at a lamp, in a fire-room, in a bath-room; if there is a sufficient reason for it; if there are dangers<sup>7</sup>; if he is mad; if he is the first wrong-doer. || 3 || **3** ||

### The Sixth

<sup>1</sup> *tappitrukāma*.

<sup>2</sup> *joti*.

<sup>3</sup> *aggi*.

<sup>4</sup> *VA.* 862 says, "setting aside lamps and so on, there is no offence in kindling (a fire) when there is another suitable reason for it."

<sup>5</sup> *patilātāṃ ukkhipati*. *VA.* 862 says *dayhamānaṃ alātāṃ patitāṃ* (v.l. *patati tāṃ*) *ukkhipati*, if he picks up a glowing fire-brand that has fallen.

<sup>6</sup> *vitacchitāṅgāra*.

<sup>7</sup> *VA.* 862—i.e., from nasty beasts of prey and beings other than human.

### EXPIATION (PĀCITTIYA) LVII

. . . at Rājagaha in the Bamboo Grove at the squirrels' feeding-place. Now at that time monks used to bathe in the Tapodā.<sup>1</sup> Now at that time King Seniya Bimbisāra of Magadha, thinking: "I will bathe (my) head," [116] having gone to the Tapodā, waited for (them) at a respectful distance, thinking: "(I will wait) as long as the masters bathe." The monks bathed until the dark of the night. Then King Seniya Bimbisāra of Magadha, bathing (his) head at the wrong time, staying outside the town because the town gate was closed, when it was early morning<sup>2</sup> approached the lord, anointed,<sup>3</sup> perfumed<sup>4</sup>; having approached, having greeted the lord, he sat down at a respectful distance. As he was sitting down at a respectful distance, the lord spoke thus to King Seniya Bimbisāra of Magadha:

"Why do you, sire, come in the early morning, anointed, perfumed?"

Then King Seniya Bimbisāra of Magadha told this matter to the lord. Then the lord roused . . . delighted King Seniya Bimbisāra of Magadha with dhamma-talk. Then King Seniya Bimbisāra of Magadha, having been roused . . . delighted by the lord with dhamma-talk, rising from his seat, greeting the lord, departed keeping his right side towards him. Then the lord on this occasion, in this connection, having had the Order of monks convened, questioned the monks, saying:

"Is it true, as is said, monks, that monks, though having seen the king, not knowing moderation, bathed?"

<sup>1</sup> A lake, and also a river; lit. the hot waters. The lake was cool, but the river flowing from it was hot; see *Vin.* iii. 108 (*B.D.* i. 188), quoted at *DA.* i. 35, *UdA.* 110.

<sup>2</sup> Cf. above, p. 274.

<sup>3</sup> *asambhinnena*. *P.E.D.* says that this at the above passage is the "name of a kind of ointment."

<sup>4</sup> *vilepanena*.

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How, monks, can these foolish men, though having seen the king, not knowing moderation, bathe? It is not, monks, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should bathe (at intervals of) less than half a month, there is an offence of expiation."

And thus this rule of training for monks came to be laid down by the lord. || 1 ||

Now at that time monks, being scrupulous, did not bathe in the hot weather, in the fever weather; they lay down<sup>1</sup> with limbs covered with sweat; robes and lodgings got soiled. They told this matter to the lord. He said:

"I allow you, monks, in the hot weather, in the fever weather, to bathe (at intervals of) less than half a month. And thus, monks, this rule of training should be set forth:

Whatever monk should bathe (at intervals of) less than half a month, except at a right time, there is an offence of expiation. This is a right time in this case: thinking, 'a month and a half of the summer remains,' (and) 'the first month of the rains'—these are the two and a half months when there is hot weather, when there is fever weather. In this case this is a right time." [117]

And thus this rule of training for monks came to be laid down by the lord. || 2 ||

Now at that time monks became ill. Monks, inquiring after the ill ones, spoke thus to the ill monks: "We hope that your reverences are better, we hope that you are keeping going."

