

Dubbaca-sikkhāpada

(Vi-1, 271)

Tena samayena Buddho Bhagavā Kosambiyam viharati Ghositārāme. Tena kho pana samayena āyasmā Channo anācāraṃ¹ ācarati².

Bhikkhū evamāhaṃsu: Mā'vuso Channa evarūpaṃ akāsi; netam kappattī³ 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>		at that time		
<i>Buddho</i>		the Buddha		
<i>Bhagavā</i>		the Blessed One		
<i>Kosambiyam</i>		at Kosambī		
<i>viharati</i>		dwelled		
<i>Ghositārāme</i>		in Ghosita's park		
<i>tena kho pana samayena</i>		at that time		
<i>āyasmā (mantu)</i>		Venerable		
<i>Channo</i>		Channa		
<i>anācāraṃ⁴</i>		bad habits		
<i>ācarati</i>		practiced		
<i>bhikkhū</i>		the monks		
<i>evam (evamāhaṃsu)</i>		thus		
<i>āhaṃsu</i>		said		
<i>mā (mā'vuso)</i>		don't		
<i>āvuso</i>		friend		
<i>Channa</i>		Channa		
<i>evarūpaṃ</i>		such thing		
<i>akāsi</i>		do		
<i>na (netam)</i>		not		
<i>etam (nt)</i>		that		
<i>kappattī (not found in</i>		suitable		
<i>iti</i>		thus		

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

¹ *Anācāra* masc. misconduct; wrongdoing; bad behaviour; unsuitable behaviour [*na + ā + √car + *a*].

² *Ācarati* pr. (+acc) acts; behaves; performs; does [*ā + √car + a + ti*].

³ *kappa* 1.1 adj. (+inf) fitting (to); suitable (to); appropriate (to) [*√kapp + a*].

⁴ *Anācāra* masc. misconduct; wrongdoing; bad behaviour; unsuitable behaviour [*na + ā + √car + *a*].

vadeyyaṃ.

He said thus: What kind of things⁵ do you, my friends, think should be spoken to me? I am the one who should speak to you.

<i>so</i>		he		
<i>evaṃ</i>		thus		
<i>vadeti</i>		said		
<i>kiṃ nu kho nāma</i>		what kind of things		
<i>tumhe</i>		you		
<i>āvuso</i>		friend		
<i>maṃ</i>		to me		
<i>vattabbam</i> (passive)		should be spoken		
<i>maññatha</i>		think		
<i>ahaṃ kho nāma</i>		I'm the one		
<i>tumhe</i>		to you		
<i>vadeyyaṃ</i>		should speak		

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>		our		
<i>buddho</i>		Buddha		
<i>amhākaṃ</i>		our		
<i>dhammo</i>		dhamma		
<i>amhākaṃ</i>		our		
<i>ayya-puttena</i>		by our lord lit. by our noble son		
<i>dhammo</i>		the dhamma		
<i>abhisamito</i> (passive)		was discovered		
<i>seyyathāpi</i>		just as		
<i>nāma mahāvāto</i>		a great wind		
<i>vāyanto</i> (anta)		blowing		

⁵ **Note:** Underlines here mark “understood”.

<i>tiṇa-kaṭṭha-pannasatam</i>		grass, sticks, ferns and trash		
<i>ekato</i>		together		
<i>ussāreyya</i>		would pile up		
<i>seyyathā</i>		just as		
<i>vā pana</i>		or		
<i>nadī</i>		a river		
<i>pabbateyyā⁶</i>		mountain-born		
<i>saṅkhasevālapanakam</i>		algae, duckweeds, pond-scums		
<i>ekato</i>		together		
<i>ussāreyya</i>		would pile up		
<i>evameva</i>		just so		
<i>tumhe</i>		you		
<i>nānā-nāmā</i>		different names		
<i>nānā-gottā</i>		different clans		
<i>nānā-jaccā</i>		different lineages		
<i>nana-kulā</i>		different families		
<i>pabbajitā</i>		ordained		
<i>ekato</i>		together		
<i>ussāritā</i>		have been piled up		

Kiṃ nu kho nāma tumhe āvuso maṃ vattabbaṃ maññatha. Ahaṃ kho nāma tumhe vadeyyaṃ. Amhākaṃ Buddho, amhākaṃ dhammo, amhākaṃ ayya-puttena dhammo abhisamito”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>		what kind of things		
<i>tumhe</i>		you		
<i>āvuso</i>		friend		
<i>maṃ</i>		to me		
<i>vattabbaṃ</i>		should be spoken		
<i>maññatha</i>		think		
<i>ahaṃ kho nāma</i>		I am the one		
<i>tumhe</i>		you		
<i>vadeyyaṃ</i>		should speak to you		
<i>amhākaṃ</i>		our		
<i>buddho</i>		Buddha		
<i>amhākaṃ</i>		our		

⁶ *Pabbateyya* adj. from mountains; belonging to mountain; mountain- [*pabbata* + *eyya*].

