

Dubbaca-sikkhāpada

(Vi-1, 271)

Tena samayena Buddho Bhagavā Kosambiyam viharati Ghositārāme. Tena kho pana samayena āyasmā Channo anācāraṃ ācarati.

Bhikkhū evamāhaṃsu: Mā'vuso Channa evarūpaṃ akāsi; netam kappatī' ti.

At that time, the Buddha, the Blessed One, dwelled at Kosambī in Ghosita's park. At that time the Venerable Channa practiced bad habits.

The monks said thus: Don't, friend Channa, do such thing; that is not suitable.

<i>tena samayena</i>	3 rd form	at that time	<i>viharati</i>	<i>kālādhāra</i>
<i>Buddho</i>	NG-1, 1 Sg.	the Buddha	<i>Bhagavā</i>	adjective
<i>Bhagavā</i>	NG-5, 1 Sg.	the Blessed One	<i>viharati</i>	<i>kattā</i>
<i>Kosambiyam</i>	NG-10, 7	at Kosambī	<i>viharati</i>	<i>desādhāra</i>
<i>viharati</i>	V-1, 3 Sg.	dwelled		<i>kriyā</i>
<i>Ghositārāme</i>	NG-1, 7 Sg.	in Ghosita's park	<i>viharati</i>	<i>desādhāra</i>
<i>tena kho pana samayena</i>	3 rd form	at that time	<i>ācarati</i>	<i>kālādhāra</i>
<i>āyasmā (mantu)</i>	NG-5, 1 Sg.	Venerable	<i>Channo</i>	adjective
<i>Channo</i>	NG-1, 1 Sg.	Channa	<i>ācarati</i>	<i>kattā</i>
<i>anācāraṃ²</i>	NG-1, 2 Sg.	bad habits	<i>ācarati</i>	<i>kamma</i>
<i>ācarati³</i>	V-1, 3 Sg.	practiced		<i>kriyā</i>
<i>bhikkhū</i>	NG-17, 1 Pl	the monks	<i>āhaṃsu</i>	<i>kattā</i>
<i>evaṃ (evamāhaṃsu)</i>	Nip.	thus	<i>āhaṃsu=</i> <i>nidassanavanta</i>	<i>nidassana</i>
<i>āhaṃsu</i>	V-6, 3 Pl	said		<i>kriyā</i>
<i>mā (mā'vuso)</i>	Nip.	don't	<i>akāsi</i>	adverb
<i>āvuso</i>	Nip.	friend	<i>Channa</i>	adjective
<i>Channa</i>	Voc.	Channa		
<i>evarūpaṃ</i>	Nip.	such thing	<i>akāsi</i>	<i>kamma</i>
<i>akāsi</i>	V-6, 2 nd Sg.	do		<i>kriyā</i>
<i>na (netam)</i>	Nip.	not	<i>kappati</i>	adverb
<i>etaṃ (nt)</i>	PG-10, 1 Sg.	that	<i>kappati</i>	<i>kattā</i>
<i>kappati</i>	V-1, 3 rd Sg.	is suitable		<i>kriyā</i>
<i>iti</i>	Nip.	thus	<i>āhaṃsu = ākāravanta</i>	<i>ākāra jotaka</i>

¹ *kappa* 1.1 adj. (+inf) fitting (to); suitable (to); appropriate (to) [$\sqrt{kapp} + a$].

² *Anācāra* masc. misconduct; wrongdoing; bad behaviour; unsuitable behaviour [$na + ā + \sqrt{car} + *a$].

³ *Ācarati* pr. (+acc) acts; behaves; performs; does [$\bar{a} + \sqrt{car} + a + ti$].

So evaṃ vadeti: Kiṃ nu kho nāma tumhe āvuso maṃ vattabbaṃ maññatha. Ahaṃ kho nāma tumhe vadeyyaṃ.

He said thus: What kind of things do you, my friends, think should be spoken to me? I am the one who should speak to you.

