

THE MAHÂVAGGA.

REVERENCE TO THE BLESSED ONE, THE HOLY ONE, THE FULLY
ENLIGHTENED ONE.

THE MAHÂVAGGA, KHANDAKA I-X

FIRST KHANDHAKA.

(THE ADMISSION TO THE ORDER OF BHIKKHUS.)

1¹.

1. At that time the blessed Buddha dwelt at p. 74 Uruvelâ, on the bank of the river Nerañgarâ¹ at the foot of the Bodhi tree (tree of wisdom), just after he had become Sambuddha. And the blessed Buddha sat cross-legged at the foot of the Bodhi tree uninterruptedly during seven days, enjoying the bliss of emancipation².

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2. Then the Blessed One (at the end of these seven days) during the first watch of the night fixed his mind upon the Chain of Causation¹, in direct and in reverse order: 'From Ignorance² spring the p. 76 *samkhâras*¹, from the *samkhâras* springs Consciousness, from Consciousness spring Name-and-Form, from Name-and-Form spring the six Provinces (of the p. 77 six senses¹), from the six Provinces springs Contact, from Contact springs Sensation, from Sensation springs Thirst (or Desire), from Thirst springs Attachment, from Attachment springs Existence, from Existence springs Birth, from Birth spring Old Age and Death, grief, lamentation, suffering, dejection, and despair. Such is the origination of this whole mass of suffering. Again, by the destruction of Ignorance, which consists in the complete absence of lust, the *samkhâras* are destroyed, by the destruction of the *samkhâras* Consciousness is destroyed, by the destruction of Consciousness Name-and-Form are destroyed, by the destruction of Name-and-Form the six Provinces are destroyed, by the destruction of the six Provinces Contact is destroyed, by the destruction of Contact Sensation is destroyed, by the destruction of Sensation Thirst is destroyed, by the destruction of Thirst Attachment is destroyed, by the destruction of Attachment Existence is destroyed, by the destruction of Existence Birth is destroyed, by the destruction of Birth Old Age and Death, grief, lamentation, suffering, dejection, and despair are p. 78 destroyed. Such is the cessation of this whole mass of suffering.'

3. Knowing this the Blessed One then on that occasion pronounced this solemn utterance: 'When the real nature of things becomes clear to the ardent, meditating Brâhmaṇa, then all his doubts fade away, since he realises what is that nature and what its cause.'

4. Then the Blessed One during the middle watch of the night fixed his mind upon the Chain of Causation, in direct and reverse order: 'From Ignorance spring the *samkhâras*, &c. Such is the origination of this whole mass of suffering, &c. Such is the cessation of this whole mass of suffering.'

5. Knowing this the Blessed One then on that occasion pronounced this solemn utterance: 'When the real nature of things becomes clear to the ardent, meditating Brâhmaṇa, then all his doubts fade away, since he has understood the cessation of causation.'

6. Then the Blessed One during the third watch of the night fixed his mind, &c.

7. Knowing this the Blessed One then on that occasion pronounced this solemn utterance: 'When the real nature of things becomes clear to the ardent, meditating Brâhmana, he stands, dispelling the hosts of Mâra, like the sun that illuminates the sky.'

Here ends the account of what passed under the Bodhi tree.

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2.

1. Then the Blessed One, at the end of those seven days, arose from that state of meditation, and went from the foot of the Bodhi tree to the Agapâla banyan tree (banyan tree of the goat-herds¹). And when he had reached it, he sat cross-legged at the foot of the Agapâla banyan tree uninterruptedly during seven days, enjoying the bliss of emancipation.

2. Now a certain Brâhmana, who was of a haughty disposition², went to the place where the Blessed One was; having approached him, he exchanged greeting with the Blessed One; having exchanged with him greeting and complaisant words, he stationed himself near him; then standing near him that Brâhmana thus spoke to the Blessed One: 'By what, Gotama; does one become a Brâhmana, and what are the characteristics that make a man a Brâhmana?'

3. And the Blessed One, having heard that, on this occasion pronounced this solemn utterance: 'That Brâhmana who has removed (from himself) all sinfulness, who is free from haughtiness, free from impurity, self-restrained, who is an accomplished master of knowledge (or, of the Veda), who has fulfilled the duties of holiness, such a Brâhmana may p. 80 justly call himself a Brâhmana, whose behaviour is uneven to nothing in the world.'

Here ends the account of what passed under the Agapâla tree.

3.

1. Then the Blessed One, at the end of those seven days, arose from that state of meditation, and went from the foot of the Agapâla banyan tree to the Mukalinda tree. And when he had reached it, he sat cross-legged at the foot of the Mukalinda tree uninterruptedly during seven days, enjoying the bliss of emancipation.

2. At that time a great cloud appeared out of season, rainy weather which lasted seven days, cold weather, storms, and darkness. And the Nâga (or Serpent) king Mukalinda came out from his abode, and seven times encircled the body of the Blessed One with his windings, and kept extending his large hood over the Blessed One's head, thinking to himself: 'May no coldness (touch) the Blessed One! May no heat (touch) the Blessed One! May no vexation by gadflies and gnats, by storms and sunheat and reptiles (touch) the Blessed One!'

3. And at the end of those seven days, when the Nâga king Mukalinda saw the open, cloudless sky, he loosened his windings from the body of the Blessed One, made his own appearance disappear, created the appearance of a youth, and stationed himself in front of the Blessed One, raising his clasped hands, and paying reverence to the Blessed One.

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4. And the Blessed One, perceiving that, on this occasion, pronounced this solemn utterance: 'Happy is the solitude of him who is full of joy, who has learnt the Truth, who sees (the Truth). Happy is freedom from malice in this world, (self-)restraint towards all beings that have life. Happy is freedom from lust in this world, getting beyond all desires; the putting away of that pride which comes from the thought "I am!" This truly is the highest happiness!'

Here ends the account of what passed under the Mukalinda tree.

4.

1. Then the Blessed One, at the end of those seven days, arose from that state of meditation, and went from the foot of the Mukalinda tree to the Râgâyatana (tree¹); when he had reached it, he sat cross-legged at the foot of the Râgâyatana tree uninterruptedly during seven days, enjoying the bliss of emancipation.

2. At that time Tapussa and Bhallika, two merchants, came travelling on the road from Ukkala (Orissa) to that place. Then a deity who had been (in a former life) a blood-relation of the merchants Tapussa and Bhallika, thus spoke to the merchants p. 82 Tapussa and Bhallika: 'Here, my noble friends, at the foot of the Râgâyatana tree, is staying the Blessed One, who has just become Sambuddha. Go and show your reverence to him, the Blessed One, by (offering him) rice-cakes and lumps of honey. Long will this be to you for a good and for a blessing.'

3. And the merchants Tapussa and Bhallika took rice-cakes and lumps of honey, and went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, they stationed themselves near him; standing near him, the merchants Tapussa and Bhallika thus addressed the Blessed One: 'May, O Lord, the Blessed One accept from us these rice-cakes and lumps of honey, that that may long be to us for a good and for a blessing!'

4. Then the Blessed One thought: 'The Tathâgatas¹ do not accept (food) with their hands. Now p. 83 with what shall I accept the rice-cakes and lumps of honey?' Then the four Mahârâga gods¹, understanding by the power of their minds the reflection which had arisen in the mind of the Blessed One, offered to the Blessed One from the four quarters (of the horizon) four bowls made of stone (saying), 'May, O Lord, the Blessed One accept herewith the rice-cakes and the lumps of honey!' The Blessed One accepted those new stone bowls; and therein he received the rice-cakes and honey lumps, and those, when he had received, he ate.

5. And Tapussa and Bhallika, the merchants, when they saw that the Blessed One had cleansed² his bowl and his hands, bowed down in reverence p. 84 at the feet of the Blessed One and thus addressed the Blessed One: 'We take our refuge, Lord, in the Blessed One and in the Dhamma; may the Blessed One receive us as disciples who, from this day forth while our life lasts, have taken their refuge (in him)!' These were the first in the world to become lay-disciples (of the Buddha) by the formula which contained (only) the dyad¹.

Here ends the account of what passed under the Râgâyatana tree.

5.

1. Then the Blessed One, at the end of those seven days, arose from that state of meditation, and went from the foot of the Râgâyatana tree to the Agapâla banyan tree. And when he had reached it, the Blessed One stayed there at the foot of the Agapâla banyan tree.

2. Then in the mind of the Blessed One, who was alone, and had retired into solitude, the following thought arose: 'I have penetrated this doctrine which is profound, difficult to perceive and to understand, which brings quietude of heart, which is exalted, which is unattainable by reasoning, abstruse, intelligible (only) to the wise. This people, on the other hand, is given to desire, intent upon desire, delighting in desire. To this people, therefore, who p. 85 are given to desire, intent upon desire, delighting in desire, the law of causality and the chain of causation will be a matter difficult to understand; most difficult for them to understand will be also the extinction of all *samkhâras*, the getting rid of all the substrata (of existence¹), the destruction of desire, the absence of passion, quietude of heart, *Nirvâna*! Now if I proclaim the doctrine, and other men are not able to understand my preaching, there would result but weariness and annoyance to me.'

3. And then the following . . . ² stanzas, unheard before, occurred to the Blessed One: 'With great pains have I acquired it. Enough! why should I now proclaim it? This doctrine will not be easy to understand to beings that are lost in lust and hatred. 'Given to lust, surrounded with thick darkness, they will not see what is repugnant (to their minds), abstruse, profound, difficult to perceive, and subtle.'

4. When the Blessed One pondered over this matter, his mind became inclined to remain in quiet, and not to preach the doctrine. Then Brahmâ p. 86 Sahampati¹, understanding by the power of his mind the reflection which had arisen in the mind of the Blessed One, thought: 'Alas! the world perishes! Alas! the world is destroyed! if the mind of the Tathâgata, of the holy, of the absolute Sambuddha inclines itself to remain in quiet, and not to preach the doctrine.'

5. Then Brahmâ Sahampati disappeared from Brahma's world, and appeared before the Blessed One (as quickly) as a strong man might stretch his bent arm out, or draw back his out-stretched arm.

6. And Brahmâ Sahampati adjusted his upper robe so as to cover one shoulder, and putting his right knee on the ground, raised his joined hands towards the Blessed One, and said to the Blessed One: 'Lord, may the Blessed One preach the doctrine! may the perfect One preach the doctrine! there are beings whose mental eyes are darkened by scarcely any dust; but if they do not hear the doctrine, they cannot attain salvation. These will understand the doctrine.'

7. Thus spoke Brahmâ Sahampati; and when he had thus spoken, he further said: 'The Dhamma hitherto manifested in the country of Magadha has been impure, thought out by contaminated men. But do thou now open the door of the Immortal², let them hear the doctrine discovered by the spotless One!

'As a man standing on a rock, on mountain's p. 87 top, might overlook the people all around, thus, O wise One, ascending to the highest palace of Truth, look down, all-seeing One, upon the people lost in suffering, overcome by birth and decay,--thou, who hast freed thyself from suffering!

'Arise, O hero; O victorious One! Wander through the world, O leader of the pilgrim band, who thyself art free from debt. May the Blessed One preach the doctrine; there will

be people who can understand it!

8. When he had spoken thus, the Blessed One said to Brahmâ Sahampati: 'The following thought, Brahmâ, has occurred to me: "I have penetrated this doctrine, . . . (&c., down to end of § 2)." And also, Brahmâ, the following . . . ¹ stanzas have presented themselves to my mind, which had not been heard (by me) before: "With great pains, . . . (&c., down to end of § 3)." When I pondered over this matter, Brahmâ, my mind became inclined to remain in quiet, and not to preach the doctrine.'

9. And a second time Brahmâ Sahampati said to the Blessed One: 'Lord, may the Blessed One preach the doctrine, . . . (&c., as in §§ 6, 7).' And for the second time the Blessed One said to Brahmâ Sahampati: 'The following thought . . . (&c., as before).'

10. And a third time Brahmâ Sahampati said to the Blessed One: 'Lord, may the Blessed One preach the doctrine, . . . (&c., as before).'

Then the Blessed One, when he had heard Brahmâ's solicitation, looked, full of compassion towards sentient beings, over the world, with his (all-perceiving) eye of a Buddha. And the Blessed One, looking over the world with his eye of a Buddha, p. 88 saw beings whose mental eyes were darkened by scarcely any dust, and beings whose eyes were covered by much dust, beings sharp of sense and blunt of sense, of good disposition and of bad disposition, easy to instruct and difficult to instruct, some of them seeing the dangers of future life and of sin.

11. As, in a pond of blue lotuses, or water-roses, or white lotuses, some blue lotuses, or water-roses, or white lotuses, born in the water, grown up in the water, do not emerge over the water, but thrive hidden under the water; and other blue lotuses, or water-roses, or white lotuses, born in the water, grown up in the water, reach to the surface of the water; and other blue lotuses, or water-roses, or white lotuses, born in the water, grown up in the water, stand emerging out of the water, and the water does not touch them,--

12. Thus the Blessed One, looking over the world with his eye of a Buddha, saw beings whose mental eyes were darkened, . . . (&c., the text repeats § 10); and when he had thus seen them, he addressed Brahmâ Sahampati in the following stanza: 'Wide opened is the door of the Immortal to all who have ears to hear; let them send forth faith to meet it. The Dhamma sweet and good I spake not, Brahmâ, despairing of the weary task, to men.'

13. Then Brahmâ Sahampati understood: 'The Blessed One grants my request that He should preach the doctrine.' And he bowed down before the Blessed One, and passed round him with his right side towards him; and then he straightway disappeared.

Here ends the story of Brahmâ's request.

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6.

1. Now the Blessed One thought: 'To whom shall I preach the doctrine first? Who will understand this doctrine easily?' And the Blessed One thought: 'There is Âlâra Kâlâma¹; he is clever, wise, and learned; long since have the eye of his mind been darkened by scarcely any dust. What if I were to preach the doctrine first to Âlâra Kâlâma? He will easily understand this doctrine.'

2. Then an invisible deity said to the Blessed One: 'Âlâra Kâlâma has died, Lord, seven days ago.' And knowledge sprang up in the Blessed One's mind that Âlâra Kâlâma had died seven days ago. And the Blessed One thought: 'Highly noble was Alâra Kâlâma. If

he had heard my doctrine, he would easily have understood it.'

3. Then the Blessed One thought: 'To whom shall I preach the doctrine first? Who will understand this doctrine easily?' And the Blessed One thought: 'There is Uddaka Râmaputta¹; he is clever, wise, and learned; long since have the eye or his mind been darkened by scarcely any dust. What if I were to preach the doctrine first to Uddaka Râmaputta? He will easily understand this doctrine.'

4. Then an invisible deity said to the Blessed One: 'Uddaka Râmaputta has died, Lord, yesterday evening.' And knowledge arose in the Blessed One's mind that Uddaka Râmaputta had died the previous evening. And the Blessed One thought: p. 90 'Highly noble was Uddaka Râmaputta. If he had heard my doctrine, he would easily have understood it.'

5. Then the Blessed One thought: 'To whom shall I preach the doctrine first? Who will understand this doctrine easily?' And the Blessed One thought: 'The five Bhikkhus¹ have done many services to me²; they attended on me during the time of my exertions (to attain sanctification by undergoing austerities). What if I were to preach the doctrine first to the five Bhikkhus?'

6. Now the Blessed One thought: 'Where do the five Bhikkhus dwell now?' And the Blessed One saw by the power of his divine, clear vision, surpassing that of men, that the five Bhikkhus were living at Benares, in the deer park Isipatana³. And the Blessed One, after having remained at Uruvelâ as long as he thought fit, went forth to Benares.

7. Now Upaka, a man belonging to the Âgîvaka sect (i.e. the sect of naked ascetics), saw the Blessed One travelling on the road, between Gayâ and the Bodhi tree; and when he saw him, he said to the Blessed One: 'Your countenance, friend, is serene; your complexion is pure and bright. In whose p. 91 name, friend, have you retired from the world? Who is your teacher? Whose doctrine do you profess?'

8. When Upaka the Âgîvaka had spoken thus, the Blessed One addressed him in the following stanzas: 'I have overcome all foes; I am all-wise; I am free from stains in every way; I have left everything; and have obtained emancipation by the destruction of desire. Having myself gained knowledge, whom should I call my master? I have no teacher; no one is equal to me; in the world of men and of gods no being is like me. I am the holy One in this world, I am the highest teacher, I alone am the absolute Sambuddha; I have gained coolness (by the extinction of all passion) and have obtained Nirvâna. To found the Kingdom of Truth I go to the city of the Kâsis (Benares); I will beat the drum of the Immortal in the darkness of this world.'

9. (Upaka replied): 'You profess then, friend, to be the holy, absolute Gina¹.'

(Buddha said): 'Like me are all Ginas who have reached extinction of the Âsavas²; I have overcome (gitâ me) all states of sinfulness; therefore, Upaka, am I the Gina.'

When he had spoken thus, Upaka the Âgîvaka replied: 'It may be so, friend;' shook his head, took another road, and went away.

10. And the Blessed One, wandering from place to place, came to Benares, to the deer park Isipatana, to the place where the five Bhikkhus were. And p. 92 the five Bhikkhus saw the Blessed One coming from afar; when they saw him, they concerted with each other, saying, 'Friends, there comes the samana Gotama, who lives in abundance, who has given up his exertions, and who has turned to an abundant life. Let us not salute him; nor rise from our seats when he approaches; nor take his bowl and his robe from his hands. But let us put there a seat; if he likes, let him sit down.'

11. But when the Blessed One gradually approached near unto those five Bhikkhus, the five Bhikkhus kept not their agreement. They went forth to meet the Blessed One; one took his bowl and his robe, another prepared a seat, a third one brought water for the washing of the feet, a foot-stool, and a towel¹. Then the Blessed One sat down on the seat they had prepared; and when he was seated, the Blessed One washed his feet. Now they addressed the Blessed One by his name, and with the appellation 'Friend.'

12. When they spoke to him thus, the Blessed One said to the five Bhikkhus: 'Do not address, O Bhikkhus, the Tathâgata by his name, and with the appellation "Friend." The Tathâgata, O Bhikkhus, is the holy, absolute Sambuddha. Give ear, O Bhikkhus! The immortal (Amata) has been won (by me); I will teach you; to you I preach the doctrine. If you walk in the way I show you, you will, ere long, have penetrated to the truth, having yourselves known it and seen it face to face; and you p. 93 will live in the possession of that highest goal of the holy life, for the sake of which noble youths fully give up the world and go forth into the houseless state.

13. When he had spoken thus, the five monks said to the Blessed One: 'By those observances, friend Gotama, by those practices, by those austerities, you have not been able to obtain power surpassing that of men, nor the superiority of full and holy knowledge and insight. How will you now, living in abundance, having given up your exertions, having turned to an abundant life, be able to obtain power surpassing that of men, and the superiority of full and holy knowledge and insight?'

14. When they had spoken thus, the Blessed One said to the five Bhikkhus: 'The Tathâgata, O Bhikkhus, does not live in abundance, he has not given up exertion, he has not turned to an abundant life. The Tathâgata, O Bhikkhus, is the holy, absolute Sambuddha. Give ear, O Bhikkhus; the immortal has been won (by me); I will teach you, to you I will preach the doctrine. If you walk in the way I show you, you will, ere long, have penetrated to the truth, having yourselves known it and seen it face to face; and you will live in the possession of that highest goal of the holy life, for the sake of which noble youths fully give up the world and go forth into the houseless state.'

15. And the five Bhikkhus said to the Blessed One a second time (as above). And the Blessed One said to the five Bhikkhus a second time (as above). And the five Bhikkhus said to the Blessed One a third time (as above).

16. When they had spoken thus, the Blessed One p. 94 said to the five Bhikkhus: 'Do you admit, O Bhikkhus, that I have never spoken to you in this way before this day?'

'You have never spoken so, Lord.'

'The Tathâgata, O Bhikkhus, is the holy, absolute Sambuddha. Give ear, O Bhikkhus, &c. (as above).'

And the Blessed One was able to convince the five Bhikkhus; and the five Bhikkhus again¹ listened willingly to the Blessed One; they gave ear, and fixed their mind on the knowledge (which the Buddha imparted to them).

17. And the Blessed One thus addressed the five Bhikkhus²: 'There are two extremes, O Bhikkhus, which he who has given up the world, ought to avoid. What are these two extremes? A life given to pleasures, devoted to pleasures and lusts: this is degrading, sensual, vulgar, ignoble, and profitless; and a life given to mortifications: this is painful, ignoble, and profitless. By avoiding these two extremes, O Bhikkhus, the Tathâgata has gained the knowledge of the Middle Path which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi, to Nirvâna.