"Formerly, your reverences, we used to bathe (at intervals of) less than half a month; thus there came

<sup>1</sup> *sayanti*, or, went to sleep.

to be comfort for us. But now it is forbidden by the lord, (and) being scrupulous, we do not bathe; thus there comes to be no comfort for us."<sup>1</sup>

They told this matter to the lord. He said:

"I allow you, monks, when a monk is ill, to bathe (at intervals of) less than half a month. And thus, monks, this rule of training should be set forth:

Whatever monk should bathe (at intervals of) less than half a month, except at a right time, there is an offence of expiation. This is a right time in this case . . . when there is fever weather, at a time of illness. In this case this is a right time."

And thus this rule of training for monks came to be laid down by the lord. || 3 ||

Now at that time monks making repairs, being scrupulous, did not bathe; they lay down with limbs covered with sweat; robes and lodgings got soiled. They told this matter to the lord. He said:

"I allow you, monks, at a time of work,<sup>2</sup> to bathe (at intervals of) less than half a month. And thus, monks, this rule of training should be set forth:

Whatever monk should bathe (at intervals of) less than half a month, except at a right time, there is an offence of expiation. . . ."

And thus this rule of training for monks came to be laid down by the lord. || 4 ||

Now at that time monks, having gone on a journey, being scrupulous, did not bathe; they lay down with limbs covered with sweat. . . . They told this matter to the lord. He said:

"I allow you, monks, at a time of going on a journey, to bathe (at intervals of) less than half a month. And thus, monks, this rule of training should be set forth:

Whatever monk should bathe (at intervals of) less than half a month, except at a right time, there is an

<sup>1</sup> Cf. above, pp. 277, 342, 399.

<sup>2</sup> Or, of building, *kammasamaya*; see *Old Comy.*'s definition below.



offence of expiation. This is a right time in this case: . . .”

And thus this rule of training for monks came to be laid down by the lord. || 5 ||

Now at that time several monks, making robes in the open air, became assailed<sup>1</sup> by a dusty wind, and the god was raining little by little.<sup>2</sup> The monks, being scrupulous, did not bathe; they lay down with damp limbs; robes and lodgings [118] got soiled. They told this matter to the lord. He said:

“ I allow you, monks, at a time of wind and rain,<sup>3</sup> to bathe (at intervals of) less than half a month. And thus, monks, this rule of training should be set forth:

Whatever monk should bathe (at intervals of) less than half a month, except at a right time, there is an offence of expiation. In this case this is a right time: thinking, ‘ a month and a half of the summer remains,’ (and) ‘ the first month of the rains ’—these are the two and a half months when there is hot weather, when there is fever weather; at a time of illness, at a time of work, at a time of going on a journey, at a time of wind and rain. This is a right time in this case.” || 6 ||

*Whatever* means: . . . is monk to be understood in this case.

*Less than half a month*<sup>4</sup> means: less than half a month.<sup>5</sup>

*Should bathe* means: if he bathes with chunam or with clay,<sup>6</sup> in each action there is an offence of wrong-doing; when the bathing is completed there is an offence of expiation.

*Except at a right time* means: setting a right time to one side.

<sup>1</sup> *okīṇṇā*.

<sup>2</sup> *devo ca thokaṃ thokaṃ phusāyati*. Cf. S. i. 184, Ud. 5, *devo ekaṃ ekaṃ phusāyati*.

<sup>3</sup> *vātavutthi*. Cf. A. iii. 378; SnA. 34.

<sup>4</sup> *oren’ addhamāsam*.

<sup>5</sup> *ūnakaddhamāsam*.

<sup>6</sup> Cf. Vin. i. 202, where monks with affections of the skin are allowed to use *cunna*, chunam, while those who are in health are permitted *mattikā*, clay. Cf. also Vin. i. 47=52, and see notes at Vin. Texts i. 157; Vin. ii. 120, 220, 224.

*Hot weather* means: a month and a half of the summer remains. *Fever weather* means: the first month of the rains. Thinking, ‘ these are the two and a half months when there is hot weather, when there is fever weather,’ there may be bathing.

*Time of illness* means: if there comes to be no comfort for one without bathing; thinking, ‘ it is a time of illness,’ there may be bathing.

*Time of work* means: even a cell comes to be cleaned; thinking, ‘ it is a time of work,’ there may be bathing.