<i>so</i>	<i>PG-6, 3 Sg.</i>	he	<i>vadeti</i>	<i>kattā</i>
<i>evaṃ</i>	<i>Nip.</i>	thus	<i>vadeti</i>	<i>niddasana</i>
<i>vadeti</i>	<i>V-1, 3 Sg.</i>	said		<i>kriyā</i>
<i>kiṃ nu kho nāma</i>	<i>Nip.</i>	what kind of things	<i>1. vattabbaṃ</i> <i>2. maññatha</i>	<i>1. padhāna-kamma</i> <i>2. pakati-kamma</i>
<i>tumhe</i>	<i>PG-2, 1 Pl</i>	you	<i>maññatha</i>	<i>kattā</i>
<i>āvuso</i>	<i>Nip.</i>	friend	<i>maññatha</i>	<i>vocative</i>
<i>maṃ</i>	<i>PG-1, 2 Sg.</i>	1. to me 2. [about] me	<i>1. vattabbaṃ</i> <i>2. maññatha</i>	<i>1. appadhāna-kamma</i> <i>2. pakati-kamma</i>
<i>vattabbaṃ</i> (passive)	<i>NG-1, 1 Sg.</i>	1. should be spoken to 2. somebody/something that should be spoken to (as <i>vaca</i> takes two objects)	<i>1.</i> <i>2. maññatha</i>	<i>kitaka-kriyā</i> <i>vikati-kamma</i>
<i>maññatha</i>	<i>V-1, 2 Sg.</i>	think		<i>kriyā</i>
<i>ahaṃ kho nāma</i>	<i>PG-1, 1 Sg.</i>	I'm the one	<i>vadeyyaṃ</i>	<i>kattā</i>
<i>tumhe</i>	<i>PG-2, 2 Pl.</i>	to you	<i>vadeyyaṃ</i>	<i>kamma</i>
<i>vadeyyaṃ</i>	<i>V-3, 1 Sg.</i>	should speak		<i>kriyā</i>

Note: This sentence includes three kammās— “**Kiṃ**” is paddhāna-kamma when connected to *vattabbaṃ*, and pakati-kamma when connected to *maññatha*. “**Maṃ**” is a-padhāna-kamma when connected to *vattabbaṃ*, and pakati-kamma when connected to *maññatha*. “**Vattabbaṃ**” is a kitaka-kriyā, or vikati-kamma when connected to *maññatha*. [So, when these three kammās are connected to *maññatha*, both “*kiṃ*” and “*maṃ*” are pakati-kammās and “*vattabbaṃ*” is vikati-kamma, because *vattabbaṃ* (*vaca* root) always takes two-kamma, as in the case of “*Bhagavā bhikkhū etaṃ avoca.*”]

Amhākaṃ Buddho, amhākaṃ dhammo, amhākaṃ ayya-puttena dhammo abhisamito. Seyyathāpi nāma mahāvāto vāyanto tiṇa-kaṭṭha-paṇṇasaṭaṃ ekato ussāreyya; seyyathā vā pana nadī pabbateyyā saṅkha-sevāla-paṇakaṃ ekato ussāreyya, evameva tumhe nānā-nāmā nānā-gottā nānā-jaccā nana-kulā pabbajitā ekato ussāritā.

It is our Buddha; it is our dhamma; it is by our lord the dhamma was discovered. Just as a great wind blowing would pile up grass, sticks, ferns and trash together; or just as a mountain-born river would pile up algae, duckweeds, pond-scums together, so too you—who have different names, different clans, different lineages, different families and ordained—have been piled up together.

