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 Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time Hatthaka, the son of the Sakyans, came to be overthrown in debate. He, talking with followers of sects holding other views, having denied, acknowledged, having acknowledged, denied, he shelved the question by (asking) another, he told a conscious lie, having made a rendezvous, he deceived with words. The followers of sects holding other views looked down upon, criticised, spread it about, saying:

1 Probably not the Hatthaka of Ājāvī, see A. i. 26, 88, 136, also 278 (devaputta), iv. 218. But probably the same as the Hatthaka concerning whom Dhp. 264 (na muddākena samāna) 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 withVin. story told above.

2 VA. 735, Sakyānam putto ti Sakyaputto. 3 vādakkhitto. 4 ajaśen' ajaśaṃ paṭicarati. VA. 735 says, ajāśaṃ kāraṇaṃ ajaśaṃ kāraṇaṃ paṭicarati paṭicchādeti ajjhotoharati, 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.

5 sampajañanāmasa bhāsati.
6 saṃketaṃ kate. Cf. Vin. iii. 53, 78.
7 visamvādeta. 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, acknowledged, 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, having made a rendezvous, deceive 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, acknowledged, 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, acknowledged . . . 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:

164
In telling a conscious lie, there is an offence of expiation.\footnote{From here to end of 2, cf. B.D. i. 162-171.}

Telling a conscious lie means: the words, the utterance, the speech, the talk, the language, the intimation, the un-ariyan statements\footnote{Sampajánanamusavāde. 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-vitaraṇi, 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 saṅghādīsesa (VIII); that unfoundedly to accuse someone of a saṅghādīsesa (pācittiya (76); that falsely to accuse someone of a failure in morality is a dukkata (Pāc. 76, Vin. iv. 148). \textit{Pācittiya.} See above, p. 3, n. 4.} of one intent upon deceiving with words, saying: “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.” I have not seen what I have seen, not heard what I have heard, not smelt by the nose, not tasted by the tongue, not felt by the body. Not cognised means: not cognised by the mind.

There is an offence of expiation for telling the conscious lie\footnote{amariya-vohāra. The above eight are enumerated at Vin. v. 125, D. iii. 232, A. ii. 246, Vbh. 376.} 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.\footnote{Additional senses for \textit{muta} are given in “Gedacht.” The Old Comy’s definition of \textit{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 \textit{muta} by “sensed” and not by “thought,” although etymologically “thought” may be more correct. Possibly \textit{muta}, as a term covering these three sense-functions, dates from a time prior to their differentiation. That \textit{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. V.A. 736; \textit{Bud. Psych. Ethics}, 2nd edn., 221, n. 1, for \textit{muta} pointing to an older tradition of a time when the five senses had not been co-ordinated.} 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.”

\footnotetext[1]{\textit{Phuttham.}}
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 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 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... I have seen what I have heard and what I have cognised... I have seen 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.” 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. 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 and heard and sensed by me.” He becomes confused as to what he has cognised, saying: “It was cognised and sensed 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”.

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1 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, 1 if he speaks in fun. He speaks in jest means he speaks in haste 2; he speaks in fun means, saying: 'I will speak of this,' he speaks of that 3; if he is mad, if he is the first wrong-doer. || 7 || 2 ||

The First

1 dava.
2 sahasa; VA. 737, without considering or reflecting.
3 As saying civarum for ciram, VA. 737. It is very unusual, if not unique, for commentarial exegesis to occur in the "no offence" paragraph.

EXPIATION (PACITTIYA) II

... at Sāvatthi in the Jeta Grove in Anāthapindika'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 1 and attainment 2 and low mode of address 3. 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, 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

1 kilesa.
2 āpatti.
3 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 hina and ukkattaka 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 akkosavattha, (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.

171
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, Nandivisāḷa was the name of an ox belonging to a certain brahmin. Then, monks, Nandivisāḷa, the ox, spoke thus to the brahmin: 'Brahmin, you go, bet a thousand with the great merchant, 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 Nandivisāḷa, the ox, spoke thus to the brahmin: 'Why are you, brahmin, overcome by grief?' Then, monks, Nandivisāḷa, the ox, stood just where he was. Then, monks, that brahmin, having suffered the loss of a thousand, was overcome by grief.7

'Because I, good sir, 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?' 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 bet two thousand with the great merchant, saying: 'My ox will draw a hundred carts tied together,' 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 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, 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.

Name means: there are two (kinds of) name: low name and high name. Low name means: Avakaññaka, Javakaññaka, Dhaniññaka, Savitthaka, Kulavaddhaka, or what is disdained, disregarded, scorned, treated with contempt, despared in these districts—this means low name. High name means: 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 means: there are two (kinds of) clan: low clan and high clan. Low clan means: a Kosiya clan, a Bhāradvāja clan, or what is disdained, disregarded, scorned, treated with contempt, despised in these districts—this means low clan. High clan means: a Gotama clan, a Moggallāna clan, a Kaccāyana clan, a Vāsiṣṭha clan, 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), work of a flower-scavenger, or what is disdained . . . despised in these districts—this means low work. High work means: agriculture, trade, cattle-keeping, or what is not disdained . . . what is esteemed in these districts—this means high work.

1 A brahmin clan; see D.P.P.N.
2 Another brahmin clan; see D.P.P.N.
3 Cf. D. ii. 3. These four clan or family names occur at Vin. i. 169.
4 See D.P.P.N.
5 kothakakamma. VA. 739 paraphrases as tacchaka-kakammas, carpenter’s work. At Jā. v. 306 venī, female bamboo-worker, is explained by tacchikā. Kothaka is usually the store-room itself.
6 pupphacchādākakammas, 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., Sunita belonged, see Pās. Bṛh., p. 271 and ver. 620, where he says that he was born in a low family (niśa kula).
7 kasi. This and the two following occur at M. i. 85, Mīl. 178. Kasikammā translated at Fur. Dial. i. 60 “being an estate-agent.”
8 vānijjā, translated at Fur. Dial. i. 60 “purveyor,” and explained at M.A. ii. 56 as trade on water and trade on land.
9 Gorakkhā, translated at Fur. Dial. i. 60 “herd-manager.” M.A. 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 M.A. iii. 430 = SnA. 406 explains it by khetarakkha kaskammas, minding the fields, agriculture, and says that go is a name for pathāvī, the earth. I see, however, no reason for adopting this interpretation here. These three types of work are mentioned at Pu. I. 5.
10 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.
Crafts: there are two (kinds of) craft: low craft and high [6] craft. Low craft means: the craft of the basket-maker, the potter's craft, the weaver's craft, the leather-worker's craft, the barber's craft, or what is disdained . . . despised in these districts—this means low craft. High craft means: reckoning on the fingers, calculation.

1. 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 (putthu) crafts. Here also are included those who follow the crafts of "calculation" and "counting on the fingers" (gānaṭa, muddika, see below, notes, 4, 5), termed "high crafts" above. 2. nāṭkāra, worker in reeds or rushes.

2. muddā. Occurs, e.g., at D. i. 11 (with ganaṭa, among the wrong means of livelihood); M. i. 85 (with ganaṭa, among the sippāni); Ud. 31 (with ganaṭa and, p. 32, lekkaḥ), Mīl. 3, 50 (with ganaṭa and lekkaḥ as sippāni); 75, 79 (with ganaṭa), 176 (with lekkaḥ). 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. vii.) 38 "craft of signs manual"; Quest. Mīlinda i. 6 "conveying." V.A. 739-DA. 95 explain by hathhamuddaganaṭa, which seems doubtful since in the texts referred to above muddā and ganaṭa are two separate things. The explanation given at M.A. ii. 56 is the more probable: aṅguli-pabbesu sāvāniṃ ṭhāpetaḥ hathhamudda ganaṭa, 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." Mīl. 79 says that memory arises from muddā, as writing, tracing, scratching or engraving syllables, as on a piece of metal, wood, a leaf or clay; see V.A. 452. Some such process was probably known in India before writing as we understand it. UdA. 205 says that the craft of writing (lekkaḥ-sippa) is "the craft of writing (lekha) syllables in various ways, or the knowledge of writing (lekha)." See B.D. i. 131, n. 1. These sippāni, like the kammāna 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.

3. cammakāra, see above, p. 173, n. 7.

4. muddā. Occurs, e.g., at D. i. 11 (with ganaṭa, among the wrong means of livelihood); M. i. 85 (with ganaṭa, among the sippāni); Ud. 31 (with ganaṭa and, p. 32, lekkaḥ), Mīl. 3, 50 (with ganaṭa and lekkaḥ as sippāni); 75, 79 (with ganaṭa), 176 (with lekkaḥ). 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. vii.) 38 "craft of signs manual"; Quest. Mīlinda i. 6 "conveying." V.A. 739-DA. 95 explain by hathhamuddaganaṭa, which seems doubtful since in the texts referred to above muddā and ganaṭa are two separate things. The explanation given at M.A. ii. 56 is the more probable: aṅguli-pabbesu sāvāniṃ ṭhāpetaḥ hathhamudda ganaṭa, 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." Mīl. 79 says that memory arises from muddā, as writing, tracing, scratching or engraving syllables, as on a piece of metal, wood, a leaf or clay; see V.A. 452. Some such process was probably known in India before writing as we understand it. UdA. 205 says that the craft of writing (lekkaḥ-sippa) is "the craft of writing (lekha) syllables in various ways, or the knowledge of writing (lekha)." See B.D. i. 131, n. 1. These sippāni, like the kammāna 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.

Mode of address means: there are two modes of writing, what is not disdained . . . what is esteemed in these districts—this means high craft.

All diseases are low, except that diabetes is a high (kind of) disease.

Distinguishing mark 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 are low.

All attainments are low, except that stream-attainment and higher attainment are high. In Attains 3, 59 (with S.B.B. i. 77 =iv. 128 (sec previous note). At Vin. iii. 76 we find: "He praises by means of writing (lekha) means: if he cuts a writing there is a dukkata offence for each syllable (akkharaakkaraya)," while at Vin. iv. 305 there is no offence for a nun to learn what is written. V.A. 739 explains by akkhara-lekkaḥ, writing, tracing, scratching or engraving syllables, as on a piece of metal, wood, a leaf or clay; see V.A. 452. Some such process was probably known in India before writing as we understand it. UdA. 205 says that the craft of writing (lekkaḥ-sippa) is "the craft of writing (lekha) syllables in various ways, or the knowledge of writing (lekha)." See B.D. i. 131, n. 1. These sippāni, like the kammāna 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.

madhumaha. P.E.D. suggests diabetes, and it is so translated at G.S. v. 75.

1. lekhā. Word occurs at Ud. 32, Mīl. 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 (lekha) means: if he cuts a writing there is a dukkata offence for each syllable (akkharaakkaraya)," while at Vin. iv. 305 there is no offence for a nun to learn what is written. V.A. 739 explains by akkhara-lekkaḥ, writing, tracing, scratching or engraving syllables, as on a piece of metal, wood, a leaf or clay; see V.A. 452. Some such process was probably known in India before writing as we understand it. UdA. 205 says that the craft of writing (lekkaḥ-sippa) is "the craft of writing (lekha) syllables in various ways, or the knowledge of writing (lekha)." See B.D. i. 131, n. 1. These sippāni, like the kammāna 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.

2. madhumaha. P.E.D. suggests diabetes, and it is so translated at G.S. v. 75.

3. kilesa, or characteristic. Cf. Vin. iii. 169. 4. kilesa.

5. At Vin. ii. 93 sola- and sam-āpatti are called āpatti not subject to legal question. See Vin. Texts iii. 44, n. The play on the words āpatti, sota-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.

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, 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), or by calling him male and female—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, a bad bourn is not for you, but a good bourn is to be expected for you”—this means high mode of address.

If one who is ordained, desiring to jeer at, desiring to scoff at, desiring to shame 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 shame one who is ordained speaks of a high thing—a noble, a brahmin, with low words 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—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 shame one who is ordained speaks of a high thing—a Buddha-rakkhita, a Dhammarakkhita, a Saṅgharakkhita with low words and says: “You are an Avakāṇṇaka . . . you are a Kulavaḍḍhaka,” 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 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—with high words . . . speaks of a high thing with high words . . . for each sentence there is an offence of expiation.

If one who 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 Mog-gallāna, 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 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—with low words . . . speaks of a high thing . . . for each sentence 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, a trader, a cattle-keeper with low words . . . speaks of a high thing—with low words . . . speaks of a high thing with low words . . . there is an offence of expiation.

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1 nerayika.
2 yakārena vā bhakārena vā—i.e., as a diminutive and therefore as a disparaging ending.
3 kājakoṭacikā.
4 Inclusion here is characteristic of the respect in which the dhamma-kathika was held.
5 mānkuṃ kattukāmo. Cf. S. v. 74, Dhp. 249, Vin. ii. 118, and Hardy, A. v., p. v.  

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1 Cf. B.D. i. 292, and above, p. 174, which reads buddha-dhamma-saṅgha-patisamyutta.
2 kassaka, or husbandman, ploughman; not as above, p. 175, agriculture or ploughing, kasi.
3 vānija; not vānijjā, trading, trade, as above, p. 175.
4 Presumably this, in the acc. gorakkham, is in the nom. gorakkhā 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, a scribe 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 with low words ... if he speaks of a high thing—one afflicted with diabetes 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—very tall, very short, very dark, very fair, with low words ... speaks of a high thing—not (being) very tall, not very short, 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—(being) guilty of an offence of defeat, 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, or being guilty of an offence which ought to be confessed, of being guilty of an offence of wrong-doing, 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 ... but a bad bourn is to be expected for you," 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," each sentence there is an offence of expiation.

If one who is ordained, desiring ... to shame ... speaks of a low thing—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 ...
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 (members of) despised classes, bamboo-plaiters, hunters, cartwrights, refuse-scavengers," for each sentence there is an offence of expiation.

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 . . . speaks thus, saying: "There are here some Avakaṇṇakas, Javakannakas, Dhanīṭṭhakas, Savīṭṭhakas, Kulavaddhakas . . . Buddharakkhitas, Dhammarakkhitas, Sangharakkhitas . . . Kosiyas, Bhāradvājās . . . Gotamas, Moggallānas, Kaccānas, Vāsiṣṭhas . . . store-room (keepers),1 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 ||

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,1 speaks of a low thing with low words, of a high thing with high 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, 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

1 Kankhā-ritaṇi, p. 83, says that here it is meant that nuns also are "not ordained."
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,1 if he is mad, if he is the first wrong-doer. || 9 || 2 ||

The Second [11]

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1 = Vin. iii. 130 (B.D. i. 218) = Vin. iv. 277. V.A. 740 “praising the goal.”
EXPIATION (PĀCITTIYA) III

... at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the group of six monks brought slander against monks for quarrelling, for disputing, for engaging in contention; hearing of this they were proclaimed 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, there is an offence of expiation." 1

Slander means: slander comes to be in two ways: making dear or desiring dissension.

One brings slander in ten ways: on account of birth 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: 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 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.