18. 'Which, O Bhikkhus, is this Middle Path the knowledge of which the Tathâgata has gained, which leads to insight, which leads to wisdom, which conduces p. 95 to calm, to knowledge, to the Sambodhi, to Nirvâna? It is the holy eightfold Path, namely, Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Means of Livelihood, Right Endeavour, Right Memory, Right Meditation. This, O Bhikkhus, is the Middle Path the knowledge of which the Tathâgata has gained, which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi, to Nirvâna.
19. 'This, O Bhikkhus, is the Noble Truth of Suffering: Birth is suffering; decay is suffering; illness is suffering; death is suffering. Presence of objects we hate, is suffering; Separation from objects we love, is suffering; not to obtain what we desire, is suffering. Briefly, the fivefold clinging to existence¹ is suffering.
20. 'This, O Bhikkhus, is the Noble Truth of the Cause of suffering: Thirst, that leads to re-birth, accompanied by pleasure and lust, finding its delight here and there. (This thirst is threefold), namely, thirst for pleasure, thirst for existence, thirst for prosperity.
21. 'This, O Bhikkhus, is the Noble Truth of the Cessation of suffering: (It ceases with) the complete cessation of this thirst,--a cessation which consists in the absence of every passion,--with the abandoning of this thirst, with the doing away with it, with the deliverance from it, with the destruction of desire.
22. 'This, O Bhikkhus, is the Noble Truth of the Path which leads to the cessation of suffering: p. 96 that holy eightfold Path, that is to say, Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Means of Livelihood, Right Endeavour, Right Memory, Right Meditation.
23. "'This is the Noble Truth of Suffering,"--thus, O Bhikkhus, of this doctrine, which formerly had not been heard of, have I obtained insight, knowledge, understanding, wisdom, intuition. "This Noble Truth of Suffering must be understood," thus, O Bhikkhus, of this doctrine, . . . (&c., down to intuition). "This Noble Truth of Suffering I have understood," thus, O Bhikkhus, of this doctrine, . . . (&c., down to intuition).
24. "'This is the Noble Truth of the Cause of suffering," thus, O Bhikkhus, (&c.) "This Noble Truth of the Cause of suffering must be abandoned¹ has been abandoned by me," thus, O Bhikkhus, (&c.)
25. "'This is the Noble Truth of the Cessation of suffering," thus, O Bhikkhus, (&c.) "This Noble Truth of the Cessation of suffering must be seen face to face . . . has been seen by me face to face," thus, O Bhikkhus, (&c.)
26. "'This is the Noble Truth of the Path which leads to the cessation of suffering," thus, O Bhikkhus, (&c.) "This Noble Truth of the Path which leads to the cessation of suffering, must be realised has been realised by me," thus, O Bhikkhus, (&c.)
27. 'As long, O Bhikkhus, as I did not possess with perfect purity this true knowledge and insight into these four Noble Truths, with its three modifications p. 97 and its twelve constituent parts¹; so long, O Bhikkhus, I knew that I had not yet obtained the highest, absolute Sambodhi in the world of men and gods, in Mâra's and Brahma's world, among all beings, Samanas and Brâhmanas, gods and men.
28. 'But since I possessed, O Bhikkhus, with perfect purity this true knowledge and insight into these four Noble Truths, with its three modifications and its twelve constituent parts, then I knew, O Bhikkhus, that I had obtained the highest, universal Sambodhi in the world of men and gods, . . . (&c., as in § 27).
29. 'And this knowledge and insight arose in my mind: "The emancipation of my mind

cannot be lost; this is my last birth; hence I shall not be born again!'"

Thus the Blessed One spoke. The five Bhikkhus were delighted, and they rejoiced at the words of the Blessed One. And when this exposition was propounded, the venerable *Kondañña* obtained the pure and spotless Eye of the Truth (that is to say, the following knowledge): 'Whatsoever is subject to the condition of origination, is subject also to the condition of cessation.'

30. And as the Blessed One had founded the Kingdom of Truth (by propounding the four Noble Truths), the earth-inhabiting devas shouted: 'Truly the Blessed One has founded at Benares, in the deer park Isipatana, the highest kingdom of Truth, which may be opposed neither by a *Samana* nor by a *Brâhmana*, neither by a deva, nor by *Mâra*, nor by Brahma, nor by any being in the world.'

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Hearing the shout of the earth-inhabiting devas, the *kâtumahârâgika* devas (gods belonging to the world of the four divine mahârâgas) shouted, . . . (&c., as above). Hearing the shout of the *kâtumahârâgika* devas, the *tâvatimsa* devas¹, the *yâma* devas, the *tusita* devas, the *nimmânarati* devas, the *paranimmitavasavatti* devas, the *brahmakâyika* devas shouted: 'Truly the Blessed One, . . . ' (&c., as above).

31. Thus in that moment, in that instant, in that second the shout reached the Brahma world; and this whole system of ten thousand worlds quaked, was shaken, and trembled; and an infinite, mighty light was seen through the world, which surpassed the light that can be produced by the divine power of the devas.

And the Blessed One pronounced this solemn utterance: 'Truly *Kondañña* has perceived it ("*aññâsi*"), truly *Kondañña* has perceived it!' Hence the venerable *Kondañña* received the name *Aññâtakondañña* (*Kondañña* who has perceived the doctrine).

32. And the venerable *Aññâtakondañña*, having seen the Truth, having mastered the Truth, having understood the Truth, having penetrated the Truth, having overcome uncertainty, having dispelled all doubts, having gained full knowledge, dependent on nobody else for knowledge of the doctrine of the Teacher, thus spoke to the Blessed One: 'Lord, let p. 99 me receive the pabbaggâ and upasampadâ ordinations from the Blessed One.'

'Come, O Bhikkhu,' said the Blessed One, 'well taught is the doctrine; lead a holy life for the sake of the complete extinction of suffering.' Thus this venerable person received the upasampadâ ordination.

33. And the Blessed One administered to the other Bhikkhus exhortation and instruction by discourses relating to the Dhamma. And the venerable *Vappa*, and the venerable *Bhaddiya*, when they received from the Blessed One such exhortation and instruction by discourses relating to the Dhamma, obtained the pure and spotless Eye of the Truth (that is to say, the following knowledge): 'Whatsoever is subject to the condition of origination is subject also to the condition of cessation.'

34. And having seen the Truth, having mastered the Truth, . . . (&c., as in § 32), they thus spoke to the Blessed One: 'Lord, let us receive the pabbaggâ and upasampadâ ordinations from the Blessed One.'

'Come, O Bhikkhus,' said the Blessed One, 'well taught is the doctrine; lead a holy life for the sake of the complete extinction of suffering.' Thus these venerable persons received the upasampadâ ordination.

35. And the Blessed One, living on what the Bhikkhus brought him, administered to the other Bhikkhus exhortation and instruction by discourse relating to the Dhamma; in this

way the six persons lived on what the three Bhikkhus¹ brought home from their alms pilgrimage.

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36, 37. And the venerable Mahânâma and the venerable Assagi, when they received from the Blessed One, . . . (&c., as in §§ 33, 34, down to:). Thus these venerable persons received the upasampadâ ordination.

38. And the Blessed One thus spoke to the five Bhikkhus: 'The body (Rûpa), O Bhikkhus, is not the self. If the body, O Bhikkhus, were the self, the body would not be subject to disease, and we should be able to say: "Let my body be such and such a one, let my body not be such and such a one." But since the body, O Bhikkhus, is not the self, therefore the body is subject to disease, and we are not able to say: "Let my body be such and such a one, let my body not be such and such a one."

39-41. 'Sensation (Vedanâ), O Bhikkhus, is not the self, . . . (&c.¹) Perception (Saññâ) is not the self, . . . The Samkhâras² are not the self, . . . Consciousness (Viññâna) is not the self, . . . (&c.¹)

42. 'Now what do you think, O Bhikkhus, is the body permanent or perishable?'

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'It is perishable, Lord.'

'And that which is perishable, does that cause pain or joy?'

'It causes pain, Lord.'

'And that which is perishable, painful, subject to change, is it possible to regard that in this way: 'This is mine, this am I, this is my self?'

'That is impossible, Lord.'

43. 'Is sensation permanent or perishable?' . . . (&c.¹)

44. 'Therefore, O Bhikkhus, whatever body has been, will be, and is now, belonging or not belonging to sentient beings, gross or subtle, inferior or superior, distant or near, all that body is not mine, is not me, is not my self: thus it should be considered by right knowledge according to the truth.

45. 'Whatever sensation, . . . (&c.²)

46. 'Considering this, O Bhikkhus, a learned, noble hearer of the word becomes weary of body, weary of sensation, weary of perception, weary of the Samkhâras, weary of consciousness. Becoming weary of all that, he divests himself of passion; by absence of passion he is made free; when he is free, he becomes aware that he is free; and he realises that re-birth is exhausted; that holiness is completed; that duty is fulfilled; and that there is no further return to this world³.'

47. Thus the Blessed One spoke; the five Bhikkhus were delighted, and rejoiced at the words of the Blessed One. And when this exposition had been p. 102 propounded, the minds of the five Bhikkhus became free from attachment to the world, and were released from the Âsavas¹.

At that time there were six Arahats (persons who had reached absolute holiness) in the world.

End of the first Bhânavâra.

7².

1. At that time there was in Benares a noble youth, Yasa by name, the son of a setthi (or

treasurer³) and delicately nurtured. He had three palaces, one for winter, one for summer, one for the rainy season. In the palace for the rainy season he lived during the four months (of that season), surrounded with female musicians among whom no p. 103 man was, and he did not descend from that palace (all that time). Now one day Yasa, the noble youth, who was endowed with, and possessed of the five pleasures of sense¹, while he was attended (by those female musicians), fell asleep sooner than usual; and after him his attendants also fell asleep. Now an oil lamp was burning through the whole night.

2. And Yasa, the noble youth, awoke sooner than usual; and he saw his attendants sleeping; one had her lute leaning against her arm-pit; one had her tabor leaning against her neck; one had her drum leaning against her arm-pit; one had dishevelled hair; one had saliva flowing from her mouth; and they were muttering in their sleep. One would think it was a cemetery one had fallen into². When he saw that, the evils (of the life he led) manifested themselves to him; his mind became weary (of worldly pleasures). And Yasa, the noble youth, gave utterance to this solemn exclamation: 'Alas! what distress; alas! what danger!'

3. And Yasa, the noble youth, put on his gilt slippers, and went to the gate of his house. Non-human beings opened the gate, in order that no being might prevent Yasa the noble youth's leaving the world, and going forth into the houseless state. And Yasa, the noble youth, went to the gate of the city. Non-human beings opened the gate, in order that no being might prevent Yasa the noble youth's leaving the world, and going forth into the houseless state. And Yasa, the noble youth, went to the deer park Isipatana.

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4. At that time the Blessed One, having arisen in the night, at dawn was walking up and down in the open air. And the Blessed One saw Yasa, the noble youth, coming from afar. And when he saw him, he left the place where he was walking, and sat down on a seat laid out (for him). And Yasa, the noble youth, gave utterance near the Blessed One to that solemn exclamation: 'Alas! what distress; alas! what danger!' And the Blessed One said to Yasa, the noble youth: 'Here is no distress, Yasa, here is no danger. Come here, Yasa, sit down; I will teach you the Truth (Dhamma).'

5. And Yasa, the noble youth, when he heard that there was no distress, and that there was no danger, became glad and joyful; and he put off his gilt slippers, and went to the place where the Blessed One was; having approached him and having respectfully saluted the Blessed One, he sat down near him. When Yasa, the noble youth, was sitting near him, the Blessed One preached to him in due course: that is to say, he talked about the merits obtained by alms-giving, about the duties of morality, about heaven, about the evils, the vanity, and the sinfulness of desires, and about the blessings of the abandonment of desire¹.

6. When the Blessed One saw that the mind of Yasa, the noble youth, was prepared, impressible, free from obstacles (to understanding the Truth), elated, and believing, then he preached what is the principal doctrine of the Buddhas, namely, Suffering, p. 105 the Cause of suffering, the Cessation of suffering, the Path. Just as a clean cloth free from black specks properly takes the dye, thus Yasa, the noble youth, even while sitting there, obtained the pure and spotless Eye of the Truth (that is, the knowledge): 'Whatsoever is subject to the condition of origination is subject also to the condition of cessation.'

7. Now the mother of Yasa, the noble youth, having gone up to his palace, did not see Yasa, the noble youth, and she went to the *setthi*, the householder (her husband), and having approached him, she said to the *setthi*, the householder: 'Your son Yasa, O

householder, has disappeared.' Then the *setthi*, the householder, sent messengers on horseback to the four quarters of the horizon; and he went himself to the deer park Isipatana. Then the *setthi*, the householder, saw on the ground the marks of the gilt slippers; and when he saw them, he followed them up.

8. And the Blessed One saw the *setthi*, the householder, coming from afar. On seeing him, he thought: 'What if I were to effect such an exercise of miraculous power, that the *setthi*, the householder, sitting here, should not see Yasa, the noble youth, who is sitting here also.' And the Blessed One effected such an exercise of his miraculous power.

9. And the *setthi*, the householder, went to the place where the Blessed One was; having approached him, he said to the Blessed One: 'Pray, Lord, has the Blessed One seen Yasa, the noble youth?'

'Well, householder, sit down. Perhaps, sitting here, you may see Yasa, the noble youth, sitting here also.'

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And the *setthi*, the householder, who thought: 'Indeed, sitting here I shall see Yasa, the noble youth, sitting here also I became glad and joyful, and having respectfully saluted the Blessed One, he sat down near him.

10. When the *setthi*, the householder, was sitting near him, the Blessed One preached to him in due course; that is to say, he talked about the merits obtained by alms-giving, . . . (&c., as at end of § 5). And the *setthi*, the householder, having seen the Truth, having mastered the Truth, having penetrated the Truth, having overcome uncertainty, having dispelled all doubts, having gained full knowledge, dependent on nobody else for the knowledge of the doctrine of the Teacher, said to the Blessed One: 'Glorious, Lord! glorious, Lord! Just as if one should set up, Lord, what had been overturned, or should reveal what had been hidden, or should point out the way to one who had lost his way, or should bring a lamp into the darkness, in order that those who had eyes might see visible things, thus has the Blessed One preached the doctrine in many ways. I take my refuge, Lord, in the Blessed One, and in the Dhamma, and in the fraternity of Bhikkhus; may the Blessed One receive me from this day forth while my life lasts as a disciple who has taken his refuge in Him.'

This was the first person in the world who became a lay-disciple by the formula of the holy triad

11. And Yasa, the noble youth, while instruction was administered (by the Buddha) to his father, contemplated the stage of knowledge which he had seen with his mind and understood; and his mind became free from attachment to the world, and was p. 107 released from the *Âsavas*. Then the Blessed One thought: 'Yasa, the noble youth, while instruction was administered to his father, has contemplated the stage of knowledge which he had seen with his mind and understood; and his mind has become free from attachment to the world, and has become released from the *Âsavas*. It is impossible that Yasa, the noble youth, should return to the world and enjoy pleasures, as he did before, when he lived in his house. What if I were now to put an end to that exertion of my miraculous power.' And the Blessed One put an end to that exertion of his miraculous Power.

12. Then the *setthi*, the householder, saw Yasa, the noble youth, sitting there. On seeing him he said to Yasa, the noble youth: 'My son Yasa, your mother is absorbed in lamentation and grief; restore your mother to life.'

13. Then Yasa, the noble youth, looked at the Blessed One. And the Blessed One said to

the *setthi*, the householder: 'What do you think then, O householder? That Yasa has (first) won only an imperfect¹ degree of knowledge and insight into the Truth, as you have yourself? Or that rather he was contemplating the stage of knowledge which he had seen with his mind and understood; and that his mind has thus become free from attachment to the world, and has become released from the *Âsavas*? Now would it then be possible, O householder, that Yasa should return to the world and enjoy pleasures as he did before, when he lived in his house?'

'Not so, Lord.' p. 108 'Yasa, the noble youth, O householder, had (first) won, like yourself, an imperfect degree of knowledge and insight into the Truth. But when he was contemplating the stage of knowledge which he had seen with his mind and understood, his mind has become free from attachment to the world, and has become released from the *Âsavas*. It is impossible, O householder, that Yasa, the noble youth, should return to the world and enjoy pleasures as he did before, when he lived in his house.'

14. 'It is all gain, Lord, to Yasa, the noble youth, it is high bliss, Lord, for Yasa, the noble youth, that the mind of Yasa, the noble youth, has become free from attachment to the world, and has become released from the *Âsavas*. Might, Lord, the Blessed One consent to take his meal with me to-day together with Yasa, the noble youth, as his attendant?' The Blessed One expressed his consent by remaining silent. Then the *setthi*, the householder, when he understood that the Blessed One had accepted his invitation, rose from his seat, respectfully saluted the Blessed One, and passing round him with his right side towards him, departed thence.

15. And Vasâ, the noble youth, soon after the *setthi*, the householder, was gone, said to the Blessed One: 'Lord, let me receive the *pabbaggâ* and *upasampadâ* ordinations from the Blessed One.'

'Come, O Bhikkhu,' said the Blessed One, 'well taught is the doctrine; lead a holy life for the sake of the complete extinction of suffering.'

Thus this venerable person received the *upasampadâ* ordination. At that time there were seven *Arahats* in the world.

End of the story of Yasa's *pabbaggâ*.

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8.

1. And in the forenoon the blessed One, having put on his under-rob¹, took his alms-bowl, and, with his *kîvara* on, went with the venerable Yasa as his attendant to the house of the *setthi*, the householder. When he had arrived there, he sat down on a seat laid out for him. Then the mother and the former wife of the venerable Yasa went to the place where the Blessed One was; having approached him and having respectfully saluted the Blessed One. they sat down near him.

2. Then the Blessed One preached to them in due course; that is to say, he talked about the merits obtained by alms-giving, . . . (&c., as in chap. 7. 5, 6, down to:); thus they obtained, while sitting there, the pure and spotless Eye of the Truth (that is, the knowledge): 'Whatsoever is subject to the condition of origination is subject also to the condition of cessation.'

3. And having seen the Truth, . . . (&c., as above, §§ 5, 6, down to:), dependent on nobody else for knowledge of the Teacher's doctrine, they thus spoke to the Blessed One:

'Glorious, Lord! glorious Lord! Just as if one should set up' (&c., as in chap. 7. 10, down to:). We take our refuge, Lord, in the Blessed One, and in the Dhamma, and in the fraternity of Bhikkhus; may the Blessed One receive us from this day forth, while our life lasts, as disciples who have taken their refuge in Him.'

These were the first females in the world who became lay-disciples by the formula of the holy triad.

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4. And the mother and the father and the former wife of the venerable Yasa with their own hands served and offered¹ excellent food, both hard and soft, to the Blessed One and to the venerable Yasa; and when the Blessed One had finished his meal, and cleansed his bowl and his hands, they sat down near him. Then the Blessed One taught, incited, animated, and gladdened the mother, and father, and the former wife of the venerable Yasa by religious discourse; and then he rose from his seat and went away.

9.

1. Now four lay persons, friends of the venerable Yasa, belonging to the *setthi* families of Benares, and to the highest after the *setthi* families, by name Vimala, Subâhu, *Punnagi*, and Gavampati, heard: 'Yasa, the noble youth, has cut off his hair and beard, and has put on yellow robes, and has given up the world, and gone forth into the houseless state.'

When they had heard that, they thought: 'Surely that cannot be a common doctrine and discipline, that cannot be a common renunciation of the world, if Yasa, the noble youth, has cut off his hair and beard, and has put on yellow robes, and has given up the world, and gone forth into the houseless state.'

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2. Those four persons went to the place where the venerable Yasa was; having approached him and having respectfully saluted the venerable Yasa, they stood by his side. And the venerable Yasa went with his four lay-friends to the place where the Blessed One was; having approached him and having respectfully saluted the Blessed One, he sat down near him. Sitting near him the venerable Yasa said to the Blessed One: 'Lord, here are four lay-friends of mine, belonging to the *setthi* families of Benares and to the highest after the *setthi* families; their names are Vimala, Subâhu, *Punnagi*, and Gavampati. May the Blessed One administer exhortation and instruction to these four persons.

3. Then the Blessed One preached to them, . . . (&c., as in chap. 8. 2).

4. And having seen the Truth, . . . (&c., down to:) dependent on nobody else for the knowledge of the Teacher's doctrine, they thus spoke to the Blessed One: 'Lord, let us receive the pabbagâ and upasampadâ ordinations from the Blessed One.'

'Come, O Bhikkhus,' said the Blessed One, 'well taught is the doctrine; lead a holy life for the sake of the complete extinction of suffering.'

Thus these venerable persons received the upasampadâ ordination. And the Blessed One administered to these Bhikkhus exhortation and instruction by discourse relating to the Dhamma. While they received exhortation and instruction from the Blessed One by discourse relating to the Dhamma. their minds became free from attachment to the world, and were released from the *Âsavas*.

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At that time there were eleven Arahats in the world.

Here ends the story of the ordination of the four laymen.

10.

Now fifty lay persons, friends of the venerable Yasa, belonging to the highest families in the country and to those next to the highest, heard, . . . (&c., as in chap. 9, §§ 1, 2, 3, 4, down to:). While they received exhortation and instruction from the Blessed One by discourse relating to the Dhamma, their minds became free from attachment to the world, and were released from the Âsavas.

At that time there were sixty-one Arahats in the world.

11.

1. And the Blessed One said to the Bhikkhus: 'I am delivered, O Bhikkhus, from all fetters, human and divine. You, O Bhikkhus, are also delivered from all fetters, human and divine. Go ye now, O Bhikkhus, and wander, for the gain of the many, for the welfare of the many, out of compassion for the world, for the good, for the gain, and for the welfare of gods and men, Let not two of you go the same way¹, Preach, O Bhikkhus, the doctrine p. 113 which is glorious in the beginning, glorious in the middle, glorious at the end, in the spirit and in the letter; proclaim a consummate, perfect, and pure life of holiness. There are beings whose mental eyes are covered by scarcely any dust, but if the doctrine is not preached to them, they cannot attain salvation. They will understand the doctrine. And I will go also, O Bhikkhus, to Uruvelâ, to Senâninigama¹, in order to preach the doctrine.'

2. And Mâra the wicked One went to the place where the Blessed One was; having approached him, he addressed the Blessed One in the following stanza: 'Thou art bound by all fetters, human and divine. Thou art bound by strong fetters. Thou wilt not be delivered from me, O Samana.'

Buddha replied: 'I am delivered from all fetters, human and divine. I am delivered from the strong fetters. Thou art struck down, O Death.'

(Mâra said): 'The fetter which pervades the sky, with which mind is bound, with that fetter I will bind thee. Thou wilt not be delivered from me, O Samana.'

(Buddha replied): 'Whatever forms, sounds, odours, flavours, or contacts there are which please the p. 114 senses, in me desire for them has ceased. Thou art struck down, O Death.'

Then Mâra the wicked One understood: 'The Blessed One knows me, the perfect One knows me,' and, sad and afflicted, he vanished away.

Here ends the story of Mâra.

12.