<i>amhākaṃ</i>	<i>PG-1, 6 Pl.</i>	our	<i>buddho</i>	possessive
<i>buddho</i>	<i>NG-1, 1 Sg.</i>	Buddha		

<i>amhākaṃ</i>	<i>PG-1, 6 Pl.</i>	our	<i>dhammo</i>	possessive
<i>dhammo</i>	<i>NG-1, 1 Sg.</i>	Dhamma		
<i>amhākaṃ</i>	<i>PG-1, 6 Pl.</i>	our	<i>ayyaputtana</i>	possessive
<i>ayyaputtana</i>	<i>NG-1, 3 Sg.</i>	by our lord (lit. by our noble son)	<i>abhisamīto</i>	<i>kattā</i>
<i>dhammo</i>	<i>NG-1, 1 Sg.</i>	the dhamma	<i>abhisamīto</i>	<i>kamma</i>
<i>abhisamīto (passive)</i>	<i>NG-1, 1 Sg.</i>	was discovered		<i>kriyā</i>
<i>seyyathāpi nāma</i>	<i>Nip.</i>	just as		
<i>mahāvāto</i>	<i>NG-1, 1 Sg.</i>	a great wind	<i>vāyanto, ussāreyya</i>	<i>kattā</i>
<i>vāyanto (anta)</i>	<i>NG-6, 1 Sg.</i>	when blowing	<i>ussāreyya</i>	<i>lakkhaṇa kriyā</i>
<i>tiṇa-katṭha-paṇṇa-saṭṭam</i>	<i>NG-1, 2 Sg.</i>	grass, sticks, ferns and trash	<i>ussāreyya</i>	<i>kamma</i>
<i>ekato</i>	<i>Nip.</i>	together	<i>ussāreyya</i>	adverb
<i>ussāreyya</i>	<i>V-3, 3 Sg.</i>	would pile up		<i>kriyā</i>
<i>seyyathā</i>	<i>Nip.</i>	just as		
<i>vā pana</i>	<i>Nip.</i>	or		
<i>nadī</i>	<i>NG-21, 1 Sg.</i>	a river	<i>ussāreyya</i>	<i>kattā</i>
<i>pabbateyyā⁴</i>	<i>NG-3, 1 Sg.</i>	mountain-born	<i>nadī</i>	adjective
<i>saṅkhasēvālapanaṅkaṃ</i>	<i>NG-1, 2 Sg.</i>	algae, duckweeds, pond-scums	<i>ussāreyya</i>	<i>kamma</i>
<i>ekato</i>	<i>Nip.</i>	together	<i>ussāreyya</i>	adverb
<i>ussāreyya</i>	<i>V-3, 3 Sg.</i>	would pile up		<i>kriyā</i>
<i>evameva</i>	<i>Nip.</i>	so too		
<i>tumhe</i>	<i>PG-2, 1 Pl.</i>	you	<i>1. ussāritā</i> <i>2. hutvā (understood)</i>	<i>1. kattā</i> <i>2. pakati-kattā</i>
<i>nānā-nāmā</i>	<i>NG-1, 1 Pl.</i>	(persons who have) different names	<i>hutvā (understood)</i>	<i>vikati-kattā</i>
<i>hutvā (understood)</i>	<i>Nip.</i>	being	<i>ussāritā</i>	<i>kriyā visesana</i>
<i>nānā-gottā</i>	<i>NG-1, 1 Pl.</i>	different clans	<i>hutvā (understood)</i>	<i>vikati-kattā</i>
<i>nānā-jaccā</i>	<i>NG-1, 1 Pl.</i>	different lineages	<i>hutvā (understood)</i>	<i>vikati-kattā</i>
<i>nana-kulā</i>	<i>NG-1, 1 Pl.</i>	different families	<i>hutvā (understood)</i>	<i>vikati-kattā</i>
<i>pabbajitā</i>	<i>NG-1, 1 Pl.</i>	ordained	<i>hutvā (understood)</i>	<i>vikati-kattā</i>
<i>ekato</i>	<i>Nip.</i>	together	<i>ussāritā</i>	adverb
<i>ussāritā</i>	<i>NG-1, 1 Pl.</i>	have been piled up		<i>kitaka kriyā</i>

Kiṃ nu kho nāma tumhe āvuso maṃ vattabbaṃ maññatha. Ahaṃ kho nāma tumhe vadeyyaṃ. Amhākaṃ Buddho, amhākaṃ dhammo, amhākaṃ ayya-puttana dhammo abhisamīto”ti.