*Time of going on a journey* means: saying, ‘ we will go half a yojana,’ there may be bathing; there may be bathing when going, there may be bathing when gone.<sup>1</sup>

*Time of wind and rain* means: if monks become assailed by a dusty wind, if two or three drops of rain come to be fallen on the body, thinking, ‘ it is a time of wind and rain,’ there may be bathing. || 1 ||

If he thinks that it is less when it is less than half a month, (and) bathes, except at a right time, there is an offence of expiation. If he is in doubt as to whether it is less than half a month . . . If he thinks that it is more when it is less than half a month . . . offence of expiation. If he thinks that it is less when it is more than half a month, there is an offence of wrong-doing. If he is in doubt as to whether it is more than half a month, there is an offence of wrong-doing. If he thinks that it is more when it is more than half a month, there is no offence. || 2 ||

There is no offence if it is at a right time; if he bathes at (intervals of) the half-month; if he bathes (at intervals of) more than half a month; if he bathes going to the further bank<sup>2</sup>; if he is in nothing but bordering districts<sup>3</sup>; if there are accidents<sup>4</sup>; if he is mad, if he is the first wrong-doer. || 3 || 7 ||

### The Seventh [119]

<sup>1</sup> Cf. above, p. 312.

<sup>2</sup> *pāraṃ gacchanto nhāyati*. Cf. above, p. 392.

<sup>3</sup> *sabbapaccantimesu janapadesu*. Bu. gives no explanation.

<sup>4</sup> Such as being pursued by bees, VA. 863.

## EXPIATION (PĀCITTIYA) LVIII

. . . at Sāvattī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time many monks and wanderers were going along the high-road from Sāketa to Sāvattī. On the way, thieves, having issued forth, robbed them. At Sāvattī hirelings of the king,<sup>1</sup> having issued forth, having seized these thieves with the goods, sent a messenger to the monks, saying:

“Let the revered sirs come; let each, recognising his own robe, take it.”<sup>2</sup>

The monks did not recognise them. They<sup>3</sup> looked down upon, criticised, spread it about, saying:

“How can the revered sirs not recognise their own robes?”<sup>4</sup>

Monks heard these people who . . . spread it about. Then these monks told this matter to the lord. Then the lord on this occasion, in this connection, having had the Order of monks convened, having given reasoned talk on what is befitting, on what is suitable, addressed the monks, saying:

“On account of this, monks, I will lay down a rule of training for monks based on ten grounds: for the excellence of the Order, for the comfort of the Order . . . for establishing what is verily dhamma, for following discipline.<sup>5</sup> And thus, monks, this rule of training should be set forth:

When a monk obtains a new robe, any one mode of

<sup>1</sup> *rājabhāṭa*, persons in royal service. At *Vin.* i. 74 it is a *dukkāṭa* to confer the *pabbajā* on these. Cf. *Vin.* i. 88.

<sup>2</sup> *sakaṃ sakaṃ cīvaram saṃjānīvā gaṇhantu*.

<sup>3</sup> *I.e.*, the hirelings.

<sup>4</sup> *attano attano cīvaram na saṃjānissanti*.

<sup>5</sup> = *Vin.* iii. 21 (*B.D.* i. 37 f.)=iii. 232 (above, p. 87)=*A.* i. 98, 100 (*G.S.* i. 84, 85)=*A.* v. 70 (*G.S.* v. 50).

disfigurement<sup>1</sup> of the three modes of disfigurement must be taken<sup>2</sup>: either dark green or mud(-colour) or black.<sup>3</sup> If a monk should make use of a new robe without taking<sup>4</sup> any one mode of disfigurement of the three modes of disfigurement, there is an offence of expiation.<sup>5</sup><sup>6</sup>

|| 1 ||

*New* means: it is called so if not made allowable.<sup>6</sup>

*Robe* means: any one robe of the six (kinds of) robes.<sup>7</sup>

*Any one mode of disfigurement of the three modes of disfigurement must be taken* means: even (as little as) with a blade of grass must be taken.

*Dark green*<sup>8</sup> means: there are two (kinds of) dark

<sup>1</sup> *dubbaṇṇakaraṇam*. *V.A.* 863 says *dubbaṇṇakaraṇam ādātabbam ti etaṃ kappabindum sandhāya vuttam*. *P.E.D.* calls *kappabindu* a “small black dot or smudge imprinted on a new robe to make it lawful” (*kappa*). Huber, *J. As.*, 1913, has (*Pāc.* 59): “si un bhikṣu reçoit un vêtement neuf, il doit employer une des trois manières pour en détruire la belle couleur.” At *Vin.* i. 255 the kaṭhina-cloth is called “made (*atthata*) if it is made allowable (*kappakata*).” *S.* v. 217, *dubbaṇṇakaraṇi jare*=*K.S.* v. 192, “age that makes the colour fade.”