1. At that time the Bhikkhus brought (to Buddha), from different regions and different countries, persons who desired to obtain the pabbaggâ andupasampadâ ordinations, thinking: 'The Blessed One will confer on them the pabbaggâ and upasampadâ ordinations.' Thus both the Bhikkhus became tired (from the journey), and also those who

desired to obtain the pabbaggâ and upasampadâ ordinations. Now when the Blessed One was alone and had retired into solitude, the following consideration presented itself to his mind: 'The Bhikkhus now bring to me from different regions and different countries persons who desire to obtain the pabbaggâ and upasampadâ ordinations, thinking: "The Blessed One will confer on them the pabbaggâ and upasampadâ ordinations." Now both the Bhikkhus become tired, and also those who desire to obtain the pabbaggâ and upasampadâ ordinations. What if I were to grant permission to the Bhikkhus, saying: "Confer henceforth, O Bhikkhus, in the different regions, and in the different countries, the pabbaggâ and upasampadâ ordinations yourselves (on those who desire to receive them)."'

2. And the Blessed One, having left the solitude p. 115 in the evening, in consequence of that, and on this occasion, after having delivered a religious discourse, thus addressed the Bhikkhus: 'When I was alone, a Bhikkhus, and had retired into solitude, the following consideration, &c. What if I were to permit,' (&c., as in § 1).

3. 'I grant you, O Bhikkhus, this permission: Confer henceforth in the different regions and in the different countries the pabbaggâ and upasampadâ ordinations yourselves (on those who desire to receive them). And you ought, O Bhikkhus, to confer the pabbaggâ and upasampadâ ordinations in this way: Let him (who desires to receive the ordination), first have his hair and beard cut off; let him put on yellow robes, adjust his upper robe so as to cover one shoulder, salute the feet of the Bhikkhus (with his head), and sit down squatting; then let him raise his joined hands and tell him to say:

4. "'I take my refuge in the Buddha, I take my refuge in the Dhamma, I take my refuge in the Samgha. And for the second time I take (&c. . . . Samgha). And for the third time I take my refuge in the Buddha, and for the third time I take my refuge in the Dhamma, and for the third time I take my refuge in the Samgha."

'I prescribe, a Bhikkhus, the pabbaggâ and upasampadâ ordinations consisting in the three times repeated declaration of taking refuge (in the holy triad).'

End of the account of the upasampadâ ordination by the threefold declaration of taking refuge¹.

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13.

1. And the Blessed One, after having kept the vassa residence¹, thus addressed the Bhikkhus: 'By wise contemplation, O Bhikkhus, and by wise firmness of exertion have I attained the highest emancipation, have I realised the highest emancipation. Attain ye also, O Bhikkhus, the highest emancipation, realise the highest emancipation, by wise contemplation and by wise firmness of exertion.'

2. And Mâra the wicked One went to the place where the Blessed One was; having approached him, he addressed the Blessed One by the following stanza: 'Thou art bound by Mâra's fetters, human and divine. Thou art bound by strong fetters. Thou wilt not be delivered from me, O Samana.'

(Buddha replied): 'I am delivered from Mâra's fetters, human and divine. I am delivered from the strong fetters. Thou art struck down; O Death.'

Then Mâra the wicked One understood: 'The Blessed One knows me, the perfect One knows me;' and, sad and afflicted, he vanished away.

14.

1. And the Blessed One, after having dwelt at Benares as long as he thought fit, went forth to Uruvelâ. And the Blessed One left the road and went to a certain grove; having gone there, and having entered it, he sat down at the foot of a tree. At that time there was a party of thirty friends, rich young men, who were sporting in that same grove p. 117 together with their wives. One of them had no wife; for him they had procured a harlot. Now while they did not pay attention, and were indulging in their sports, that harlot took up the articles belonging to them, and ran away.

2. Then those companions, doing service to their friend, went in search of that woman; and, roaming about that grove, they saw the Blessed One sitting at the foot of a tree. Seeing him they went to the place where the Blessed One was; having approached him, they said to the Blessed One: 'Pray, Lord, has the Blessed One seen a woman passing by?' 'What have you to do, young men, with the woman?'

'We were sporting, Lord, in this grove, thirty friends, rich young men, together with our wives. One of us had no wife; for him we had procured a harlot. Now, Lord, while we did not pay attention, and were indulging in our sports, that harlot has taken up the articles belonging to us, and has run away. Therefore, Lord, we companions, doing service to our friend, go in search of that woman, and roam about this grove.'

3. 'Now what think you, young men? Which would be the better for you; that you should go in search of a woman, or that you should go in search of yourselves?'

'That, Lord, would be the better for us, that we should go in search of ourselves.'

'If so, young men, sit down, I will preach to you the Truth (Dhamma).'

The rich young companions replied: 'Yes, Lord,' and respectfully saluted the Blessed One, and sat down near him.

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4. Then the Blessed One preached to them, . . . (&c., as in chap. 8. 2, or 9. 3).

5. And having seen the Truth, . . . (&c., as in chap. 9. 4 down to:). Thus these venerable persons received the upasampadâ ordination.

Here ends the story of the thirty rich young companions.

End of the second Bhânavâra.

15.

1. And the Blessed One, wandering from place to place, came to Uruvelâ. At that time there lived in Uruvelâ three *Garilas*¹, Uruvelâ Kassapa, Nadî Kassapa (Kassapa of the River, i.e. the Nerañgarâ), and Gayâ Kassapa (Kassapa of the village Gayâ.). Of these the *Garila* Uruvelâ Kassapa was chief, leader, foremost, first, and highest over five hundred *Garilas*; Nadî Kassapa was chief . . . (&c., down to highest over) three hundred *Garilas*, Gayâ Kassapa was chief (&c., down to highest over) two hundred *Garilas*.

2. And the Blessed One went to the hermitage of p. 119 the *Garila* Uruvelâ Kassapa; having gone there, he said to the *Garila* Uruvelâ Kassapa: 'If it is not disagreeable to you, Kassapa, let me spend one night in the room where your (sacred) fire is kept.'

'It is not disagreeable to me, great Samana, but there is a savage Nâga (or Serpent) king of great magical power¹, a dreadfully venomous serpent; let him do no harm to you.' And a second time the Blessed One said to the *Garîla Uruvelâ Kassapa*: 'If it is not disagreeable,' &c. . . .

'It is not disagreeable,' &c.

And a third time the Blessed One said: 'If it not disagreeable,' &c. . . .

'It is not disagreeable,' &c. . . .

'He is not likely to do any harm to me. Pray, Kassapa, allow me a place in the room where your fire is kept.'

'Stay there, great Samana, as you wish it.'

3. Then the Blessed One entered the room where the fire was kept, made himself a couch of grass, and sat down cross-legged, keeping the body erect and surrounding himself with watchfulness of mind². And the Nâga saw that the Blessed One had entered; when he saw that, he became annoyed, and irritated, and sent forth a cloud of smoke. Then the Blessed One thought: 'What if I were to leave intact the skin, and hide, and flesh, and ligaments, and bones, p. 120 and marrow of this Nâga; but were to conquer the fire, which he will send forth, by my fire.'

4. And the Blessed One effected the appropriate exercise of miraculous power and sent forth a cloud of smoke. Then the Nâga, who could not master his rage¹, sent forth flames. And the Blessed One, converting his body into fire², sent forth flames. When they both shone forth with their flames, the fire room looked as if it were burning and blazing, as if it were all in flames. And the *Garîlas*, surrounding the fire room, said: 'Truly, the countenance of the great Samana is beautiful, but the Nâga will do harm to him³.'

5. That night having elapsed, the Blessed One, leaving intact the skin and hide and flesh and ligaments and bones and marrow of that Nâga, and conquering the Nâga's fire by his fire, threw him into his alms-bowl, and showed him to the *Garîla Uruvelâ Kassapa* (saying), 'Here you see the Nâga, Kassapa; his fire has been conquered by my fire.' Then the *Garîla Uruvelâ Kassapa* thought: 'Truly the great Samana possesses high magical powers and great faculties, in that he is able to conquer by his fire the fire of that savage Nâga king, who is possessed of magical power, that dreadfully venomous serpent. He is not, however, holy (arahâ) as I am.'

6⁴. Near the *Nerañgarâ* river the Blessed One p. 121 said to the *Garîla Uruvelâ Kassapa*: 'If it is not disagreeable to you, Kassapa, let me dwell this moonlight night in your fire room.'

'It is not disagreeable to me, great Samana, but in your own behalf I warn you off. There is a savage Snake king there possessed of magical power, a dreadfully venomous serpent; let him do no harm to you.'

'He is not likely to do any harm to me; pray, Kassapa, allow me a place in your fire room.'

When he saw that Kassapa had given his permission, fearlessly He, who had overcome all fear, entered. When the chief of Serpents saw that the Sage had entered, he became irritated, and sent forth a cloud of smoke. Then the chief of men¹, joyful and unperplexed, also sent forth a cloud of smoke. Unable to master his rage, the chief of Serpents sent forth flames like a burning fire. Then the chief of men¹, the perfect master of the element of fire, also sent forth flames. When they shone forth both with their flames, the *Garîlas* looked at the fire room (saying), 'Truly the countenance of the great Samana is beautiful,

but the Nâga will do harm to him.'

7. And when that night had elapsed, the flames of the Nâga were extinguished, but the various-coloured flames of Him who is possessed of magical powers remained. Dark blue and red, light red, yellow, and crystal-coloured flames of various colours p. 122 appeared on the Angirasa's¹ body. Having put the chief of Serpents into his alms-bowl, he showed him to the Brâhmana (saying), 'Here you see the Nâga, Kassapa; his fire has been conquered by my fire.'

And the *Garîla* Uruvelâ Kassapa, having conceived an affection for the Blessed One in consequence of this wonder, said to the Blessed One: 'Stay with me, great Samana, I will daily provide you with food.'

End of the first Wonder.

16.

1. And the Blessed One resided in a certain grove near the hermitage of the *Garîla* Uruvelâ Kassapa. And on a beautiful night the four Mahârâgas², filling the whole grove with light by the brilliancy of their complexion, went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, they stood in the four directions like great firebrands.

2. And when that night had elapsed, the *Garîla* Uruvelâ Kassapa went to the place where the Blessed One was; having approached him, he said to the Blessed One: 'It is time, great Samana, the meal is ready. Who were they, great Samana, who came, this beautiful night, filling the whole grove with light by the brilliancy of their complexion, to p. 123 the place where you were, and having approached you and respectfully saluted you, stood in the four directions like great firebrands?'

'They were the four Mahârâgas, Kassapa, who came to me in order to hear my preaching.' Then the *Garîla* Uruvelâ Kassapa thought: 'Truly the great Samana possesses high magical powers and great faculties, since even the four Mahârâgas come to hear his preaching. He is not, however, holy like me.'

And the Blessed One ate the food offered by the *Garîla* Uruvelâ Kassapa, and continued to stay in that same grove.

End of the second Wonder.

17.

1. And on a beautiful night Sakka (Sakra or Indra) the king of the devas, filling the whole grove with light by the brilliancy of his complexion, went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he stood near him like a great firebrand, surpassing in beauty and brilliancy the splendour of the former appearances.

2. And when that night had elapsed (&c., as in chap. 16. 2).

End of the third Wonder.

18.

And on a beautiful night Brahmâ Sahampati (&c., as in chap. 17).

End of the fourth Wonder.

19.

1. At that time a great sacrifice which the *Garîla Uruvelâ Kassapa* used to celebrate was approaching, and all the people of *Anga* and *Magadha* wished to go to that sacrifice carrying abundant food, both hard and soft. Now the *Garîla Uruvelâ Kassapa* thought: 'Presently my great sacrifice is approaching, and all the people of *Anga* and *Magadha* will come and bring with them abundant food, both hard and soft. If the great *Samana* should perform a wonder before that great assembly, gain and honour would increase to the great *Samana*, and my gain and honour would diminish. Well, the great *Samana* shall not appear here to-morrow.'

2. Then the Blessed One, understanding by the power of his mind this reflection which had arisen in the mind of the *Garîla Uruvelâ Kassapa*, went to *Uttara Kuru*; having begged alms there, he took the food (he had received) to the *Anotatta lake*¹; there he took his meal and rested during the heat of the day at the same place.

And when the night had elapsed, the *Garîla Uruvelâ Kassapa* went to the place where the Blessed One was; having approached him, he said to the p. 125 Blessed One: 'It is time, great *Samana*, the meal is ready. Why did you not come yesterday, great *Samana*? We have thought of you: "Why does the great *Samana* not come?" and your portions of food, both hard and soft, were served up for you.'

3. (Buddha replied): 'Did you not think, *Kassapa*: "Presently my great sacrifice (&c., as above down to:). Well, the great *Samana* shall not appear here tomorrow?"

4. 'Now I understood, *Kassapa*, by the power of my mind this reflection which had arisen in your mind, and I went to *Uttara Kuru*; having begged alms there, I took the food to the *Anotatta lake*; there I took my meal and rested during the heat of the day at the same place.'

Then the *Garîla Uruvelâ Kassapa* thought: 'Truly the great *Samana* possesses high magical powers and great faculties, since he is able to understand by the power of his mind the thoughts of other people. He is not, however, holy like *fi*.' And the Blessed One ate (&c., as in chap. 16, 2).

End of the fifth Wonder.

20.

1. At that time the Blessed One had rags taken from a dust heap (of which he was going to make himself a dress). Now the Blessed One thought: 'Where shall I wash these rags?' Then *Sakka* the king of the devas, understanding in his mind the thought which had arisen in the mind of the Blessed One, dug a tank with his own hand, p. 126 and said to the Blessed One: 'Lord, might the Blessed One wash the rags here.'

And the Blessed One thought: 'What shall I rub the rags upon?' Then Sakka the king of the devas, understanding, &c., put there a great stone and said: 'Lord, might the Blessed One rub the rags upon this stone.'

2. And the Blessed One thought: 'What shall I take hold of when going up (from the tank)?' Then a deity that resided in a Kakudha tree, understanding, &c., bent down a branch and said: 'Lord, might the Blessed One take hold of this branch when going up (from the tank).'

And the Blessed One thought: 'What shall I lay the rags upon (in order to dry them)?' Then Sakka the king of the devas, understanding, &c., put there a great stone and said: 'Lord, might the Blessed One lay the rags upon this stone.'

3. And when that night had elapsed, the *Garīla Uruvelā* Kassapa went to the place where the Blessed One was; having approached him, he said to the Blessed One: 'It is time, great *Samana*, the meal is ready. What is this, great *Samana*? Formerly there was here no tank, and now here is this tank. Formerly no stone was put here; by whom has this stone been put here? Formerly this Kakudha tree did not bend down its branch, and now this branch is bent down.'

4. 'I had rags, Kassapa, taken from a dust heap; and I thought, Kassapa: "Where shall I wash these rags?" Then, Kassapa, Sakka the king of the devas, understanding in his mind the thought which had arisen in my mind, dug a tank with his hand and said to me: "Lord, might the Blessed One wash the p. 127 rags here." Thus this tank has been dug by the hand of a non-human being.

'And I thought, Kassapa: "What shall I rub the rags upon?" Then, Kassapa, Sakka, &c. Thus this stone has been put here by a non-human being.

5. 'And I thought, Kassapa: "What shall I take hold of when going up (from the tank)?" Then, Kassapa, a deity, &c. Thus this Kakudha tree has served me as a hold for my hand. 'And I thought, Kassapa: "Where shall I lay the rags upon (in order to dry them)?" Then, Kassapa, Sakka, &c. Thus this stone has been put here by a non-human being.'

6. Then the *Garīla Uruvelā* Kassapa thought: 'Truly the great *Samana* possesses high magical powers and great faculties, since Sakka the king of the devas does service to him. He is not, however, holy like me.'

And the Blessed One ate (&c., as in chap. 16. 2).

7. And when that night had elapsed, the *Garīla Uruvelā* Kassapa went to the place where the Blessed One was; having approached him, he announced to the Blessed One that it was time, by saying, 'It is time, great *Samana*, the meal is ready.'

(Buddha replied): 'Go you, Kassapa; I will follow you.'

Having thus sent away the *Garīla Uruvelā* Kassapa, he went to pluck a fruit from the gambu tree after which this continent of *Gambudīpa* (the Gambu Island, or India) is named¹; then arriving before p. 128 Kassapa he sat down in the room where Kassapa's (sacred) fire was kept¹.

8. Then the *Garīla Uruvelā* Kassapa saw the Blessed One sitting in the fire room; seeing him he said to the Blessed One: 'By what way have you come, great *Samana*? I have departed before you, and you have arrived before me and are sitting in the fire room.'

9. 'When I had sent you away, Kassapa, I went to pluck a fruit from the gambu tree after which this continent of *Gambudīpa* is named; then I arrived before you and sat down in the fire room. Here is the gambu fruit, Kassapa, it is beautiful, fragrant, and full of flavour; you may eat it, if you like.'

'Nay, great Samana, to you alone it is becoming to eat it; eat it yourself.'

And the *Gatila Uruvelâ Kassapa* thought: 'Truly the great Samana possesses high magical powers and great faculties, since he is able, having sent me away before him, to go and pluck a fruit from the gambu tree after which this continent of Gambudîpa is named, and then to arrive before me and to sit down in the fire room. He is not however, holy like me.'

And the Blessed One ate (&c., as in chap. 16. 2).

10. And when that night had elapsed (&c., as in § 7, down to:). Having thus sent away the *Gatila Uruvelâ Kassapa*, he went to pluck a fruit from a mango tree growing near the gambu tree after which this continent of Gambudîpa is named, &c. He p. 129 went to pluck a fruit from an emblic myrobalan tree, &c., from a yellow myrobalan tree growing near the gambu tree, &c. He went to the Tâvatimsa heaven to pluck a *pârîkhhattaka* (or *pârîgâtaka*) flower; then arriving before Kassapa he sat down in the fire room. Then the *Gatila Uruvelâ Kassapa* saw (&c., as in § 8).

11. 'When I had sent you away, Kassapa, I went to the Tâvatimsa heaven to pluck a *pârîkhhattaka* flower; then I arrived before you and sat down in the fire room. Here is the *pârîkhhattaka* flower, Kassapa; it is beautiful and fragrant; you may take it, if you like.' 'Nay, great Samana, to you alone it is becoming to keep it; keep it yourself.'

And the *Gatila* (&c., as in § 9). 'He is not, however, holy as I am.'

12. At that time one day the *Gatilas*, who wished to attend on their sacred fires, could not succeed in splitting fire-wood. Now these *Gatilas* thought:

'Doubtless this is the magical power and the high faculty of the great Samana that we cannot succeed in splitting fire-wood.' Then the Blessed One said to the *Gatila Uruvelâ Kassapa*: 'Shall the fire-wood be split, Kassapa?'

'Let it be split, great Samana.'

Then in a moment the five hundred pieces of fire-wood¹ were split. And the *Gatila Uruvelâ* p. 130 *Kassapa* thought: 'Truly the great Samana possesses high magical powers and great faculties, since even the fire-wood splits itself (at his command). He is not, however, holy like me.'

13. At that time the *Gatilas* who wished to attend on their sacred fires, could not succeed in lighting up the fires (&c., as in the preceding story).

14. At that time the *Gatilas*, after having attended on their sacred fires, could not succeed in extinguishing the fires (&c., as above).

15. At that time in the cold winter nights, in the time between the *ashtakâ* festivals¹, when snow falls, the *Gatilas* plunged into the river *Nerañgarâ*, and emerged again, and repeatedly plunged into the water and emerged. And the Blessed One created five hundred vessels with burning fire²; at those the *Gatilas* coming out of the river warmed themselves. And the *Gatilas* thought: 'Doubtless this is the magical power and the high faculty of the great Samana that these vessels with fire have been caused to appear here.' And the *Gatila Uruvelâ Kassapa* thought: 'Truly the great Samana possesses high magical powers and great faculties, since he can create such great vessels with fire. He is not, however, holy like me.'

16. At that time a great rain fell out of season; and a great inundation arose. The place where the Blessed One lived was covered with water. Then p. 131 the Blessed One thought: 'What if I were to cause the water to recede round about, and if I were to walk up

and down in the midst of the water on a dust-covered spot.' And the Blessed One caused the water to recede round about, and he walked up and down in the midst of the water on a dust-covered spot.

And the *Gatila* Uruvelâ Kassapa, who was afraid that the water might have carried away the great *Samana*, went with a boat together with many *Gatilas* to the place where the Blessed One lived. Then the *Gatila* Uruvelâ Kassapa saw the Blessed One, who had caused the water to recede round about, walking up and down in the midst of the water on a dust-covered spot. Seeing him, he said to the Blessed One: 'Are you there, great *Samana*?'

'Here I am, Kassapa,' replied the Blessed One, and he rose in the air and stationed himself in the boat.

And the *Gatila* Uruvelâ Kassapa thought: 'Truly the great *Samana* possesses high magical powers and great faculties, since the water does not carry him away. He is not, however, holy like me.'

17. Then the Blessed One thought: 'This foolish man will still for a long time think thus: "Truly the great *Samana* possesses high magical powers and great faculties; he is not, however, holy like me." What if I were to move the mind of this *Gatila* (in order to show him my superiority).'

And the Blessed One said to the *Gatila* Uruvelâ Kassapa: 'You are not holy (*arahâ*), Kassapa, nor have you entered the path of *Arahatship*, nor do you walk in such a practice as will lead you to *Arahatship*. or to entering the path of *Arahatship*.'

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Then the *Gatila* Uruvelâ. Kassapa prostrated himself, inclining his head to the feet of the Blessed One, and said to the Blessed One: 'Lord, let me receive the *pabbaggâ* and *upasampadâ* ordinations from the Blessed One.'

18. (Buddha replied): 'You, Kassapa, are chief, leader, foremost, first, and highest of five hundred *Gatilas*; go first and inform them of your intention, and let them do what they think fit.'

Then the *Gatila* Uruvelâ Kassapa went to those *Gatilas*; having gone to them, he said to those *Gatilas*: 'I wish, Sirs, to lead a religious life under the direction of the great *Samana*; you may do, Sirs, what you think fit.'