What kind of things do you my friends think should be spoken to me ? I am the one who should speak to you. It is our Buddha; it is our dhamma; it is by our lord the dhamma was discovered.

<i>kiṃ nu kho nāma</i>	<i>Nip.</i>	what kind of things	<i>1. vattabbaṃ</i> <i>2. maññatha</i>	<i>1. padhāna-kamma</i> <i>2. pakati-kamma</i>
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⁴ *Pabbateyya* adj. from mountains; belonging to mountain; mountain- [*pabbata* + *eyya*].

<i>tumhe</i>	<i>PG-2, 1 Pl</i>	you	<i>maññatha</i>	<i>kattā</i>
<i>āvuso</i>	<i>Nip.</i>	friend	<i>maññatha</i>	<i>vocative</i>
<i>maṃ</i>	<i>PG-1, 2 Sg.</i>	1. to me 2. [about] me	1. <i>vattabbaṃ</i> 2. <i>maññatha</i>	1. <i>appadhāna-kamma</i> 2. <i>pakati-kamma</i>
<i>vattabbaṃ</i>	<i>NG-1, 1 Sg.</i>	1. should be spoken to 2. somebody/something that should be spoken to (as <i>vaca</i> takes two objects)	1. 2. <i>maññatha</i>	<i>kitaka-kriyā</i> <i>vikati-kamma</i>
<i>maññatha</i>	<i>V-1, 2 Sg.</i>	think		<i>kriyā</i>
<i>ahaṃ kho nāma</i>	<i>PG-1, 1st Sg.</i>	I am the one	<i>vadeyyaṃ</i>	<i>kattā</i>
<i>tumhe</i>	<i>PG-2, 2nd Pl.</i>	you	<i>vadeyyaṃ</i>	<i>kamma</i>
<i>vadeyyaṃ</i>	<i>V-3, 1, Sg.</i>	should speak to you		<i>kriyā</i>
<i>amhākaṃ</i>	<i>PG-1, 6 Pl.</i>	our	<i>buddho</i>	possessive
<i>buddho</i>	<i>NG-1, 1 Sg.</i>	Buddha		
<i>amhākaṃ</i>	<i>PG-1, 6 Pl.</i>	our	<i>dhammo</i>	possessive
<i>dhammo</i>	<i>NG-1, 1 Sg.</i>	Dhamma		
<i>amhākaṃ</i>	<i>PG-1, 6 Pl.</i>	our	<i>ayya-puttena</i>	possessive
<i>ayya-puttena</i>	<i>NG-1, 3 Sg.</i>	by the lord	<i>abhisamīto</i>	<i>kattā</i>
<i>dhammo</i>	<i>NG-1, 1 Sg.</i>	the dhamma	<i>abhisamīto</i>	<i>kamma</i>
<i>abhisamīto</i> (passive)	<i>NG-1, 1 Sg.</i>	was discovered		<i>kriyā</i>
<i>iti</i>	<i>Nip.</i>	saying		<i>ākāra-jotaka</i>

Ye te bhikkhū appicchā -pa- te ujjhāyanti khiyyanti vipācenti. “Kathaṃ hi nāma āyasmā Channo bhikkhūhi sahadhammikaṃ vuccamāno attānaṃ avacanīyaṃ karissatī” ti.

...Atha kho te bhikkhū āyasmantaṃ Channaṃ anekapariyāyena vigarahitvā Bhagavato etamatthaṃ ārocesuṃ...

Whoever monks were of fewer wants, they criticized ...: How come the venerable Channa — when spoken rationally by the monks —reckons himself as one not to be spoken to. Then, the monks told this matter to the Blessed One.