<sup>2</sup> *ādātabbam*, from *ādiyati*, to take up, take to oneself. Cf. *V.A.* 684, *ādātabbā ti gaḥetabbā*. *Vin. Texts* i. 45, “he must choose.” Cf. *Vin.* i. 50, *na ekacco pacchāsamaṇo ādātabbo*=*Vin. Texts* i. 163, “let him not take anyone else with him as his companion.”

<sup>3</sup> *Vin. Texts* i. 45, “either (making part of it) dark blue, or (marking part of it with) mud, or (making part of it) black.”

<sup>4</sup> *anādā*.

<sup>5</sup> The robe must be disfigured so as to be identifiable by the monk to whom it belongs. Cf. *Nissag.* XV, where portions of an old rug have to be added to a new rug “so as to disfigure it,” although not for purposes of identification.

<sup>6</sup> *akatakappa*. The robe is made allowable by having a smudge made upon it, *V.A.* 863. At *Vin.* i. 215 fruit that is *akatakappa* is allowed to be eaten, even when there is no one there to make it allowable (*kappiyakāraka*, cf. *Vin.* i. 211) for the monks by offering it to them. Cf. *akappakata* occurring below at 2, 3.

<sup>7</sup> Cf. above, pp. 40, 48. Here *V.A.* 863 says, whatever he is able to put on, to dress in (using *nivāsetum* and *pārupitum*, the verbs referring to the inner robe, and to the upper robe and outer cloak, cf. p. 32, nn. 2, 3); the “least robe fit for assignment” is not meant. Cf. above, p. 287.

<sup>8</sup> *nīla*, often translated as blue, dark blue. But *Old Comy.* lends support for green here. See Mrs. Rhys Davids, *Bud. Psy.*, 1924, 49, n.

green: the dark green of bronze,<sup>1</sup> the dark green of foliage.<sup>2</sup>

*Mud*(-colour)<sup>3</sup> means: it is called water.<sup>4</sup>

*Black*<sup>5</sup> means: anything that is of black.<sup>6</sup>

*If a monk . . . without taking any one mode of disfigurement of the three modes of disfigurement* means: [120] if a monk makes use of a new robe without having taken<sup>7</sup> any one mode of disfigurement of the three modes of disfigurement, even (as little as) with a blade of grass, there is an offence of expiation. || 1 ||

If he makes use of it, thinking that he has not taken<sup>8</sup> when he has not taken, there is an offence of expiation. If he is in doubt as to whether he has not taken . . . If he makes use of it, thinking that he has taken when he has not taken, there is an offence of expiation. If he thinks that he has not taken when he has taken, there is an offence of wrong-doing. If he is in doubt as to whether he has taken, there is an offence of wrong-doing. If he thinks that he has taken when he has taken, there is no offence. || 2 ||

<sup>1</sup> *kamsanīla*; *kamsa* is bronze, or sometimes metal. *VA.* 863 explains by *cammakāranīla*, the *nīla* of a leather-worker, and says that according to Mahāpaccariya it is called *ayomala* (*v.l. ayomaya*) and *lohamala*, an iron- (or metal-) stain, a copper- (brass- or bronze-) stain.

<sup>2</sup> *palāsanīla*, explained at *VA.* 863. *yo koci nīlavāṇṇo paṇṇaraso*, whatever is a heap of leaves is *nīla* colour. At *VvA.* 197, *PvA.* 158, *harita*, usually translated as "green," is explained by *nīla*.

<sup>3</sup> *kaddama*.

<sup>4</sup> *odaka*. At *Vin.* ii. 262 monks and nuns sprinkled one another with *kaddamodaka*, muddy water (*kaddama-udaka*).

