

## Exploring the Ancient Path in the Buddha's Own Words

### Lesson 3.4.11

#### **Pavāraṇākkhandhako – select.** **Pavāraṇā: Invitation for Openness**



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<b>Pavāraṇākkhandhako – select.</b>	<b>Pavāraṇā: Invitation for Openness</b>
Atha kho bhagavā bhikkhū āmantesi –	Then the Bhagavā addressed the Bhikkhus:
“aphāsuññeva kirame, bhikkhave, moghapurisā vuṭṭhā samānā phāsumhā vuṭṭhāti paṭijānanti.	“Indeed, these foolish men, O’ Bhikkhus, having spent an uncomfortable time proclaim that they have spent it at ease.
Pasusaṃvāsaññeva kirame, bhikkhave, moghapurisā vuṭṭhā samānā phāsumhā vuṭṭhāti paṭijānanti.	Indeed, these foolish men, Bhikkhus, having dwelled as if they were cattle proclaim that they have spent it comfortable.
Eḷakasaṃvāsaññeva kirame, bhikkhave, moghapurisā vuṭṭhā samānā phāsumhā vuṭṭhāti paṭijānanti.	Bhikkhus, these foolish men, having lived as if they were goats likewise proclaim that they have spent it at ease.
Sapattasaṃvāsaññeva kirame, bhikkhave, moghapurisā vuṭṭhā samānā phāsumhā vuṭṭhāti paṭijānanti.	Further, these foolish men, Bhikkhus, having spent communion in indolence likewise claim that they have lived at ease!
Kathañhi nāmime, bhikkhave, moghapurisā mūgabbataṃ titthiyasamādānaṃ samādiyissa’nti.	How can these foolish men, Bhikkhus, undergo the vow of silence like the Titthiyas do?
Netam, bhikkhave, appasannānaṃ vā pasādāya, pasannānaṃ vā bhiyyobhāvāya.	Indeed, Bhikkhus, this will not reconcile those who are not pleased, nor will it increase the number of those who are full of faith.
Atha khvetam, bhikkhave, appasannānañceva appasādāya, pasannānañca ekaccānaṃ aññathattāyā’nti.	Bhikkhus, on the other hand indeed this will not reconcile those who are not pleased, and it will alienate some of the faithful”.
Atha kho bhagavā te bhikkhū anekapariyāyena vīgarahitvā dhammiṃ kathaṃ katvā bhikkhū āmantesi –	Having rebuked those Bhikkhus in various ways and having held a talk on Dhamma he addressed them thus:

“na, bhikkhave, mūgabbataṃ titthiyasamādānaṃ samādiyitabbaṃ.	“The observance of the vow of silence like it is the practice of the Titthiyas should not be performed.
Yo samādiyeyya, āpatti dukkaṭassa.	Who should follow this, commits a Dukkata-offence.
Anujānāmi, bhikkhave, vassaṃvuṭṭhānaṃ bhikkhūnaṃ tīhi ṭhānehi pavāretuṃ	I encourage you, Bhikkhus, that after emerging from the rains retreat, Bhikkhus should invite others in regard to three matters:
– diṭṭhena vā sutena vā parisāṅkāya vā.	-what has been seen, -what has been heard or - what is suspected.
Sā vo bhavissati aññamaññānulomatā āpattivuṭṭhānatā vinayapurekkhātā.	This will result in agreeable and mutual empathy, in atonement of any offences and in upholding the regulations of the Vinaya.
Evañca pana, bhikkhave, pavāretabbaṃ.	In this way the invitation should be performed.
Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –	An experienced, competent Bhikkhu should inform the Saṅgha:
“Suṇātu me, bhante, saṅgho.	“Venerable Ones, let the Saṅgha listen to me!
Ajja pavāraṇā.	Today is the day of the Pavāraṇā.
Yadi saṅghassa pattakallaṃ, saṅgho pavāreyyā’”ti.	If the Saṅgha agrees that to be appropriate, the Saṅgha may invite!”
Therena bhikkhunā ekaṃsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggaḥetvā evamassa vacanīyo –	A Bhikkhu, who is an Elder, after having arranged his upper robe, having bent down respectfully, with folded hands should speak thus:
“saṅghaṃ, āvuso, pavāremi diṭṭhena vā sutena vā parisāṅkāya vā.	“Respected friends, I invite the Saṅgha, to express what has been seen, what has been heard or what is suspected.
Vadantu maṃ āyasmanto anukampaṃ upādāya.	Let the Venerable Ones speak to me out of benevolence.
Passanto paṭikarissāmi.	Understanding it, I will make amends.
Dutiyampi, āvuso, saṅghaṃ pavāremi diṭṭhena vā sutena vā parisāṅkāya vā. Vadantu maṃ āyasmanto anukampaṃ upādāya.	For a second time, respected friends, I invite the Saṅgha, to express what has been seen, what has been heard or what is suspected. Let the Venerable Ones speak to me out of benevolence.

Passanto paṭikarissāmi.	Understanding it, I will make amends.
Tatiyampi, āvuso, saṅghaṃ pavāremi diṭṭhena vā sutena vā parisāṅkāya vā.	And for a third time, respected friends, I invite the Saṅgha, to express what has been seen, what has been heard or what is suspected.
Vadantu maṃ āyasmanto anukampaṃ upādāya. Passanto paṭikarissāmi”’ti.	Let the Venerable Ones speak to me out of benevolence. Understanding it, I will make amends.”
Navakena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggahetvā evamassa vacanīyo –	A Bhikkhu, who is newly ordained, after having arranged his upper robe, having bent down respectfully, with folded hands should speak thus:
“saṅghaṃ, bhante, pavāremi diṭṭhena vā sutena vā parisāṅkāya vā.	“Respected friends, I invite the Saṅgha, to express what has been seen, what has been heard or what is suspected.
Vadantu maṃ āyasmanto anukampaṃ upādāya.	Let the Venerable Ones speak to me out of benevolence.
Passanto paṭikarissāmi.	Understanding it, I will make amends.
Dutiyaṃpi, bhante, saṅghaṃ ...pe...	For a second time, respected friends, I invite the Saṅgha, to express what has been seen, what has been heard or what is suspected. Let the Venerable Ones speak to me out of benevolence. Understanding it, I will make amends.
tatiyaṃpi, bhante, saṅghaṃ pavāremi diṭṭhena vā sutena vā parisāṅkāya vā.	And for a third time, respected friends, I invite the Saṅgha, to express what has been seen, what has been heard or what is suspected.
Vadantu maṃ āyasmanto anukampaṃ upādāya. Passanto paṭikarissāmi”’ti.	Let the Venerable Ones speak to me out of benevolence. Understanding it, I will make amends.”