<i>dhammo</i>		Dhamma		
<i>amhākaṃ</i>		our		
<i>ayya-puttana</i>		by the lord		
<i>dhammo</i>		the dhamma		
<i>abhisamīto</i> (passive)		was discovered		
<i>iti</i>		saying		

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>		whoever		
<i>bhikkhū</i>		monks		
<i>appicchā</i>		those of fewer wants		
<i>honti</i> (understood)		were		
<i>-pa-</i>				
<i>te</i>				
<i>ujjhāyanti</i>		thought badly of		
<i>khiyyanti</i>		criticized		
<i>vipācenti</i>		discussed widely		
<i>kathaṃ hi nāma</i>		how come		
<i>āyasmā</i>		the venerable		
<i>channo</i>		Channa		
<i>bhikkhūhi</i>		by the monks		
<i>sahadhammikaṃ</i> ⁷		rationally		
<i>vuccamāno</i> (passive)		when spoken		
<i>attānaṃ</i>		himself		
<i>avacanīyaṃ</i>		as one not to be spoken to		
<i>karissatī</i>		reckons, believes, thinks		
<i>iti</i>		saying		
<i>atha kho</i>		then		
<i>te</i>		those		
<i>bhikkhū</i>		the monks		
<i>āyasmantaṃ</i>		venerable		
<i>channaṃ</i>		Channa		
<i>anekapariyāyena</i> ⁸		by various ways		
<i>vigarahitvā</i>		having criticized		
<i>bhagavato</i>		to the Blessed One		
<i>etamatthaṃ</i>		this matter		
<i>ārocesuṃ</i>		told		

⁷ *sahadhammikaṃ* ind. legally; legitimately; justly; righteously; correctly [*saha* + *dhamma* + *ika* + *aṃ*].

⁸ *Anekapariyāyena* ind. variously; multifariously; in different ways [*aneka* + *pariyāya* + *ena*].

“*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>		is it true		
<i>kira</i>		as they say		
<i>tvaṃ</i>		you		
<i>channa</i>		Channa		
<i>bhikkhūhi</i>		by the monks		
<i>saha-dhammikaṃ</i>		rationally		
<i>vuccamāno</i> (passive)		when spoken		
<i>attānaṃ</i>		yourself		
<i>avacanīyaṃ</i>		as one not to be spoken to		
<i>karosī</i>		reckon, believe, think		
<i>ti</i>		he asked thus		
<i>saccaṃ</i>		true		
<i>bhagavā</i>		Blessed One		
<i>ti</i>		he replied thus		

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>		condemned [him]		
<i>buddho</i>		The Buddha		
<i>bhagavā...</i>		the Blessed One		
<i>evañ ca pana</i>		and in this way		
<i>bhikkhave</i>		Monks!		
<i>imaṃ</i>		this		
<i>sikkhāpadaṃ</i>		precept		
<i>uddiseyyātha</i>		you should recite		

“*Bhikkhu paneva dubbaca-jātiko hoti. ... bhikkhūhi saha-dhammikaṃ vuccamāno attānaṃ avacaṇīyaṃ 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>		a monk		
<i>paneva</i>		and just, now suppose		
<i>dubbaca-jātiko</i> ⁹		habitually disobedient		
<i>hoti</i>		is		
<i>bhikkhūhi</i>		by the monks		
<i>saha-dhammikaṃ</i>		rationally		
<i>vuccamāno</i>		when spoken		
<i>attānaṃ</i>		himself		
<i>avacaṇīyaṃ</i>		as one not to be spoken to		
<i>karoti</i>		he makes		
<i>yāvatatiyaṃ</i>		up to the third time		
<i>ce (yāvatatiyañce)</i>		if		
<i>samanubhasīyamāno</i> ¹⁰		when admonished		
<i>taṃ</i>		that		
<i>paṭinissajjeyya</i> ¹¹		(if) he gives it up		
<i>iccetaṃ</i> ¹² (<i>iti etaṃ</i>)		that [is]		
<i>kusalaṃ</i>		good		
<i>no</i>		not		
<i>ce</i>		if		
<i>paṭinissajjeyya</i>		(if) he gives it up		
<i>saṃghādiseso</i>		there is an <i>saṃghādiseso</i> offence ¹³		
<i>ti</i>		thus		

⁹ *Dubbaca* adj. hard to talk to; obstinate; obdurate; stubborn; unamenable to verbal correction [*dur* + √*vac* + *a*].

jātika 1 adj. of nature; of type; of class; of category; lit. of birth [√*jan* + *ti* + *ka*].

¹⁰ *Samanubhasīyamāna* prp. (+instr) being admonished (by); being sternly advised (by); lit. being spoken together after [*saṃ* + *anu* + √*bhās* + *iya* + *māna*].

¹¹ *paṭinissajjati* pr. (+acc) gives up; relinquishes; drops; abandons [*pati* + *nī* + √*sajj* + *a* + *ti*].

¹² *iccetaṃ* 1 sandhi. that is; lit. thus this [*iti* + *etaṃ*].

¹³ *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*].

Dubbacasikkhāpada

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

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

So evaṃ vadeti: “Kiṃ nu kho nāma tumhe āvuso maṃ vattabbaṃ maññatha. Ahaṃ kho nāma tumhe vadeyyaṃ. Amhākaṃ Buddho, amhākaṃ dhammo, amhākaṃ ayya-puttena dhammo abhisamito. Seyyathāpi nāma mahāvāto vāyanto tiṇa-kaṭṭha-panṇasaṭaṃ 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. Kiṃ nu kho nāma tumhe āvuso maṃ vattabbaṃ maññatha. Ahaṃ kho nāma tumhe vadeyyaṃ. 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 avacanīyaṃ karissatī” ti.

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

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

“Saccaṃ Bhagavā”ti.

Vigrahi Buddho Bhagavā...; Evañca pana bhikkhave imaṃ sikkhāpadaṃ uddiseyyātha—

425 Bhikkhu paneva dubbacajātiko hoti uddesapariyāpannesu sikkhāpadesu bhikkhūhi 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