(The *Gatilas* replied): 'We have conceived, Sir, an affection for the great *Samana* long since; if you will lead, Sir, a religious life under the great *Samana*'s direction; we will all lead a religious life under the great *Samana*'s direction.'

19. Then the *Gatilas* flung their hair¹, their braids, their provisions², and the things for the *agnihotra* sacrifice into the river, and went to the place where the Blessed One was; having approached him and prostrated themselves before him, inclining their heads to the feet of the Blessed One, they said to the Blessed One: 'Lord, let us receive the *pabbaggâ* and *upasampadâ* ordinations from the Blessed One.'

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'Come, O *Bhikkhus*,' said the Blessed One, 'well taught is the doctrine; lead a holy life for the sake of the complete extinction of suffering.'

Thus these venerable persons received the *upasampadâ* ordination.

20. And the *Gatila* Nadi Kassapa saw the hair, the braids, the provisions, the things for the *agnihotra* sacrifice, which were carried down by the river; when he saw that, he became afraid that some misfortune might have befallen his brother. He sent some *Gatilas*, saying, 'Go and look after my brother,' and went himself with his three hundred

Garilas to the venerable Uruvelâ Kassapa; having approached him, he said to the venerable Uruvelâ Kassapa: 'Now, Kassapa, is this bliss?'

(Uruvelâ Kassapa replied): 'Yes, friend, this is bliss.'

21. And the *Garilas* (who had come with Nadî Kassapa) (&c., as in § 19).

22. And the *Garila Gayâ* Kassapa saw (&c., as in § 20); when he saw that, he became afraid that some misfortune might have befallen his brothers. He sent some *Garilas*, saying, 'Go and look after my brothers,' and went himself with his two hundred *Garilas* to the venerable Uruvelâ Kassapa (&c., as above).

23. And the *Garilas* (who had come with Gayâ Kassapa) (&c., as in § 19).

24. ¹At the command of the Blessed One the five hundred pieces of fire-wood could not be split and were split, the fires could not be lit up and p. 134 were lit up, could not be extinguished and were extinguished; besides he created five hundred vessels with fire. Thus the number of these miracles amounts to three thousand five hundred.

21.

1. And the Blessed One, after having dwelt at Uruvelâ as long as he thought fit, went forth to Gayâsîsa¹, accompanied by a great number of Bhikkhus, by one thousand Bhikkhus who all had been *Garilas* before. There near Gayâ, at Gayâsîsa, the Blessed One dwelt together with those thousand Bhikkhus.

2. There the Blessed One thus addressed the Bhikkhus: 'Everything, O Bhikkhus, is burning. And how, O Bhikkhus, is everything burning?'

'The eye, O Bhikkhus, is burning; visible things are burning; the mental impressions based on the eye are burning; the contact of the eye (with visible things) is burning; the sensation produced by the contact of the eye (with visible things), be it pleasant, be it painful, be it neither pleasant nor painful, that also is burning. With what fire is it burning? I declare unto you that it is burning with the fire of lust, with the fire of anger, with the fire of ignorance; it is burning with (the anxieties of) birth, decay, death, grief, lamentation, suffering, dejection, and despair.

3. 'The ear is burning, sounds are burning, &c. . . . The nose is burning, odours are burning, &c. p. 135 The tongue is burning, tastes are burning, &c. . . . The body is burning, objects of contact are burning, &c. . . . The mind is burning, thoughts are burning, &c. . . .¹

4. 'Considering this, O Bhikkhus, a disciple learned (in the scriptures), walking in the Noble Path, becomes weary of the eye, weary of visible things, weary of the mental impressions based on the eye, weary of the contact of the eye (with visible things), weary also of the sensation produced by the contact of the eye (with visible things), be it pleasant, be it painful, be it neither pleasant nor painful. He becomes weary of the ear (&c. . . . , down to thoughts¹). Becoming weary of all that, he divests himself of passion; by absence of passion he is made free; when he is free, he becomes aware that he is free; and he realises that re-birth is exhausted; that holiness is completed; that duty is fulfilled; and that there is no further return to this world.'

When this exposition was propounded, the minds of those thousand Bhikkhus became free from attachment to the world, and were released from the *Âsavas*.

Here ends the sermon on 'The Burning.'

End of the third Bhânavâra concerning the Wonders done at Uruvelâ.

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22.

1. And the Blessed One, after having dwelt at Gayâsisa as long as he thought fit, went forth to Râgaha, accompanied by a great number of Bhikkhus, by one thousand Bhikkhus who all had been *Garilas* before. And the Blessed One, wandering from place to place, came to Râgagaha. There the Blessed One dwelt near Râgagaha, in the *Latthivana* pleasure garden, near the sacred shrine of *Supatittha*¹.

2. Then the Magadha king Seniya Bimbisâra heard: 'The *Samana* Gotama Sakyaputta, an ascetic of the Sakya tribe, has just arrived at Râgagaha and is staying near Râgagaha, in the *Latthivana* pleasure garden, near the sacred shrine of *Supatittha*. Of Him the blessed Gotama such a glorious fame is spread abroad: "Truly he is the blessed, holy, absolute Sambuddha, endowed with knowledge and conduct, the most happy One, who understands all worlds, the highest One, who guides men as a driver curbs a bullock, the teacher of gods and men, the blessed Buddha. He makes known the Truth, which he has understood himself and seen face to face, to this world system with its devas, its Mâras, and its Brahâmâs; to all beings, *Samanas* and *Brâhmanas*, p. 137 gods and men; he preaches that Truth (Dhamma) which is glorious in the beginning, glorious in the middle, glorious at the end, in the spirit and in the letter; he proclaims a consummate, perfect, and pure life." It is good to obtain the sight of holy men (*Arahats*) like that.'

3. And the Magadha king Seniya Bimbisâra, surrounded by twelve myriads of Magadha *Brâhmanas* and householders¹, went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he sat down near him. And of those twelve myriads of Magadha *Brâhmanas* and householders some also respectfully saluted the Blessed One and sat down near him; some exchanged greeting with the Blessed One, having exchanged with him greeting and complaisant words, they sat down near him; some bent their clasped hands towards the Blessed One and sat down near him; some shouted out their name and their family name before the Blessed One and sat down near him; some silently sat down near him.

4. Now those twelve myriads of Magadha *Brâhmanas* and householders thought: 'How now is this? has the great *Samana* placed himself under the spiritual direction of Uruvelâ Kassapa, or has Uruvelâ Kassapa placed himself under the spiritual direction of the great *Samana*?'

And the Blessed One, who understood in his mind the reflection which had arisen in the minds of those twelve myriads of Magadha *Brâhmanas* and householders, addressed the venerable Uruvelâ Kassapa p. 138 in this stanza: 'What knowledge have you gained, O inhabitant of Uruvelâ, that has induced you, who were renowned for your penances¹, to forsake your sacred fire? I ask you, Kassapa, this question: How is it that your fire sacrifice has become deserted?'

(Kassapa replied): 'It is visible things and sounds, and also tastes, pleasures and woman that the sacrifices speak of²; because I understood that whatever belongs to existence³ is filth, therefore I took no more delight in sacrifices and offerings⁴.'

5. 'But if your mind, Kassapa (said the Blessed One⁵), found there no more delight,-- either in visible things, or sounds, or tastes,--what is it in the world of men or gods in

which⁶ your mind, Kassapa, now finds delight? Tell me that.'

(Kassapa replied): 'I have seen the state of peace (i.e. Nirvâna) in which the basis of existence (upadhi³) and the obstacles to perfection p. 139 (kiñkana¹) have ceased, which is free from attachment to sensual existence, which cannot pass over into another state, which cannot be led to another state; therefore I took no more delight in sacrifices and offerings.'

6. Then the venerable Uruvelâ Kassapa rose from his seat, adjusted his upper robe so as to cover one shoulder, prostrated himself, inclining his head to the feet of the Blessed One, and said to the Blessed One: 'My teacher, Lord, is the Blessed One, I am his pupil; my teacher, Lord, is the Blessed One, I am his pupil.' Then those twelve myriads of Magadha Brâhmanas and householders understood: 'Uruvelâ Kassapa has placed himself under the spiritual direction of the great Samana.'

7, 8. And the Blessed One, who understood in his mind the reflection that had arisen in the minds of those twelve myriads of Magadha Brâhmanas and householders, preached to them in due course (&c., as in chap. 7, §§ 5, 6, down to:). Just as a clean cloth free from black specks properly takes the dye, thus eleven myriads of those Magadha Brâhmanas and householders with Bimbisâra at their head, while sitting there, obtained the pure and spotless Eye of the Truth (that is, the knowledge): 'Whatsoever is subject to the condition of origination is subject p. 140 also to the condition of cessation.' One myriad announced their having become lay-pupils.

9. Then the Magadha king Seniya Bimbisâra, having seen the Truth (&c. . . . down to) dependent on nobody else for the knowledge of the Teacher's doctrine, said to the Blessed One: 'In former days, Lord, when I was a prince, I entertained five wishes; these are fulfilled now. In former days, Lord, when I was a prince, I wished: "O that I might be inaugurated as king." This was my first wish, Lord; this is fulfilled now. "And might then the holy, absolute Sambuddha come into my kingdom." This was my second wish, Lord; this is fulfilled now.

10. "And might I pay my respects to Him, the Blessed One." This was my third wish, Lord; this is fulfilled now. "And might He the Blessed One preach his doctrine (Dhamma) to me." This was my fourth wish, Lord; this is fulfilled now. "And might I understand His, the Blessed One's doctrine." This was my fifth wish, Lord; this is fulfilled now. These were the five wishes, Lord, which I entertained in former days when I was a prince; these are fulfilled now.

11. 'Glorious, Lord! (&c., as in chap. 7. 10, down to:) who has taken his refuge in Him. And might the Blessed One, Lord, consent to take his meal with me to-morrow together with the fraternity of Bhikkhus.'

The Blessed One expressed his consent by remaining silent.

12. Then the Magadha king Seniya Bimbisâra, when he understood that the Blessed One had accepted his invitation, rose from his seat, respectfully saluted the Blessed One, and, passing round him with his right side towards him, went away. p. 141 And when the night had elapsed, the Magadha king Seniya Bimbisâra ordered excellent food, both hard and soft, to be prepared, and had dinner-time announced to the Blessed One in the words: 'It is time, Lord, the meal is ready.' And in the forenoon the Blessed One, having put on his under-ropes, took his alms-bowl, and with his kîvara on entered the city of Râgagaha accompanied by a great number of Bhikkhus, by one thousand Bhikkhus who all had been *Gaṭilas* before.

13. At that time Sakka the king of the devas, assuming the appearance of a young Brâhman, walked in front of the Bhikkhu fraternity with Buddha at its head, singing the following stanzas: 'The self-controlled One with the self-controlled, with the former *Garilas*, the released One with the released, the Blessed One, gold-coloured like an ornament of *singî* gold¹, has entered Râgagaha.

'The emancipated One with the emancipated, with the former *Garilas*, &c.

'He who has crossed (the ocean of passion) with them who have crossed (it), with the former *Garilas*, the released One with the released, the Blessed One, gold-coloured like an ornament of *singî* gold, has entered Râgagaha.

'He who is possessed of the ten Noble States² p. 142 and of the ten Powers¹, who understands the ten Paths of Kamma² and possesses the ten (attributes of Arahatsip)³, the Blessed One, surrounded by ten hundred of followers, has entered Râgagaha.'

14. The people when they saw Sakka the king of the devas, said: 'This youth indeed is handsome; this youth indeed has a lovely appearance; this youth indeed is pleasing.

Whose attendant may this youth be?'

When they talked thus, Sakka the king of the devas addressed those people in this stanza:

'He who is wise, entirely self-controlled, the unrivalled Buddha, the Arahata, the most happy upon earth: his attendant am I.'

15. And the Blessed One went to the palace of the Magadha king Seniya Bimbisâra.

Having gone there, he sat down with the Bhikkhus who followed him, on seats laid out for them. Then the Magadha king Seniya Bimbisâra with his own hands served and offered excellent food, both hard and soft, to the fraternity of Bhikkhus with the Buddha at p. 143 its head; and when the Blessed One had finished his meal and cleansed his bowl and his hands, he sat down near him.

16. Sitting near him the Magadha king Seniya Bimbisâra thought: 'Where may I find a place for the Blessed One to live in, not too far from the town and not too near, suitable for going and coming, easily accessible for all people who want (to see him), by day not too crowded, at night not exposed to much noise and alarm, clean of the smell of people, hidden from men, well fitted for a retired life?'

17. And the Magadha king Seniya Bimbisâra thought: 'There is the *Ve/uvana*¹, my pleasure garden, which is not too far from the town and not too near, suitable for going and coming, . . . (&c., down to a retired life). What if I were to make an offering of the *Ve/uvana* pleasure garden to the fraternity of Bhikkhus with the Buddha at its head?'

18. And the Magadha king Seniya Bimbisâra took a golden vessel (with water in it, to be poured over the Buddha's hand); and dedicated (the garden) to the Blessed One (by saying), 'I give up this *Ve/uvana* pleasure garden, Lord, to the fraternity of Bhikkhus with the Buddha at its head.' The Blessed One accepted the *ârâma* (park). Then the Blessed One, after having taught, incited, animated, and gladdened the Magadha king Seniya p. 144 Bimbisâra by religious discourse, rose from his seat and went away.

And in consequence of this event the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: 'I allow you, O Bhikkhus, to receive the donation of an *ârâma* (a park).'

23.

1. At that time *Saṅgaya*, a *paribbâgaka* (wandering ascetic), resided at Râgagaha with a

great retinue of paribbâgakas, with two hundred and fifty paribbâgakas. At that time Sâriputta and Moggallâna (two young Brâhmanas) led a religious life as followers of Sañgaya the paribbâgaka; these had given their word to each other: 'He who first attains to the immortal (amata, i.e. Nirvâna) shall tell the other one.'

2. Now one day the venerable Assagi in the forenoon, having put on his under-ropes, and having taken his alms-bowl, and with his kîvara on, entered the city of Râgagaha for alms; his walking, turning back, regarding, looking, drawing (his arms) back, and stretching (them) out was decorous; he turned his eyes to the ground, and was dignified in deportment. Now the paribbâgaka Sâriputta saw the venerable Assagi, who went through Râgagaha for alms, whose walking, &c., was decorous, who kept his eyes on the ground, and was dignified in deportment. Seeing him he thought: 'Indeed this person is one of those Bhikkhus who are the worthy ones (Arahats) in the world, or who have entered the path of Arahatsip. What if I were to approach this Bhikkhu and p. 145 to ask him: "In whose name, friend, have you retired from the world? Who is your teacher? Whose doctrine do you profess?"'

3. Now the paribbâgaka Sâriputta thought: 'This is not the time to ask this Bhikkhu; he has entered the interior yard of a house, walking for alms. What if I were to follow this Bhikkhu step by step, according to the course recognised by those who want something¹.' And the venerable Assagi, having finished his alms-pilgrimage through Râgagaha, went back with the food he had received. Then the paribbâgaka Sâriputta went to the place where the venerable Assagi was; having approached him, he exchanged greeting with the venerable Assagi; having exchanged with him greeting and complaisant words, he stationed himself at his side; standing at his side the paribbâgaka Sâriputta said to the venerable Assagi: 'Your countenance, friend, is serene; your complexion is pure and bright. In whose name, friend, have you retired from the world? Who is your teacher? Whose doctrine do you profess²?''

4. (Assagi replied): 'There is, friend, the great Samana Sakyaputta, an ascetic of the Sakya tribe; in His, the Blessed One's, name have I retired from the world; He, the Blessed One, is my teacher; and His, the Blessed One's, doctrine do I profess.'

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'And what is the doctrine, Sir, which your teacher holds, and preaches to you?'

'I am only a young disciple, friend; I have but recently received the ordination; and I have newly adopted this doctrine and discipline. I cannot explain to you the doctrine in detail; but I will tell you in short what it means.'

Then the paribbâgaka Sâriputta said to the venerable Assagi: 'Well, friend, tell me much or little as you like, but be sure to tell me the spirit (of the doctrine); I want but the spirit; why do you make so much of the letter?'

5. Then the venerable Assagi pronounced to the paribbâgaka Sâriputta the following text of the Dhamma: 'Of all objects which proceed from a cause, the Tathâgata has explained the cause, and He has explained their cessation also; this is the doctrine of the 'great Samana¹.'

And the paribbâgaka Sâriputta after having heard this text obtained the pure and spotless Eye of the Truth (that is, the following knowledge): 'Whatsoever is subject to the condition of origination is subject also to the condition of cessation.' (And he said): 'If this alone be the Doctrine (the Dhamma), now you have reached up to the state where all sorrow ceases (i.e. Nirvâna), (the state) which has remained unseen p. 147 through many myriads of Kappas (world-ages) of the past.'

6. Then the paribbâgaka Sâriputta went to the place where the paribbâgaka Moggallâna was. And the paribbâgaka Moggallâna saw the paribbâgaka Sâriputta coming from afar; seeing him he said to the paribbâgaka Sâriputta: 'Your countenance, friend, is serene; your complexion is pure and bright. Have you then really reached the immortal, friend?' 'Yes, friend, I have attained to the immortal.'

'And how, friend, have you done so?'

7-9. 'I saw, friend, the Bhikkhu Assagi who went through Râgagaha for alms (&c.¹, down to:); "But I will tell you in short what it means."

"Tell me much or little as you like, but be sure to tell me the spirit (of the doctrine); I want but the spirit; why do you make so much of the letter?"

10. 'Then, friend, the Bhikkhu Assagi pronounced the following Dhamma sentence: "Of all objects which proceed from a cause, the Tathâgata has explained the cause, and He has explained their cessation also; this is the doctrine of the great Samana."'

And the paribbâgaka Moggallâna, after having heard (&c., as in § 5, down to the end).

24.

1. Then the paribbâgaka Moggallâna said to the paribbâgaka Sâriputta: 'Let us go, friend, and join p. 148 the Blessed One; that He, the Blessed One, may be our teacher.'

(Sâriputta replied): 'It is on our account, friend; that these two hundred and fifty paribbâgakas live here (as followers of Sañgaya), and it is we whom they regard; let us first inform them also of our intention; then they may do what they think fit.'

Then Sâriputta and Moggallâna went to the place where those paribbâgakas were; having approached them, they said to the paribbâgakas: 'Friends, we are going to join the Blessed One; that He, the Blessed One, may be our teacher.'

(The paribbâgakas replied): 'It is on your account, Sirs, that we live here, and it is you whom we regard; if you, Sirs, are about to place yourselves under the spiritual direction of the great Samana, we all will place ourselves also under the spiritual direction of the great Samana.'

2. Then Sâriputta and Moggallâna went to the place where the paribbâgaka Sañgaya was; having approached him, they said to the paribbâgaka Sañgaya: 'Friend, we are going to join the Blessed One; that He, the Blessed One, may be our teacher.'

(Sañgaya replied): 'Nay, friends, do not go; let us all three share in the leadership of this body (of disciples).'

And a second time Sâriputta and Moggallâna said, &c. And a third time Sâriputta and Moggallâna said, &c. (And a third time he replied): 'Nay, friends, do not go; let us all three share in the leadership of this body (of disciples).'

3. But Sâriputta and Moggallâna took with them those two hundred and fifty paribbâgakas and went to the Veluvana. But the paribbâgaka Sañgaya p. 149 began, on the spot, to vomit hot blood from his mouth¹.

And the Blessed One saw them, Sâriputta and Moggallâna, coming from afar; on seeing them he thus addressed the Bhikkhus: 'There, O Bhikkhus, two companions arrive, Kolita and U patissa²; these will be a pair of (true) pupils, a most distinguished, auspicious pair. When³ (Sâriputta and Moggallâna), who had reached emancipation in the perfect destruction of the substrata (of existence), which is a profound subject accessible only to knowledge, came to the Veluvana, the Teacher, who saw them, foretold about p. 150 them:

'These two companions who are now coming--Kolita and Upatissa--these will be a pair of (true) pupils, a most distinguished, auspicious pair.'

4. Then Sâriputta and Moggallâna went to the place where the Blessed One was; having approached him, they prostrated themselves, inclining their heads to the feet of the Blessed One, and said to the Blessed One: 'Lord, let us receive the pabbaggâ and upasampadâ ordinations from the Blessed One.'

'Come, O Bhikkhus,' said the Blessed One, 'well taught is the doctrine; lead a holy life for the sake of the complete extinction of suffering.' Thus these venerable persons received the upasampadâ ordination.

5. At that time many distinguished young Magadha noblemen led a religious life under the direction of the Blessed One. The people were annoyed, murmured, and became angry (saying), 'The Samana Gotama causes fathers to beget no sons; the Samana Gotama causes wives to become widows; the Samana Gotama causes families to become extinct. Now he has ordained one thousand *Ġatilas*, and he has ordained these two hundred and fifty paribbâgakas who were followers of *Saṅgaya*; and these many distinguished young Magadha noblemen are now leading a religious life under the direction of the Samana Gotama.' And moreover, when they saw the Bhikkhus, they reviled them in the following stanza: 'The great Samana has come to Giribbaga (i.e. Râgagaha) of the Magadha people, leading with him in all the followers of *Saṅgaya*; who will be the next to be led by him?'

6. Some Bhikkhus heard those people that were p. 151 annoyed, murmured, and had become angry; these Bhikkhus told this thing to the Blessed One. (He replied): 'This noise, O Bhikkhus, will not last long; it will last only seven days; after seven days it will be over. And if they revile you, O Bhikkhus, in this stanza: "The great Samana has come, &c.," you should reply to the revilers in the following stanza: "It is by means of the true doctrine that the great heroes, the Tathâgatas, lead men. Who will murmur at the wise, who lead men by the power of the Truth?"'

7. At that time the people, when seeing the Bhikkhus, reviled them in the following stanza: 'The great Samana has come, &c.' Then the Bhikkhus replied to the revilers in the following stanza: 'It is by means of the true doctrine, &c.'

Then the people understood: 'It is by truth, and not by wrong, that the Sakyaputtiya Samanas lead men;' and thus that noise lasted only seven days, and after seven days it was over.

