

## Exploring the ancient path in the Buddha's own words -- Lesson 3.4.11

### Pavāraṇākkhandhako<sup>1</sup> – select.

Atha kho bhagavā bhikkhū āmantesi – “aphāsuññeva kirame, bhikkhave, moghapurisā vuṭṭhā samānā phāsumhā vuṭṭhāti paṭijānanti. Pasusaṃvāsaññeva kirame, bhikkhave, moghapurisā vuṭṭhā samānā phāsumhā vuṭṭhāti paṭijānanti. Eḷakasamvāsaññeva kirame, bhikkhave, moghapurisā vuṭṭhā samānā phāsumhā vuṭṭhāti paṭijānanti. Sapattasamvāsaññeva kirame, bhikkhave, moghapurisā vuṭṭhā samānā phāsumhā vuṭṭhāti paṭijānanti. Kathaṅhi nāmime, bhikkhave, moghapurisā mūgabbataṃ titthiyasamādānaṃ<sup>2</sup> samādiyissa<sup>3</sup>”nti. Netam, bhikkhave, appasannānaṃ vā pasādāya, pasannānaṃ vā bhiiyobhāvāya. Atha khvetam, bhikkhave, appasannānañceva appasādāya, pasannānañca ekaccānaṃ aññathattāyā”ti. Atha kho bhagavā te bhikkhū anekapariyāyena vigharhitvā dhammiṃ kathaṃ katvā bhikkhū āmantesi – na, bhikkhave, mūgabbataṃ titthiyasamādānaṃ samādiyitabbaṃ. Yo samādiyeyya, āpatti dukkaṭassa. Anujānāmi, bhikkhave, vassamvuṭṭhānaṃ bhikkhūnaṃ tīhi ṭhānehi pavāretuṃ – ditṭhena vā sutena vā parisānkāya vā. Sā vo bhavissati aññamaññānulomatā āpattivuṭṭhānatā vinayapurekkhāratā. Evañca pana, bhikkhave, pavāretabbaṃ. Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo –

“Suṇātu me, bhante, saṅgho. Ajja pavāraṇā. Yadi saṅghassa pattakallaṃ, saṅgho pavāreyyā”ti.

Therena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ

<sup>1</sup> *Aphāsukavihāro, Pavāraṇākkhandhako, Mahāvaggapāli, Vinayapiṭake*

<sup>2</sup> *Titthiyasamādānaṃ*: undergoing what the Titthiyas do: - the Thittiya ascetics are mentioned in the *Mahāvagga* (see *Uposathakkhandhako*: here King Bimbisāro in meditation notices that the Titthiyas are holding regular meetings where their followers visit them and ask for Dhamma to be preached. He suggests to the Buddha that Bhikkhus should do likewise for their own benefit and the benefit of their lay-followers. The Buddha agrees and invites the Bhikkhus to establish the Uposatha henceforth). The Titthiyas were following certain practices, one was the practice of silence and non-communication amongst its respective members.

<sup>3</sup> *mūgabbataṃ*: *Na bhikkhave mūgabbataṃ titthiyasamādānanti ‘‘imaṃ temāsaṃ na kathetabba’’nti evarūpaṃ vatasamādānaṃ na kātabbaṃ; adhammakatikā hesā.* – ‘observance of the vow of silence like it is the practice of the Titthiyas should not be followed’: during these three months it should not be done, living with such kind of practice should not be performed, because these have not been taught in Dhamma.

paggahevā evamassa vacanīyo – “saṅghaṃ, āvuso, pavāremi diṭṭhena vā sutena vā parisāṅkāya vā. Vadantu maṃ āyasmanto anukampaṃ upādāya. Passanto paṭikarissāmi. Dutiyampi, āvuso, saṅghaṃ pavāremi diṭṭhena vā sutena vā parisāṅkāya vā. Vadantu maṃ āyasmanto anukampaṃ upādāya. Passanto paṭikarissāmi. Tatiyampi, āvuso, saṅghaṃ pavāremi diṭṭhena vā sutena vā parisāṅkāya vā. Vadantu maṃ āyasmanto anukampaṃ upādāya. Passanto paṭikarissāmi”’ti.

Navakena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggahevā evamassa vacanīyo – “saṅghaṃ, bhante, pavāremi diṭṭhena vā sutena vā parisāṅkāya vā. Vadantu maṃ āyasmanto anukampaṃ upādāya. Passanto paṭikarissāmi. Dutiyampi, bhante, saṅghaṃ...pe... tatiyampi, bhante, saṅghaṃ pavāremi diṭṭhena vā sutena vā parisāṅkāya vā. Vadantu maṃ āyasmanto anukampaṃ upādāya. Passanto paṭikarissāmi”’ti.

### ***Aphāsukavīhāro, Pavāraṅkākkhandhako, Mahāvaggapāḷi, Vinayapiṭake***

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aññamaññānulomatā	aññamañña anulomatā	each other, mutually + suitable, fit, in natural order
appasannānañceva	a + p + pasannānaṃ + ca + eva	not + for the pleasing, reconciling + and + just
aphāsuññeva	a + phāsuṃ + yeva	not + at ease + just
ukkuṭika		"bending up" (posture of respect)
eḷakasamvāsāññeva	eḷaka + samvāsaṃ + yeva	goat + living with + just, so
kirame	kira + ime	indeed + these
khvetam	kho + etaṃ	indeed + this
ñāpetabbo	ñāpeti (fpp.)	to make known, announce
tiṭṭhiyasamādānaṃ	tiṭṭhiya + samādānaṃ	heretics + taking upon oneself
netam	na + etaṃ	not + this
paṭijānanti		confess, acknowledge
paṭibalena	paṭi + bala (instr.)	able, competent
pattakalla	pāpuṇāti (pp.) + kalla (dat.)	well, + correct, sound, proper
parisaṅkāya	(inf.)	suspicion, apprehension
pavāretuṃ		to invite, offer
pasādāya	pasāda (dat.)	joy, satisfaction, allayment
pasusamvāsāññeva	pasu + samvāsaṃ + yeva	cattle + living with + just, so
phāsumhā	phāsuṃ + hā	comfortable, at ease +
byattena	byatta (instr.)	experienced, learned
mūgabbataṃ	mūga + vatam	dumb + practice
vassamvutṭhānaṃ	vassaṃ + vutṭhānaṃ	rain + rousing: end of rain retreat
vigarahitvā	(ger.)	reproach, rebuke, censure
vinayapurekkhārātā	vinaya + purekkhārātā	Vinaya + deference to
vuṭṭhā/ vutthā	vasati (pp.)	having dwelt, lived or spent
sapattasamvāsāññeva	sa + patta (pp.) + samvāsaṃ + yeva	with + what has been obtained + living with + just, so

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