<i>ye te</i>	<i>PG-12, 1 Pl.</i>	whoever	<i>bhikkhū</i>	<i>adjective</i>
<i>bhikkhū</i>	<i>NG-17, 1 Pl.</i>	monks	<i>honti</i> (understood)	<i>pakati-kattā</i>
<i>appicchā</i>	<i>NG-1, 1 Pl.</i>	those who have (or of) fewer wants	<i>honti</i> (understood)	<i>vikati-kattā</i>
<i>honti</i> (understood)	<i>V-6, 3rd Pl.</i>	were		<i>kriyā</i>
<i>-pa-</i>				
<i>te</i>	<i>PG-6 Pl.</i>	they	<i>ujjhāyanti, etc.</i>	<i>kattā</i>
<i>ujjhāyanti</i>	<i>V-1, 3rd Pl.</i>	thought badly of [him]		<i>kriyā</i>
<i>khiyyanti</i>	<i>V-1, 3rd Pl.</i>	criticized		<i>kriyā</i>
<i>vipācenti</i>	<i>V-1, 3rd Pl.</i>	discussed widely		<i>kriyā</i>
<i>kathaṃ hi nāma</i>	<i>Nip.</i>	how come	<i>karissati</i>	<i>manner adverb</i>
<i>āyasmā</i>	<i>NG-5, 1 Sg.</i>	the venerable	<i>channo</i>	<i>adjective</i>
<i>channo</i>	<i>NG-1, 1 Sg.</i>	Channa	1. <i>vuccamāno</i> 2. <i>karissati</i>	1. <i>kamma</i> 2. <i>kattā</i>
<i>bhikkhūhi</i>	<i>NG-17, 3 Pl.</i>	by the monks	<i>vuccamāno</i>	<i>kattā</i>

<i>sahadhammikaṃ</i> ⁵	<i>Nip.</i>	rationally	<i>vuccamāno</i>	manner adverb
<i>vuccamāno</i> (passive)	<i>NG-1, 1 Sg.</i>	when being spoken to	<i>karissati</i>	<i>lakkhaṇa kriyā</i>
<i>attānaṃ</i>	<i>NG-8, 2 Sg.</i>	himself	<i>karissati</i>	<i>pakati-kamma</i>
<i>avacanīyaṃ</i>	<i>NG-1, 2 Sg.</i>	as one not to be spoken to	<i>karissati</i>	<i>vikati-kamma</i>
<i>karissati</i>	<i>V-7, 3 Sg.</i>	reckons, believes, thinks		<i>kriyā</i>
<i>iti</i>	<i>Nip.</i>	saying	<i>ākāra vanta = vadeti</i>	<i>ākāra jotaka</i>
<i>atha kho</i>	<i>Nip.</i>	then	<i>ārocesuṃ</i>	<i>kālādhāra</i>
<i>te</i>	<i>PG-6 Pl.</i>	those	<i>bhikkhū</i>	adjective
<i>bhikkhū</i>	<i>NG-17, 1 Pl.</i>	the monks	<i>vigarahitvā, ārocesuṃ</i>	<i>kattā</i>
<i>āyasmantaṃ</i>	<i>NG-5, 2 Sg.</i>	venerable	<i>channaṃ</i>	adjective
<i>channaṃ</i>	<i>NG-1, 2 Sg.</i>	Channa	<i>vigarahitvā</i>	<i>kamma</i>
<i>anekapariyāyena</i> ⁶	<i>NG-1, 3 Sg.</i>	by various ways	<i>vigarahitvā</i>	<i>kaṛaṇa</i> (instrumental)
<i>vigarahitvā</i>	<i>Nip.</i>	having criticized	<i>ārocesuṃ</i>	<i>kriyā visesana</i>
<i>bhagavato</i>	<i>NG-5, 4 Sg.</i>	to the Blessed One	<i>ārocesuṃ</i>	<i>appadhāna-kamma</i> (literally dative)
<i>etamatthaṃ</i>	<i>NG-1, 2 Sg.</i>	this matter	<i>ārocesuṃ</i>	<i>kamma</i>
<i>ārocesuṃ</i>	<i>V-6, 3rd Pl.</i>	told		<i>kriyā</i>