<sup>5</sup> *kālasāma*. Both *kāla* and *sāma* can mean black, dark. At *M.* i. 246 the words mean, according to *P.E.D.*, black, brown, respectively; so translated at *Fur. Dial.* i. 176. But *P.E.D.* also says (art. *kāla*) that "*kāla-sāma* at *Vin.* iv. 120 is to be taken as dark-grey," while under art. *sāma* it says, "*Vin.* iv. 120 (*kālasāma* dark blue [?])." Some words for colours may, in the Canon, have denoted more than one colour, or nothing very definite and fixed; or we may not yet know exactly to what colour some of the words for colours refer.

<sup>6</sup> *kālasāmaka*, or blackish, darkish.

<sup>7</sup> *anādiyitvā*.

<sup>8</sup> *anādinna*, presumably referring to a "disfigurement."

There is no offence if, having taken, he makes use of it; if what is allowable becomes destroyed<sup>1</sup>; if what made the appearance allowable becomes worn away<sup>2</sup>; if what was not made allowable<sup>3</sup> becomes sewn together<sup>4</sup> with what was made allowable<sup>5</sup>; if there is a patch<sup>6</sup>; if there is a braiding<sup>7</sup>; if there is a binding<sup>8</sup>; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

### The Eighth

<sup>1</sup> *kappo nattho hoti*, perhaps if the smudge (*bindu*) disappears in some way.

<sup>2</sup> *kappakatokāso jinno hoti*.

<sup>3</sup> *akappakatam*. Again cf. *VA.* 863 and above, p. 407.

<sup>4</sup> *samsibbitam hoti*. Cf. *Vism.* 1, *Miln.* 102, 148.

<sup>5</sup> *kappakatenā*, as *C.P.D.* says, by *kappabindu*. *Vin.* iv. 286, *samañacīvaram nāma kappakatam vuccati*, a recluse's robe is called what is made allowable. At *Vin.* i. 254, 255, the expressions occur, *na akappakatenā atthatam hoti kathinam*; *kappakatenā atthatam hoti kathinam*, translated at *Vin. Texts* ii. 155, 156, "when the ceremony has (has not) fallen through," p. 155, n. 2, saying, "akappakatenā ti anādinna-kappa-bindhunā (B.), which we do not understand. Perhaps we should read bindunā." See *VA.* 1111 for this definition, and where reading is *bindunā*. The sense is that the *kathina*-cloth is not properly made if it is not made allowable—*i.e.*, through not taking a disfiguring smudge by which the owner can identify it.

<sup>6</sup> *aggaḷa*. *VA.* 863, "putting these *aggaḷa*, and so on, on to a robe after it is made allowable is not a device for making it allowable (*kappakaraṇakicca*)." *Aggaḷa*, patch, strip of cloth, was used for strengthening robes. See *Vin.* i. 290, where a monk's inner robe was torn and he inserted a "strip of cloth" and was commended by the lord. *Bu.* says (see *VA.* 1128), *aggaḷam acchādeyyam* (text, *acchupeyyam*) *ti chinnaṭṭhāne pīṭhika-khaṇḍam laggāpeyyam* (*v.l. thapeyyam*): "(what now) if I should stick bits of cloth (or rags) into the torn places?" *VA.* 1129 gives, *suttalūkhāṃ kātun ti sutten' eva aggaḷam kātun ti attho*, "to darn roughly with thread means to darn a patch with thread."

<sup>7</sup> *anuvāta*. *Vin. Texts* ii. 154, n. 1, *anuvāta-karaṇa-mattenā ti piṭṭhi-anuvāta-āropana-mattena*, from which it appears that the *anuvāta* was put along the back of the robe. *Anuvāta* used in expl. of *kusi* at *Vin.* i. 287, see *Vin. Texts* ii. 208, n. 5. *VA.* 684 uses the word in explaining the rule for disfiguring a rug. *C.P.D.* calls *anuvāta* "prob. a collar or facing (on a monk's cowl)."

<sup>8</sup> *paribhaṇḍa*. *Vin. Texts* ii. 154, n. 2, *paribhaṇḍa-karaṇa-mattenā ti kucchi-anuvāta-āropana-mattena*, put inside. *Bu.* on *Vin.* i. 297 again explains *anuvāta* and *paribhaṇḍa* "by the words

themselves," see *Vin. Texts* ii. 231, n. 2. The two words occur again at *Vin.* i. 254 as things to be used in making a kathina-cloth robe, and at *Vin.* ii. 116 as things to be put on to the edge (*anto*) of the kathina when it is worn thin; at *Vin.* ii. 177 they are among the "trifles" for which a disposer is to be appointed. On *paribhanda* as some kind of flooring, see *Vin.* ii. 113, 172; *Vin. Texts* iii. 85, n. 3; iii. 213, n. 6.