Here ends the narration of the ordination of Sâriputta and Moggallâna.

End of the fourth Bhânavâra.

25¹.

1. At that time some Bhikkhus, as they had no upagghâyas (preceptors) and received no exhortation p. 152 and instruction, went on their rounds for alms wearing improper under and upper garments (or, wearing their under and upper garments improperly), and in an improper attire. While people were eating, they held out their alms-bowls in which were leavings of food¹, over the hard food (which the people were eating), and held them out over soft food, and held them out over savoury food, and held them out over drinks. They

asked for soup and boiled rice themselves, and ate it; in the dining halls they made a great and loud noise.

2. The people were annoyed, murmured, and became angry (saying), 'How can the Sakyaputtiya Samanas go on their rounds for alms wearing improper under and upper garments, . . . (&c., as in § 1, down to drinks)? How can they make so great and loud a noise in the dining halls? They behave like Brâhmanas at the dinners given to them.'

3. Some Bhikkhus heard those people that were annoyed, murmured, and had become angry. Those Bhikkhus who were moderate, frugal, modest, conscientious, p. 153 anxious for training, were annoyed, murmured, and became angry: 'How can the Bhikkhus go on their rounds for alms wearing improper under and upper garments, &c.? How can they make so great and loud a noise in the dining halls?'

4. These Bhikkhus told this thing to the Blessed One.

In consequence of that and on this occasion the Blessed One, having ordered the fraternity of Bhikkhus to assemble, questioned the Bhikkhus: 'Is it true, O Bhikkhus, that some Bhikkhus go on their rounds, . . . (&c., down to), that they make a great and loud noise in the dining halls?'

'It is true, Lord.'

5. Then the Blessed Buddha rebuked those Bhikkhus: 'It is improper, O Bhikkhus, what these foolish persons are doing, it is unbecoming, indecent, un worthy of Samanas, unallowable, and to be avoided. How can these foolish persons, O Bhikkhus, go on their rounds, &c.? How can they make so great and loud a noise in the dining halls? This will not do, O Bhikkhus, for converting the unconverted, and for augmenting the number of the converted; but it will result, O Bhikkhus, in the unconverted being repulsed (from the faith), and in many of the converted being estranged.'

6. And the Blessed One rebuked those Bhikkhus in many ways, spoke against unfrugality, ill-nature, immoderation, insatiableness, delighting in society, and indolence; spoke in many ways in praise of frugality, good-nature, of the moderate, contented, who have eradicated (sin), who have shaken off (sin), of the gracious, of the reverent, and of the energetic. And having delivered before the Bhikkhus a religious p. 154 discourse in accordance to, and in conformity with these subjects, he thus addressed the Bhikkhus: 'I prescribe, O Bhikkhus, (that young Bhikkhus choose) an upagghâya (or preceptor). 'The upagghâya, O Bhikkhus, ought to consider the saddhivihârîka (i.e. pupil) as a son; the saddhivihârîka ought to consider the upagghâya as a father. Thus these two, united by mutual reverence, confidence, and communion of life, will progress, advance, and reach a high stage in this doctrine and discipline.

7. 'And let them choose, O Bhikkhus, an upagghâya in this way: Let him (who is going to choose an upagghâya) adjust his upper robe so as to cover one shoulder, salute the feet (of the intended upagghâya), sit down squatting, raise his joined hands, and say:

"Venerable Sir, be my upagghâya; venerable Sir, be my upagghâya; venerable Sir, be my upagghâya." (If the other answer): "Well," or, "Certainly," or, "Good," or, "All right," or, "Carry on (your work) with friendliness (towards me)," or should he express this by gesture (lit. by his body). or by word, or by gesture and word, then the upagghâya has been chosen. If he does not express this by gesture, nor by word, nor by gesture and word, the upagghâya has not been chosen.

8. 'The saddhivihârîka, O Bhikkhus, ought to observe a strict conduct towards his upagghâya. And these are the rules for his conduct: Let him arise betimes, and having

taken off his shoes¹ and adjusted his upper robe so as to cover one shoulder, p. 155 let him give (to the upagghâya) the teeth-cleanser and water to rinse his mouth with. Then let him prepare a seat (for the upagghâya). If there is rice-milk, let him rinse the jug and offer the rice-milk (to the upagghâya). When he has drunk it, let him give water (to the upagghâya), take the jug, hold it down, rinse it properly without (damaging it by) rubbing, and put it away. When the upagghâya has risen, let him take away the seat. If the place is dirty, let him sweep the place.

9. 'If the upagghâya wishes to go into the village, let (the saddhivihârîka) give (to the upagghâya) his under garment, take (from him) his second under garment (i.e. his house-dress ?), give him his girdle, lay the two upper garments upon each other¹ and give them (to the upagghâya), rinse the alms-bowl, and give it him with some water in it. If the upagghâya wishes (to go with) an attendant Bhikkhu, let him put on his under garment so as to conceal the three circles (viz. the navel and the two knees) and as to cover the body all around; then let him put on his girdle, lay the two upper garments upon each other and put them on, tie the knots, take his alms-bowl, after having it rinsed, and follow the upagghâya as his attendant. Let him not go too far (from the upagghâya) nor too near. Let him take (from the upagghâya) what has been put into his alms-bowl².

10. 'When the upagghâya speaks, let (the saddhivihârîka) p. 156 not interrupt him. If the upagghâya is in danger of committing an offence by the words he says, let (the saddhivihârîka) keep him back. When (the upagghâya) turns back (from his alms-pilgrimage), let the saddhivihârîka go back (to the Vihâra) before (the upagghâya), prepares seat, get water for the washing of his feet, a foot-stool, and a towel¹; then let him go to meet the upagghâya, take his bowl and his robe, give him his second under garment (his house-dress ?), and take his under garment. If the robe (of the upagghâya) is wet with perspiration, let him dry it a while in a hot place, but let him not leave the robe in a hot place. Let him fold up the robe. When folding up the robe, let him fold it up so as to leave (every day) four inches (more than the day before) hanging over at the corners, in order that no fold may arise in the middle of it². Let him the girdle³. If there is any food received in the alms-bowl, and the upagghâya desires to eat it, let him give water (to the upagghâya) and then offer him the food.

11. 'Let him offer to the upagghâya (water) to drink. When the upagghâya has finished his meal, let (the saddhivihârîka) give him water, take his alms-bowl, hold it down, rinse it properly without (damaging it by) rubbing, pour the water out, and dry (the bowl) a while in some hot place, but let p. 157 him not leave the bowl in the hot place. Let him put away the alms-bowl and the robe. When he puts away the alms-bowl, let him do so holding the alms-bowl with one hand, and first feeling with the other hand under the bed or under the chair (where he is going to put the bowl), and let him not put the bowl on the bare ground. When he hangs up the robe, let him take the robe with one hand and stroke with the other hand along the bambu peg or rope on which the robe is to be hung up, and hang up the robe so that the border is turned away from him (and turned to the wall), and the fold is turned towards him. When the upagghâya has risen, let him take away the seat and put away the water for the washing of the feet, the foot-stool, and the towel¹. If the place is dirty, let him sweep the place.

12. 'If the upagghâya wishes to bathe, let him prepare a bath. If he wants cold water, let him get cold water; if he wants hot water, let him get hot water. If the upagghâya wishes to go to the gantâghara², let (the saddhivihârîka) knead the powder³, moisten the clay⁴,

take up the chair belonging to the *gantâghara*, follow the *upagghâya* from behind, give him the chair, take his [p. 158](#) robe and put it aside, give him the powder and the clay. If he is able¹, let him also enter the *gantâghara*. When he is going to enter the *gantâghara*, let him besmear his face with clay, cover himself from before and behind, and thus enter the *gantâghara*.

13. 'Let him not sit down so as to encroach on senior Bhikkhus, nor let him dislodge junior Bhikkhus from their seats. Let him wait upon the *upagghâya* in the *gantâghara*. When he is going to leave the *gantâghara*, let him take up the chair belonging to the *gantâghara*, cover himself from before and behind, and thus leave the *gantâghara*. Let him wait upon the *upagghâya* also in the water. When he has bathed, let (the *saddhivihârika*) go out of the water first, let him dry his own body, put on his dress, then wipe off the water from his *upagghâya*'s body, give him his under garment and his upper garment, take the chair belonging to the *gantâghara*, go before the *upagghâya*, prepare a seat for him, and get water for the washing of his feet, a foot-stool, and a towel². Let him offer to the *upagghâya* (water) to drink.

14. 'If (the *upagghâya*) likes being called upon to deliver a discourse, let him call upon (the *upagghâya* to do so). If (the *upagghâya*) likes questions being put to him, let him put questions (to the *upagghâya*).

'If the *Vihâra*, in which the *upagghâya* dwells, is dirty, let him clean that *Vihâra*, if he is able to do so. When cleaning the *Vihâra*, let him first take away the alms-bowl and the robe (of the *upagghâya*) [p. 159](#) and lay them aside. Let him take away the mat and the sheet¹ and lay them aside. Let him take away the mattress and the pillow and lay them aside.

15. 'Let him turn down the bed, take it away properly without rubbing it (against the floor) and without knocking it against door or doorpost, and put it aside. Let him turn down the chair, take it away properly without rubbing it (against the floor) and without knocking it against door or doorpost, and put it aside. Let him take away the supporters of the bed² and put them aside. Let him take away the spitting-box and put it aside. Let him take away the board to recline on³ and put it aside. Let him take away the carpet, after having noticed how it was spread out, and put it aside. If there are cobwebs in the *Vihâra*, let him remove them as soon as he sees them. Let him wipe off the casements⁴ and the corners of the room. If a wall which is coated with red chalk, is dirty, let him moisten the mop, wring it out, and scour the wall. If the floor is coated black and is dirty, let him moisten the mop, wring it out, and scour the floor. If the floor is not blacked, let him sprinkle it with water and scrub it in order that the *Vihâra* may not become dusty. Let him heap up the sweepings and cast them aside.

16. 'Let him bask the carpet in the sunshine, clean it, dust it by beating, take it back, and spread it out as it was spread before. Let him put the supporters of the bed in the sunshine, wipe them [p. 160](#) take them back, and put them in their place. Let him put the bed in the sunshine, dean it, dust it by beating, turn it down, take it back properly without rubbing it (against the floor) and without knocking it against door and doorpost, and put it in its place. Let him put the chair in the sunshine, &c.¹ Let him put mattress and pillow in the sunshine, clean them, dust them by beating, take them back, and lay them out as they were laid out before. Let him put the mat and sheet in the sunshine, &c.¹ Let him put the spittoon in the sunshine, wipe it, take it back, and put it in its place. Let him put in the sunshine the board to recline on, &c.¹

17. 'Let him put away the alms-bowl and the robe. When he puts them away (&c., as in § 11, down to:), and hang up the robe so that the border is turned away from him and the fold is turned towards him.

18. 'If dusty winds blow from the East, let him shut the windows on the East. If dusty winds blow from the West, let him shut the windows on the West, &c.² If it is cold weather, let him open the windows by day and shut them at night. If it is hot weather, let him shut the windows by day and open them at night.

19. 'If the cell is dirty, let him sweep the cell. If the store-room is dirty, let him sweep the store-room. If the refectory, &c. If the fire room, &c. If the privy is dirty, let him sweep the privy. If there is no drinkable water, let him provide drinkable water. If there is no food, let him provide food. If there is no water in the waterpot for rinsing the mouth with, let him pour water into the pot.

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20. 'If discontent has arisen within the upagghâya's heart, let the saddhivihârika appease him¹, or cause him to be appeased (by another), by compose him by religious conversation. If indecision has arisen in the upagghâya's mind, let the saddhivihârika dispel it, or cause it to be dispelled, or compose him by religious conversation. If the upagghâya takes to a false doctrine, let the saddhivihârika discuss it, or cause another to discuss it, or compose (the upagghâya) by religious conversation.

21. 'If the upagghâya is guilty of a grave offence, and ought to be sentenced to parivâsa discipline², let the saddhivihârika take care that the Samgha sentence the upagghâya to parivâsa discipline. If the upagghâya ought to be sentenced to recommence his penal discipline, let the saddhivihârika take care that the Samgha may order the upagghâya to recommence his penal discipline. If the mânatta discipline ought to be imposed on the upagghâya, let the saddhivihârika take care that the Samgha impose the mânatta discipline on the upagghâya. If the upagghâya is to be rehabilitated (when his penal discipline has been duly undergone), let the saddhivihârika take care that the Samgha rehabilitate the upagghâya.

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22. 'If the Samgha wishes to proceed against the upagghâya by the tagganīyakamma¹, or the nissaya, or the pabbāganīyakamma, or the patisāranīyakamma, or the ukkhepanīyakamma, let the saddhivihârika do what he can in order that the Samgha may not proceed against the upagghâya or may mitigate the proceeding. Or if the Samgha has instituted a proceeding against him, the tagganīyakamma, &c., or the ukkhepanīyakamma, let the saddhivihârika do what he can in order that the upagghâya may behave himself properly, live modestly, and aspire to get clear of his penance, and that the Samgha may revoke its sentence.

23. 'If the robe of the upagghâya must be washed, let the saddhivihârika wash it or take care that the upagghâya's robe is washed. If a robe must be made for the upagghâya, let the saddhivihârika make it or take care that the upagghâya's robe is made. If dye must be boiled for the upagghâya, &c. If the robe of the upagghâya must be dyed, &c. When he dyes the robe, let him dye it properly and turn it whenever required, and let him not go away before the dye has ceased to drop.

24. 'Let him not give his alms-bowl to any one without the permission of his upagghâya. Let him not accept an alms-bowl from any one else without the permission of his upagghâya. Let him not give his robe to any one else, &c. Let him not accept a robe from any one else; let him not give articles p. 163 (required for a Bhikkhu) to any one else; let

him not receive (such) articles from anyone else; let him not shave the hair of any one else; let him not have his hair shaven by any one else; let him not wait upon any one else; let him not have done service by any one else; let him not execute commissions for any one else; let him not have commissions executed by anyone else; let him not go with anyone else as his attendant; let him not take any one else with him as his attendant; let him not carry any one's food received by him in alms (to the Vihâra); let him not have the food received by himself in alms carried by any one (to the Vihâra) without the permission of his upagghâya. Let him not enter the village, or go to a cemetery, or go abroad on journeys without the permission of his upagghâya. If his upagghâya is sick, let him nurse him as long as his life lasts, and wait until he has recovered.'

End of the duties towards an upagghâya.

26.

1. 'The upagghâya, O Bhikkhus, ought to observe a strict conduct towards his saddhivihârika. And these are the rules for his conduct: Let the upagghâya, O Bhikkhus, afford (spiritual) help and furtherance to the saddhivihârika by teaching by putting questions to him, by exhortation, by instruction. If the upagghâya has an alms-bowl and the saddhivihârika has not, let the upagghâya give the alms-bowl to the saddhivihârika or take care p. 164 that the saddhivihârika gets an alms-bowl. If the upagghâya has a robe and the saddhivihârika has not, let the upagghâya give the robe, &c. If the upagghâya has the articles (required for a Bhikkhu) and the saddhivihârika has not, &c.

2-6. 'If the saddhivihârika is sick, let (the upagghâya) arise betimes and give him the teeth-cleanser and water to rinse his mouth with. Then let him prepare a seat (for the saddhivihârika). If there is rice-milk (&c., as in chap. 25. 8, 9, down to:), and give it him with some water in it. When he expects: "Now he must be about to return," let him prepare a seat, get water for the washing of his feet (&c., as in chap. 25. 10-13¹, down to:). Let him offer to the saddhivihârika water to drink.

7-10. 'If the Vihâra in which the saddhivihârika dwells, is dirty . . . (&c., as in chap. 25. 14-22).

11. 'If the robe of the saddhivihârika must be washed, let the upagghâya tell the saddhivihârika: "Thus must you wash your robe," or let him take care that the saddhivihârika's robe is washed. If a robe must be made for the saddhivihârika, let the upagghâya tell the saddhivihârika: "Thus must you make the robe," or let him take care that the saddhivihârika's robe is made. If dye must be boiled for the saddhivihârika, &c. If the robe of the saddhivihârika must be dyed, let the upagghâya tell, &c. When he dyes the robe, let him dye it properly, and turn it whenever required, and let him not go away before the dye has ceased to drop. If the saddhivihârika p. 165 is sick, let him nurse him as long as his life lasts and wait until he has recovered.'

End of the duties towards a saddhivihârika.

27.

1. At that time the saddhivihârikas did not observe a proper conduct towards their

upagghâyas. The moderate Bhikkhus¹ were annoyed, murmured, and became angry, saying, 'How can the saddhivihârikas not observe a proper conduct towards their upagghâyas?' These Bhikkhus told this thing to the Blessed One.

(Then Buddha questioned the Bhikkhus): 'Is it true, O Bhikkhus, that the saddhivihârikas do not observe a proper conduct towards their upagghâyas?' (They replied): 'It is true, Lord.' Then the blessed Buddha rebuked those Bhikkhus: 'How can the saddhivihârikas, O Bhikkhus, not observe a proper conduct towards their upagghâyas?' Having rebuked them and delivered a religious discourse, he thus addressed the Bhikkhus²: 'Let a saddhivihârîka, O Bhikkhus, not forbear to observe a proper conduct towards p. 166 his upagghâya. He who does not observe it, is guilty of a dukkata¹ offence.'

2. Notwithstanding this, they did not observe a proper conduct. They told this thing to the Blessed One.

'I ordain, O Bhikkhus, to turn away (a saddhivihârîka) who does not observe a proper conduct. And he ought, O Bhikkhus, to be turned away in this way: (The upagghâya is to say): "I turn you away," or, "Do not come back hither," or, "Take away your alms-bowl and robe," or, "I am not to be attended by you any more." Whether he express this by gesture, or by word, or by gesture and word, the saddhivihârîka has then been turned away. If he does not express this by gesture, nor by word, nor by gesture and word, the saddhivihârîka has not been turned away.'

3. At that time saddhivihârikas who had been turned away did not beg pardon (of their upagghâyas). They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that (a saddhivihârîka who has been turned away) should, beg pardon (of his upagghâya).'

They did not beg pardon notwithstanding. They told, &c.

'I prescribe, O Bhikkhus, that (a saddhivihârîka) who has been turned away shall not forbear to beg pardon (of his upagghâya). If he does not beg pardon, it is a dukkata offence.'

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4. At that time upagghâyas, when the saddhivihârikas begged their pardon, would not forgive them. They told, &c.

'I prescribe, O Bhikkhus, forgiving.'

Notwithstanding this they did not forgive. The saddhivihârikas went away, or returned to the world, or went over to other schools. They told, &c.

'Let him who is asked for his pardon, not withhold it. He who does not forgive, is guilty of a dukkata offence:

5. At that time upagghâyas turned away (a saddhivihârîka) who observed a proper conduct, and did not turn away one who did not observe it. They told, &c.

'Let no one, O Bhikkhus, who observes a proper conduct, be turned away. He who turns him away is guilty of a dukkata offence. And let no one, O Bhikkhus, who does not observe a proper conduct, not be turned away. (An upagghâya) who does not turn him away is guilty of a dukkata offence.

6. 'In five cases, O Bhikkhus, a saddhivihârîka ought to be turned away: when he does not feel great affection for his upagghâya, nor great inclination (towards him), nor much shame, nor great reverence, nor great devotion (towards the upagghâya). In these five cases, O Bhikkhus, a saddhivihârîka ought to be turned away.

'In five cases, O Bhikkhus, a saddhivihârîka ought not to be turned away: when he feels great affection for his upagghâya, great inclination (towards him), &c. In these five cases,

O Bhikkhus, a saddhivihârika ought not to be turned away.

7. 'In five cases, O Bhikkhus, it is right to turn away a saddhivihârika: when he does not feel [p. 168](#) great affection, &c. In these five cases, O Bhikkhus, it is right to turn away a saddhivihârika.

'In five cases, O Bhikkhus, it is not right, &c.

8. 'In five cases, O Bhikkhus, an upagghâya who does not turn away a saddhivihârika, trespasses (against the law), and an upagghâya who turns him away, does not trespass: when he does not feel great affection, &c. In these five cases, &c.

'In five cases, O Bhikkhus, an upagghâya who turns away a saddhivihârika, trespasses (against the law), and an upagghâya who does not turn him away, does not trespass, &c.'

28.

1. At that time a certain Brâhmana came to the Bhikkhus and asked them for the pabbaggâ ordination. The Bhikkhus were not willing to ordain him. As he did not obtain the pabbaggâ ordination from the Bhikkhus, he became emaciated, lean, discoloured, more and more livid, and the veins became visible all over his body.

And the Blessed One saw this Brâhmana, who had become emaciated, &c. When he had seen him, he said to the Bhikkhus: 'How is it, O Bhikkhus, that this Brâhmana has become emaciated, &c.'

'This Brâhmana, Lord, came to the Bhikkhus and asked them for the pabbaggâ ordination (&c., as above, down to:), and the veins became visible all over his body.'

2. Then the Blessed One said to the Bhikkhus: 'Now, O Bhikkhus, who remembers anything about this Brâhmana?'

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When he had spoken thus, the venerable Sâriputta said to the Blessed One: 'I remember something, Lord, about this Brâhmana.'

'And what is it you remember, Sâriputta, about this Brâhmana?'

'This Brâhmana, Lord, one day, when I went through Râgagaha for alms, ordered a spoonful of food to be given to me; this is what I remember, Lord, about this Brâhmana.'

3. 'Good, good, Sâriputta; pious men, Sâriputta, are grateful and remember what has been done to them. Therefore, Sâriputta, confer you the pabbaggâ and upasampadâ ordinations on that Brâhmana.'

'Lord, how shall I confer the pabbaggâ and upasampadâ ordinations on this Brâhmana?'

Then the Blessed One on this occasion, after having delivered a religious discourse, thus addressed the Bhikkhus: 'I abolish, O Bhikkhus, from this day the upasampadâ ordination by the threefold declaration of taking refuge¹, which I had prescribed. I prescribe, O Bhikkhus, that you confer the upasampadâ ordination by a formal act of the Order in which the announcement (*ñatti*) is followed by three questions².