“*Saccaṃ kira tvaṃ Channa bhikkhūhi saha-dhammikaṃ vuccamāno attānaṃ avacanīyaṃ karosī*”*ti.*

“*Saccaṃ Bhagavā*”*ti.*

He asked thus: Channa, is it true as they say, you —when spoken to rationally by the monks — reckon yourself as one not to be taught ?

“True, sir,” thus he replied.

<i>saccaṃ</i>	<i>NG-2, 1 Sg.</i>	is it true		<i>kriyā</i>
<i>kira</i>	<i>Nip.</i>	as they say		
<i>tvam</i>	<i>PG-2, 1 Sg.</i>	you	<i>karosi</i>	<i>kattā</i>
<i>channa</i>	<i>Voc.</i>	Channa		
<i>bhikkhūhi</i>	<i>NG-17, 3 Pl.</i>	by the monks	<i>vuccamāno</i>	<i>kattā</i>
<i>saha-dhammikaṃ</i>	<i>Nip.</i>	rationally	<i>vuccamāno</i>	manner adverb
<i>vuccamāno</i> (passive)	<i>NG-1, 1 Sg.</i>	when spoken	<i>karosi</i>	<i>lakkhaṇa kriyā</i>
<i>attānaṃ</i>	<i>NG-8, 2 Sg.</i>	yourself	<i>karosi</i>	<i>pakati-kamma</i>
<i>avacanīyaṃ</i>	<i>NG-1, 2 Sg.</i>	as one not to be spoken to	<i>karosi</i>	<i>vikati-kamma</i>
<i>karosi</i>	<i>V-1, 2 Sg.</i>	reckon, believe, think		<i>kriyā</i>
<i>iti</i>	<i>Nip.</i>	he asked thus	<i>ākāra vanta = vadeti</i>	<i>ākāra jotaka</i> ⁷
<i>saccaṃ</i>	<i>NG-2, 1 Sg.</i>	true		<i>kriyā</i>
<i>bhagavā</i>	<i>Voc.</i>	Blessed One		
<i>iti</i>	<i>Nip.</i>	he replied thus		<i>ākāra jotaka</i>

⁵ *sahadhammikaṃ* ind. legally; legitimately; justly; righteously; correctly [*saha* + *dhamma* + *ika* + *aṃ*].

⁶ *Anekapariyāyena* ind. variously; multifariously; in different ways [*aneka* + *pariyāya* + *ena*].

⁷ *ākāra jotaka* = the way you say or think indicator

Vigarahi Buddho Bhagavā...; ... Evañca pana bhikkhave imaṃ sikkhāpadaṃ uddiseyyātha–

The Buddha, the Blessed One condemned him ... And in this way, monks, you should recite this precept:

<i>vigarahi</i>	V-6, 3 Sg.	condemned [him]		<i>kriyā</i>
<i>buddho</i>	NG-1, 1 Sg.	The Buddha	<i>vigarahi</i>	<i>kattā</i>
<i>bhagavā...</i>	NG-5, 1 Sg.	the Blessed One	<i>buddho</i>	adjective
<i>evañ ca pana</i>	Nip.	and in this way	<i>uddiseyyātha</i>	adverb
<i>bhikkhave</i>	Voc.	Monks!		
<i>imaṃ</i>	PG-4, 2 Sg.	this	<i>sikkhāpadaṃ</i>	adjective
<i>sikkhāpadaṃ</i>	NG-2, 2 Sg.	precept	<i>uddiseyyātha</i>	<i>kamma</i>
<i>uddiseyyātha</i>	V-3, 2 nd Pl.	you should recite		<i>kriyā</i>

“Bhikkhu paneva dubbaca-jātiko hoti. ... bhikkhūhi saha-dhammikaṃ vuccamāno attānaṃ avacanīyaṃ karoti... Yāva-tatiyañce samanubhasīyamāno taṃ paṭinissajjeyya, iccetaṃ kusalaṃ; no ce paṭinissajjeyya, saṃghādiseso”ti.

