

Dubbaca-sikkhāpada

(Vi-1, 271)

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

Bhikkhū evamāhamsu: “Mā’vuso Channa evarūpaṃ akāsi, netam kappattī”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-pañṇasaṭaṃ 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 vadeyyaṃ. Amhākaṃ Buddho, amhākaṃ dhammo, amhākaṃ ayya-puttena dhammo abhisamito.”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.

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

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

At Kosambī in Ghosita’s park. At that time the Venerable Channa indulged in bad habits.

The monks said: “Reverend Channa, do not do that, it is not suitable.”

He said: “What do you, your reverences, think should be said to me? It is I who should tell you. The Enlightened One is for us; dhamma is for us; dhamma is realized for us by a master. Just as a great wind blowing would raise up grass, sticks, ferns and rubbish together; or just as a mountain-born river would raise up various water plants together, so you, having gone forth from various names, from various clans, from various lineages, from various families, are raised up together. What do you, your reverences, think should be said to me? It is I who should tell you. The Enlightened One is for us; dhamma is for us; dhamma is realized for us by a master.”

Then those who were modest monks were ... angry and said: “How can the venerable Channa, himself being spoken to by the monks in accordance with dhamma, reckon himself as one not to be spoken to?”

These monks told this matter to the lord. He said: “Is it true, as they say, that you, yourself being spoken to by the monks in accordance with dhamma, reckon yourself as one not to be spoken to?”

“It is true, lord,” he said.

The enlightened one, the lord, rebuked him, saying: ... It is not, foolish man, for the benefit of unbelievers... Thus, monks, this course of training should be set forth:

If a monk is one who is difficult to speak to, and if himself being spoken to...; He reckons himself as one not to be spoken to. If after being admonished up to three times by the monks together, he gives up his course, that is good; if he does not give it up, there is an offence entailing a formal meeting of the Order.”

Exercise

1. *Tena samayena () Buddho Bhagavā () Kosambiyam () viharati () Ghositārāme ()*. *Tena kho pana samayena () āyasmā Channo () anācāram () ācarati ()*.
At that time (), the Buddha, the Blessed One (), dwelled () at Kosambī () in Ghosita’s park (). At that time () the Venerable Channa () practiced () bad habits ().
2. *Bhikkhū () evamāhaṃsu ()*: “*Mā () āvuso Channa () evarūpaṃ () akāsi ()*; *netam kappatti ()*” *iti ()*.
The monks () said thus (): “Don’t (), friend Channa (), do () such thing (); that is not suitable ().”
3. *So () evaṃ vadeti ()*: “*Kiṃ nu kho nāma () tumhe āvuso () maṃ () vattabbaṃ () maññatha ()*; *ahaṃ kho nāma () tumhe () vadeyyaṃ ()*.
He () said thus (): “What kind of thing () do you, my friends (), think () should be spoken () to me ()? I am the one who () should speak () to you ().”
4. *Amhākaṃ Buddho ()*, *amhākaṃ dhammo ()*, *amhākaṃ ayya-puttena () dhammo abhisamito ()*.
It is our Buddha (); it is our dhamma (); it is by our lord () the dhamma () was discovered (). [Note: Underlines here mark “understood.”]
5. *Seyyathāpi nāma () mahā-vāto () vāyanto () tiṇa-kaṭṭha-panṇa-saṭaṃ () ekato ()* *ussāreyya ()*; *seyyathā vā pana () nadī pabbateyyā () saṅkha-sevāla-panakam ()* *ekato ()* *ussāreyya ()*, *evameva () tumhe ()—nānā-nāmā () nānā-gottā () nānā-jaccā () nana-kulā () pabbajitā ()—ekato ()* *ussarītā ()*.

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 ().

6. *Kim nu kho nāma () tumhe āvuso () maṃ () vattabbaṃ () maññatha (). Ahaṃ kho nāma () tumhe () vadeyyaṃ (). Amhākaṃ Buddho (), amhākaṃ dhammo (), amhākaṃ ayya-puttena () dhammo () abhisamito (),”iti.*

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 ().”

7. *Ye te bhikkhū () appicchā ()... te () ujjhāyanti ()... : “Kathañhi nāma () āyasmā Channo ()—bhikkhūhi () saha-dhammikaṃ () vuccamāno ()—attānaṃ () avacaniyaṃ () karissati ()” iti (). Atha kho () te bhikkhū () ... 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 ().

8. *“Saccaṃ kira () tvaṃ Channa ()—bhikkhūhi () saha-dhammikaṃ () vuccamāno ()—attānaṃ () avacaniyaṃ () karosi ()” iti ().*

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 ()?”

9. *“Saccaṃ Bhagavā” () iti (). “True, sir (),” thus he replied ().*

10. *Vigarahi () Buddho Bhagavā ()...*

The Buddha, the Blessed One () condemned him ()...

11. *“Evañca pana () bhikkhave () imaṃ sikkhāpadaṃ () uddiseyyātha (): ‘Bhikkhu () paneva dubbaca-jātiko () hoti (). ... bhikkhūhi () saha-dhammikaṃ () vuccamāno () attānaṃ () avacaniyaṃ () karoti ()... Yāva-tatiyaṃ () ce () samanubhasiṃamāno () taṃ paṭinissajjeyya (), iccetaṃ kusalaṃ (); no ce paṭinissajjeyya (), saṃghādiseso ()’” iti ().*

“And in this way (), monks (), you should recite () this precept (): ‘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* ().’”