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, 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 Avakaṅkha, a Javaṅkha, a Dhanīṭhaka, a Sāvīṭhaka, a Kulavaṃṣhaka',"... saying: "So and so calls him 'a camel, a ram, an ox,...

1 pesuṁṇām upasamkaranti.
2 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.
3 akkhāyanti.
4 bhikkhupecuña. 2

III. 2, 1-2] EXPIATION 187

1 piyakamyassa. VA. 740, "he says, 'Thus will I become dear to him,' desiring to be dear himself."
2 Cf. above, p. 171; here ablative is used throughout.
3 For the rest of this Pac., cf. Pac. II.
4 For this passage, cf. above, p. 178f.
I88  BOOK OF THE DISCIPLINE  [IV. 13

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

III. 2, 2-4]  EXPIATION  189

[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 ||

The Third
EXPIATION (PACITTiya) IV

... at Sāvatthī 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; the lay-followers were disrespectful, not deferential towards the monks, they did not live in harmony. 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.

1 pada, see above, p. 190, n. 1.
2 ekato pathapatvā ekato osāpenti. V.A. 741 says that beginning every line together with a novice, so it is ended together.
3 anvapada. V.A. 741 says dutiyapada. VA.’s assumption is that a therav and a novice are reciting a verse, Dhp. 1 being cited.
4 pātekkaṃ pathapatvā ekato osāpenti. A therav says the first line alone and a novice says the second line together with him, V.A. 741.
5 anvakkhara. On akkhara see B.D. i. 132, n. 1. V.A. 741 says, anvakkharan ti ekakam akkharam.
6 run ti opati, he drops run. P.E.D. gives “sound-particle” for run. Cf. Jā. i. 418, sā run ti sadding akāsi. V.II. of text are rupam, rūpaṃ; of V.A., rū. The Sinh. version of Vin. reads, rūpan ti osāpenti, he ends at rūpan; he thus drops (opati) aniccam, which is not the same as dropping a single syllable out of one word, and which seems to be the offence.
7 anvayañjana. The offence here is for a therav and a novice to say “form” and “feelings” simultaneously, instead of the latter waiting to begin his line until the former has finished his.
8 The novice, see V.A. 741-2.
9 V.A. 742 says, “the whole Vinayapiṭaka, Abhidhamma piṭaka, Dhammapada, Cariyāpiṭaka, Udāna, Itivuttaka, Jātaka, Suttani-pāta, Vimānavatthu, Petavatthu, the Brahmajāla and other Suttas.”
10 V.A. 742 says, “spoken by disciples belonging to the fourfold congregation: the Anāgāṇa, Sammādiṭṭhi, Anumāna, Cūḷavedalla, Mahāvedalla Suttas and others,” all Majjhima Suttas. MA. ii. 67 records that the ancients call the Anumāna the BhikkhuPāṭimokkha.
11 Isbhāsita. V.A. 742 says, “spoken to wanderers outside (the Sakyaputtiya Orders): the whole of the Paṭibbājakavagga,” in the Majjhima.
devatās,\(^1\) connected with the goal,\(^2\) connected with dhamma.\(^3\)

Should make speak\(^4\) 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,\(^5\) in studying it together,\(^6\) if while speaking he drops a

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\(^1\) VA. 742 says, "spoken by (or with) devas: the Devatāsamuyutta, Devaputtaśamuyutta, Maśasamuyutta, Brahmasamuyutta, Sakkaśamuyutta," of the Saṁyuttanikāya.

\(^2\) atthapasmhito ti atthakathāniissito; so VA. 742, meaning apparently what is connected with the Commentary—a far cry from atta as originally the goal, the aim, the thing sought.

\(^3\) dhammapasasmhito 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.

\(^4\) Below, p. 206, where same explanation is given for desavya, 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.

\(^5\) VA. 743, if taking an exposition with an unordained person, he speaks it with him.

\(^6\) With one who is not ordained, so VA. 743.
EXPIATION (PACITTIYA) V

... at Ālāvī in the chief shrine at Ālāvī.¹ 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,² (but) the monks who were novices lay down in a sleeping-place³ just there in the attendance hall⁴ together with the lay-followers, careless, thoughtless, naked, mumbling,⁵ snoring.⁶ The ‘lay-followers’ 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:

“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,¹ having stayed at Ālāvī for as long as he found suitable, set out on tour for Kosambi. Going along on tour, he arrived in due course at Kosambi. The lord stayed there at Kosambi in the Badarkā monastery.² 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.”³

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 lord.¹

¹ 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.

² One of the four establishments for the Order at Kosambi.

³ 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,1 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.2

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

With means: together with.

Sleeping-place3 means: if it is fully covered,4 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 down5 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,6 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 ||

1 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.

2 Cf. above, p. 191, where we get "setting aside monk and nun."

3 seyyā. In the rule only the phrase seyyam kappiya occurs; this is explained next. Another definition of seyyā occurs below, p. 244.

4 I.e., by a roof.

5 nipajjati. 6 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 again1; 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 ||

The Fifth

1 Cf. below, p. 378.
EXPIATION (PĀCITTIYA) VI

... at Sāvatthi in the Jeta Grove in Anāthapiṇḍika’s monastery. Now at that time the venerable Anuruddha, going to Sāvatthi through the country of Kosala, in the evening arrived at a certain village. Now at that time a rest-house in that village had been made ready by a certain woman. Then the venerable Anuruddha approached that woman, 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, 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,1 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 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, 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 a hundred or a thousand, 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

1 avasathagaran ti āgantukānaṃ vasaṇāgaram, a dwelling-house for those coming in, V.A. 750. Cf. avasatha-puḍa, below, p. 303.
2 V.A. 750 says that he had heard of this resting-place from other people.
3 nikkhipitva, nā-khipati, to put down or off.
4 okkhipitva, 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.
5 kāhāpanas presumably.
the feet of the venerable Anuruddha with her head, she spoke thus to the venerable Anuruddha:

"Honoured sir, a transgression has overcome me, in that I acted thus, foolish, misguided, 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 according to the rule, we acknowledge it for you; for, sister, in the discipline of the noble, this is growth: whoever, seeing a transgression as a transgression, confesses according to the rule, and 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 receive me as a lay-follower from this day forth, so long as life lasts, as one gone for refuge."^[1]

Then the venerable Anuruddha, having gone to Sāvatthī, 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? 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."

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.^[3]

With means: together.^[4]

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.^[5][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


^[3] patikarosi. Above, p. 8, the word translated "confess" was deseti.


^[1] A stock formula—e.g., D. i. 85; A. i. 56.

^[2] 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.


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.¹

If he thinks that it is a woman² 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 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.³ 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. ⁴

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.⁴

The Sixth

¹ Cf. above, p. 196; Vin. iv. 138. ² Cf. below, pp. 206, 358. ³ Cf. below, pp. 207, 358. ⁴ Cf. above, p. 197.
These (women) looked down upon, criticised, spread it about, saying:

"How can master Udāyin teach dhamma privately? Should not dhamma be given clearly 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?"

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. 

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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, it is possible to learn dhamma in a few (sentences)."

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1 vissattēna, which P.E.D., quoting Vin. ii. 99 (vissatthēna), calls "in confidence." VA. 750 says, viśatthēna ti svinaggātena saddeṇa.

2 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.

3 vācā, or word, saying, speech.
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 (be present), there is offence of expiation."

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.

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.

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.

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.

If he thinks that it is a woman 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 teaches dhamma in more than five or six sentences to a female yak-kha or to a female departed one or to an animal in woman's form, except a learned man (be present), there is an offence of wrongdoing. If he thinks that it is a woman when it is not a woman, there is an offence of wrongdoing. If he is in doubt as to whether it is not a woman, there is an offence of wrongdoing. If he thinks that it is not a woman when it is not a woman, there is no offence.

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); 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; if he is mad, if he is the first wrong-doer.

The Seventh

1. Vīṇāṇā purissaviggahena. VA. 750 says, "not a yak-kha, not a departed one, not an animal."
2. B.D. i. 215, 337.
3. =above, p. 192.
4. Cf. above, p. 192, where there is the same explanation for vāceyya as here for deseyya.
EXPIATION (PĀCITTIYA) VIII

... at Vesāli in the pavilion of the Gabled Hall in the Great Grove. Now at that time 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 condition of further-men, saying: 'Such a monk is possessed of the first 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 threelfold wisdom man, such a monk is a sixfold super-knowledge man.' Then 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.||

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 Vesāli. In the course of time they came up to Vesāli, 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.

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1 At Vin. iii. 89 (B.D. i. 154), the answer is, "It is not a fact," or it is a falsehood (abhūta).
2 If it is not a fact, then there is a Pārājika offence (No. IV).
3 From here to end of this Pāc., cf. Vin. iii. 92-100 (B.D. i. 161-171).
4 At Vin. iii. 93, simply ṭāya, 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 the fruit of stream-attainment, the fruit of once-returning, the fruit of no-return, the fruit of perfection.

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 ||
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 third 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 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, "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 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, “I will attain the second 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 third 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 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, “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 hatred”; 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 hatred”; 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 second 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 to one who is ordained; if he is mad, if he is the first wrong-doer. || 6 || 2 ||

The Eighth

1 bhūta.
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 agree-
ment of the monks, there is an offence of expiation." 1 1 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. 2

Not ordained means: setting aside monk and nun, the
rest are called not ordained. 3

Should speak of means: should speak of to a woman
or to a man or to one who leads the household life 4 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, 5
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," offences
come to be taken up. 6

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

1 Cf. above, pp. 15, 157.
2 = Vin. iv. 128.
3 Cf. above, pp. 191, 211.
4 gahātha.
5 āpatti pariyantā. Cf. Vin. ii. 58, āpatti pariyantā na jānāti, ratti pariyantā 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, bhesa jīja pariyantā and
rattipariyantā.
6 etukāhi āpattihi.
7 āpattiyo pariggahitāyo.

... 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 agree-
ment of the monks, there is an offence of expiation." 1 1 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. 2

Not ordained means: setting aside monk and nun, the
rest are called not ordained. 3

Should speak of means: should speak of to a woman
or to a man or to one who leads the household life 4 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, 5
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
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the duration of the times." Cf. below, p. 371, bhesa jīja pariyantā and
rattipariyantā.
6 etukāhi āpattihi.
7 āpattiyo pariggahitāyo.

... 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 agree-
ment of the monks, there is an offence of expiation." 1 1 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. 2

Not ordained means: setting aside monk and nun, the
rest are called not ordained. 3

Should speak of means: should speak of to a woman
or to a man or to one who leads the household life 4 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, 5
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," offences
come to be taken up. 6

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

1 Cf. above, pp. 15, 157.
2 = Vin. iv. 128.
3 Cf. above, pp. 191, 211.
4 gahātha.
5 āpatti pariyantā. Cf. Vin. ii. 58, āpatti pariyantā na jānāti, ratti pariyantā 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, bhesa jīja pariyantā and
rattipariyantā.
6 etukāhi āpattihi.
7 āpattiyo pariggahitāyo.

... 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 agree-
ment 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

1 aījkācāra. 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 aījkācāra is

... 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 agree-
ment 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

1 aījkācāra. 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 aījkācāra 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. 1

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 2; if there is the agreement of the monks; if he is mad, if he is the first wrong-doer. 3

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, deśavāipatti, 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.”

1 This should surely read anāpatti.
2 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 (ghatetvā) the offence together with an example of it. The word translated as “example” is vatthu, matter, substance.

EXPIATION (PĀCITTīYA) X

. . . at Ālavi in the chief shrine at Ālavi. Now at that time the monks of Ālavi, 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.”

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 Ālavi dig the ground and have it dug?”

“Is it true, as is said, that you, monks, dig the ground and have 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 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.2 Natural ground means: pure soil, pure clay, (with) few stones, (with)

1 Cf. Vin. iii. 156=B.D. i. 266 f.
2 jātā ca pathāvi ajātā ca pathāvi.
few pebbles, (with) few potsherds, (with) little gravel,¹ (with) little sand, almost all soil, almost all clay. Natural ground is also called not burnt.² And whatever heap of soil or heap of clay is (left) damp³ 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,⁴ 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: “Find³ this, give this, convey this, this is wanted, make this allow-

¹ marambā, or perhaps coarse sand. At Vin. ii. 121 monks are allowed to spread marambā in a damp or swampy cell. Cf. Vin. ii. 142, 153; also Miln. 197.
² By the potter.
³ ovatthā; VA. 756 ovatthā with v.11. ovatthā, ovatthā.
⁴ Even by making a fire for cooking a bowl, VA. 758.
⁵ jāna; VA. 758 reads jānakā, and indicates that these four activities refer to holes dug for stakes, to heavy clay, clay for chaff (thusamattikā) and soil.

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]

¹ = Below, pp. 229, 262, and Vin. iv. 125, 185, and cf. Vin. iii. 78 (B.D. i. 136).
² Cf. below, end of Pāc. XI.
EXPIATION (PĀCITTIYA) XI

... at Alavi in the chief shrine at Alavi. Now at that time the monks of Alavi, making repairs, were cutting down trees and having them cut down; and a certain monk of Alavi 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 suitin 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."

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:

1 As in Pāc. X.
khus, nut-grass; or whatever others are born from a root, arise from a root; this means propagated from roots.

Propagated from stems means: the fig-tree, the banyan-tree, (a kind of) fig-tree, (another kind of) fig-tree, the Indian cedar wood, the wood-apple, 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; this means propagated from joints.

Propagated from cuttings means: basil, camel-

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1. *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.

2. *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.

3. This list is the same as that at 8 v. 96.

4. *palakkha*, probably *Ficus* infectoria. "Wave-leaved," 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.

5. *udumbara*, probably *Ficus* glomerata; of bunched habit.


7. *kapithana*. Var. readings are *kapithaka*, *kapithana*, *kapittha*. *P.E.D.* says that it is the tree Thespesia populneaoids, as does *Childers* under *kapitana*. *K.S.* v. 80 and *Path of Purity* ii. 210, both reading *kapithaka*, render by "wood-apple." The Dictionaries, placing "wood-apple" under *kapitha*, *kapitha*, call it Feronia elephantum. There is, however, no family connection between Thespesia populneaoids 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.

8. *pabbha*, joint, knot or section. Word hitherto translated as "joint" is *phala*.

9. *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.
EXPIATION (PĀCITTĪYA) XII

... at Kosambī in Ghosita's monastery. Now at that time the venerable Channa, having indulged in bad habits,1 being examined for an offence2 in the midst of the Order, shelved the question(s) by (asking) others,3 saying, "Who has committed? What has he committed? On what ground 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, shelf 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 evasion4 against the monk, Channa. And thus, monks, should he be charged: the Order should be informed 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, shelfed 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, 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, vexed5 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.

1 aṇṇavādake.
2 tuṇṇhībhūto saṅghām vihesetī. VA 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 vexing1 against the monk, Channa. And thus, monks... (as above in II 112; 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.”2 || 2 || [36]

Evasion means: being examined in the midst of the Order on an example3 or for an offence, not wishing to speak of it, not wishing to bring it forward,4 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 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, having become silent, he vexes the Order—there is an offence of wrong-doing.