## EXPIATION (PĀCITTIYA) LIX

. . . at Sāvattḥī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the venerable Upananda, the son of the Sakyans, himself having assigned a robe<sup>1</sup> to a monk who shared his brother's cell,<sup>2</sup> made use of it, (the robe) not having been taken away.<sup>3</sup> Then that monk told this matter to the monks, saying:

"Your reverences, this venerable Upananda, the son of the Sakyans, himself having assigned a robe to me, makes use of it, (the robe) not having been taken away."

Those who were modest monks . . . spread it about, saying:

"How can the venerable Upananda, the son of the Sakyans, himself having assigned a robe to a monk, make use of it, (the robe) not having been taken away?"

"Is it true, as is said, that you, Upananda, yourself having assigned . . . not having been taken away?"

"It is true, lord."

The enlightened one, the lord, rebuked him, saying:

"How can you, foolish man, yourself having assigned . . . not having been taken away? It is not, foolish man, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk, himself having assigned a robe to a monk or to a nun or to a female probationer or to a male novice or to a female novice, should make use of it, (the robe) not having been taken away, there is an offence of expiation."<sup>4</sup> || 1 ||

<sup>1</sup> At *Vin.* i. 297 monks were allowed to allot robes, but not to assign them. <sup>2</sup> Cf. above, p. 139.

<sup>3</sup> *apaccuddhāraka*. Cf. above, p. 22, n. 3.

<sup>4</sup> Cf. Pāc. LXXXI.

*Whatever* means: . . . is monk to be understood in this case. [121]

*To a monk* means: to another monk.

*A nun* means: one ordained by both Orders.<sup>1</sup>

*A female probationer* means: one training in the six rules<sup>2</sup> for two years.

*A male novice* means: one conforming to the ten rules of training.<sup>3</sup>

*A female novice* means: one conforming to the ten rules of training.<sup>4</sup>

*Himself*<sup>5</sup> means: himself<sup>5</sup> having assigned.

*A robe* means: any one robe of the six (kinds of) robes, (including) the least one fit for assignment.<sup>6</sup>

*Assignment* means: there are two (kinds of) assignment, assignment in the presence and assignment in the absence. Assignment in the presence means that he says, 'I assign this robe to you or to so and so.' Assignment in the absence means that he says, 'I will give this robe to you for the sake of assigning (it).'<sup>7</sup> He should say, 'Who is your friend or intimate acquaintance?' 'So and so, and so and so,' he says. He should say, 'I will give to them; make use of what is due to them or give it away or do as you like (with it).'

*(The robe) not having been taken away* means: either if it is not given to him, or if not putting his trust in him, he makes use of it, there is an offence of expiation. || 1 ||

If he thinks that (the robe) is not taken away when it is not taken away, (and) makes use of it, there is an offence of expiation. If he is in doubt as to whether

<sup>1</sup> =above, pp. 32, 40.

<sup>2</sup> *chasu dhammesu sikkhitasikkhā*. Cf. *Vin.* iv. 343. These rules are the five *śīlas* and one against eating at the wrong time. For this last cf. *Pāc.* XXXVII.

<sup>3</sup> *dasasikkhāpadika*. <sup>4</sup> *dasasikkhāpadikā*. Cf. *Vin.* iv. 343.

<sup>5</sup> *sāmaṃ . . . sayam*. <sup>6</sup> Cf. above, pp. 40, 48, 140.

<sup>7</sup> Or, as at *Vin. Texts* i. 45, n. 3, 'I give this robe to you for you to appoint (to someone else).'

(the robe) is not taken away . . . If he thinks that (the robe) is taken away when it is not taken away, (and) makes use of it, there is an offence of expiation. If he allots<sup>1</sup> it or gives it away, there is an offence of wrong-doing. If he thinks that (the robe) is not taken away when it is taken away, there is an offence of wrong-doing. If he is in doubt as to whether (the robe) is taken away, there is an offence of wrong-doing. If he thinks that (the robe) is taken away when it is taken away, there is no offence. || 2 ||

There is no offence either if he gives it, or if putting his trust in him, he makes use of it; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

### The Ninth

<sup>1</sup> *adhittḥeti*, see above, p. 7, n. 1.