4. 'And you ought, O Bhikkhus, to confer the [p. 170](#) upasampadâ ordination in this way: Let a learned, competent Bhikkhu proclaim the following *ñatti* before the *Samgha*: 'Let the *Samgha*, reverend Sirs, hear me. This person N. N., desires to receive the upasampadâ ordination from the venerable N. N. (i.e. with the venerable N. N. as his upagghâya). If the *Samgha* is ready, let the *Samgha* confer on N. N. the upasampadâ ordination with N. N. as upagghâya. This is the *ñatti*.

5, 6. 'Let the *Samgha*, reverend Sirs, hear me. This person N. N. desires to receive the upasampadâ ordination from the venerable N. N. The *Samgha* confers on N. N. the

upasampadâ ordination with N. N. as upagghâya. Let any one of the venerable brethren who is in favour of the upasampadâ ordination of N. N. with N. N. as upagghâya, be silent, and any one who is not in favour of it, speak.

'And for the second time I thus speak to you: Let the *Samgha* (&c., as before).

'And for the third time I thus speak to you: Let the *Samgha*, &c.

'N. N. has received the upasampadâ ordination from the *Samgha* with N. N. as upagghâya. The *Samgha* is in favour of it, therefore it is silent. Thus I understand¹.'

29.

1. At that time a certain Bhikkhu shortly after having received the upasampadâ ordination, abandoned p. 171 himself to bad conduct. The Bhikkhus said to him: 'You ought not to do so, friend; it is not becoming.'

He replied: 'I never asked you, Sirs, saying, "Confer on me the upasampadâ ordination." Why have you ordained me without your being asked?'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, ordain a person unless he has been asked to do so. He who does, commits a dukkata offence. I prescribe, O Bhikkhus, that you ordain only after having been asked.

2. 'And (a Bhikkhu) ought to be asked in this way: Let him who desires to receive the upasampadâ ordination, go to the *Samgha*, adjust his upper robe so as to cover one shoulder, salute the feet of the Bhikkhus with his head, sit down squatting, raise his joined hands, and say: "I ask the *Samgha*, reverend Sirs, for the upasampadâ ordination; might the *Samgha*, reverend Sirs, draw me out (of the sinful world) out of compassion towards me." And for the second time, &c.; and for the third time let him ask, &c.

3. 'Then let a learned, competent Bhikkhu proclaim the following *ñatti* before the *Samgha*: "Let the *Samgha*, reverend Sirs, hear me. This person N. N. desires to receive the upasampadâ ordination from the venerable N. N.; N. N. asks the *Samgha* for the upasampadâ ordination with N. N. as upagghâya. If the *Samgha* is ready, &c."¹

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30.

1. At that time an arrangement had been made at Râgagaha that the Bhikkhus were to receive excellent meals successively (in the houses of different rich upâsakas). Now (one day) a certain Brâhmana thought: 'Indeed the precepts which these Sakyaputtiya Samanas keep and the life they live are commodious; they have good meals and lie down on beds protected from the wind¹. What if I were to embrace the religious life among the Sakyaputtiya Samanas?' Then this Brâhmana went to the Bhikkhus and asked them for the pabbaggâ ordination; the Bhikkhus conferred the pabbaggâ and upasampadâ ordinations on him.

2. When he had been ordained, the arrangement of successive meals (with the rich upâsakas) came to an end. The Bhikkhus said to him: 'Come, friend, let us now go on our rounds for alms.'

He replied: 'I have not embraced the religious life for that purpose--to going about for alms; if you give me (food), I will eat; if you do not, I will return to the world.'

(The Bhikkhus said): 'What, friend! have you indeed embraced the religious life for your belly's sake?'

'Yes, friends.'

3. The moderate Bhikkhus were annoyed, murmured, and became angry: 'How can a Bhikkhu embrace the religious life in so well-taught a doctrine and discipline for his belly's sake?'

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These Bhikkhus told this thing to the Blessed One.

(The Buddha said): 'Is it true, O Bhikkhu, that you have embraced the religious life for your belly's sake?'

(He replied): 'It is true, Lord.'

Then the blessed Buddha rebuked that Bhikkhu: 'How can you, foolish person that you are, embrace the religious life in so well-taught a doctrine and discipline for your belly's sake? This will not do, O foolish one, for converting the unconverted and for augmenting the number of the converted.'

Having rebuked him and delivered a religious discourse, he thus addressed the Bhikkhus:

4. 'I prescribe, O Bhikkhus, that he who confers the upasampadâ ordination (on a Bhikkhu), tell him the four Resources.

'The religious life has morsels of food given in alms for its resource. Thus you must endeavour to live all your life. Meals given to the *Samgha*, to certain persons, invitations, food distributed by ticket, meals given each fortnight, each uposatha day (i.e. the last day of each fortnight), or the first day of each fortnight, are extra allowances.

'The religious life has the robe made of rags taken from a dust heap for its resource. Thus you must endeavour to live all your life. Linen, cotton, silk, woollen garments, coarse cloth, hempen cloth are extra allowances.

'The religious life has dwelling at the foot of a tree for its resource. Thus you must endeavour to live all your life. Vihâras, *addhayogas*, storied dwellings, attics, caves¹ are extra allowances.

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'The religious life has decomposing urine as medicine¹ for its resource. Thus you must endeavour to live all your life. Ghee, butter, oil, honey, and molasses are extra allowances.'

Here ends the fifth *Bhânavâra*, which contains the duties towards upagghâyas.

31.

1. At that time a certain youth came to the Bhikkhus and asked them to be ordained. The Bhikkhus told him the (four) Resources before his ordination. Then he said: 'If you had told me the Resources, venerable Sirs, after my ordination, I should have persisted (in the religious life); but now, venerable Sirs, I will not be ordained; the Resources are repulsive and loathsome to me.'

The Bhikkhus told this thing to the Blessed One.

'You ought not, O Bhikkhus, to tell the Resources (to the candidates) before their ordination. He who does, is guilty of a *dukkata* offence. I prescribe, O Bhikkhus, that you tell the Resources (to the newly-ordained Bhikkhus) immediately after their upasampadâ.'

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2. At that time some Bhikkhus performed the upasampadâ service with a chapter of two or three Bhikkhus.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, receive the upasampadâ ordination before a chapter of less than ten Bhikkhus. He who performs the upasampadâ service (with a smaller number of Bhikkhus), is guilty of a dukkata offence. I prescribe you, O Bhikkhus, the holding of upasampadâ services with a chapter of ten Bhikkhus or more than ten.'

3. At that time some Bhikkhus conferred the upasampadâ ordination on their saddhivihârikas one or two years after their own upasampadâ. ¹Thus also the venerable Upasena Vangantaputta conferred the upasampadâ ordination on a saddhivihârîka of his one year after his own upasampadâ. When he had concluded the vassa residence, after two years from his own upasampadâ had elapsed, he went with his saddhivihârîka, who had completed the first year after his upasampadâ, to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he sat down near him.

4. Now it is the custom of the blessed Buddhas to exchange greeting with incoming Bhikkhus. And the Blessed One said to the venerable Upasena Vangantaputta: 'Do things go well with you, Bhikkhu? Do you get enough to support your life? Have you made your journey with not too great fatigue?'

'Things go pretty well with us, Lord; we get p. 176 enough, Lord, to support our life, and we have made our journey, Lord, with not too great fatigue.' The Tathâgatas sometimes ask about what they know; sometimes they do not ask about what they know. They understand the right time when to ask, and they understand the right time when not to ask. The Tathâgatas put questions full of sense, not void of sense; to what is void of sense the bridge is pulled down for the Tathâgatas. For two purposes the blessed Buddhas put questions to the Bhikkhus, when they intend to preach the doctrine or when they intend to institute a rule of conduct to their disciples.

5. And the Blessed One said to the venerable Upananda Vangantaputta: 'How many years have you completed, O Bhikkhu, since your upasampadâ?'

'Two years, Lord.'

'And how many years has this Bhikkhu completed?'

'One year, Lord.'

'In what relation does this Bhikkhu stand to you?'

'He is my saddhivihârîka, Lord.'

Then the blessed Buddha rebuked him: 'This is improper, O foolish one, unbecoming, unsuitable, unworthy of a Samana, unallowable, and to be avoided. How can you, O foolish one, who ought to receive exhortation and instruction from others, think yourself fit for administering exhortation and instruction to another Bhikkhu? Too quickly, O foolish one, have you abandoned yourself to the ambition of collecting followers. This will not do (&c.: as in chap. 30. 3). Let no one, O Bhikkhus, confer the upasampadâ ordination who has not p. 177 completed ten years. He who does, is guilty of a dukkata offence. I prescribe, O Bhikkhus, that only he who has completed ten years or more than ten years, may confer the upasampadâ ordination.'

6. At that time ignorant, unlearned Bhikkhus (who said), 'We have completed ten years (since our upasampadâ), we have completed ten years,' conferred the upasampadâ ordination; (thus) ignorant upagghâyas were found and clever saddhivihârîkas; unlearned

upagghâyas were found and learned saddhivihârikas; upagghâyas were found who had small knowledge, and saddhivihârikas who had great knowledge; foolish upagghâyas were found and wise saddhivihârikas. And a certain Bhikkhu who had formerly belonged to a Titthiya school, when his upagghâya remonstrated with him (on certain offences) according to the Dhamma, brought his upagghâya (by reasoning) to silence and went back to that same Titthiya school¹.

7. The moderate Bhikkhus were annoyed, murmured, and became angry: 'How can those ignorant, unlearned Bhikkhus confer the upasampadâ ordination (saying); "We have completed ten years, we have completed ten years?" (Thus) ignorant upagghâyas are found and clever saddhivihârikas (&c., down to:), foolish upagghâyas are found and wise saddhivihârikas.'

These Bhikkhus told, &c.

'Is it true, O Bhikkhus, &c.?'

'It is true, Lord.'

8. Then the blessed Buddha rebuked those Bhikkhus: 'How can these foolish persons, O Bhikkhus, p. 178 confer the upasampadâ ordination (saying), "We have, &c.?" (Thus) ignorant upagghâyas are found, &c. This will not do, O Bhikkhus, for converting the unconverted and for augmenting the number of the converted.'

Having rebuked those Bhikkhus and delivered a religious discourse, he thus addressed the Bhikkhus: 'Let no ignorant, unlearned Bhikkhu, O Bhikkhus, confer the upasampadâ ordination. If he does, he is guilty of a dukkata offence. I prescribe, O Bhikkhus, that only a learned, competent Bhikkhu who has completed ten years, or more than ten years, may confer the upasampadâ ordination.'

32.

1. At that time some Bhikkhus whose upagghâyas were gone away, or had returned to the world, or had died, or were gone over to a (schismatic) faction¹, as they had no âkariyas and received no exhortation and instruction, went on their rounds for alms wearing improper under and upper garments (&c., as in chap. 25. 1-6, down to:), he thus addressed the Bhikkhus: 'I prescribe, O Bhikkhus, (that young Bhikkhus choose) an âkariya².

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'The âkariya, O Bhikkhus, ought to consider the antevâsika (i.e. disciple) as a son; the antevâsika ought to consider the âkariya as a father. Thus these two, united by mutual reverence, confidence, and communion of life, will progress, advance, and reach a high stage in this doctrine and discipline.

'I prescribe, O Bhikkhus, that you live (the first) ten years in dependence (on an âkariya); he who has completed his tenth year may give a nissaya¹ himself.

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2. 'And let (the antevâsika), O Bhikkhus, choose his âkariya in this way: Let him adjust his upper robe so as to cover one shoulder, salute the feet (of the âkariya), sit down squatting, raise his joined hands, and say: "Venerable Sir, be my âkariya, I will live in dependence on you, Sir." (This formula is repeated thrice.)

'(If the other answers): "Well" (&c., as in chap. 25. 7).

3. 'The antevâsika, O Bhikkhus, ought to observe a strict conduct towards his âkariya' (&c., as in chap. 25. 8-24).

End of the duties towards an âkariya.

33.

'The âkariya, O Bhikkhus, ought to observe a strict conduct towards his antevâsika' (&c., as in chap. 26).

End of the duties towards an antevâsika.

End of the sixth Bhânavâra.

34.

At that time the antevâsikas did not observe a proper conduct towards their âkariyas (&c., as in chap. 27. 1-8).

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35.

1, 2. At that time ignorant, unlearned Bhikkhus (who said), 'We have completed ten years (since our upasampadâ), we have completed ten years,' gave a nissaya (i.e. they received young Bhikkhus as their antevâsikas); (thus) ignorant âkariyas were found and clever antevâsikas; unlearned âkariyas were found and learned antevâsikas; âkariyas were found who had small knowledge, and antevâsikas who had great knowledge; foolish âkariyas were found and wise antevâsikas. The moderate Bhikkhus were annoyed (&c., as in chap. 31, 7, 8).

'Let no ignorant, unlearned Bhikkhu, O Bhikkhus, give a nissaya. If he does, he is guilty of a dukkata offence. I prescribe, O Bhikkhus, that only a learned, competent Bhikkhu who has completed ten years, or more than ten years, may give a nissaya.

36.

1. At that time the Bhikkhus whose âkariyas and upagghâyas were gone away, or had returned to the world, or had died, or were gone over to a (schismatic) faction, were not acquainted with (the rules about) the cessation of their nissayas¹. They told this thing to the Blessed One.

'There are five cases of cessation of a nissaya, O Bhikkhus, between (saddhivihârîka and) upagghâya: p. 182 When the upagghâya is gone away, or he has returned to the world, or has died, or is gone over to a (schismatic) faction; the fifth case is that of order (given by the upagghâya to the saddhivihârîka¹). These, O Bhikkhus, are the five cases of the cessation of a nissaya between (saddhivihârîka and) upagghâya.

'There are six cases of cessation of a nissaya, O Bhikkhus, between (antevâsika and) âkariya: When the âkariya is gone away, &c.; the fifth case is that of order (given by the âkariya to the antevâsika); or (sixthly) when the âkariya and the upagghâya have come together at the same place². These, O Bhikkhus, are the six cases of cessation of a nissaya

between (antevâsika and) âkariya.

2. 'In five cases, O Bhikkhus, a Bhikkhu should not confer the upasampadâ ordination, nor give a nissaya, nor ordain a novice³: When he does not possess full perfection in what belongs to moral practices; or does not possess full perfection in what belongs to self-concentration; or does not possess full perfection in what belongs to wisdom; or does p. 183 not possess full perfection in what belongs to emancipation; or does not possess full perfection in what belongs to knowledge and insight into emancipation. In these five cases, O Bhikkhus, a Bhikkhu should not confer the upasampadâ ordination, nor give a nissaya, nor ordain a novice.

3. 'In five cases, O Bhikkhus, a Bhikkhu may confer the upasampadâ ordination, give a nissaya, and ordain a novice: When he possesses full perfection in what belongs to moral practices, &c. In these five cases, O Bhikkhus, a Bhikkhu may, &c.

4. 'And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, &c.: When he does not possess for himself full perfection in what belongs to moral practices and is not able to help others to full perfection in what belongs to moral practices; or does not possess for himself full perfection in what belongs to self-concentration, and is not able to help others to full perfection in what belongs to self-concentration, &c.

5. 'In five cases, O Bhikkhus, a Bhikkhu may confer, &c.: When he possesses for himself full perfection in what belongs to moral practices, and is able to help others to full perfection, &c.

6. 'And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, &c.: When he is unbelieving, shameless, fearless of sinning, indolent, forgetful. In these five cases, &c.

7. 'In five cases, O Bhikkhus, a Bhikkhu may confer, &c.: When he is believing, modest, fearful of sinning, strenuous, of ready memory. In these five cases, &c.

8. 'And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, &c.: When as regards p. 184 moral practices he is guilty of moral transgressions; or when as regards the rules of conduct¹ he is guilty of transgressions in his conduct; or when as regards belief he is guilty of heresy; or when he is unlearned; or when he is foolish. In these five cases, &c.

9. 'In five cases, O Bhikkhus, a Bhikkhu may confer, &c.: When as regards moral practices he is not guilty of moral transgressions, &c.; when he is learned; and when he is wise. In these five cases, &c.

10. 'And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, &c.: When he is not able to nurse or to get nursed an antevâsika or a saddhivihârika when he is sick, to appease him or to cause him to be appeased when discontent with religious life has sprung up within him, to dispel or to cause to be dispelled according to the Dhamma doubts of conscience which have arisen in his mind; when he does not know what is an offence; or does not know how to atone for an offence. In these five cases, &c.

11. 'In five cases, O Bhikkhus, a Bhikkhu may confer, &c.: When he is able (&c., down to:); when he knows what is an offence; and knows how to atone for an offence. In these five cases, &c.

12. 'And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, &c.: When he is not able to train an antevâsika or a saddhivihârika in the precepts of proper conduct², to educate him p. 185 in the elements of morality¹, to instruct him in what pertains to the Dhamma, to instruct him in what pertains to the Vinaya, to discuss or to make another discuss according to the Dhamma a false doctrine that might arise. In

these: five cases, &c.

13. 'In five cases, O Bhikkhus, a Bhikkhu may confer, &c.: When he is able, &c.

14. 'And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, &c.: When he does not know what is an offence; or does not know what is no offence; or does not know what is a light offence; or does not know what is a grave offence; when the two Pâtimokkhas are not perfectly known to him in their entirety, with all their divisions and their whole course, and with the entire discussion according to the single rules and to the single parts of each rule. In these five cases, &c.

15. 'In five cases, O Bhikkhus, a Bhikkhu may confer, &c.: When he knows, &c.

16. 'And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, &c.: When he does not know what is an offence; or does not know what is no offence; or does not know what is a light offence; or does not know what is a grave offence; p. 186 or when he has not completed the tenth year (after his upasampadâ). In these five cases, &c.

17. 'In five cases, O Bhikkhus, a Bhikkhu may confer, &c.: When he knows (&c., down to:); when he has completed ten years or more than ten years (after his upasampadâ). In these five cases, &c.'

End of the sixteen times five cases concerning the admissibility of upasampadâ.

37.

'In six cases, O Bhikkhus, a Bhikkhu should not confer, &c.¹

End of the sixteen times² six cases concerning the admissibility of upasampadâ.

38.

1. At that time that Bhikkhu who, having formerly belonged to a Titthiya school, had (by reasoning) put to silence his upagghâya, when he remonstrated with him according to the Dhamma, and had returned to that same Titthiya school³, came back again and asked the Bhikkhus for the upasampadâ ordination. The Bhikkhus told, &c.

'That Bhikkhu, O Bhikkhus, who having formerly p. 187 belonged to a Titthiya school, has put to silence his upagghâya when he remonstrated with him according to the Dhamma, and has returned to that same Titthiya school, must not receive the upasampadâ ordination, if he comes back. On other persons, O Bhikkhus, who have formerly belonged to Titthiya schools and desire to receive the pabbaggâ and upasampadâ ordinations in this doctrine and discipline, you ought to impose a parivâsa (a probation-time) of four months.

2. 'And you ought, O Bhikkhus, to impose it in this way: Let him (who desires to receive the ordination) first cut off his hair and beard; let him put on yellow robes, adjust his upper robe so as to cover one shoulder, salute the feet of the Bhikkhus (with his head), and sit down squatting; then let him raise his joined hands, and tell him to say: "I take my refuge in the Buddha, I take my refuge in the Dhamma, I take my refuge in the Samgha. And for the second time, &c. And for the third time take I my refuge in the Buddha, and for the third time take I my refuge in the Dhamma, and for the third time take I my refuge in the Samgha."

3. 'Let that person, O Bhikkhus, who has formerly belonged to a Titthiya school, approach the *Samgha*, adjust his upper robe so as to cover one shoulder, salute the feet of the Bhikkhus (with his head), sit down squatting, raise his joined hands, and say: "I, N. N., reverend Sirs, who have formerly belonged to a Titthiya school, desire to receive the upasampadâ ordination in this doctrine and discipline, and ask the *Samgha*, reverend Sirs, for a parivâsa of four months." Let him ask thus a second time. Let him ask thus a third time.

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'Then let a learned, competent Bhikkhu proclaim the following *ñatti* before the *Samgha*: "Let the *Samgha*, reverend Sirs, hear me, This person N, N ., who has formerly belonged to a Titthiya school, desires to receive the upasampadâ ordination in this doctrine and discipline, He asks the *Samgha* for a parivâsa of four months. If the *Samgha* is ready, let the *Samgha* impose on N. N., who has formerly belonged to a Titthiya school, a parivâsa of four months, This is the *ñatti*,

4. "'Let the *Samgha*, reverend Sirs, hear me, This person N. N., who has, &c. He asks the *Samgha* for a parivâsa of four months, The *Samgha* imposes on N. N., who has formerly belonged to a Titthiya school, a parivâsa of four months. Let any one of the venerable brethren who is in favour of imposing a parivâsa of four months on N. N., who has formerly belonged to a Titthiya school, be silent, and any one who is not in favour of it, speak, A parivâsa of four months has been imposed by the *Samgha* on N. N., who has formerly belonged to a Titthiya school, The *Samgha* is in favour of it, therefore it is silent. Thus I understand."

5. 'And this, O Bhikkhus, is the way in which a person that has formerly belonged to a Titthiya school, succeeds or fails in satisfying (the Bhikkhus and obtaining upasampadâ when the probation-time is over),

'What is the way, a Bhikkhus, in which a person that has formerly belonged to a Titthiya school, fails in satisfying (the Bhikkhus)?

'In case, O Bhikkhus, the person that has formerly belonged to a Titthiya school, enters the village p. 189 too early, and comes back (to the Vihâra) too late, thus, O Bhikkhus, a person that has formerly belonged to a Titthiya school, fails in satisfying (the Bhikkhus).