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 thinks that it is not a legally valid act1 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.2 || 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,’3 he does not speak; if, thinking: ‘He will carry out an (official) act4 according to what is not the rule,5 or by

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1 vihesakam ropeitu.
2 a^nava^dake vihesake p^acittiy^am. VA. 770 says that in the twofold matter there is a twofold p^acittiya.
3 vatthusim; cf. vatthu−äppatti above, p. 222.
4 na ughäjetukäma.

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1 adhammakamma, expl. at Vin. i. 317.
2 Cf. B.D. i. 302, 307, 313, 327; below, p. 237.
3 Cf. Vin. iv. 128, 153, 217. Samghabheda and samgharäji discussed at Vin. ii. 303; referred to at VbhA. 428.
4 Six kinds of kamma, official acts, given at Vin. i. 317.
5 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,\(^1\) or against one who is not suitable for an (official) act,\(^2\) he does not speak; if he is mad, if he is the first wrong-doer. \[3\] [3]

The Second

\(^1\) *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.

\(^2\) *na kammārahā*. *Cf. Vin.* iv. 126, 152, 153; v. 221.

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EXPIATION (PĀCITTĪYA) 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.\(^1\) 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.\(^2\) These made monks look down upon\(^3\) the venerable Dabba, the Mallian, saying:

"Dabba, the Mallian, assigns lodgings through favouritism 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, make 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,\(^5\) there is an offence of expiation."

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

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\(^1\) *Cf. Vin.* iii. 158 (=*B.D.* i. 272 ff.) and *Vin.* iv. 154.

\(^2\) *Cf. Vin.* iii. 160=*B.D.* i. 275.

\(^3\) *ujjhāpentī*. *VA.* 770 says *avajānāpentī avamānāya olokāpentī lāmakato va cintāpentī ti atttho*; *cf. above*, p. 2, n. 3, on *ujjhāyanti*.

\(^4\) *chandāya=pakkhapātena*, *VA.* 771.

\(^5\) *ujjhāpanake*; in full probably meaning "in making a monk look down upon another monk," *see Old Comy.* below.

235
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 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, there is an offence of expiation."

\[2\]

\textbf{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 to one who is ordained (and) agreed upon by the Order as assigner of lodgings or as distributor of meals or as apportioner of coney or as apportioner of fruit or as apportioner of solid foods or as disposer of trifles, 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 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... 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 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. \[2\]

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; if he is mad, if he is the first wrong-doer. \[3\]

\textbf{The Third}

\[1\] Cf. B.D. i. 302, 307, 313, 327; above, p. 233, and \textit{Vin.} iv. 155.

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

\[3\] Cf. \textit{Vin.} iv. 155.
EXPIATION (PĀCITTIYA) XIV

... at Sāvatthī in the Jeta Grove in Anāthapindika's monastery. Now at that time, monks preparing lodgings in winter-time in the open air, drying their bodies in the sun, when the time was announced, setting forth neither removed them nor had them removed, but set forth without having asked (for permission). The lodgings became damp. 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 or having spread in the open air a couch or a chair or a mattress or a stool 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 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 to put aside lodgings in a hut or at the foot of a tree, wherever crows or vultures do not leave droppings." || 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.

1 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.
2 atiharanti, or removing from one place to another.
3 avassika-samkete. At Vin. i. 298 vassika-samkete 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 (asamkena), 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 (e.gam apaññas) as months of the rains.
4 mantāpe. VA. 772 says, "a mantāpa (shed or hut) of sākā (branches), or a mantāpa of padara (boards, planks of wood; or this might be a mantāpa in a crevice).
5 N.B.—This is not a sikkhāpada, rule, but an anujānāmi, "allowance."
6 Cf. above, p. 161.
Couch means: there are four (kinds of) couch: a long one, one with slats, one with curved legs, one with removable legs.

Chair means: there are four (kinds of) chair: a long one, one with slats, one with curved legs, one with removable legs.

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 tīna-grass, a mattress (made) of leaves.

Stool means: made of bark or made of khus-khus or made of mūśja-grass or made of reeds; it is bound, having tucked them in.

Spreading means: himself spreading.

1) This definition of maṅca occurs at Vin. iv. 168, 169; VbhA. 365. These four kinds of couches and four kinds of chairs are allowed at Vin. ii. 149.

2) masāraka. V.A. 773 says, “it is made by boring a hole into the feet of the couch, and putting a knotted end through there.”

3) bundikabaddha. V.A. 773 says, “it is made by holding the bedstead together, having burnt the feet of the couch with knotted ends.”

4) kulīrapādaka, or carved. V.A. 773, “made with feet like the feet of horses, rams, etc. Whatever has curved feet (vankapādako, lit. curved as to the feet) is called kulīrapādaka” (lit. a crab-foot).

5) akhaccapādaka. V.A. 774 says that “it is made by piercing the leg (āṅge).” 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 vijjhitā thito hoti, standing, having pierced the leg—i.e., having put the pin through. Akhaco-pādaka means lit. a “take-away footer”—i.e., one whose feet can be taken away.


7) 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.

8) usīra, one of the plants “propagated from roots,” cf. above, p. 228.

9) babbaja, or bulrushes. Shoes made of this and of mūśja-grass were not to be worn, Vin. i. 190.

10) anto samvētha baddhān hoti. V.A. 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 sendasana the appearance of being made of gold.
covering or a straw-mat or an animal’s skin or a mat for the feet or a wooden chair, 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 (but) to another individual, there is an offence of wrong-doing; if it belongs to the individual himself, there is no offence.

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; if it comes to be taken possession of by something; if there are accidents; if he is mad, if he is the first wrong-doer.

The Fourth [40]

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 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; if it comes to be taken possession of by something; if there are accidents; if he is mad, if he is the first wrong-doer. || 3 ||

EXPIATION (PACITTiya) XV

... at Sāvatthi 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 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 ||

1 santharitvā, 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.\(^1\)

Sleeping-place\(^2\) means: a mattress,\(^3\) a carpet,\(^4\) a bed-cover, a ground-covering, a straw mat, an animal’s skin,\(^5\) a piece of cloth for sitting on,\(^6\) a sheet,\(^6\) a grass-cover, a ground-covering, a straw mat, an animal’s skin,’ a piece of cloth for sitting on,\(^5\) a sheet,\(^6\) a grass-mat,\(^7\) a leaf mat.

Spreading means: himself spreading.\(^8\)

Having spread means: making another spread.\(^8\)

Setting forth, should neither remove it means: should not himself remove it.\(^8\)

Nor have it removed means: should not make another remove it.\(^8\)

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\(^9\) of a monastery not fenced-in, there is an offence of expiation.

If he thinks that it belongs to the Order\(^10\) 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\(^1\) or in an assembly-room\(^2\) or in a hut\(^3\) or at the foot of a tree,\(^4\) setting forth should neither remove it . . . or should go away without asking (for permission), there is an offence of wrongdoing.

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\(^5\) or in a hut\(^6\) 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 wrongdoing.\(^7\) If he thinks that it belongs to the Order when it belongs to an individual, there is an offence of wrongdoing. If he is in doubt as to whether it belongs to an individual, there is an offence of wrongdoing. If he thinks that it belongs to an individual when it belongs to an individual (but) to another individual, there is an offence of wrongdoing; if it belongs to the individual himself, there is no offence.

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,\(^8\) standing there, he asks (for per-

\(^1\) Cf. above, pp. 161, 239.
\(^2\) Another definition of seyyā given above, p. 196.
\(^3\) Cf. above, p. 471.
\(^4\) Cf. above, p. 241, for this and the next four words.
\(^5\) māsidana. Defined at Vin. iii. 232, iv. 123, 171.
\(^6\) paccattharana. Bu. at VA. 777 calls it pāvāro kojavo, a cloak (mantle?), a rug or cover with long hair.
\(^7\) tūsa-santhāra. VA. 777 says a mat of any grasses whatsoever; the same for a leaf-mat.
\(^8\) Cf. above, p. 241.
\(^9\) upacāra.
\(^10\) Cf. Pāc. XIV, XVI.
mission); if he becomes taken possession of by something\(^1\); if there are accidents; if he is mad, if he is the first wrong-doer.\(^2\) \[3 \parallel 2\]

The Fifth

\(^1\) *V.A.* 780, by full rivers, robber chiefs, and is unable to return.

\(^2\) Cf. *Pāc.* XIV. 2, 3.

EXPIATION (PĀCITTĪYA) XVI

... at Sāvatthī in the Jeta Grove in Anāthapindika’s monastery. Now at that time the group of six monks took possession of the best sleeping-places.\(^1\) 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\(^2\) in this very place?’” Then the group of six monks, encroaching upon\(^3\) (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

\(^1\) *varaseyyāyo palibuddhanti=* *Vin.* ii. 166. For *palibuddha*, cf. above, pp. 242, 245 f.

\(^2\) Cf. above, p. 208.

\(^3\) *anupakhajja=* *anupavisītā* according to *Old Oomy.* and *V.A.* 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 nisidhitabbam).
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,¹ there is an offence of expiation. ²

Whatever means: . . .

A dwelling belonging to the Order means: it comes to be given to the Order, handed over to it.³

He knows⁴ means: he knows, thinking, 'He is an old man'; he knows, thinking, 'He is an ill man'; he knows, thinking, 'It was given to the Order.'

Encroaching upon means: forcing a way into.⁵

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. ²

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 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 an ill man enters, if one pressed by cold or by heat enters, if there are accidents²; if he is mad, if he is the first wrong-doer. ³

The Sixth [43]

¹ Cf. above, p. 241.
² Cf. Pāc. XIV, XV.
³ Cf. above, p. 161.
⁴ Vuddho; therefore he should not be made to get up, VA. 780.
⁵ Anupavisita, or entering into = Vin. iv. 96. Cf. VA. 780.

¹ Cf. below, p. 352, and Vin. iv. 149, 150.
² Cf. Vin. iii. 266, and above, p. 244.
³ Cf. above, p. 161.
⁴ Vuddho; therefore he should not be made to get up, VA. 780.
⁵ Anupavisita, or entering into = Vin. iv. 96. Cf. VA. 780.
EXPIATION (PĀCITTIYA) XVII

... at Sāvatthī 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, 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, your reverences, the dwelling-place belongs to 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; you stay, and we too will stay.”

1 This story also forms introductory story to Cūlavagga VI. 11 = Vin. ii. 166.
2 paccantirna, adjoining, bordering, next to.
3 uṭṭheta, or get up.
4 pāpuṇṇāti.
5 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]
Monk1 means: another monk.
Angry, displeased2 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.3
Should throw out means: if, taking (him) in the room4 he throws him out on to the verandah,5 there is an

1 Acc.
2 Cf. B.D. i. 281 = Vin. iii. 163.
3 Cf. Vin. iii. 266, iv. 41, 43.
4 gabbole.
5 pamukhaṃ, house-front.
offence of expiation. If, taking him on the verandah, he throws him outside, there is an offence of expiation. If, with one effort 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 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 wrong-doing. 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, 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, 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, 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

1 These same words said of the nun Candakāli 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.

2 *na sammāvattanta.*
EXPIATION (PĀCITTĪYA) XVIII

... at Sāvatthī in the Jeta Grove in Anāthapiṇḍika’s monastery. Now at that [45] time two monks (were) in a lofty cell with an upper part, 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. The foot of the couch, falling off, hit 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?" ...

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.

Lofty cell means: it does not touch the head of a man of medium height.

Couch with removable feet means: having perforated 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.

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...

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1 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. V.A. 782 says uparivehāsa-kuṭī is a two or three storeyed cell without a roof (acchannatala).

2 āhaccapādāka, see above, p. 240, in definition of “couch” and “chair.” Āhaccapādaka maṇḍa allowed at Vin. ii. 149.

3 nippattivā = nippattivā, nikkhamivā, V.A. 782.

4 avatthāsi. Cf. B.D. i. 138, 140 = Vin. iii. 79, 81.

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1 Note that sahasā, suddenly, hastily, is omitted in the Rule; it is put in at Vin. Texts i. 34. Cf. this for translation of uparivehāsa-kuṭī; 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.

2 Cf. above, pp. 161, 239, 244, 248, 251.

3 asisaghātā. V.A. 782, none of the lower beams or rafters touch (or knock) the head of a man of medium (middle or average, majjhima) measure.

4 Cf. above, p. 240, and V.A. 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. \[8\]

There is no offence if he is in a cell that is not lofty\(^1\); 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\(^2\); if a pin is provided\(^3\); if standing on it he takes down from or hangs up on\(^4\); if he is mad, if he is the first wrong-doer. \[9\]

The Eighth \[46\]

\(1\) \textit{avēhāsa-kutiya}. \textit{VA.} 782, made among sāl-leaves on the ground, for it is not possible to hurt another person there.

\(2\) \textit{padāra-sāṅcita hoti}. \textit{VA.} 783 (the cell) of which the uppermost floor (\textit{tala}) is spread over thickly with sticks and planks.

\(3\) \textit{paṭāvi dinā 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; \textit{VA.} 774, and \textit{cf. VA.} 774.

\(4\) \textit{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)\(^5\) or hangs up another, there is no offence for him.'"

EXPIATION (PĀCITTIYA) XIX

. . . at Kosambi 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.\(^1\) 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,

\(1\) \textit{Cf. B.D.} i. 266, where a householder was building a dwelling-place for him.
an enclosure\(^1\) of two or three roofings may be determined upon for placing the door-bolts, for making the windowholes\(^2\) as far as the door-way,\(^3\) in establishing it where there are no crops.\(^4\) If, though established where there are no crops, he should determine upon (something) more than that, there is an offence of expiation.\(^5\) | 1 |

**Large** means: it is so called if it is a dwelling-place having a benefactor.\(^6\)

**Dwelling-place** means: it comes to be smeared inside or smeared outside or smeared inside and outside.\(^7\)

**Is being made** means: making or causing to be made.\(^7\)

**As far as the door-way**\(^8\) means: a reach of the hand from all round the door-posts and lintel.\(^9\)

**For placing the door-bolts** means: for placing the doorway.

**For making the window-holes** means: for making

\(^1\) pāriyāya. VA. 784 says pāriyāyaṃ vuccati parikkhepo. Parikkhepo is closing round, surrounding, enclosure. Pāriyāya can also mean method.

\(^2\) ālokasandhi, small holes for light and air.

\(^3\) dērakosa. Dōra is "the aperture and not that by which the aperture could be closed." This is called kavanā. See Vin. Texts iii. 160, n. 3. Kosā is a cavity or enclosure containing something.

\(^4\) appaharita, "little or no grass" (C.P.D.), but Old Comy. points to "crops."

\(^5\) 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 adhīgātaababam, 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 pāciṭṭiya offence.

\(^6\) Cf. Vin. iii. 156 (=B.D. i. 297, 268).

\(^7\) Cf. Vin. iii. 226, 232.

\(^8\) VA. 783 says that here dērakosa 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.

\(^9\) pithasamihāta. Allowed at Vin. ii. 120, 148. See Vin. Texts iii. 106, n. 2.