## EXPIATION (PĀCITTIYA) LX

. . . at Sāvatti in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of seventeen monks did not store their requisites. The group of six monks hid a bowl and a robe belonging to the group of seventeen monks. The group of seventeen monks spoke thus to the group of six monks:

"Your reverences, give back [122] the bowl and the robe to us."

The group of six monks laughed; these cried out. Monks spoke thus:

"Why do you, your reverences, cry out?"

"Your reverences, this group of six monks are hiding a bowl and a robe belonging to us."

Those who were modest monks . . . spread it about, saying:

"How can the group of six monks hide a bowl and a robe belonging to monks?" . . .

"Is it true, as is said, that you, monks, are hiding a bowl and a robe belonging to monks?"

"It is true, lord."

The enlightened one, the lord, rebuked them, saying:

"How can you, foolish men, hide a bowl and a robe belonging to monks? It is not, foolish men, for pleasing those who are not (yet) pleased . . . And thus, monks, this rule of training should be set forth:

Whatever monk should hide or should cause to hide a monk's bowl or robe or (piece of cloth) to sit upon<sup>1</sup> or needle-case or girdle, even in fun, there is an offence of expiation." || 1 ||

*Whatever* means: . . . is monk to be understood in this case.

<sup>1</sup> *nisīdana*. Cf. *Vin.* i. 295 and above, pp. 34, 87.

*A monk's* means: another monk's.

*Bowl* means: there are two (kinds of) bowls, an iron bowl and a clay bowl.<sup>1</sup>

*Robe* means: any one robe of the six (kinds of) robes, (including) the least one fit for assignment.<sup>2</sup>

*(Piece of cloth) to sit upon* means: it is so called if it has a border.<sup>3</sup>

*Needle-case*<sup>4</sup> means: it is with a needle or it is without a needle.

*Girdle* means: there are two (kinds of) girdles, those made of strips of cloth<sup>5</sup> and those . . .<sup>6</sup>

*Should hide* means: if he himself hides, there is an offence of expiation.

*Or should cause to hide* means: if he commands another, there is an offence of expiation. When once commanded, if he hides much, there is an offence of expiation.

*Even in fun* means: desiring amusement. || 1 ||

If he thinks that he is ordained when he is ordained, (and) hides or causes (someone) to hide a bowl . . . or a girdle, even in fun, there is an offence of expiation. If he is in doubt as to whether he is ordained . . . If he thinks that he is not ordained when he is ordained . . . offence of expiation. If he hides or causes (someone) to hide another requisite, even in fun, there is an offence of wrong-doing. If he hides or causes (someone) to hide the bowl or robe or another requisite of one who is not ordained, even in fun, there is an offence of wrong-doing.<sup>7</sup> If he thinks that he is ordained when

<sup>1</sup> =above, p. 115 (where see n. 2), and *Vin.* iv. 243. Cf. also the three bowls mentioned at *Vin.* iii. 169=*B.D.* i. 292, *lohapatta*, *sātakapatta*, *sumbhakapatta*.<sup>2</sup> Cf. above, pp. 40, 48.

<sup>3</sup> *sadasa*. Cf. above, p. 87, and *Vin.* iv. 171.

<sup>4</sup> Cf. *Vin.* i. 301 ff., and *Pāc.* LXXXVI.

<sup>5</sup> *paṭṭika*. I follow translation at *Vin. Texts* iii. 143.

<sup>6</sup> *sūkarantaka*. *Vin. Texts* iii. 143, n. 5, "we do not venture to translate the term." See Bu.'s explanation at *Vin.* ii. 319. Both these kinds of girdles are allowed at *Vin.* ii. 136.