'And further, O Bhikkhus, in case the person that has formerly belonged to a Titthiya school, frequents the society of harlots, or of widows, or of adult girls, or of eunuchs, or of Bhikkhunîs, thus also, O Bhikkhus, a person that has formerly belonged to a Titthiya school, fails in satisfying (the Bhikkhus).

6. 'And further, O Bhikkhus, in case the person that has formerly belonged to a Titthiya school, does not show himself skilled in the various things his fellow Bhikkhus have to do, not diligent, not able to consider how those things are to be done, not able to do things himself, not able to give directions to others, thus also, O Bhikkhus, &c.

'And further, O Bhikkhus, in case the person that has formerly belonged to a Titthiya school, does not show keen zeal, when the doctrine is preached to him or when questions are put, in what belongs to morality, to contemplation, and to wisdom, thus also, O Bhikkhus, &c.

7. 'And further, O Bhikkhus, in case the person that has formerly belonged to a Titthiya school, becomes angry, displeased, and dissatisfied, when people speak against the teacher, the belief, the opinions, the persuasion, the creed of the school he formerly belonged to; and is pleased, glad, and satisfied, when people speak against the Buddha, the Dhamma, and the *Samgha*; or he is pleased, glad, and satisfied, when people speak in

praise of the teacher, &c.; and becomes angry, displeased, dissatisfied, when people speak in praise of the Buddha, the p. 190 Dhamma, and the Samgha; this, O Bhikkhus, is a decisive moment for the failure of a person that has formerly belonged to a Titthiya school (in obtaining admission to the Samgha).

'Thus, O Bhikkhus, a person that has formerly belonged to a Titthiya school, fails in satisfying (the Bhikkhus). When a person comes, O Bhikkhus, that has formerly belonged to a Titthiya school, and has thus failed in satisfying (the Bhikkhus), the upasampadâ ordination should not be conferred on him.

8-10. 'And what is the way, O Bhikkhus, in which a person that has formerly belonged to a Titthiya school, succeeds in satisfying (the Bhikkhus)?

'In case, O Bhikkhus, the person that has formerly belonged to a Titthiya school, does not enter the village too early (&c., point by point the contrary of the preceding).

'When a person comes, O Bhikkhus, that has formerly belonged to a Titthiya school, and has thus succeeded in satisfying (the Bhikkhus), the upasampadâ ordination ought to be conferred on him.

11. 'If a person, O Bhikkhus, that has formerly belonged to a Titthiya school, comes (to the Bhikkhus) naked, it is incumbent on his upagghâya to get a robe for him. If he comes with unshaven hair, the Samgha's permission ought to be asked for having his hair shaved¹.

'If fire-worshippers and Garilas come to you, O Bhikkhus, they are to receive the upasampadâ ordination (directly), and no parivâsa is to be imposed on them. And for what reason? These, O Bhikkhus, hold the doctrine that actions receive their p. 191 reward, and that our deeds have their result (according to their moral merit).

'If a Sakya by birth, O Bhikkhus, who has belonged to a Titthiya school, comes to you, he is to receive the upasampadâ ordination (directly), and no parivâsa is to be imposed on him. This exceptional privilege, O Bhikkhus, I grant to my kinsmen.'

Here ends the exposition on the ordination of persons that have formerly belonged to Titthiya schools.

End of the seventh Bhânavâra.

39.

1. At that time these five diseases prevailed among the people of Magadha:--leprosy, boils, dry leprosy, consumption, and fits. The people who were affected with these five diseases went to Gîvaka Komârabhakka¹ and said: 'pray, doctor, cure us.'

'I have too many duties', Sirs, and am too occupied. I have to treat the Magadha king Seniya Bimbisâra, and the royal seraglio, and the fraternity of Bhikkhus with the Buddha at their head. I cannot cure you.

'All that we possess shall be yours, doctor, and we will be your slaves; pray, doctor, cure us.'

'I have too many duties, Sirs, &c.; I cannot cure you.'

2. Now those people thought: 'Indeed the precepts which these Sakyaputtiya Samanas keep and p. 192 the life they live are commodious; they have good meals and lie down on beds protected from the wind. What if we were to embrace the religious life among the

Sakyaputtiya Samanas: then the Bhikkhus will nurse us, and Gîvaka Komârabhakkā, will cure us.'

Thus these persons went to the Bhikkhus and asked them for the pabbaggâ ordination; the Bhikkhus conferred on them the pabbaggâ and upasampadâ ordinations; and the Bhikkhus nursed them, and Gîvaka Komârabhakkā cured them.

3. At that time the Bhikkhus, who had to nurse many sick Bhikkhus, began to solicit (lay people) with many demands and many requests: 'Give us food for the sick; give us food for the tenders of the sick; give us medicine for the sick.' And also Gîvaka Komârabhakkā, who had to treat many sick Bhikkhus, neglected some of his duties to the king.

4. Now one day a man who was affected with the five diseases went to Gîvaka Komârabhakkā and said: 'Pray, doctor, cure me.'

'I have too many duties, Sir, and am too occupied; I have to treat the Magadha king Seniya Bimbisâra, and the royal seraglio, and the fraternity of Bhikkhus with the Buddha at their head; I cannot cure you.'

'All that I possess shall be yours, doctor, and I will be your slave; pray doctor, cure me.' 'I have too many duties, Sir, &c.; I cannot cure you.'

5. Now that man thought: 'Indeed the precepts which these Sakyaputtiya Samanas keep (&c., down to:): then the Bhikkhus will nurse me, and Gîvaka Komârabhakkā will cure me. When I have become free from sickness, then I will return to the world.'

Thus that man went to the Bhikkhus and asked them for the pabbaggâ ordination; the Bhikkhus p. 193 conferred on him the pabbaggâ and upasampadâ ordinations; and the Bhikkhus nursed him, and Gîvaka Komârabhakkā cured him. When he had become free from sickness, he returned to the world. Now Gîvaka Komârabhakkā saw this person that had returned to the world; and when he saw him he asked that person: 'Had you not embraced the religious life, Sir, among the Bhikkhus?'

'Yes, doctor.'

'And why have you adopted such a course, Sir?'

Then that man told Gîvaka Komârabhakkā the whole matter .

6. Then Gîvaka Komârabhakkā was annoyed, murmured, and became angry: 'How can the venerable brethren confer the pabbaggâ ordination on a person affected with the five diseases?'

And Gîvaka Komârabhakkā went to the place where the Blessed One was; having approached him and having respectfully saluted the Blessed One, he sat down near him. Sitting near him, Gîvaka Komârabhakkā said to the Blessed One: 'Pray, Lord, let their reverences not confer the pabbaggâ ordination on persons affected with the five diseases.'

7. Then the Blessed One taught, incited, animated, and gladdened Gîvaka Komârabhakkā by religious discourse; and Gîvaka Komârabhakkā, having been taught . . . and gladdened by the Blessed One by religious discourse, rose from his seat, respectfully saluted the Blessed One, and passing round him with his right side towards him, went away.

In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: 'Let no one, p. 194 O Bhikkhus, who is affected with the five diseases, receive the pabbaggâ ordination. He who confers the pabbaggâ ordination (on such a person), is guilty of a dukkata offence.'

40.

1. At that time the border provinces (of the kingdom) of the Magadha king Seniya Bimbisâra were agitated. Then the Magadha king Seniya Bimbisâra gave order to the officers who were at the head of the army: 'Well now, go and search through the border provinces¹. The officers who were at the head of the army accepted the order of the Magadha king Seniya Bimbisâra (by saying), 'Yes, Your Majesty.'

2. Now many distinguished warriors thought: 'We who go (to war) and find our delight in fighting, do evil and produce great demerit. Now what shall we do that we may desist from evil-doing and may do good?'

Then these warriors thought: 'These Sakyaputtiya Samanas lead indeed a virtuous, tranquil, holy life; they speak the truth; they keep the precepts of morality, and are endowed with all virtues. If we could obtain pabbaggâ with the Sakyaputtiya Samanas, we should desist from evil-doing and do good.'

Thus these warriors went to the Bhikkhus and p. 195 asked them for the pabbaggâ ordination; the Bhikkhus conferred on them: the pabbaggâ and upasanipadâ ordinations.

3. The officers at the head of the army asked the royal soldiers: 'Why, how is it that the warriors N. N. and N. N. are nowhere to be seen?'

'The warriors N. N. and N. N., Lords, have embraced religious life among the Bhikkhus.'

Then the officers at the head of the army were annoyed, murmured, and became angry:

'How can the Sakyaputtiya Samanas ordain persons in the royal service?'

The officers who were at the head of the army told the thing to the Magadha king Seniya Bimbisâra. And the Magadha king Seniya Bimbisâra asked the officers of justice: 'Tell me, my good Sirs, what punishment does he deserve who ordains a person in the royal service?'

'The upagghâya, Your Majesty, should be beheaded; to him who recites (the kammavâkâ), the tongue should be torn out; to those who form the chapter, half of their ribs should be broken.'

4. Then the Magadha king Seniya Bimbisâra went to the place where the Blessed One was; having approached him and having respectfully saluted the Blessed One, he sat down near him. Sitting near him the Magadha king Seniya Bimbisâra said to the Blessed One: 'Lord, there are unbelieving kings who are disinclined (to the faith); these might harass the Bhikkhus even on trifling occasions. Pray, Lord, let their reverences not confer the pabbaggâ ordination on persons in royal service.'

Then the Blessed One taught (&c., see chap. 39. 7, p. 196 down to:), thus addressed the Bhikkhus: 'Let no one, O Bhikkhus, who is in the royal service, receive the pabbaggâ ordination. He who confers the pabbaggâ ordination (on such a person), is guilty of a dukkata offence:

41.

At that time the robber Angulimâla¹ had embraced religious life among the Bhikkhus. When the people saw that, they became alarmed and terrified; they fled away, went elsewhere, turned away their heads, and shut their doors. The people were annoyed, murmured, and became angry: 'How can the Sakyaputtiya Samanas ordain a robber who openly wears the emblems (of his deeds)?'

Some Bhikkhus heard those people that were annoyed, murmured, and had become angry; these Bhikkhus told the thing to the Blessed One.

The Blessed One thus addressed the Bhikkhus: 'Let no robber, O Bhikkhus, who wears the emblems (of his deeds), receive the pabbaggâ ordination. He who confers the pabbaggâ ordination (on such a person), is guilty of a dukkata offence.'

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42.

1. At that time the Magadha king Seniya Bimbisâra had issued the following decree: 'No one is to do any harm to those who are ordained among the Sakyaputtiya Samanas; well taught is their doctrine; let them lead a holy life for the sake of the complete extinction of suffering.'

Now at that time a certain person who had committed robbery was imprisoned in the jail. He broke out of the jail, ran away, and received the pabbaggâ ordination with the Bhikkhus.

2. The people who saw him, said: 'Here is the robber who has broken out of jail; come, let us bring him (before the authorities).'

But some people replied: 'Do not say so, Sirs. A decree has been issued by the Magadha king Seniya Bimbisâra: 'No one is to do any harm to those who are ordained, &c.'

People were annoyed, murmured, and became angry, thinking: 'Indeed these Sakyaputtiya Samanas are secure from anything; it is not allowed to do any harm to them. How can they ordain a robber who has broken out of jail?'

They told this thing to the Blessed One.

'Let no robber, O Bhikkhus, who has broken out of jail, receive the pabbaggâ ordination. He who confers the pabbaggâ ordination (on such a person), is guilty of a dukkata offence.'

p. 198

43.

At that time a certain person who had committed robbery had run away and had become ordained with the Bhikkhus. At the royal palace a proclamation was written: 'Wherever he is seen, he is to be killed.'

The people who saw him, said: 'Here is the proclaimed robber; come, let us kill him' (&c., as in chap. 42).

'Let no proclaimed robber, O Bhikkhus, receive the pabbaggâ ordination. He who confers the pabbaggâ ordination (on such a robber), is guilty of a dukkata offence.'

44.

At that time a certain person who had been punished by scourging had been ordained with the Bhikkhus. People were annoyed, &c.: 'How can these Sakyaputtiya Samanas ordain a person that has been punished by scourging?'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, who has been punished by scourging, receive the pabbaggâ

ordination. He who confers the pabbaggâ ordination (on such a person), is guilty of dukkara offence.'

45.

At that time a certain person who had been punished by branding (&c., as in chap. 44, down to the end).

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46.

At that time a certain person who was in debt, ran away and was ordained with the Bhikkhus. When his creditors saw him, they said: 'There is our debtor; come, let us lead him (to prison).' But some people replied: 'Do not say so, Sirs. A decree has been issued by the Magadha king Seniya Bimbisâra: 'No one is to do any harm to those who are ordained with the Sakyaputtiya Samanas; well taught is their doctrine; let them lead a holy life for the sake of the complete extinction of suffering.'

People were annoyed, murmured, and became angry: 'Indeed these Sakyaputtiya Samanas are secure from anything; it is not allowed to do anything to them. How can they ordain a debtor?'

They told this thing to the Blessed One.

'Let no debtor, O Bhikkhus, receive the pabbaggâ ordination. He who confers the pabbaggâ ordination (on a debtor), is guilty of a dukkara offence.'

47.

At that time a slave ran away and was ordained with the Bhikkhus. When his masters saw him, they said: 'There is our slave; come, let us lead him away (back to our house),' (&c., as in chap. 46).

'Let no slave, O Bhikkhus, receive the pabbaggâ ordination. He who confers the pabbaggâ ordination (on a slave), is guilty of a dukkara offence.'

p. 200

48.

1. At that time a certain smith¹ who was bald-headed, having had a quarrel with his father and mother, had gone to the Ârâma and received pabbaggâ with the Bhikkhus. Now the father and mother of that bald-headed smith, searching after that bald-headed smith, came to the Ârâma and asked the Bhikkhus: 'Pray, reverend Sirs, have you seen such and such a boy?'

The Bhikkhus, who did not know him, said: 'We do not know him,' having not seen him, they said: 'We have not seen him.'

2. Now the father and mother of that bald-headed smith, searching after that bald-headed smith, found him ordained with the Bhikkhus; they were annoyed, &c.: 'These Sakyaputtiya Samanas are shameless, wicked, and liars. They knew him and said: "We do not know him;" they had seen him and said: "We have not seen him." This boy has

been ordained with the Bhikkhus.'

Now some Bhikkhus heard the father and mother of that bald-headed smith, who were annoyed, &c. Those Bhikkhus told the thing to the Blessed One.

'I prescribe, O Bhikkhus, that the *Samgha's* permission is asked for having (the new coming Bhikkhus) shaved.'

p. 201

49.

1. At that time there was in Râgagaha a company of seventeen boys, friends of each other; young Upâli¹ was first among them. Now Upâli's father and mother thought: 'How will Upâli after our death live a life of ease and without pain?' Then Upâli's father and mother said to themselves: 'If Upâli could learn writing, he would after our death live a life of ease and without pain.' But then Upâli's father and mother thought again: 'If Upâli learns writing, his fingers will become sore. But if Upâli could learn arithmetic, he would after our death live a life of ease and without pain.'

2. But then Upâli's father and mother thought again: 'If Upâli learns arithmetic, his breast will become diseased². But if Upâli could learn money-changing³, he would after our death live a life of ease and comfort, and without pain.' But then Upâli's father and mother said to themselves: 'If Upâli learns money-changing, his eyes will suffer. Now here are the Sakyaputtiya Samanas, who keep commodious precepts and live a commodious life; they have good meals and lie down on beds protected from the wind. If Upâli could be ordained with the p. 202 Sakyaputtiya Samanas, he would after our death live a life of ease and without pain.'

3. Now young Upâli heard his father and mother talking thus. Then young Upâli went to the other boys; having approached them, he said to those boys: 'Come, Sirs, let us get ordained with the Sakyaputtiya Samanas.' (They replied): 'If you will get ordained, Sir, we will be ordained also.' Then those boys went each to his father and mother and said to them: 'Give me your consent for leaving the world and going forth into the houseless state.' Then the parents of those boys, who thought, 'It is a good thing what all these boys are wishing so unanimously for, gave their consent. They went to the Bhikkhus and asked them for the pabbaggâ ordination. The Bhikkhus conferred the pabbaggâ and upasampadâ ordinations on them.

4. In the night, at dawn, they rose and began to cry: 'Give us rice-milk, give us soft food, give us hard food!' The Bhikkhus said: 'Wait, friends, till day-time. If there is rice-milk, you shall drink; if there is food, soft or hard, you shall eat; if there is no rice-milk and no food, soft or hard, you must go out for alms, and then you will eat.'

But those Bhikkhus, when they were thus spoken to by the other Bhikkhus, threw their bedding about and made it wet, calling out: 'Give us rice-milk, give us soft food, give us hard food!'

5. Then the Blessed One, having arisen in the night, at dawn, heard the noise which those boys made; hearing it he said to the venerable Ânanda: 'Now, Ânanda, what noise of boys is that?'

Then the venerable Ânanda told the thing to the Blessed One.

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'Is it true, O Bhikkhus, that the Bhikkhus knowingly confer the upasampadâ ordination on persons under twenty years of age?'

'It is true, Lord.'

Then the Blessed One rebuked those Bhikkhus: 'How can those foolish persons, O Bhikkhus, knowingly confer the upasampadâ ordination on persons under twenty years of age?

6. 'A person under twenty years, O Bhikkhus, cannot endure coldness and heat, hunger and thirst, vexation by gadflies and gnats, by storms and sun-heat, and by reptiles; (he cannot endure) abusive, offensive language; he is not able to bear bodily pains which are severe, sharp, grievous, disagreeable, unpleasant, and destructive to life; whilst a person that has twenty years of age, O Bhikkhus, can endure coldness, &c. This will not do, O Bhikkhus, for converting the unconverted and for augmenting the number of the converted.'

Having rebuked those Bhikkhus and delivered a religious discourse, he thus addressed the Bhikkhus: 'Let no one, O Bhikkhus, knowingly confer the upasampadâ ordination on a person under twenty years of age. He who does, is to be treated according to the law¹.'

p. 204

50.

At that time a certain family had died of pestilence¹; only a father and his son were left; they received the pabbaggâ ordination with the Bhikkhus and went together on their rounds for alms. Now that boy, when food was given to his father, ran up to him and said: 'Give some to me too, father; give some to me too, father.'

People were annoyed, &c.: 'These Sakyaputtiya Samanas live an impure life; this boy is a Bhikkhuni's son.'

Some Bhikkhus heard, &c.

They told this thing to the Blessed One, &c. 'Let no one, O Bhikkhus, confer the pabbaggâ ordination on a boy under fifteen years of age. He who does, is guilty of a dukkata offence.'

51.

At that time a believing, pious family, who devoted themselves to the (especial) service of the venerable Ânanda, had died of pestilence. Only two boys were left; these, when seeing Bhikkhus, ran up to them according to their old custom, but the Bhikkhus turned them away. When they were turned away by the Bhikkhus, they cried. Now the venerable Ânanda thought: 'The Blessed One has forbidden us to confer the pabbaggâ ordination p. 205 on a boy under fifteen years of age, and these boys are under fifteen years of age. What can be done in order that these boys may not perish?' And the venerable Ânanda told this thing to the Blessed One.

'Are these boys able, Ânanda, to scare crows?'

'They are, Lord.'

In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: 'I allow you, O Bhikkhus, to confer the pabbaggâ ordination on crow-keeper boys even under fifteen years of age.'

52.

At that time the venerable Upananda, of the Sakya tribe, had two novices, *Kandaka* and *Mahaka*; these committed sodomy with each other. The Bhikkhus were annoyed, &c.: 'How can novices abandon themselves to such bad conduct?' They told this thing to the Blessed One, &c. 'Let no one, O Bhikkhus, ordain two novices. He who does, is guilty of a dukkara offence¹.'

53.

1. At that time the Blessed One dwelt at *Râgagaha* during the rainy season, and remained at the same place during winter and summer. The people were annoyed, &c.: 'The (four) regions are² . . . and p. 206 covered by darkness to the Sakyaputtiya Samanas; they cannot discern the (four) regions.' Some Bhikkhus heard, &c.

2. Then the Blessed One said to the venerable *Ânanda*: 'Go, *Ânanda*, take a key and tell the Bhikkhus in every cell: "Friends, the Blessed One wishes to go forth to *Dakkhinâgiri*. Let any one of the venerable brethren who thinks fit, come to him.'"

The venerable *Ânanda* accepted this order of the Blessed One (by saying), 'Yes, Lord,' took a key, and said to the Bhikkhus in every cell: 'Friends, the Blessed One,' &c.

3. The Bhikkhus replied: 'Friend *Ânanda*, the Blessed One has prescribed¹ that Bhikkhus are to live (the first) ten years in dependence (on their *âkariyas* and *upagghâyas*), and that he who has completed his tenth year, may give a nissaya himself. Now if we go there, we shall be obliged to take a nissaya there; then we shall stay there for a short time, then we must go back again and take a new nissaya. If our *âkariyas* and *upagghâyas* go, we will go also; if our *âkariyas* and *upagghâyas* do not go, we will not go either. Otherwise our light-mindedness, friend *Ânanda*, will become manifest.'

4. Thus the Blessed One went forth to *Dakkhinâgiri* followed only by a few Bhikkhus. And the Blessed One, after having dwelt at *Dakkhinâgiri* as long as he thought fit, went back to *Râgagaha* again.

Then the Blessed One said to the venerable *Ânanda*: 'How is it, *Ânanda*, that the perfect p. 207 One has gone forth to *Dakkhinâgiri* with so few Bhikkhus?'

Then the venerable *Ânanda* told the thing to the Blessed One.

In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: 'I prescribe, O Bhikkhus, that a learned, competent Bhikkhu lives five years in dependence (on his *âkariya* and *upagghâya*), an unlearned one all his life.

5. 'In five cases, O Bhikkhus, a Bhikkhu should not live without a nissaya (i.e. independent of *âkariya* and *upagghâya*): when he does not possess full perfection in what belongs to moral practices (&c., as in chap. 36. 2). In these five cases, O Bhikkhus, a Bhikkhu should not live without a nissaya.