...windows\(^1\): whitewash,\(^2\) black colouring, the use of red chalk,\(^3\) wreath-work,\(^4\) creeper-work, sword-fish design,\(^5\) cupboards.\(^6\) [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.\(^7\) 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.\(^8\) 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\(^6\) 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

\(^1\) vātāpāna. Three kinds allowed at Vin. ii. 148, but not the kinds given above. VA. 784 takes it as vātāpānakavātā, shutters, which perhaps makes more sense here.

\(^2\) 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 setavāya, or plaster; "black colouring" is kālavāya, or blacking.

\(^3\) gerukaparākamma, red colouring. These three colourings are allowed to be used in vihārās at Vin. ii. 150.

\(^4\) These four kinds of design are allowed in another connection at Vin. ii. 152.

\(^5\) makaradantaka. The meaning is not at all clear, but "a design in painting or carving" (P.E.D.).

\(^6\) pakkapathika. For lack of better translation, I follow Vin. Texts iii. 97, q.v. n. 3. But the meaning is very doubtful.

\(^7\) See B.D. i. 83, n. 4.

\(^8\) 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.

\(^9\) 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. If he thinks that it is more when it is more than two or three enclosures (and) determines upon, there is an offence of expiation. If he is in doubt as to whether it is more 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 no offence. If there are two or three enclosures: if there are less than two or three enclosures: if it be as house there no offence in any other circumstances; if he is mad, if he is the first wrong-doer.

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 tīna-grass hut; if it is for another; if it is by means of his own property; 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.

The Ninth

1. 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.
2. Presumably more roofings or enclosures.
3. 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.

EXPIATION (PĀCITTĪYA) XX

... at Āḷavī in the chief shrine at Āḷavī. Now at that time the monks of Āḷavī, 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 Āḷavī, 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? 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."

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

He knows 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.

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. If he thinks that it contains life when it does not contain life . . . has them sprinkled, there is no offence.

There is no offence if it was unintentional, if he was not thinking, if he did not know 2; if he is mad, if he is the first wrong-doer.

EXPIATION (PĀCITTiya) XXI

. . . at Sāvatthī 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. 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, 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?”

“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

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1 Oldenberg says, Vin. iv. 358, that in his MS. called C. this case is left out.
2 Cf. above, pp. 225, 229, and Vin. iv. 125.

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1 ṭābhino konti, lit. came to be receivers of.
2 =p. 279.
3 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.
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 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."

1 tath' eva.
2 Of their particular āvāsa, doubtless with the idea of setting up as a saṅgha on their own and carrying out their own formal acts.
3 = Vin. ii. 95 to "linguistic form" below; and = A. ii. 22-23 to "vision," below.
4 Cf. D. i. 63 = A. ii. 14 = iv. 140 = M. i. 33 = It. 118 = Vism. i. 15 = Vbh. 244.
5 References as in n. 4 above. Translation of āgarocarasampanna as at P. Purity i. 20. V.A. 788 says families possessed of faith are gocara, "lawful resort."
by heart,¹ who is a store of learning.² Those things which, lovely at the beginning, lovely at the middle, lovely at the ending, declare with the spirit, with the letter³ the Brahma-life completely fulfilled, wholly purified—such things⁴ come to be much learned by him, learnt by heart,⁵ repeated out loud, carefully pondered over, well penetrated by vision⁶; both the Pātimokkhas come to be properly handed down to him in detail, well sectioned, well regulated, well investigated rule by rule,⁷ as to the linguistic form.⁸ He comes to be of charming speech, of charming delivery⁹; 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 rule¹⁰; he comes to be one of twenty years' standing¹¹ or of

¹ sutta-dhara, lit. "a bearer of the heard," all teaching being at that time oral.
² sutta-sannicaya. ³ See Vin. Texts iii. 50, n. 2. ⁴ dhammā. ⁵ dhātā. At Vin. ii. 95, VA. 788 dhātā. ⁶ dīthiyā=paññāya, VA. 788. ⁷ svāgatāni=sutthu āgatāni, VA. 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. 98 a sixth quality is added. See also Vin. ii. 249.
⁸ sutta-so or sutta-to. 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.
⁹ anubajjano. VA. 790 explains: akkharapadapāripūriyā, as to the completion of line and syllable.
¹⁰ VA. 790, madhurassara, sweet-toned, sweet-voiced. Cf. A. ii. 97, iii. 114.
¹¹ 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. i. 255; A. iv. 276. See also Vin. Texts i. 5, n. 2. These "important rules" were recited to Mahāpajāpatī when Gotama told her that women might become nuns, and they were to count as her ordination. VA. 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.
¹² VA. 791, since his upasampadā ordination.

Whichever 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.²

Nuns means: ordained by both Orders.³

Should exhort means: if he exorts concerning the eight important rules, there is an offence of expiation. If he exorts concerning another rule,⁴ there is an offence of wrong-doing. If he exorts 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,⁵ they should sit down.⁶ 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 rules⁷ being kept up?' If they say: 'Master, they are being kept up,' he saying: 'This, sisters, is the exhortation,' should deliver it. If they

¹ The eight qualities are summarised at VA. 791.
² niṭṭhecūṭṭha kappa. Cf. below, p. 275. ³ Cf. above, p. 32. ⁴ aṇānena dhammena. ⁵ dutiya. VA. 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.⁶ misiṭṭabbam. VA. 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." ⁷ samagga 'ṭha bhagīṇyo. Samagga also means "in unity, harmonious," but VA. 792 explains by sabbā āgaman' atta, 'are you all come?' ⁸ garudhamma, see above, p. 256.
say: 'Master, they are not being kept up,' he should expound them:

A nun who has been ordained (even) for a century 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. This rule is to be honoured . . . her life.

Every half month a nun should desire two things from the Order of monks: the asking (as to the date) of the Observance day, and the coming for the exhortation. This rule is to be honoured . . . her life.

After the rains, a nun must keep the ceremony held at the end of the rains before both Orders, in respect 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 for half a month before both Orders. This rule . . . her life.

When, as a novice, she has trained in the six rules for two years, she should seek ordination from both Orders. This rule . . . her life.

A monk is not to be reviled or abused in any way by a nun. This rule . . . 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,' he speaks the eight important rules, there is an offence of wrong-doing. If, not delivering the exhortation, he speaks another rule, there is an offence of wrong-doing.
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, 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 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 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 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 . . . 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 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 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 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 when the Order of nuns is not all come . . . is in doubt . . . thinking that it is not 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 . . . is in doubt . . . thinking that it is not 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 all come when the Order of nuns is not all come . . . is 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 is in doubt as to whether it is a legally valid act (and) exhorts, thinking that it is not all come . . . is in doubt . . . thinking that it is all come when the Order of nuns is not all come, there is an offence of wrong-doing.

There is no offence (in) giving an exposition,1 giving an interrogation2; if he expounds being called upon:

1 Cf. Vin. i. 75, ii. 219. V.A. 808, "reciting the text of the eight important rules."
2 paripuchā. Cf. below, pp. 275, 278, 395, and Vin. i. 70, ii. 219. V.A. 809, "speaking an explanation on the text of the important rules."
'Expound, master'¹; if she asks a question²; 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.³

The First [53]

⁴ V.A. 800, the important rules.
⁵ V.A. 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."

EXPIATION (PĀCITTĪYA) XXII

. . . at Sāvatthī in the Jeta Grove in Ānāthapiṇḍika’s monastery. Now at that time monks who were elders exhorted the nuns in turn.¹ Now at that time it came to be the turn of the venerable Cūḷapānthaṃka² to exhort the nuns. The nuns said:

"Now today the exhortation will not be effective,³ for now master Cūḷapānthaṃka will speak the same stanza⁴ again and again."

Then these nuns approached the venerable Cūḷapānthaṃka, and having approached and greeted the venerable Cūḷapānthaṃka, they sat down at a respectful distance. As they were sitting down at a respectful distance, the venerable Cūḷapānthaṃka spoke thus to these nuns:

"Sisters, are you all come?"⁵
"Master, we are all come."
"Sisters, are the eight important rules being kept up?"⁶
"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,⁷
For such, tranquil, ever mindful,⁸ sorrows come not to be.⁹"

¹ parivījyena.
² 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.³ Īdāha, cf. above, p. 263.
⁴ Udāna.⁵ Cf. above, p. 267.
⁶ Cf. above, p. 267.
⁷ monapātha. Cf. Sn. 580. SnA. 433 explains as nānāpātha. V.A. 801 says mona is nāva, and monapāthesa sikkha 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 V.A. 801. Cf. UdA. 255.
⁸ saddañ caññamañça-S. i. 81.
⁹ =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 Cūlapanthaka will speak the same stanza again and again.”

The venerable Cūlapanthaka heard this conversation of those nuns. Then the venerable Cūlapanthaka, rising up above the ground, 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 Cūlapanthaka.”

Then the venerable Cūlapanthaka, 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.

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 Cūlapanthaka exhort nuns after sunset?” . . .

“Is it true, as is said, that you, Cūlapanthaka, exorted nuns after sunset?”

“It is true, lord.”

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

“How can you, Cūlapanthaka . . . after sunset? Cūlapanthaka, it is not for pleasing those who are not

Agreed upon means: agreed upon by an (official) act at which the motion is put three times and then followed by the decision.1

After sunset means: after the sun has gone down.

Nuns means: ordained by both Orders.

Should exhort means: if he exorts concerning the eight important rules or concerning another rule, there is an offence of expiation.2

If he thinks that (the sun) has set when it has set (and) exorts, there is an offence of expiation. If he is in doubt as to whether it has set (and) exorts, there is an offence of expiation. If he thinks that it has not set when it has set (and) exorts, there is an offence of expiation. If he exorts 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.

There is no offence (in) giving an exposition, giving an interrogation; if he expounds being called upon: ‘Ex­ pound, 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.3

The Second

1 ve̱hāsa, cf. B.D. i. 79.
2 Cf. below, p. 401.
3 Note Gotama calls him by his name here, and not moghapurisa, “foolish man.”

1 Cf. above, p. 267.
2 Cf. above, ibid.
3 Cf. above, pp. 207, 272.
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. 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 nuns, 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.

1 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.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 thinks that she is not ordained when she is ordained . . . at a right time, 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 not 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 . . . at a right time, there is a service. 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.²

¹ samvāsa. For definition of this, see Old Comy.’s exegesis on asamvāsa in each Pāṭākika (B.D. i.).

² na bahukatā. VA. 804 says na katabhāmāna dhamma-bahumāna kato, ‘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, desiring to bring discredit, desiring to bring shame 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.

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 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, 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.

\[1\] avyayam kattukāmo. Cf. above, p. 236.
\[2\] māṅkum kattukāmo. See above, p. 178 and n. 5.
\[3\] Such as a learned probationer, VA. 804.
EXPIATION (PĀCITTĪYA) XXV

... at Sāvatthī in the Jeta Grove in Anāthapindika’s monastery. Now at that time a monk was walking for alms in Sāvatthī 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:

“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.\(^1\)

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.\(^2\) 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.”\(^3||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.\(^4\)

1 Cf. above, pp. 39, 44.
2 Cf. above, p. 39, where scrupulous monks did not accept robes in exchange.
3 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.
4 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.¹

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 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 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.² || 3 || 3 ||

The Fifth

¹ See above, p. 7.
² Cf. above, p. 41, and below, p. 287.

EXPIATION (PĀCITTIYA) XXVI

. . . at Sāvatthī in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time the venerable Udāyīn¹ became skilled² in making robes. [60] A certain nun³ approached the venerable Udāyīn, and having approached she spoke thus to the venerable Udāyīn:

"Honoured sir, it were good if the master sewed a robe for me."

Then the venerable Udāyīn, having sewed a robe for this nun, having made it well dyed, well worked, having raised⁴ up a bold design⁵ in the middle, having folded it up,⁶ laid it aside. Then that nun approached the venerable Udāyīn, and having approached she spoke thus to the venerable Udāyīn:

"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."

¹ V.A. 804 calls him Lāludāyi. See D.P.P.N.
² patṭha. Above, p. 109, same thing said of Upananda. Cf. also above, p. 42.
³ V.A. 804 says she was his former wife.
⁴ vuttaṭṭhāpetvā, v.l. samuṭṭhāpetvā.
⁵ paṭṭhānacita. V.A. 804 says paṭṭhānacitaṁ ti ṭhāna paṭṭhānacitaṁ kacacitam, so kira cīvaram rajiteva tassa majhe nāmāsayeche vippakatamethuṁ itthiparisarāpāṁ akāri, which seems to mean a design (or painting, cittā) 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 vippakatamethuṁ). Cf. Vin. ii. 151, where the group of six monks had "imaginative drawings (paṭṭhānacita) painted on their vihāras, figures of men and figures of women" (Vin. Texts iii. 172, q.v., n. 3). Paṭṭhānacita occurs again as being in a cittāgarī, picture-gallery, at Vin. iv. 298.
⁶ samharitvā. 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, 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 mother’s side or on the father’s side back through seven generations.1

Nun means: one ordained by both Orders.2

A robe means: any one robe of the six (kinds of) robes.3 [61]

Should sew means: if he himself sews, in each insertion of the awl 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 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.5 || 3 || 2 ||

The Sixth

1 Cf. above, pp. 31, 47. 2 Cf. above, pp. 32, 40.
3 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 mitvásetum and páraptum, 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.
4 árāpate.5 Cf. above, p. 284.
EXPIATION (PĀCITTIYA) XXVII

... at Sāvatthī 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. 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, there is an offence of expiation.”

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

Now3 at that time several4 monks and nuns [62] came to be going along the high-road from Sāketa

1 Cf. Vin. iv. 131, 133.
2 gāmantaram.
3 Cf. below, p. 292.
4 sambahudā, usually in Vin. “two or three,” ā gava.

288

XXVII. 2—3, 1] EXPIATION 289
to Sāvatthī. 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,’ 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 Sāvatthī, 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, (where) one must go with a weapon. 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.”

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

Nun means: one ordained by both Orders.

Together with means: together.

1 aggapurisa, or foremost, chief among men.
2 Cf. above, p. 158, for these two words; and cf. M. i. 134.
3 satthagamaniya. I follow rendering of Vin. Teza 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. Sattha may be, more specifically, “knife,” cf. Defeat III.
Having arranged 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 or the next day," there is an offence of wrong-doing.

Even among villages means: 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.

Except at the right time means: setting aside the right time. A road where one must go with a weapon means: it comes to be impossible to go without a weapon.

Dangerous 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 means: if on this road people injured by thieves are seen, (people) plundered are seen, (people) beaten down are seen.

Having gone to a frightening (place), having seen that it is not frightening, they should be dismissed, with the words, "Go, sisters." [63]

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; if there are dangers; if he is mad, if he is the first wrong-doer. [63]

The Seventh

1 visamketena. 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.
2 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.
3 Cf. below, p. 294, and Vin. iv. 132, 133.
EXPIATION (PĀCITTĪYA) XXVIII

. . . at Sāvatthi in the Jeta Grove in Anāthapindika’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?” . . .