<sup>7</sup> Indicating that members of other sects were not to be inconvenienced.

he is not ordained, there is an offence [123] of wrong-doing. If he is in doubt as to whether he is not ordained, there is an offence of wrong-doing. If he thinks that he is not ordained when he is not ordained, there is an offence of wrong-doing.<sup>1</sup> || 2 ||

There is no offence if he is not desiring fun; if he puts in order what is badly arranged<sup>2</sup>; if he puts it in order, thinking, 'I will give it back, having given dhamma-talk'; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

### The Tenth

This is its key:

Fermented liquor, the finger, and water,<sup>3</sup> and disrespect, frightening,

Fire, bathing, disfigurement, himself (the robe) not having been taken away, and about hiding.

The Sixth Division: that on drinking fermented liquor

<sup>1</sup> Another of these errors, noted before—should surely read *anāpatti*, no offence.

<sup>2</sup> *dunnikkhitta*, wrongly put down or set down.

<sup>3</sup> *toya*.

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## IV.—ABBREVIATIONS USED IN FOOTNOTES

- A.* = Anguttara-Nikāya.  
*AA.* = Commentary on A.  
*Abh.* = Abhidhānappadīpikā, by Moggallāna Thera, ed. W. Sumbhūti, 3rd edn., Colombo, 1900.  
*Ap.* = Apadāna.  
*Asl.* = Atthasālinī.  
*B.D.* = *Book of the Discipline*.  
*Bu.* = Buddhaghosa.  
*Bud. Ind.* = *Buddhist India*, by T. W. Rhys Davids.  
*Bud. Psych. Ethics* = Translation of *Dhs.*, by Mrs. Rhys Davids.  
*C.H.I.* = *Cambridge History of India*.  
*C.P.D.* = *Critical Pali Dictionary* (Dines Andersen and Helmer Smith).  
*Comy.* = Commentary.  
*D.* = Dīgha-Nikāya.  
*DA.* = Commentary on D.  
*DhA.* = Commentary on DhP.  
*Dhp.* = Dhammapada.  
*Dhs.* = Dhammasaṅgaṇi.  
*Dial.* = *Dialogues of the Buddha*.  
*D.P.P.N.* = *Dictionary of Pāli Proper Names* (G. P. Malalasekera).  
*Fur. Dial.* = *Further Dialogues*.  
*G.S.* = *Gradual Sayings*.  
*I.H.Q.* = *Indian Historical Quarterly*.  
*It.* = Itivuttaka.  
*ItA.* = Commentary on It.  
*Jā.* = Jātaka.  
*J.As.* = *Journal Asiatique*.  
*J.P.T.S.* = *Journal of the Pali Text Society*.  
*J.R.A.S.* = *Journal of the Royal Asiatic Society*.  
*KhuA.* = Commentary on Khuddakapāṭha.  
*K.S.* = *Kindred Sayings*.  
*Kvu.* = Kathāvatthu.  
*M.* = Majjhima-Nikāya.  
*MA.* = Commentary on M.  
*Miln.* = Milindapañha.  
*Minor Anthol.* = *Minor Anthologies of the Pali Canon (S.B.B.)*.  
*Nd.* = Niddesa.  
*Nissag.* = Nissaggiya.  
*Pāc.* = Pācittiya.  
*P.E.D.* = *Pali-English Dictionary* (T. W. Rhys Davids and W. Stede).  
*P. Purity* = *Path of Purity*.  
*Pss. Breth.* = *Psalms of the Brethren*.  
*Pss. Sisters* = *Psalms of the Sisters*.  
*Pug.* = Puggalapaññatti.  
*PugA.* = Commentary on Pug.  
*Pv.* = Petavatthu.  
*PvA.* = Commentary on Pv.  
*S.* = Saṃyutta-Nikāya.  
*SA.* = Commentary on S.  
*S.B.B.* = *Sacred Books of the Buddhists*.  
*S.B.E.* = *Sacred Books of the East*.  
*S.H.B.* = *Simon Hewavitarne Bequest*.  
*Sn.* = Suttanipāta.  
*SnA.* = Commentary on Sn.  
*Thag.* = Theragāthā.  
*Thīg.* = Therīgāthā.  
*Ud.* = Udāna.  
*UdA.* = Commentary on Ud.  
*VA.* = Commentary on Vin.  
*Vbh.* = Vibhaṅga.  
*VbhA.* = Commentary on Vbh.  
*Vin.* = Vinaya.  
*Vin. Texts* = *Vinaya Texts*.  
*Vism.* = Visuddhimagga.

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