‘A monk is habitually disobedient. When spoken rationally by monks he makes himself as one not to be spoken to ... When admonished up to three times, if he gives it up, that is good; if not give it up, there is *saṃghādiseso*’.

<i>bhikkhu</i>	NG-17, 1 Sg.	a monk	<i>hoti</i>	<i>pakati-kattā</i>
<i>paneva</i>	Nip.	and just, now suppose		
<i>dubbaca-jātiko</i> ⁸	NG-1, 1 Sg.	habitually disobedient	<i>hoti</i>	<i>vikati-kattā</i>
<i>hoti</i>	V-1, 3 rd Sg.	is		<i>kriyā</i>
<i>bhikkhūhi</i>	NG-17, 3 Pl.	by the monks	<i>vuccamāno</i>	<i>kattā</i>
<i>saha-dhammikaṃ</i>	Nip.	rationally	<i>vuccamāno</i>	manner adverb
<i>vuccamāno</i>	NG-1, 1 Sg.	when spoken	<i>karoti</i>	<i>lakkhaṇa kriyā</i>
<i>attānaṃ</i>	NG-8, 2 Sg.	himself	<i>karoti</i>	<i>pakati-kamma</i>
<i>avacanīyaṃ</i>	NG-1, 2 Sg.	as one not to be spoken to	<i>karoti</i>	<i>vikati-kamma</i>
<i>karoti</i>	V-1, 3 rd Sg.	he makes		
<i>yāvataṭṭhiyaṃ</i>	Nip.	up to the third time	<i>samanubhasīyamāno</i>	<i>adverb</i>
<i>ce (yāvataṭṭhiyañce)</i>	Nip.	if	<i>paṭinissajjeyya</i>	<i>adverb</i>

⁸ *Dubbaca* adj. hard to talk to; obstinate; obdurate; stubborn; unamenable to verbal correction [*dur* + \sqrt{vac} + *a*].
jātika 1 adj. of nature; of type; of class; of category; lit. of birth [\sqrt{jan} + *ti* + *ka*].

<i>samanubhasīyamāno</i> ⁹	NG-1, 1 Sg.	when admonished	<i>paṭinissajjeyya</i>	<i>lakkhaṇa kriyā</i>
<i>taṃ</i>	PG-7	that	<i>paṭinissajjeyya</i>	<i>kamma</i>
<i>paṭinissajjeyya</i> ¹⁰	V-3, 3 rd Sg.	(if) he gives it up		<i>kriyā</i>
<i>iccetam</i> ¹¹ (<i>iti etam</i>)	PG-10, 1 Sg.	that [is]	<i>hoti</i> (understood)	<i>pakati-kattā</i>
<i>kusalam</i>	NG-2, 1 Sg.	good	<i>hoti</i> (understood)	<i>vikati-kattā</i>
<i>no</i>	Nip.	not	<i>paṭinissajjeyya</i>	adverb
<i>ce</i>	Nip.	if	<i>paṭinissajjeyya</i>	adverb
<i>paṭinissajjeyya</i>	V-3, 3 rd Sg.	(if) he gives it up		<i>kriyā</i>
<i>saṃghādiseso</i>	NG-1, 1 Sg.	there is an <i>saṃghādiseso</i> offence ¹²	<i>atthi</i> (understood)	<i>vikati-kattā / kattā</i>
<i>iti</i>	Nip.	thus		<i>ākāra-jotaka</i>

Dubbacasikkhāpada

424 *Tena samayena Buddho Bhagavā Kosambiyam viharati Ghositārāme. Tena kho pana samayena āyasmā Channo anācāram ācarati.*

Bhikkhū evamāhamsu: “Mā’vuso Channa evarūpaṃ akāsi, netam kappatī”ti.