“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]

Now1 at that time several monks and nuns were going along the high-road from Sāketa to Sāvatthī. 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.”

1 Cf. above, p. 288.

XXVIII. 2–3, 1] EXPIATION 293

“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 Sāvatthī, 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 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 means: upstream.

1 Cf. above, p. 290.

2 uṭṭhamgamini. VA. 808, “going against the stream of the river.”

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, there is an offence of expiation. If he is in doubt as to whether it was arranged... (see Pācca-vīra-sāgari, p. 221) no offence.

There is no offence if it is for crossing over to the other bank; 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."

The Eighth

1 adhipaññi. 2 ajavānikāya.
3 Cf. above, p. 290, and Vin. iv. 131.
4 Ⅵ. 899 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 Tamālittī or Suvanābhumī. Tamālittī was a sea-port (the modern Tamluk), formerly on the estuary of the Ganges, and the port from where the Asoka sent the branch of the Bodhi-tree to Ceylon.

Suvanābhumī is the modern Cambodian (P.E.D.); or more probably Lower Burma (Pegu and Monmlein districts), according to B. C. Law, Geography of Early Buddhism, p. 70, the Pagan and Monmlein districts, according to D.P.P.N.; mentioned at Nd. i. 150, Sāsana-rasama 10, where it is said that it stands near the great sea.

5 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 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, master Moggallāna the Great, master Kaccāna the Great, master Kottītha the Great, master Kappinī the Great, master Cunda the Great, master Anuruddha, master Revata, master Upāli, master Ānanda, master Rāhula."
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 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.² 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.” 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.⁴
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.¹

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 invited² or they are ordinarily prepared (for the monk).³

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 doubt⁴ 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 procured⁴ 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 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 others¹; if he is mad, if he is the first wrong-doer. ||3|| [3]

The Ninth

¹ I.e., in eating rice-gruel, cakes, and fruits prepared for a nun, VA. 809. Cf. below, pp. 305, 314, 320.

² pakatipatiyata. VA. 809, they (i.e., meals) are usually prepared (paṣiyādi) for that very monk, with the words, 'we will give to the elder.'

³ Oldenberg at Vin. IV. 359 says that in these two cases the MS. called C. has ṛpatti pācitīyassa, an offence of expiation.
EXPIATION (PACITTIYA) XXX

... at Sāvatthī in the Jeta Grove in Anāthapiṇḍika’s monastery. Now at that time the former wife of the venerable Udāyin¹ 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.² 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?”

“That 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.”³

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

Nun means: one ordained by both Orders.

¹ Mentioned in Saṅgh. II-V, to which Va. 809 refers, always in connection with women. In both Aniyatas, he is discovered sitting in private with a laywoman. Opening phrases of this Pac. = Nissag. IV.
² eko ekāya.
³ Cf. Pac. 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 talk¹ (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.² || 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 else²; if he is mad, if he is the first wrong-doer.⁴ || 3 || 2 ||

The Tenth
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 Sāvatthi in the Jeta Grove in Anāthapiṇḍika's monastery. Now at that time, not far from Sāvatthi, alms-food came to be prepared in a public rest-house by some guild. The group of six monks, dressing in the morning, taking their bowls and robes, entering Sāvatthi 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? Having gone to the monastery, then tomorrow it will be right to return just here.”

Staying on and on just there, 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 for them, the alms-food at the public rest-house is prepared simply 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?”...
"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 Sāvatthī 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 Sāvatthī, 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]
EXPIATION (PACITTIYA) XXXII

... at Rājagaha in the Bamboo Grove at the squirrels' feeding-place. Now at that time Devadatta, gain and honour lost, ate with his friends, having asked and asked 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?"

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:

In a group-meal, there is an offence of expiation."

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

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.

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."

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1 ganabhōjane, group- or party-meal. Two to four monks constitute a gāna, group. See Old Comy. below, and VA. 512. 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 kulūnuddaya, 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 kathina cloth. Ganaabhōjana, paramparabhōjana (Pāc. XXXIII) and (an)attitabhōjana (Pāc. XXXV) form the subject of a controverted point at RVn. 552. At Vism. 67 one of the advantages of being a pindapātika, 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).\(^1\) They told this matter to the lord. He said:

"I allow you, monks, at a time of giving robes, to eat a group-meal."\(^2\) 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,\(^3\) 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 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,\(^1\) came to Rājagaha to see the lord. People, having seen the monks from various parts of

\(^{1}\) 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.

\(^{2}\) Cf. Vin. i. 254.

\(^{3}\) cīvarakāra. Here samaya is omitted; it is inserted in the "allowance" and in the "rule," cīvarakārasamaya, below.
the country, 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." 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

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." 3

"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

...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. 1 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 meal-time of recluses; this is a right time in this case."

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; 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 kathina cloth is not (formally)

1 nānāvērañjake, or various provinces, different kingdoms. Cf. A. iii. 263.

2 mahásamaye. 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. Mahāsamayasutta of D.

3 sabbapātikābhātta.
made, the five months when the kāthina cloth is (formally) made\(^1\); 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 disembariking.

**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,\(^3\) this means that at the meal-time of recluses (a group-meal) may be eaten.

**Time of going on a extraordinary 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 disembariking.

**Time of being embarked in a extraordinary journey** means: if he thinks: "I will embark in a extraordinary journey," (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,\(^3\) 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 wrongdoing. 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 wrongdoing. If he is in doubt as to whether it is not a group-meal, there is an offence of wrongdoing. 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\(^4\); 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\(^5\); if it is (food given) on a day of the waxing or waning of the moon,\(^3\) if it is (given) on an Observance day,\(^4\) if

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1 WA. 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.

2 *salakākabbaṭṭa*. At times when alms-food was short, food-tickets were issued (*salakākabbaṭṭa*) 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, 90; ii. 175. At Vin. i. 58=90 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 *Vism*. 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 *pakkhiakabbaṭṭa*) occur also at Jā. ii. 209 ff.

3 *pakkhiakam*. Cf. *Vism*. 66, translated at Path of Purity i. 75, "on the day of the waxing or waning of the month"; this emphasizes the lunar control of such givings rather 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. *Pakkhiakam* means food given any day once a fortnight, while the next two expressions each refer to a particular day in the fortnight.

4 *uposathikam*, the last day of each fortnight—i.e., either the full moon day or the dark moon day. *Uposathika* is a fasting day for the lay people, but monks recite the Patimokkha 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.

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\(^1\) —below, p. 366. *Cf.* above, pp. 5, 26, for *atthata kathina*.

\(^2\) *Cf.* below, p. 405.

\(^3\) *paribbajakasamāpama*. *VA.* 813 says this is a certain one among co-religionists and members of other sects. For definition of *paribbajaka*, see *Vin*. iv. 92, 285.
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. || 3 || 9 ||

The Second

1. pātīpadikāṃ. 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.

2. Cf. above, pp. 299, 305.

EXPIATION (PĀCITTĪYA) 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. Then it occurred to a certain poor workman: "This 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, and having approached, he said to Kirapatika:

"I, master, 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 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 prepared by me, the things to be..."

1. Vesālīyam paṇātānam bhāttaṇāṃ bhottapāṭipāṭi adhiṭṭhitā hoti.
   Cf. Vin. i. 248, Kusinārayam... 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."

2. V.A. 816, this teaching or this gift to the Order.

3. 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.

4. aṇgaputta.

5. abbatireka vetana.
drunk\(^1\) will be perfect on account of the juice of the jujube fruits.\(^2\)

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 the 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 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.”

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1. Cf. Vin. iii. 66, where monks accepted lodgings elsewhere, thus annoying their would-be host, who also refers to them as bhaddanā.  
2. na cāham paṭīвало. 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.
3. paramparabhajane. 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 Pācittiya.” 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 ṉaḍapāṭikā, 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." 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. || 3 ||

Then the lord, dressing in the morning, taking his bowl [77] and robe, with the venerable Ananda as his attendant, came up to a certain household, and having come up he sat down on the appointed seat. Then these people gave a meal to the lord and to the venerable Ananda. The venerable Ananda, being scrupulous, did not accept (it).

"Take it, Ananda," he said.

"Very well, lord, (but) there is for me the expectation of a meal."

"Well now, Ananda, 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.' ""1 || 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.


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-

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1 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, Va. 817.
tions together; if he eats the invitations in succession; 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"; 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.

The Third

1 V.A. 817, two or three families invite him, and he puts the food into one bowl, eats it in one place.
2 nimantana paṭṭiyā bhunjati. This must mean in the order in which they are given.
3 V.A. 819, "I do not require your meal."
4 Cf. Pāc. XXXII. 9, 3.

EXPIATION (PACITTIYA) XXXIV

... at Sāvatthī in the Jeta Grove in Anāthapiṇḍika’s monastery. Now at that [78] time a woman lay-follower, the mother of Kānā, had faith and was virtuous. Kānā came to be given to a certain man in a village. Then Kānā went to her mother’s house on some business or other. Then Kānā’s husband sent a messenger to Kānā, saying: "Let Kānā come back, I desire Kānā’s return." Then the woman lay-follower, Kānā’s mother, saying: "It is awkward to go empty-handed," cooked a cake. When the cake was cooked, a certain monk walking for alms came up to the dwelling of the woman lay-follower, Kānā’s mother. Then the woman lay-follower, Kānā’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. As soon as a cake was

1 Kānamātā. The Babbu-jātaka was told on account of Kāna-mātā. The Introduction to this Jātaka (Jā. i. 477) differs somewhat from the above account, and also says that Kānamātā was a stream-attainer (as does V.A. 819) and a disciple of the noble ones. Different version again at DhA. ii. 149 ff. (on Dhp. 82). Kānamātā and Kānā mentioned only in this Jātaka, Pāc. XXXIV and DhA.
2 She was so beautiful that when people saw her they became blinded through passion, blinded with passion, so she was called Kitiṭa because she caused blindness in others, V.A. 819.
3 i.e., in marriage.
4 kismīm viya rittahattham gantum. Cf. Jā. i. 477, kathām tucca-hathā va gamiseasi; and see above, p. 43, "it is awkward to go out with (only) one piece of cloth," kismīm viya ekasīṭakham gantum, with n. 4. V.A. 819 explains by kidissam viya, lajanakham viya holi, it is like that, it is like causing shame.
5 pūka. Vin. Texts i. 39, "sweetmeats," which it was "the custom to send as presents from one house to another" (loc. cit., n. 1).
6 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. Kānamātā is said to have been the mouse, and the four monks the cats.

ii. 321
ready it disappeared.\footnote{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.} A second time did Kāṇā’s husband send a messenger to Kāṇā, saying: “Let Kāṇā come back, I desire Kāṇā’s return.”\footnote{āneta, lead back.} A second time did the woman lay-follower, Kāṇā’s mother, saying: “It is awkward to go empty-handed”\ldots 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\footnote{pātī-yāloka. Same phrase occurs at Vin. iv. 131; VA. 868 supports above rendering.} another wife.” A third time did the woman lay-follower, Kāṇā’s mother, saying: “It is awkward to go empty-handed”\ldots 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 \ldots gladdened the woman lay-follower, Kāṇā’s mother, with talk on dhamma, rising up from his seat, departed. [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 \ldots 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 \ldots 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 \ldots for following the rules of restraint.\footnote{If a monk, going up to a family, (who) asking, should invite\footnote{old Comy. below, p. 324. At Vin. ii. 116 monks are allowed to fill needle-cases with sattu [sic] to prevent the needles from 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 (i.e. sattu) for her husband. VA. 820: whatever is kneaded (or baked) sattu, unsweetened (or baked) sattu, sesame seed and rice-grain, all here are called mantha. VA. 823 defines sattu as saññivisayadha katasattu—i.e., sattu made with rices and barley, see below, p. 330.} him (to take) cakes or barley-gruel,\footnote{abhathāthkum pavāryya. See above, p. 51, n. 1.} two or three

> 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.

Now at that time a certain caravan was desirous of going from Rājagaha to the south.\footnote{Cf. B.D. i. 37, and above, p. 87.} A certain monk, walking for alms-food, entered that caravan for alms-food. A certain lay-follower had barley-meal\footnote{mantha. Combined with madhupinda, honey-ball, at Vin. i. 4.} given to him (to take) cakes or barley-gruel,\footnote{Cf. B.D. i. 37, and above, p. 87.} two or three
bowlfuls 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 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. 2

Going up to means: going there.

A cake means: whatever is prepared as a present. 3

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 bowlfuls may be accepted means: two or three 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. 5

If, although told, he accepts, there is an offence of wrong-doing. [80]

Having taken them back from there, they must be shared 1

1 I.e., to the monastery.
2 = Vin. iii. 184; iv. 177, 273.
3 pahi7J-aka. VA. 819 explains by pa7J-7J-akara, a donation, present, gift.
4 dvitti ... dve tayo.
5 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.

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; 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]

XXXIV. 2, 1–3] Expiation

together with the monks means: returning, having taken them back, 1 they must be shared.

This is the proper course in this case means: this is the appropriate course in this case. [1] [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]

The Fourth

1 patikkamanam niharitvā. 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. patikkamanasattā at SnA.
53. VA. 820 says, āsanāsalam gacchanteva ca chaddītasattā na gantabbam yathā hi bhikkhusaṅgho nissidati tattva gantabbam—that is, the monk must go there where the Order is sitting down, to a hall with seats.
2 anudhammaṭṭa; cf. above, p. 69.
3 gamane patippassaddhe. 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 patippassaddhe, upacchinn, broken off, interrupted.
EXPIATION (PĀCITTIYA) XXXV

. . . at Sāvatthī in the Jeta Grove in Anāthapindika’s monastery. Now at that time, a certain brahmin, having invited the monks, gave them a meal. The monks, having eaten, being satisfied, went to relations and families, and some ate, some went out taking the alms-bowl. Then that brahmin spoke thus to the neighbours:

“Masters, the monks were satisfied 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? Yet am I not competent to give as much as they please.”

Monks heard that brahmin who spread it about.

1 bhuttiivin. 2 paviireti. Paviireti in conjunction with bhuttiivin seems in Vin. o 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 nimateti 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. abhikāra tvam paviireyya at p. 51 above. At Miln. 266 one of the offences into which an arahan may fall is said to be that of thinking food was not offered when it was offered.

3 pativissake. Cf. M. i. 126. 4 santappati. 5 Cf. B.D. i. 110, and above, p. 317. 6 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, 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. The ill monks did not eat as much as expected, and the monks threw these away. The lord heard a loud noise, a great noise, a noise (like) the cawing of crows, and hearing this he addressed the venerable Ananda, saying:

“What, Ananda, is this loud noise, this great noise, this noise (like) the cawing of crows?” Then the venerable Ananda told this matter to the lord.

“But, Ananda, monks should eat what is left over by ill (monks).”

“They would not eat it, lord.”

Then the lord on this occasion, in this connection,
having given reasoned talk, addressed the monks, saying:

"I allow you, monks, to eat what is left over¹ both by one who is ill and by one who is not ill. And, monks, (what is left over) should be made left over.² saying, 'All this is enough.'³ 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,⁴ 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,⁵ and even (as little as) becomes eaten with a blade of grass.⁶

Being satisfied means: eating is to be seen,⁷ a meal is

¹ atirittam. Cf. Miln. 266, where one of the offences into which an arahant may fall is said to be that of thinking food is left over when it is not left over.

² anatirittam kātabbām. spoken by the ill monk. If he is too ill to speak, he makes a sign.

³ alam clam sabbām, spoken by the ill monk. If he is too ill to speak, he makes a sign.

⁴ 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 (Gūja-vagga XII) it is affirmed that gāmantarakappā—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 amathitakappā—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).

⁵ Those mentioned below, p. 330.

⁶ Cf. below, p. 100.

⁷ asanam paññāyatī. Vin. Texts i. 39, n. 2, reads āsanam, and translates tentatively, "a seat for him is there." VA. 821 says, "a meal left unfinished means 'he is satisfied' . . . it is to be seen (dissattā)."

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to be seen, standing within a reach of the hand,¹ he asks² (him), a refusal is to be seen.³

What is not left over⁴ means: it becomes made not allowable;⁵ it becomes made not formally accepted;⁶ it becomes made not delivered;⁷ it becomes made not within a reach of the hand;⁸ it becomes made by one who has not eaten;⁹ 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.¹⁰

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

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¹ hathāpadātha. VA. 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.

² abhisharatā—i.e., the donor or benefactor, dāyaka, offers him food with a gesture. Bu. at VA. 821, 825 takes "standing within a reach of the hand," and "he asks (him)" as separate items, while at VA. 822 he says that in five ways is an offer or invitation, parassapā, to be seen (or is apparent, visible), and then he enumerates the five occurring in this paragraph.

³ 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 VA. 822. See preceding note, and also p. 326, n. 2.

⁴ anatiritta—i.e., if the following means have not been carried out.

⁵ akappiyakatam hoti. Kata in this and the following phrases is comparable in meaning to the atirittam kātabbām above.

⁶ appattugaghakatam hoti—i.e., by the monk (VA. 829).

⁷ anuccārakatam hoti. VA. 829 says kappiyam kārāpetum āgatena bhikkhunā āsaktaṃ pi anukkhittam vā anapanāmaṃ vā katam.

⁸ VA. 829, to make it allowable is done by standing beyond the reach of the hand of one coming in.

⁹ abhuttavāsī katam hoti. VA. 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.

¹⁰ VA. 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,¹ during seven days,² during life,³ the rest means solid food.

Soft food means: the five (kinds of) meals: cooked rice,⁴ food made with flour,⁵ barley-meal,⁶ 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 ||

¹ yamakalika. 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 pathamamayama would have been used. VA. 839 (on Pac. XXXVIII) says this term means "until the last watch of the night." Vin. Texts ii. 144 also states that yamakalika "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 oḷāricca ādhāna pānāhāyati), Vin. i. 199. The relations of yamakalika and the next two: satthahkanika, yāvaṭīvika, are discussed at Vin. i. 251 with the addition of yāvakalika, temporary (shorter than yamakalika).

² satthahkanika. 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).

³ yāvaṭīvika. 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, yāvaṭīvam, Vin. i. 201. VA. 853, quoting this Vin. passage (i. 201), says that these roots are called in the text yāvaṭīvam. They apparently did not deteriorate with keeping, and so could be kept during a life-time.

⁴ odana. VA. 822 says odana is sālī (rice), vihī (paddy, rice), yava (corn, barley), godhima (wheat), kaṅgu (millet), varaka (a bean), kudrūsaka (perhaps rye, see Dial. iii. 70, n. 1)—i.e., the seven kinds of grain, dhamma. At Vin. iv. 264 these seven appear in definition of āmakadhamma, grain in its raw, uncooked state. Cf. DA. 78, B.D. i. 83, n. 4. VA. 822 defines all these grains.

⁵ kummadā. VA. 823 says that it is yavehi kutakumma, a junket made with barley; see yava in previous note.

⁶ 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 offence¹ 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,² 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

¹ Cf. Pac. XXXVI below, p. 334.
² 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 (PACITTIYA) XXXVI

... at Savatthi in the Jeta Grove in Anathapindika's monastery. Now at that time two monks were travelling to Savatthi 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. Then these monks arrived at Savatthi. Now at that time food for the Order was (prepared) by a certain guild in Savatthi. The second monk, having eaten, came to be satisfied. The monk who grumbled, 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 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?"

<table>
<thead>
<tr>
<th>Footnotes</th>
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<tbody>
<tr>
<td>1 To here=Vin. ii. 118, but where the story proceeds to a tragic ending.</td>
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<tr>
<td>2 Cf. above, p. 160.</td>
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<td>3 upanandha bhikkhu, expl. by janita-upanāha, produced a grudge, ill-will, VA. 831.</td>
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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 means: he says, "Take just as much as you want."

He knows means: either he knows by himself, or others tell him, or he 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 him,' there is an offence of wrong-doing. If, at his bidding, he accepts, saying: 'I will eat, I will par-
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. [IV. 84-85]

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 ... is no offence. 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 not satisfied when he was satisfied . . . is no offence. 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.

There is no offence 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. [V. 2]

The Sixth

1 v.l. śappāt dukkata sa, see Vin. iv. 360.
2 Cf. Pas. 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. 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?”

“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

1 giraggasamajja. See on samajja interesting n. 4 at Dial. i. 7, also Vin. Texts iii. 71. At Vin. ii. 107-104 the group of six monks went to see such a festival, at which there was singing, dancing, music: made a dukkata 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.
2 vikāle. Cf. Pāc. LXXXV.
335
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 or soft food at the wrong time, there is an offence of expiation.” || 1 ||

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

The wrong time means: after noon has passed until sunrise.³

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¹ 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 (piṭṭhakādaniya, cf. Vin. i. 248, 249, where this was allowed to monks), resins.

² viṅkālī, see Old Cony. 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 dvanga-kappa (i.e., when the shadow has turned by two finger-breadths, Vin. ii. 300) is not allowable, because it violates the viṅkālabhajana pācittiya—i.e., eating at the wrong time.

See the vivid description attributed to Uduyin, 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 Bhaddālī confessed that he had not been able to keep to the regimen of one meal a day.

³ *Cf.* Vin. iv. 166.
EXPIATION (PĀCITTIYA) XXXVIII

... at Savatthā in the Jeta Grove in Anāthapiṇḍika’s monastery. Now at that time the venerable Belatṭhasā, the preceptor of the venerable Ānanda, was staying in the jungle. He, having walked for alms-food, having conveyed boiled rice 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 Belatṭhasā: “How is it that you, your reverence, after a long time enter the village for alms-food?”

Then the venerable Belatṭhasā told this matter to the monks. They said: “But do you, your reverence, eat a meal that was stored?”

“Yes, your reverences.” Those who were modest monks...

“It is true, lord.”

The enlightened one, the lord, rebuked him, saying: “How can you, Belatṭhasā, eat a meal that was stored? It is not, Belatṭhasā, 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 or soft food that was stored, there is an offence of expiation.”

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 stored2 (food) for the time being,3 he eats it in that time; if, having stored (food to be eaten) during a watch of the night, he eats

1 Cf. rules against storing up medicines for more than seven days at Vin. i. 209, iii. 251. It is said that an arahan cannot become one to use for sensual pleasure what is stored up, D. iii. 235 = M. i. 523 = A. iv. 370. Cf. also saniddhikāra at D. i. 6.

In the Culavagga 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 “saniddhikārakahojana pācittiyā” would be infringed (Vin. ii. 306).

2 nidahit vi. 292, 295.

3 yāvakālika. VA. 839, it may be eaten until noon. Cf. above, p. 330, n. 1.
it in a watch of the night\textsuperscript{1}; 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\textsuperscript{2}; if he is mad; if he is the first wrong-doer. \| 3 \|| 2 ||

The Eighth

\textsuperscript{1} V.A. 839, it may be eaten until the last watch of the night.
\textsuperscript{2} Cf. Vin. i. 251 on relations of right and wrong times for eating these foods.

EXPIATION (P\textsc{ā}C\textsc{ī}T\textsc{ti}Y\textsc{a}) XXXIX

\ldots at Sāvatthi in the Jeta Grove in Anāthapiṇḍika’s monastery. Now at that time the group of six monks, having asked for sumptuous foods\textsuperscript{1} for themselves,\textsuperscript{2} ate them. People \ldots spread it about, saying:

“How can the recluses, sons of the Śākyans, having asked for sumptuous foods for themselves, eat them? Who is not fond of well-cooked things? Who does not like sweet things?”\textsuperscript{3} Monks heard these people who \ldots spread it about. Those who were modest monks \ldots spread it about, saying:

“How can this group of six monks, having asked for \ldots eat them?” \| 87 \| \ldots

“Is it true, as is said, that you, monks, having asked for \ldots ate them?”

“It is true, lord.”

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

“How can you, foolish men, having asked for \ldots eat them? It is not, foolish men, for pleasing those who are not (yet) pleased \ldots 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,\textsuperscript{4} 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:

\textsuperscript{1} paniṭhābhōjanāni \textit{ti} uttamabhōjanam, \textsc{V.A}. 840.
\textsuperscript{2} \textit{attano} \textit{atthāya}.
\textsuperscript{3} = Vin. ii. 196 = iv. 71.
\textsuperscript{4} 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."

They told this matter to the lord. Then the lord, on this occasion, 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."

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, there is an offence of wrong-doing. If he accepts (alms) thinking, "I will eat on acquisition," there is an offence of wrongdoing. 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 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 having become ill, having asked, one who is not ill eats (the alms); if he eats the remainder of an ill (monk's meal); 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 ||

The Ninth

1 payoge payoge; each time he asks there is an offence.
2 Cf. above, p. 331.

1 Cf. above, p. 277; below, pp. 399, 402.
2 etasminim pakarane, "in this connection," omitted here.
3 VA. 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.
4 From here to "sugar-cane"—Vin. iii. 251. See above, p. 131.
5 Various kinds of meat which, if eaten, give rise to dukkha offences are given at Vin. i. 218 f.
EXPIATION (PĀĆITTIYA) XL

... at Vesāli 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 from people. And himself taking (food) put down for the departed masters in a cemetery and at the foot of a tree and on a threshold, 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, he is fat, for certain he eats meat (belonging to) people."

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 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

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. 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.2

Given means: if in giving by means of the body or by means of something attached to the body or by means of something that may be cast, standing within a reach of the hand, if he accepts by means of the body or by means of something attached to the body, 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,'
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 not 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 . . . 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, he makes use of them when there is a reason (and if) there is no one to make them allowable; if he is mad, if he is the first wrong-doer. || 3 ||

The Tenth
This is its key:
A meal, a joint (meal), an out-of-turn (meal), 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]

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1 *cattārī mahāvikatāni*. 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 *satī kappiyakārake paṭipāṭapetum asatī kappiyakārake sāmam gahetvā paribhujitun ti*, I allow, monks, (these things) to be accepted 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.

2 Again, cf. *Vin.* i. 206, where it is said, *anujānāmi bhikkhave satī kappiyakārake paṭipāṭapetum asatī kappiyakārake sāmam gahetvā paribhujitun 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.

3 *paraṇī* here.

EXPIATION (PĀCITTIYA) XLI

. . . at Vesāli in the Great Grove in the Hall of the Gabled Pillars. Now at that time there came to be abundant solid food for the Order. Then the venerable Ānanda told this matter to the lord. He said:

"Well, Ānanda, give the cakes to those who eat scraps of food."

"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, 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.

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

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1 *ussanna*. At *Vin.* i. 285 said of robes; at *Pāc.* XLVII of medicines.

2 *piwam*, or "sweetmeats," see above, p. 321.

3 *vighāśāda*, not Sakyan monks who should not eat what is left over, see above, p. 328. Word occurs at *Jā. i.* 348, ii. 96, iii. 191.

4 *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 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, for the comfort of the Order ... for establishing what is dhamma indeed, for following the rules of restraint. 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 or to a wanderer or to a female wanderer, there is an offence of expiation."

1. *munjadagahapatika,* clearly a term of disparagement. It may be in apposition to "that recluse Gotama."

2. = *Vin. iii. 21 (B.D. i. 37 f.).

3. Here *acelaka,* previously *ājīvaka.* See Intr., p. xlii., n. 2.

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

*Naked ascetic* means: whoever being naked has reached (the stage of) a wanderer.

*Wanderer* means: setting aside monk and novice, whoever has reached (the stage of) a wanderer.

*Female wanderer* means: setting aside nun and female probationer and female novice, whoever has reached (the stage of) a female wanderer.

*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.

*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.

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.

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1. Here *acelaka,* previously *ājīvaka.* See Intr., p. xlii., n. 2.

2. = *Vin. iv. 83.*


There is no offence if he gets someone to give, (but) does not (himself) give; if he gives depositing (it) near; if he gives ointment for external (use); if he is mad, if he is the first wrong-doer.

The First

1 dāpeti—e.g., one who is not ordained—V.A. 855.
2 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.
3 bāhirālepam; 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.
4 = Vin. iv. 303.

EXPIATION (PĀCITTIH) XLII

... at Sāvatthi 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. 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 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

1 Cf. Vin. iv. 70, 175. 2 nīgama; 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, 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 conjey 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 him, there is an offence of wrong-doing. Dismissing him from sight 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, 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.\[2\]

There is no offence if he dismisses him, saying: 'Together we will not both keep going'; if, seeing costly goods, he dismisses him, saying, 'It will produce a state of greed'; if, seeing a woman, he dismisses him, saying, 'She will produce dissatisfaction'; if he dismisses him, saying, 'Take back conjey or solid food or soft food for one who is ill, or for one who is left behind, 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. \[3\]

The Second

1 kalisānam āropeti.
2 Most probably error for "no offence."
3 yāpeti, or "We will not both go together."
4 lobbadhamma.
5 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 Sāvatthi 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 down1 in a sleeping-room2 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,'3 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."

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 (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 a family with food, 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 upon . . . 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 nisājita kaṇṭe. 2 sayanighara; a definition is given at Vin. iv. 160. Cf. Vin. i. 140. 3 pariyutta. Cf. Vin. iv. 229. Also D. ii. 104; M. i. 433-4; Vin. ii. 289 (where with citta). V.A. 856 says rāgapariyuttthike methunādhippayo, obsessed (or possessed) by passion, desiring intercourse.
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.¹

Should sit down means: if he sits down in a large house, having left (the space of) a reach of the hand² from door-posts and lintel,³ there is an offence of expiation; if he sits down in a small house, having gone beyond the beam,⁴ 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 out⁵; if both are without passion; if it is not in a sleeping-room⁶; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

The Third

¹ = above, p. 248. ² = Vin. iv. 269. ³ pittarasamgha. Cf. above, p. 258, and Vin. ii. 120, and Vin. Texts iii. 105, n. 2. ⁴ pittivamsa. V.A. 856 says that if such a sleeping-room is among four large rooms, then pittivamsam atikkamitvā means going beyond the middle (of the house), iminā majjhātikkhamān dasseta. The word pittivamsa occurs at Dh.A. i. 52 (translated, Bud. Legends i. 174, as "the central rafter of the hut") and at M.A. iii. 167. ⁵ = Vin. iv. 161.