So evam vadeti: “Kiṃ nu kho nāma tumhe āvuso maṃ vattabbaṃ maññatha. Ahaṃ kho nāma tumhe vadeyyam. Amhākaṃ Buddho, amhākaṃ dhammo, amhākaṃ ayya-puttena dhammo abhisamito. Seyyathāpi nāma mahāvāto vāyanto tiṇa-kaṭṭha-panṇasaṭam ekato ussāreyya; seyyathā vā pana nadī pabbateyyā saṅkha-sevāla-panakaṃ ekato ussāreyya, evameva tumhe nānā-nāmā nānā-gottā nānā-jaccā nana-kulā pabbajitā ekato ussāritā. Kiṃ nu kho nāma tumhe āvuso maṃ vattabbaṃ maññatha. Ahaṃ kho nāma tumhe vadeyyam. Amhākaṃ Buddho, amhākaṃ dhammo, amhākaṃ ayya-puttena dhammo abhisamito.”ti.

Ye te bhikkhū appicchā -pa- te ujjhāyanti khiyyanti vipācenti. Kathaṃ hi nāma āyasmā Channo bhikkhūhi sahadhammikaṃ vuccamāno attānaṃ avacanīyam karissatī” ti.

...Atha kho te bhikkhū āyasmantaṃ Channaṃ anekapariyāyena vigarahitvā Bhagavato etamatthaṃ ārocesuṃ...

“Saccaṃ kira tvaṃ Channa bhikkhūhi saha-dhammikaṃ vuccamāno attānaṃ avacanīyam karosī”ti.

“Saccaṃ Bhagavā”ti.

Vigarahi Buddho Bhagavā...; Evañca pana bhikkhave imaṃ sikkhāpadaṃ uddiseyyātha–

425 *Bhikkhu paneva dubbacajātiko hoti uddesapariyāpannesu sikkhāpadesu bhikkhūhi*

⁹ *Samanubhāsīyamāna* prp. (+instr) being admonished (by); being sternly advised (by); lit. being spoken together after [*saṃ + anu + √bhās + iya + māna*].

¹⁰ *paṭinissajjati* pr. (+acc) gives up; relinquishes; drops; abandons [*pati + nī + √sajj + a + ti*].

¹¹ *iccetam* 1 sandhi. that is; lit. thus this [*iti + etam*].

¹² *saṃghādisesa* 1 adj. related to an offence requiring suspension; lit. related to an offence requiring involvement of the community from start to finish [*saṃgha + ādi + sesa*].

sahadhammikaṃ vuccamāno attānaṃ avacanīyaṃ karoti 'Mā maṃ āyasmanto kiñci avacuttha kalyāṇaṃ vā pāpakaṃ vā, ahampāyasmante na kiñci vakkhāmi kalyāṇaṃ vā pāpakaṃ vā, viramathāyasmanto mama vacanāyā'ti, so bhikkhu bhikkhūhi evamassa vacanīyo 'Māyasmā attānaṃ avacanīyaṃ akāsi, vacanīyamevāyasmā attānaṃ karotu, āyasmāpi bhikkhū vadetu sahadhammena, bhikkhūpi āyasmantaṃ vakkhanti sahadhammena, evaṃ saṃvaddhā hi tassa Bhagavato parisā yadidaṃ aññamaññavacanena aññamaññavuṭṭhāpanenā'ti, evañca so bhikkhu bhikkhūhi vuccamāno tatheva paggaṇheyya, so bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitaṃ tassa paṭinissaggāya, yāvatatiyañce samanubhāsīyamāno taṃ paṭinissajjeyya, iccetaṃ kusalaṃ, no ce paṭinissajjeyya, saṅghādiseso'ti