EXPIATION (PACITTIYA) XLIV

... at Sāvatthi 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, sit 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."¹¹ || 1 ||

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

Woman² means: a human woman, not a female

¹ Cf. the Aniyatas, B.D. i. 330 ff.; also Pac. XXX (where monks are forbidden to sit down in private with a nun), and Pac. XLV. ² 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.\(^1\)

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\(^2\) 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

\(^1\) Cf. above, p. 301.
\(^2\) Cf. above, pp. 202, 206.
EXPIATION (PĀCITTĪYA) XLV

... at Sāvatthī 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."1 || 2||

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.2

1 Cf. the Aniyatas, B.D. i. 330 ff., and Pāc. XXX, XLIV, above.
2 =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 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 said to these people:

"Sirs, give the meal before the right time passes."

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 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?"

1. pāyinupāsati, 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.
2. By Pāc. XXXVII monks were not allowed to eat at the wrong time—i.e., after mid-day.
3. cāritaṃ 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. The solid food was

1. 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.
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.

Now at that time scrupulous monks, 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, 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.

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. 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; this is the right time in this case."

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

Now at that time monks were making robes and they came to be in need of needles and thread and 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:

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.

3. At Vin. i. 254 one of the five things allowed to monks after the kāthina-cloth has been made is going to houses of people who have not invited them.
Invited means: invited to any one meal of the five (kinds of) meals.\(^1\)

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.\(^2\)

A family means: there are four (kinds of) families: a noble family, a brahmin family, a merchant family, a low-caste family.\(^3\)

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,\(^4\) there is an offence of wrong-doing. If he makes the second foot cross, there is an offence of expiation.\(^5\)

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 kāthina cloth is not (formally) made, the five months when the kāthina cloth is (formally) made.\(^6\)

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 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\(^1\); if he is going to the nuns' quarters; if he is going to a sleeping-place of adherents of other sects\(^2\); if he is going on his way back\(^3\); if he is going to a house for food\(^4\); if there are accidents; if he is mad, if he is the first wrong-doer.\(^5\) || 3 || 6 ||

The Sixth

\(^1\) *V.A.* 857 says that if his dwelling-place is inside a village and he is going to it.

\(^2\) *titthiyaseyyā.* *Comy.* does not explain.

\(^3\) *patikkamanam gacchati.*

\(^4\) *bhautiyaghara.* *V.A.* 857 says, "the house where he is invited or the house of the donors of ticket-food and so on."

\(^5\) Cf. *Vin.* iv. 166.

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\(^1\) Cf. above, pp. 51, 324, 333. The five are given at p. 330.

\(^2\) Cf. above, p. 328.

\(^3\) Cf. *B.D.* i. 325.; *Vin.* iv. 80, 272.

\(^4\) *ummāra.* At *Vin.* iv. 160 *indakhila* is defined as the threshold (*ummāra*) of the sleeping-room.

\(^5\) =*Vin.* iv. 160.

\(^6\) Cf. above, p. 311; *Vin.* iv. 286.
EXPIATION (PĀCITTĪYA) XLVII

... among the Sakyans in Kapilavatthu at the Banyan monastery. Now at that time Mahānāma the Sakyan 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 a renewed invitation."

Then monks asked Mahānāma the Sakyan for just a little medicine, (although) Mahānāma the Sakyan had abundant medicine as before. 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."

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."

Now at that time the group of six monks had become improperly dressed, improperly clothed, not decently attired. Mahānāma the Sakyan became a speaker:

"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

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1 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.
2 sāditūp, to consent to, to permit.
3 tathi' eva.
4 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.
5 yeva.
6 One of the boons conferred on Visakha was that she might give medicines for the sick for life, Vin. i. 292 ff. nīcappavāraṇā.
7 dummivaṇṭhā dūppurutā 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. 192, iii. 285 for slightly different translations, and see above, p. 32, nn. 3, 4, on vimutta and pārūta. 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."
8 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 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 dona measure of ghee.”

“Honoured sirs, wait this day (only); 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 requisite for four months may be accepted, 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.1

When a monk is not ill, an invitation (to accept) a requisite for four months may be accepted: an invitation (to accept) a requisite may be accepted by one who is ill.2

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; 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:

1 Or requisites.
2 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.’
3 bhasajāparipariyantā na rattipariyantā. Cf. above, p. 220, āpātippāriyantā 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.

If he asks for medicine that is not to be used as medicine, there is an offence of expiation. If he asks for one medicine that may be used as a different medicine, 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.

There is no offence if he asks for those medicines which he came to be invited (to accept); if he asks for those nights for which he came to be invited (to accept); if he asks, 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.

The Seventh

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1 VA. 858 says that if he can keep himself going on mixed food, it is not called "used as medicine."

2 VA. 858 says that if offered ghee he asks for oil, if offered an alhaka measure (he asks for) a dona measure.
EXPIATION (PĀCITTĪYA) XLVIII

... at Sāvatthī in the Jeta Grove in Anāthapindika's monastery. Now at that time King Pasenadi of Kosala came to march out against an army. The group of six monks went to see the army fighting. 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?"

"Sir, we want to see your Majesty."

"What, honoured sirs, is the good of seeing me since it is the battle you delight in? 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?

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:

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. 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. Army means elephants, horses, chariots, infantry. An elephant (has) twelve men, a horse (has) three men, a chariot (has) four men, the infantry (has) four men, 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, \(^1\) 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,\(^2\) 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,\(^3\) 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\(^4\); 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||

The Eighth [105]

\(^1\) dassanāpacāram vijakitvā. Cf. above, p. 352. VA. 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."

\(^2\) ekamekām. VA. 858, one or another of the four divisions of the army, elephants and so on.

\(^3\) VA. 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 pleasure or to a river is "not fighting."

\(^4\) Cf. above, pp. 158, 290.

EXPIATION (PĀCITTIYA) XLIX

. . . at Sāvatthī 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 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.

\(^1\) pativasāma, balancing the monks' staying in the army; also against 'come,' āpaccāna 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 again1; 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 army2; if he comes to be taken possession of by something3; if there are accidents; if he is mad, if he is the first wrong-doer. || 3 ||

The Ninth

1 Cf. above, p. 197.
2 senā vā paṭisenāya ruddhā hoti. V.A. 859 says, "inasmuch as its approach (or road, sanācāra) is cut off, so it becomes invested." Cf. naga-rāmārundhāti at Jā. i. 409; iii. 159; iv. 230.
3 If he is invested by an enemy or by a chief, V.A. 859.

Expiation (Pācittiya) L

. . . at Sāvatthī 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.1 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?"2

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:

1 uyyodhika balaggo senābyūha anikadassana. All occur at D. i. 6; the first at A. v. 47. V.A. 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), sakata- (waggon).
2 kati te lakkhāni laddhāni. "Target" is lakkha, which also means a mark, or a high numeral, cf. lāk (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 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 be on this side.

A review means: a review of elephants, a review of horses, 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. || 2 ||

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 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 ||

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

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1 sampahāra.
2 pattikā here.
3 Cf. above, p. 376.
EXPIATION (PACITTIYA) LI

... touring for alms in the Cetiya country, set out for Bhaddavatika. 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; lord, in Ambatittha a serpent 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.” When they had spoken thus, the lord became silent. And a second 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 Bhaddavatika. Then the lord, having stayed there at Bhaddavatika for as long as he found suitable, departed on an alms-tour to Kosambi. Lay-followers of Kosambi 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 Kosambi.

Then the lay-followers of Kosambi, 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 Kosambi 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 Kosambi:

“There is, your reverences, a spirituous liquor called white spirits; it is hard for the monks to obtain, and liked (by them). Give that.”

Then the lay-followers of Kosambi having given the 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, 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, blazed up. Then the venerable Sāgata, having mastered by heat that serpent’s heat, approached Bhaddavatika. Then the lord, having stayed at Bhaddavatika for as long as he found suitable, departed on an alms-tour to Kosambi. Lay-followers of Kosambi 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 Kosambi.

Then the lay-followers of Kosambi, 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 Kosambi 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 Kosambi:

“There is, your reverences, a spirituous liquor called white spirits; it is hard for the monks to obtain, and liked (by them). Give that.”

Then the lay-followers of Kosambi having given the

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1 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.


3 A village.

4 nāga.

5 For this passage cf. Vin. i. 24 f. and Jā. i. 360. The Surāpānajātaka is founded on this story.

6 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.


8 tiņasanthāraka.

9 dummano. cf. B.D. i. 273, where Dabba attained this same condition.

10 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.” V.A. 859 says kāpotikā is a shining red colour like pigeons’ feet; and pasannā is a synonym for surāmanḍa, 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; seeing him, he addressed the monks, saying:

“Monks, take up Sāgata.”

“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

1 seyyāma kappesi, or “lay down in a sleeping-place.”
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\(^1\); if he drinks a distilled liquor\(^2\) that is not strong drink; if he is mad, if he is the first wrong-doer. \[3 \| 2\]

The First

1. \(\text{āmalaka, Phyllanthus emblica (P.E.D.)}\). One of the fruits allowed as medicine, \(\text{Vin. i. 201.}\) Mentioned again as a medicine at \(\text{Vin. i. 278.}\)

2. \(\text{āritis, "a kind of liquor" (C.P.D.)}\).

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**EXPIATION (PĀCITTĪYA) LII**

... at Sāvatthī in the Jeta Grove in Anāthapindika'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.\(^1\) 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\(^2\) the

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\(^1\) \(=\text{Vin. iii. 84 (B.D. i. 146 f.)}\). 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 \(\text{Vin. iii. 84 was formulated earlier than Pāc. LII.}\) See \(\text{B.D. i, Intr. xxxvi,}\) for suggestion why the offence of causing death by this treatment is not a pārājika; also for some translations of \(\text{angulipatodaka.}\) \(\text{So-sor-thar-pa, 63, trans. S. C. Vidyabhusana, 1915, p. 30, gives, "pokes a person with the finger";}\)

\(\text{Le Prātimoksa-sūtra des Sarvāstivādins,}\) trans. Huber, J. As., Nov.-Dec., 1913, p. 58, \(\text{Pāc. 63 "chatouille quelqu'un avec le doigt."}\)

\(\text{Bu., VA. 860, defines as \text{angulihi upakacchādīghattanam vuccati, "It is called striking (or touching, ghatṭana) the arm-pits (loins, legs, upakaccha), and so on, with the fingers."}\)

\(^2\) \(\text{āmasati, see B.D. i. 203, n. 6.}\)
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 body1 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,2 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 ordained3 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.4 || 2 ||

1 kāyatātibbātta. Cf. B.D. i. 204 ff. = Vin. iii. 120 ff.
2 mānussaggiya. Cf. B.D. i. 204 ff. = Vin. iii. 120 ff.
3 anupassampanā kāyena kāyam āmasati. VA. 860 says that he may touch a nun for amusement, instead of one not ordained.
4 This surely is an error for anāpatti, no offence.
EXPIATION (PĀCITTIYA) LIII

... at Sāvatthi in the Jeta Grove in Anāthapindika’s monastery. Now at that time the group of seventeen monks were sporting in the water of the river Aciravati.

[111] Now at that time King Pasenadi, the Kosalan, came to be on the upper storey of the palace together with Queen Mallikā. King Pasenadi, the Kosalan, saw the group of seventeen monks sporting in the water of the river Aciravati; seeing them he spoke thus to Queen Mallikā:

“Mallikā, these who are sporting in the water are men perfected.”

“Undoubtedly, sire, a rule of training has not been laid down by the lord, or these monks are not conversant (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, 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?”

Playing in the water means: if desiring laughter he immerses (the part) above the ankle in the water, or draws it out or swims, there is an offence of expiation.

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 wrong-doing. If he sports in the water with (the part) below the ankle, there is an offence of wrong-doing. If he strikes the water with the hand or with the foot or with a stick, or with a sherd, 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 is in doubt as to whether it is not playing in the water, there is no offence.

1. kāsađhamma, or, a thing of laughter. VA. 861 udakākīṭikā vuccati.
2. palavati, VA. 861 tarati, crosses, using either his hands or feet. See Dhp. 334, Thag. 399.
3. nāvīya; hauling it up on a bank or propelling it with rudder and oars, VA. 861.
5. bhūjana-gata, 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, he immerses or draws out or swims; if there are accidents; if he is mad, if he is the first wrong-doer.

The Third Expiation (Pācitīyiya) LIV

... at Kosambi in Ghosita's monastery. Now at that time the venerable Channa indulged in bad habits. The monks said:

"Reverend Channa, do not do that, it is not allowable." He did the same (things) out of disrespect. 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." 3

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

1 Cf. B.D. i. 309; Vin. iv. 35, 141.
2 anādariyam paṭicca karoti yeva. Cf. Vin. iv. 185, 349. At Vin. ii. 220 the group of six monks behaved disrespectfully (anādariyam paṭicca) to the theras. 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.
3 At Vin. i. 176 there are three cases of anādariye pācitīyiya connected with ill monks and the Pavaraṇa ceremony.
who is ordained concerning what is laid down, thinking, 'This one is suspended\(^1\) or disparaged\(^2\) or blameworthy,\(^3\) 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,'\(^4\) he does a disrespectful thing, there is an offence of expiation. 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,\(^5\) thinking, 'This does not conduce to expunging (evil)\(^6\) nor to punctiliousness nor to graciousness nor to decreasing (the obstructions) nor to putting forth energy,'\(^7\) 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.\(^8\)

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1. ukkhittaka. Cf. Vin. i. 97, 121; ii. 61, 173, 213; iv. 137.
2. vambhita.
4. I.e., according to VA. 861, "what is laid down."
5. VA. 861, what has not been handed down in the Suttas or Abhidhamma.
6. sallekhā.
7. See B.D. i. 37 (and notes), 296.
8. Doubtless should read anāpatti, no offence.

There is no offence if he speaks, saying: 'Thus the version\(^1\) of our teachers is an interrogation\(^2\); if he is mad, if he is the first wrong-doer. \(\| 3 \| 2 \|

The Fourth

1. 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.'
2. paripucchā. Perhaps 'questionable.' Cf. above, pp. 271, 275, 278.
EXPIATION (PĀCITTĪYA) LV

... at Sāvatthī in the Jeta Grove in Anāthapiṇḍika’s monastery. Now at that time the group of six monks frightened 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. LIII. 1) ... "... should be set forth:

Whatever monk should frighten a monk, there is an offence of expiation.”

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, 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 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.1

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

1 Doubtless should read, as in Pāc. LIV, anāpatti, no offence.

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1 bhimsāpenti.
2 Cf. B.Đ. i. 133 f. (= Vin. iii. 77 f.). V.A. 862 says, "offering a form and so on is to be explained according to the meaning in manusaviggaha," human form—i.e., in Comy. on Defeat III.
3 pisācakāṇṭāra. At Jā. i. 99 five kinds of kāṇṭāra are given, the first two as above and three others; each is defined. Four kinds at Nd. ii. 630.
EXPIATION (PĀCITTĪYA) LVI

... was staying in the Bhagga country at Crocodile Hill in Bhesaka!a grove in the deer-park. Now at that time monks, kindling in the winter time a fire of large hollow logs, warmed themselves. And in that hollow a dark poisonous snake was scorched by the fire; issuing forth, he pursued the monks. The monks ran about here and there. 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."

1 Sunsumāragiri. 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.

2 Called after the yakkhini who presided there, S.A. ii. 249.

3 visibbesum, from visibbeti=visibeti, to thaw, to warm oneself; another visibbeti means to sew. Cf. visibbesum at Vin. i. 31-32, where the Jātillas "warmed themselves" at vessels of burning fire after emerging from the cold river. Cf. visibvetā at Miln. 47; and visibvetum twice, at Jā. ii. 68 with v. ll., one being visibbitum.

4 kaṭhasappā. Cf. Vin. iii. 29.

5 tahāṃ tahāṃ. 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."

They told this matter to the lord. He said:

"I allow you, monks, when a monk is ill, kindling a fire, 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 ||

Now at that time monks, being scrupulous, did not light a lamp in the fire-room or in the bath-room. 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. 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.

1 Cf. above, pp. 277, 342, below, p. 402.
2 jōtika, according to VA. 862, a fire for the purpose of sweating: pattapacanasadakmuldisa jōtikarāye.
3 See Vin. Texts i. 157, n. 2; iii. 103. 4 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.

A fire means: what is called a fire. 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.

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 not ill when he is ill, 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.

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; if at a lamp, in a fire-room, in a bath-room; if there is a sufficient reason for it; if there are dangers; if he is mad; if he is the first wrong-doer.

EXPIATION (PĀCITTĪYA) LVII

. . . at Rājagaha in the Bamboo Grove at the squirrels' feeding-place. Now at that time monks used to bathe in the Tapodā. Now at that time King Seniya Bimbisāra of Magadha, thinking: "I will bathe (my) head," 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 approached the lord, anointed, perfumed; 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?"

1 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. 2 Cf. above, p. 274. 3 asambhinnena. P.E.D. says that this at the above passage is the "name of a kind of ointment." 4 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 down1 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, there is an offence of expiation.”

And thus this rule of training for monks came to be laid down by the lord. ||3||

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 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. ||4||

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,2 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. ||5||

Now at that time monks, being scrupulous, did not bathe; thus there came 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.”

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. ||6||

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1 sayanti, or, went to sleep.
2 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 by a dusty wind, and the god was raining little by little.² 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,³ 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 month⁴ means: less than half a month.⁵ Should bathe means: if he bathes with chunam or with clay,⁶ 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.

¹ okisa. ² devo ca thokam thokam phusayati. Cf. S. i. 184, Ud. 5, devo ekam ekam phusayati. ³ vītavuthi. Cf. A. iiii. 378; SnA. 34. ⁴ oren’ addhamasam. ⁵ unakaddhamasam. ⁶ Cf. Vin. i. 202, where monks with affections of the skin are allowed to use cuṇa, 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.

LVII. 7, 1-3] EXPIATION

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.¹

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. || 7 ||

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. || 8 ||

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 bank²; if he is in nothing but bordering districts³; if there are accidents⁴; if he is mad, if he is the first wrong-doer. || 9 ||

The Seventh [119]

¹ Cf. above, p. 312. ² pāram gacchanto nhāyati. Cf. above, p. 392. ³ sabbapaccantimesu janapadesu. Bu. gives no explanation. ⁴ Such as being pursued by bees, VA. 863.
EXPIATION (PĂCITTIYA) LVIII

... at Săvatthi in the Jeta Grove in Ańāthapińdika’s monastery. Now at that time many monks and wanderers were going along the high-road from Săketa to Săvatthi. On the way, thieves, having issued forth, robbed them. At Săvatthi hirelings of the king,1 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.”2

The monks did not recognise them. They3 looked down upon, criticised, spread it about, saying:

“How can the revered sirs not recognise their own robes?”4

Monks heard these people who... spread it about. When4 the revered sirs came; let each, recognising his own robe, take it.5

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 for the comfort of the Order... for establishing what is verily dhamma, for following discipline.6 And thus, monks, this rule of training should be set forth:

When a monk obtains a new robe, any one mode of disfigurement7 of the three modes of disfigurement must be taken: either dark green or mud(-colour) or black.8 If a monk should make use of a new robe without taking any one mode of disfigurement of the three modes of disfigurement, there is an offence of expiation.9

New means: it is called so if not made allowable.6
Robe means: any one robe of the six (kinds of) robes.7 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 green9 means: there are two (kinds of) dark

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1 rąjabhata, persons in royal service. At Vin. i. 74 it is a dukaţa to confer the pabbajá on these. Cf. Vin. i. 88.
2 sakaţ samaça saćara samjáñite saµgañantu.
3 1.e., the hirelings.
4 attano attano saćara na saµjáñissanti.
5 = 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).

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LVIII. 1–2, 1] EXPIATION 407

disfigurement7 of the three modes of disfigurement must be taken: either dark green or mud(-colour) or black. If a monk should make use of a new robe without taking any one mode of disfigurement of the three modes of disfigurement, there is an offence of expiation.9

New means: it is called so if not made allowable.6
Robe means: any one robe of the six (kinds of) robes.7 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 green9 means: there are two (kinds of) dark

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1 dubbanañakaranam. V.A. 863 says dubbanañakaranam ādātabban ti etam 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 (Pac. 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 khātina-cloth is called "made (att̄ha) if it is made allowable (kappakata)." S. v. 217, dubbanañakarani jare=K.S. v. 192, "age that makes the colour fade."

2 ādātabbam, from ādyati, to take up, take to oneself. Cf. V.A. 684, ādātabbā ti gahetabbā. Vin. Texts i. 45, "he must choose." Cf. Vin. i. 50, na ekaco pacchāsamana ādātabbo=Vin. Texts i. 163, "let him not take anyone else with him as his companion."

3 Vin. Texts i. 45, "either (making part of it) dark blue, or (marking part of it with) mud, or (making part of it) black."

4 anādād.6

5 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.

6 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.

7 Cf. above, pp. 40, 48. Here V.A. 863 says, whatever he is able to put on, to dress in (using nivoisetum and pārupātim, 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.

green: the dark green of bronze,\(^1\) the dark green of foliage.\(^2\)

_Mud_-colour\(^3\) means: it is called water.\(^4\)

_Black\(^5\) means: anything that is of black.

*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* 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\(^6\) 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 ||

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1. *kamsanīla; kamsa* is bronze, or sometimes metal. _V.A._ 863 explains by _cammakāsānīla_, the _nīla_ of a leather-worker, and says that according to Mahāpaccāraṇīya it is called _ayomala_ (v.l. _ayomya_) and _lohamala_, an iron- (or metal-) stain, a copper- (brass- or bronze-) stain.

2. *palāsanīla*, explained at _V.A._ 863, is a heap of leaves. At _V.A._ 197, _Pūca._ 158, _hariya_, usually translated as "green," is explained by _nīla_.

3. *kaddama._

4. *odaka._ At _Vin._ ii. 262 monks and nuns sprinkled one another with _kaddamolaka_, muddy water (_kaddama-udaka_).

5. *kālasāma_. Both _kāla_ and _sāma_ can mean black, dark. At _Miln._ 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 (kājasāma 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.

6. *kālasāmaka_, or blackish, darkish.

7. *anādiyitvā_.

8. *anādinna_, presumably referring to a "disfigurement."

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LVIII. 2, 3] EXPIATION

There is no offence if, having taken, he makes use of it; if what is allowable becomes destroyed; if what made the appearance allowable becomes worn away; if what was not made allowable becomes sewn together with what was made allowable; if there is a patch; if there is a binding; if there is a braid; if there is a patch; if he is mad, if he is the first wrong-doer. || 3 || 2 ||

The Eighth

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1. *kappo naṭṭho hotī_, perhaps if the smudge (_bindu_) disappears in some way.

2. *kappakatokāsa jīvaḥ hotī_.


5. *kappakatena_, as _C.P.D._ says, by _kappabindu_. _Vin._ iv. 286, _samaṇucaivaram nāma kappakatama vuccati_, a recluse's robe is called what is made allowable. At _Vin._ i. 254, 255, the expressions occur, _na kappakatena atthatam hotī kathiyam_; _kappakatena atthatam hotī kathinam_, translated at _Vin._ _Texts_ ii. 155, 156, "when the ceremony has (has not) fallen through," p. 155, n. 2, saying, "_akappakatena ti anādinna-kappa-bindhunā (B.), which we do not understand. Perhaps we should read bindūna._" See _V.A._ 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 making a disfiguring smudge by which the owner can identify it.

6. *aggala_. _V.A._ 863, "putting these _aggala_, and so on, on to a robe after it is made allowable is not a device for making it allowable (_kappakaraṇakīcchā_)." _Aggala_, 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 *patch* (_bindu_) into it and was commended by the lord. _Bu._ says (see _V.A._ 1128), _aggalams acchādeyyan_, (_text, acchuppeyyam_) _ti chinnathāh kāli-kappo bindhu_. (_Miln._ 1131 for this definition._ _Paribhaṇḍa._ _C.P.D._ calls *aggala_ "prob. a collar or facing (on a monk's cowl)."

7. *anuvāta_. _Vin._ _Texts_ ii. 154, n. 1, _anuvāta-karaṇa-mettāni ti pīṭha-anuvāta-āropana-mettana_, 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. _V.A._ 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)."

8. *paribhaṇḍa_. _Vin._ _Texts_ ii. 154, n. 2, _paribhaṇḍa-karaṇa-mettāni ti kucchi-anuvāta-āropana-mettana_, 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 kāṭhina-cloth robe, and at Vin. ii. 116 as things to be put on to the edge (anto) of the kāṭhina when it is worn thin; at Vin. ii. 177 they are among the "trifles" for which a disposer is to be appointed. On pari-bhaṇḍa as some kind of flooring, see Vin. ii. 113, 172; Vin. Texts iii. 85, n. 3; iii. 213, n. 6.

EXPIATION (Pācittiya) LIX

... at Sāvatthī 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 to a monk who shared his brother's cell, made use of it, (the robe) not having been taken away. 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."

1 At Vin. i. 297 monks were allowed to allot robes, but not to assign them.  
2 Cf. above, p. 139.  
3 apaccuddhāra. Cf. above, p. 22, n. 3.  
4 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. 1

A female probationer means: one training in the six rules 2 for two years.

A male novice means: one conforming to the ten rules of training. 3

A female novice means: one conforming to the ten rules of training. 4

Himself 5 means: himself 5 having assigned.

A robe means: any one robe of the six (kinds of) robes, (including) the least one fit for assignment. 6

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). ' 7

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). ' 8

(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. 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 allotst 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

The Ninth

1 adhitteti, see above, p. 7, n. 1.

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1 =above, pp. 32, 40.
2 chasu dhammesu nikkhitasikkhā. Cf. Vin. iv. 343. These rules are the five silas and one against eating at the wrong time. For this last cf. Pāc. XXXVII.
3 dasasikkhapadikā. 4 dasasikkhapadikā. Cf. Vin. iv. 343.
5 sāmaṃ . . . sayam. 6 Cf. above, pp. 40, 48, 140.
7 Or, as at Vin. Texts i. 45, n. 3, ' I give this robe to you for you to appoint (to someone else). '
EXPIATION (PĀCITTĪYA) LX

. . . at Sāvatthi in the Jeta Grove in Anāthapindika’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 upon1 or needle-case or girdle, even in fun, there is an offence of expiation.” 1111

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

1 =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, lōhapattra, sālakapatta, sumbhakapatta.

2 Cf. above, pp. 40, 48.

3 sadasa. Cf. above, p. 87, and Vin. iv. 171.

4 Cf. Vin. i. 301 ff., and Pāc. LXXXVI.

5 pāṭṭika. I follow translation at Vin. Texts iii. 143.

6 sīkāranataka. 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.

7 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.\[1\] \[2\]

There is no offence if he is not desiring fun; if he puts in order what is badly arranged\[2\]; 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.\[3\] \[3\]

The Tenth

This is its key:

Fermented liquor, the finger, and water,\[3\] 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

\[1\] Another of these errors, noted before—should surely read anāpatti, no offence.

\[2\] dunnikkhīta, wrongly put down or set down.

\[3\] toya.

INDEXES

I.—WORDS AND SUBJECTS

[References to words commented upon in the Old Commentary are printed in heavy type.]

Abbhatara l.f., 20, 22
Accidents 242, 246, 249, 367, 376, 378, 381, 392, 405
Accru 4, 24, 26, 27, 90, 91, 114, 153, 308, 364
Act (official) 233 f.
Address, mode of 171 ff., 177, 187; high, low, 178, 187
Admonition (vacanapatha) 269
Agree upon xviii, 17 n., 104, 122, 236 f., 264 f., 267, 275, 275
Agreement (sammutti) xviii, 14 f., 22 f., 81 f., 157 ff., 220 ff.; (katika) 63, 83, 85
Agriculture 175
Allot (adhittheti) 413; -ed xxxii, 7, 9 f., 28 f., 87 n., 114, 116, 132 f., 155

Anāpatti (no offence) vi, xi, xxix ff.
Angry 139 f., 140, 251 f., 251
Animal 178, 181, 207; female 201 f., 206 f., 358, 360; -skin 242, 244
Apportioned (parinata) 161 f., 162; -er (bhājaka) of conjey, etc. 236 f.
Appropriate, to 161 ff.
Arahan xxvii, 326 n., 328 n., 339 n.
Arithmetician 180, 182
Army xxix, xxxii ff., 151, 154, 374 f., 375, 377 f., 370 f.; fighting xxxii, 375, 375; -mashing of xxxiii, 379 f., 380
Arrange (samvidhati) 289, 290, 291 ff., 292
Arrow 375, 379
Ask (for permission) 238 f., 241 f.
243 f., 365 f.
Assign xxvii, xxxi, xxvii ff., 235 f.; 319, 411 f.; -ed 7, 9 f., 28 f., 87 n., 114, 118, 155; -er 122; 236 f.; -ment xxxi f., 7, 412
Attainment 171 ff., 177, 187, 187, 211, 211, 213 f., 216; higher: 177; stream- 177, 212 ff., 215 f.
Ayya, -puttā xvi f.
Bag 130, 144
Bamboo 25, 152, 228; -plaiter 173, 178, 182 ff., 187 f.

417
## IV.—ABBREVIATIONS USED IN FOOTNOTES

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>Anguttara-Nikāya.</td>
</tr>
<tr>
<td>AA.</td>
<td>Commentary on A.</td>
</tr>
<tr>
<td>Ast.</td>
<td>Athasālīni.</td>
</tr>
<tr>
<td>B.D.</td>
<td>Book of the Discipline.</td>
</tr>
<tr>
<td>Bu.</td>
<td>Buddhaghosa.</td>
</tr>
<tr>
<td>C.H.I.</td>
<td>Cambridge History of India.</td>
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