'In five cases, O Bhikkhus, a Bhikkhu may live without a nissaya: when he possesses full perfection in what belongs to moral practices (&c., as in chap. 36. 3). In these five cases, O Bhikkhus, a Bhikkhu may live without a nissaya.

6-13. 'And also in other five cases, &c.¹

End of the eighth *Bhânavâra*, which is called the *Abhayûvara Bhânavâra*².

54.

1. Then the Blessed One, after having resided at Râgagaha as long as he thought fit, went forth to p. 208 Kapilavatthu. Wandering from place to place he came to Kapilavatthu. There the Blessed One dwelt in the Sakka country, near Kapilavatthu, in the Nigrodhârâma (Banyan Grove).

And in the forenoon the Blessed One, having put on his under-ropes, took his alms-bowl and with his *kîvara* on went to the residence of the Sakka Suddhodana (his father).

Having gone there, he sat down on a seat laid out for him.

Then the princess, who was the mother of Râhula¹, said to young Râhula: 'This is your father, Râhula; go and ask him for your inheritance.'

2. Then young Râhula went to the place where the Blessed One was; having approached him, he stationed himself before the Blessed One (and said): 'Your shadow, *Samana*, is a place of bliss.'

Then the Blessed One rose from his seat and went away, and young Râhula followed the Blessed One from behind and said: 'Give me my inheritance, *Samana*; give me my inheritance, *Samana*.'

Then the Blessed One said to the venerable Sâriputta: 'Well, Sâriputta, confer the pabbaggâ ordination on young Râhula.' (Sâriputta replied): 'How shall I confer, Lord, the pabbaggâ ordination on young Râhula?'

3. In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: 'I prescribe, p. 209 O Bhikkhus, the pabbaggâ ordination of novices by the threefold declaration of taking refuge.

'And you ought, O Bhikkhus, to confer the pabbaggâ ordination (on a novice) in this way: Let him first have his hair and beard cut off; let him put on yellow robes, adjust his upper robe so as to cover one shoulder, salute the feet of the Bhikkhus (with his head), and sit down squatting; then let him raise his joined hands and tell him to say: "I take my refuge in the Buddha, I take my refuge in the Dhamma, I take my refuge in the *Samgha*. And for the second time, &c. And for the third time, &c."

'I prescribe, O Bhikkhus, the pabbaggâ ordination of novices by this threefold declaration of taking refuge.'

Thus the venerable Sâriputta conferred the pabbaggâ ordination on young Râhula.

4. Then the Sakka Suddhodana went to the place where the Blessed One was; having approached him and having respectfully saluted the Blessed One, he sat down near him. Sitting near him the Sakka Suddhodana said to the Blessed One: 'Lord, I ask one boon of the Blessed One.' (The Buddha replied): 'The perfect Ones, Gotama, are above granting boons (before they know what they are¹).' (Suddhodana said): 'Lord, it is a proper and unobjectionable demand.' 'Speak, Gotama.'

5. 'Lord, when the Blessed One gave up the p. 210 world, it was a great pain to me; so it was when Nanda¹ did the same; my pain was excessive when Râhula too did so. The love for a son, Lord, cuts into the skin; having cut into the skin, it cuts into the hide; having cut into the hide, it cuts into the flesh, the ligaments, the bones; having cut into the bones, it reaches the marrow and dwells in the marrow. Pray, Lord, let their reverences not confer the pabbaggâ ordination on a son without his father's and mother's permission.'

Then the Blessed One taught the Sakka Suddhodana (&c., see chap. 39. 7).
'Let no son, O Bhikkhus, receive the pabbaggâ ordination without his father's and mother's permission. He who confers the pabbaggâ ordination (on a son without that permission), is guilty of a dukkata offence.'

55.

Then the Blessed One, after having resided at Kapilavatthu as long as he thought fit, went forth to Sâvatthi. Wandering from place to place he came to Sâvatthi. There the Blessed One dwelt at Sâvatthi, in the *Getavana*, the *Ârâma* of *Anâthapindika*.

At that time a family who devoted themselves to the (especial) service of the venerable Sâriputta sent a boy to the venerable Sâriputta (with this message): p. 211 'Might the Thera confer the pabbaggâ ordination on this boy.' Now the venerable Sâriputta thought: 'The Blessed One has established the rule¹ that no one may ordain two novices, and I have already one novice, Râhula. Now what am I to do?' He told the thing to the Blessed One. 'I allow, O Bhikkhus, a learned, competent Bhikkhu to ordain two novices, or to ordain as many novices as he is able to administer exhortation and instruction to.'

56.

Now the novices thought: 'How many precepts² are there for us, and in what (precepts) are we to exercise ourselves?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, ten precepts for the novices, and the exercise of the novices in these (ten precepts), viz. abstinence from destroying life; abstinence from stealing; abstinence from impurity; abstinence from lying; abstinence from arrack and strong drink and intoxicating liquors, which cause indifference (to religion); abstinence from eating at forbidden times; abstinence from dancing, singing, music, and seeing spectacles; abstinence from garlands, scents, unguents, ornaments, and finery; abstinence from (the use of) high or broad beds; abstinence from accepting gold or silver. I prescribe, p. 212 O Bhikkhus, these ten precepts for the novices, and the exercise of the novices in these (ten precepts).'

57.

1. At that time novices did not show reverence and confidence towards the Bhikkhus, and did not live in harmony with them. The Bhikkhus were annoyed, murmured, and became angry: 'How can the novices not show reverence and confidence towards the Bhikkhus, and not live in harmony with them?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you inflict punishment upon a novice in five cases: When he is intent on the Bhikkhus' receiving no alms; when he is intent on the Bhikkhus' meeting with misfortune; when he is intent on the Bhikkhus' finding no residence; when he abuses and reviles the Bhikkhus; when he causes divisions between Bhikkhus and Bhikkhus. I prescribe, O Bhikkhus, that in these five cases you inflict punishment upon a novice.'

2. Now the Bhikkhus thought: 'What punishment are we to inflict?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you forbid them (certain places, for instance, their own residences).'

At that time Bhikkhus forbid novices the whole *Samghârâma*. The novices, who were not admitted to the *Samghârâma*, went away, or returned to the world, or went over to *Titthiya* schools.

They told this thing to the Blessed One.

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'Let them not, O Bhikkhus, forbid (novices) the whole *Samghârâma*. He who does so, commits a *dukkata* offence. I prescribe, O Bhikkhus, that (the Bhikkhus) forbid (a novice) the place where he lives or which he uses to frequent.'

3. At that time Bhikkhus forbid the novices the use of (certain kinds of) food that is taken with the mouth. People, when they prepared rice-milk to drink or meals for the *Samgha*, said to the novices:

'Come, reverend Sirs, drink rice-milk; come, reverend Sirs, take food.' The novices replied: 'It is impossible, friends; the Bhikkhus have issued a forewarning (against us).'

The people were annoyed, murmured, and became angry, thinking: 'How can their reverences forbid novices the use of all food that is taken with the mouth?'

They told this thing to the Blessed One.

'Let them not, O Bhikkhus, forbid (novices) food that is taken with the mouth. He who does so, commits a *dukkata* offence.'

End of the section about punishment (of novices).

58.

At that time the *Khabbaggiya*¹ Bhikkhus laid a ban upon novices without the consent of the *upagghâyas* (of those novices). The *upagghâyas* p. 214 searched after them, thinking: 'How is it that our novices have disappeared?' The Bhikkhus said: 'The *Khabbaggiya* Bhikkhus, friends, have laid a ban upon them.' The *upagghâyas* were annoyed, &c.: 'How can the *Khabbaggiya* Bhikkhus lay a ban upon our novices without having obtained our consent?'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, lay a ban (upon novices) without consent of the *upagghâyas*. He who does, commits a *dukkata* offence.'

59.

At that time the *Khabbaggiya* Bhikkhus drew the novices of senior Bhikkhus over (to themselves). The *Theras*, who were obliged to get themselves teeth-cleansers and water to rinse their mouths with, became tired.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, draw the followers of another Bhikkhu over to himself. He who does, commits a *dukkata* offence.'

60.

At that time a novice, *Kandaka* by name, who was a follower of the venerable Upananda Sakyaputto, had sexual intercourse with a Bhikkhunî, *Kandakâ* by name. The Bhikkhus were annoyed, &c.: 'How can a novice abandon himself to such conduct?'

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They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you expel a novice (from the fraternity) in the following ten cases: When he destroys life; when he commits theft; when he commits impurity; when he is a liar; when he drinks strong drinks; when he speaks against the Buddha; when he speaks against the Dhamma; when he speaks against the *Samgha*; when he holds false doctrines; when he has sexual intercourse with Bhikkhunîs¹. In these ten cases I prescribe, O Bhikkhus, that you expel the novice (from the fraternity).'

61.

At that time, &c.²

'Let a eunuch, O Bhikkhus, who has not received the upasampadâ ordination, not receive it; if he has received it, let him be expelled (from the fraternity).'

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62.

1. At that time there was a certain person of an old family, whose kinsmen had died away; he was delicately nurtured. Now this person of an old family, whose kinsmen had died away, thought: 'I am delicately nurtured; I am not able to acquire new riches or to augment the riches which I possess. What shall I do in order that I may live a life of ease and without pain?'

Then this person of an old family, whose kinsmen had died away, gave himself the following answer: 'There are the Sakyaputtiya *Samanas*, who keep commodious precepts and live a commodious life; they have good meals and lie down on beds protected from wind. What if I were to procure myself an alms-bowl and robes on my own account, and were to have my hair and beard cut off, to put on yellow robes, to go to the *Ârâma*, and to live there with the Bhikkhus.'

2. Then that person of an old family, whose kinsmen had died away, procured himself an alms-bowl and robes on his own account, had his hair and beard cut off, put on yellow robes, went to the *Ârâma*, and respectfully saluted the Bhikkhus. The p. 217 Bhikkhus said to him: 'How many years, friend, have elapsed since your upasampadâ?'

'What does that mean, friends, "years elapsed since the upasampadâ?''

'And who is your upagghâya, friend?'

'What does that word upagghâya mean, friends?'

The Bhikkhus said to the venerable Upâli: 'Pray, friend Upâli, examine this ascetic.'

3. Then that person of an old family, whose kinsmen had died away, when being examined by the venerable Upâli, told him the whole matter. The venerable Upâli told this thing to the Bhikkhus; the Bhikkhus told this thing to the Blessed One.

'Let a person, O Bhikkhus, who has furtively attached himself to the *Samgha*, if he has

not received the upasampadâ ordination, not receive it; if he has received it, let him be expelled (from the fraternity).

'Let a person, O Bhikkhus, who has gone over to the Titthiyas' (&c., as in chap. 61).

63.

1. At that time there was a serpent who was aggrieved at, ashamed of, and conceived aversion for his having been born as a serpent. Now this serpent thought: 'What am I to do in order to become released from being a serpent, and quickly to obtain human nature?' Then this serpent gave himself the following answer: 'These Sakyaputtiya Samanas lead indeed a virtuous, tranquil, holy life; they speak the truth; they keep the precepts of morality, and are endowed with all virtues. If p. 218 I could obtain pabbaggâ with the Sakyaputtiya Samanas, I should be released from being a serpent and quickly obtain human nature.'

2. Then that serpent, in the shape of a youth, went to the Bhikkhus, and asked them for the pabbaggâ ordination; the Bhikkhus conferred on him the pabbaggâ and upasampadâ ordinations.

At that time that serpent dwelt together with a certain Bhikkhu in the last Vihâra (near the boundary wall of the Getavana). Now that Bhikkhu, having arisen in the night, at dawn, was walking up and down in the open air. When that Bhikkhu had left (the Vihâra), that serpent, who thought himself safe (from discovery), fell asleep (in his natural shape). The whole Vihâra was filled with the snake's body; his windings jutted out of the window.

3. Then that Bhikkhu thought: 'I will go back to the Vihâra,' opened the door, and saw the whole Vihâra filled with the snake's body, the windings jutting out of the window. Seeing that he was terrified and cried out. The Bhikkhus ran up, and said to that Bhikkhu: 'Why did you cry out, friend?' 'This whole Vihâra, friends, is filled with a snake's body; the windings jut out of the window.'

Then that serpent awoke from that noise and sat down on his seat. The Bhikkhus said to him: 'Who are you, friend?' 'I am a serpent, reverend Sirs.' 'And why have you done such a thing, friend?' Then that Nâga told the whole matter to the Bhikkhus; the Bhikkhus told it to the Blessed One.

4. In consequence of that and on this occasion the Blessed One, having ordered the fraternity of p. 219 Bhikkhus to assemble, said to that serpent: 'You serpents are not capable of (spiritual) growth in this doctrine and discipline. However, serpent, go and observe fast on the fourteenth, fifteenth, and eighth day of each half month; thus will you be released from being a serpent and quickly obtain human nature.'

Then that serpent, who thought, 'I am not capable of (spiritual) growth in this doctrine and discipline,' became sad and sorrowful, shed tears, made an outcry, and went away.

5. Then the Blessed One said to the Bhikkhus:

'There are two occasions, O Bhikkhus, on which a serpent (who has assumed human shape) manifests his true nature: when he has sexual intercourse with a female of his species, and if he thinks himself safe (from discovery) and falls asleep. These, O Bhikkhus, are the two occasions on which a serpent manifests his true nature.

'Let an animal, O Bhikkhus, that has not received the upasampadâ ordination, not receive it; if it has received it, let it be expelled (from the fraternity).'

64.

1. At that time a certain young man deprived his mother of life. He was grieved, ashamed, and loathed this sinful deed. Now this young man thought: 'What am I to do to get rid of my sinful deed?' Then this young man gave himself this answer: 'These Sakyaputtiya Samanas lead indeed a virtuous, tranquil, holy life, &c. If I could obtain p. 220 pabbaggâ with the Sakyaputtiya Samanas, I might get rid of my sinful deed.'

2. Then that young man went to the Bhikkhus and asked them for the pabbaggâ ordination. The Bhikkhus said to the venerable Upâli: 'Formerly, friend Upâli, a serpent in the shape of a youth received the pabbaggâ ordination with the Bhikkhus; pray, friend Upâli, examine this young man.' Then that young man, when examined by the venerable Upâli, told him the whole matter. The venerable Upâli told it to the Bhikkhus; the Bhikkhus told it to the Blessed One.

'Let a person, O Bhikkhus, that is guilty of matricide, if he has not received the upasampadâ ordination, not receive it; if he has received it, let him be expelled (from the fraternity).'

65.

At that time a certain young man deprived his father of life (&c., as in chap.64).

'Let a person, O Bhikkhus, that is guilty of parricide, &c.'

66.

1. At that time a number of Bhikkhus were travelling on the road from Sâketa to Sâvatthi. On the road robbers broke forth, robbed some of the Bhikkhus, and killed some of them. Then royal soldiers came from Sâvatthi and caught some of the robbers; others of them escaped. Those who had escaped, received pabbaggâ with the Bhikkhus; those who had been caught, were led to death.

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2. Then those who had been ordained, saw those robbers who were being led to death; seeing them they said: 'It is well that we have escaped; had we been caught, we should also be killed thus.' The Bhikkhus said to them: 'Why, what have you done, friends?' Then those (robbers) who had been ordained, told the whole matter to the Bhikkhus. The Bhikkhus told this thing to the Blessed One.

'Those Bhikkhus, O Bhikkhus, were Arahats. Let a person, O Bhikkhus, that has murdered an Arahata, if this person has not received the upasampadâ ordination, not receive it; if he has received it, let him be expelled (from the fraternity).'

67.

At that time a number of Bhikkhunîs were travelling on the road from Sâketa to Sâvatthi. On the road robbers broke forth, robbed some of the Bhikkhunîs, and violated some of them. Then royal soldiers (&c., as in chap. 66).

The Bhikkhus told this thing to the Blessed One.

'Let a person, O Bhikkhus, that has violated a Bhikkhunî (or, that has had sexual

intercourse with a Bhikkhunî), (&c., as in chap. 66).

'Let a person, O Bhikkhus, that has caused a schism among the Samgha, &c.

'Let a person, O Bhikkhus, that has shed (a Buddha's) blood,' &c.

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68.

At that time a certain hermaphrodite had received pabbaggâ with the Bhikkhus; so karoti pi kârâpeti pi.

They told this thing to the Blessed One.

'Let a hermaphrodite, O Bhikkhus,' &c.

69.

1. At that time the Bhikkhus conferred, the upasampadâ ordination on a person that had no upagghâya.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, who has no upagghâya, receive the upasampadâ ordination. He who confers the upasampadâ ordination (on such a person), commits a dukkata offence.'

2. At that time the Bhikkhus conferred the upasampadâ ordination with the Samgha as upagghâya.

They told this thing to the Blessed One.

'Let no one receive the upasampadâ ordination with the Samgha as upagghâya. He who confers the upasampadâ ordination (in such a way), commits a dukkata offence.'

3. At that time the Bhikkhus conferred the upasampadâ ordination with a number of Bhikkhus¹ as upagghâya (&c., as before).

4. At that time the Bhikkhus conferred the upasampadâ p. 223 ordination with a eunuch as upagghâya, &c.; with a person that had furtively attached himself (to the Samgha) as upagghâya; with a person that was gone over to the Titthiyas as upagghâya; with an animal as upagghâya; with a person that was guilty of matricide as upagghâya; with a person that was guilty of parricide as upagghâya; with a person that had murdered an Arahata as upagghâya; with a person that had violated a Bhikkhunî as upagghâya; with a person that had caused a schism among the Samgha as upagghâya; with a person that had shed (a Buddha's) blood as upagghâya; with a hermaphrodite as upagghâya.

They told this thing to the Blessed One.

'Let no one,' &c. (as in the first clause).

70.

1. At that time the Bhikkhus conferred the upasampadâ ordination on persons that had no alms-bowl. They received alms with their hands. People were annoyed, murmured, and became angry, saying, 'Like the Titthiyas.'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, receive the upasampadâ ordination without having an alms-bowl. He who confers the upasampadâ ordination (on a person that has not), commits a dukkata offence.'

2. At that time the Bhikkhus conferred the upasampadâ ordination on persons that had no robes. They went out for alms naked. People were annoyed (&c., as in § 1).

3. At that time the Bhikkhus conferred the upasampadâ p. 224 ordination on persons that had neither alms-bowl nor robes. They went out for alms naked and (received alms) with their hands. People were annoyed (&c., as in § 1).

4. At that time the Bhikkhus conferred the upasampadâ ordination on persons that had borrowed alms-bowls. After the ordination (the owners) took their alms-bowls back; (the Bhikkhus) received alms with their hands. People were annoyed (&c. . . . down to):
'Like the Titthiyas.'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, receive the upasampadâ ordination who has borrowed the alms-bowl. He who confers,' &c. (as in the first clause).

5. At that time the Bhikkhus conferred the upasampadâ ordination on persons that had borrowed robes. After the ordination (the owners) took their robes back; (the Bhikkhus) went out for alms naked. People were annoyed (&c., as in § 1 to the end).

6. At that time the Bhikkhus conferred the upasampadâ ordination on persons that had borrowed alms-bowls and robes, &c.

Here end the twenty cases in which upasampadâ is forbidden.

71.

1. At that time the Bhikkhus conferred the pabbaggâ ordination on a person whose hands were cut off, on a person whose feet were cut off, whose hands and feet were cut off, whose ears were cut off, whose nose was cut off, whose ears and nose were cut off, whose fingers were cut off, whose p. 225 thumbs were cut off, whose tendons (of the feet) were cut, who had hands like a snake's hood¹, who was a hump-back, or a dwarf, or a person that had a goitre, that had been branded, that had been scourged, on a proclaimed robber, on a person that had elephantiasis, that was afflicted with bad illness, that gave offence (by any deformity) to those who saw him, on a one-eyed person, on a person with a crooked limb, on a lame person, on a person that was paralysed on one side, on a cripple², on a person weak from age, on a blind man, on a dumb man, on a deaf man, on a blind and dumb man, on a blind and deaf man, on a deaf and dumb man, on a blind, deaf and dumb man.

They told this thing to the Blessed One.

'Let no person, O Bhikkhus, whose hands are cut off, receive the pabbaggâ ordination. Let no person whose feet are cut off, receive the pabbaggâ ordination, &c. (each of the above cases being here repeated). He who confers the pabbaggâ ordination (on such persons), is guilty of a dukkata offence.'

Here end the thirty-two cases in which pabbaggâ. is forbidden.

End of the ninth Bhânavâra.

72.

1. At that time the *Khabbaggiya* Bhikkhus gave a nissaya to shameless Bhikkhus.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, give a nissaya to shameless Bhikkhus. He who does, is guilty of a *dukkata* offence.'

At that time some Bhikkhus lived in dependence on shameless Bhikkhus (i.e. they received a nissaya from them, they chose them for their *upagghâyas* or *âkariyas*); ere long they became also shameless, bad Bhikkhus.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, live in dependence on shameless Bhikkhus. He who does, is guilty of a *dukkata* offence.'

2. Now the Bhikkhus thought: 'The Blessed One has prescribed that we shall not give a nissaya to shameless Bhikkhus, nor live in dependence on shameless Bhikkhus. Now how are we to discern modest and shameless persons?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you wait first four or five days until you have seen how a Bhikkhu behaves to the other Bhikkhus.'

73.

1. At that time a certain Bhikkhu was travelling on the road in the Kosala country. Now this Bhikkhu thought: 'The Blessed One has prescribed that we shall not live without a nissaya (of an *âkariya* and p. 227 an *upagghâya*); now I want a nissaya, but I am travelling. What am I to do?'

They told this thing to the Blessed One.

'I allow, O Bhikkhus, a travelling Bhikkhu who can get no nissaya, to live without a nissaya.'

2. At that time two Bhikkhus were travelling on the road in the Kosala country. They came to a certain residence; there one of the two Bhikkhus was taken ill. Now that sick Bhikkhu thought: 'The Blessed One has prescribed that we shall not live without a nissaya; now I want a nissaya, but I am sick. What am I to do?'

They told this thing to the Blessed One.

'I allow, O Bhikkhus, a sick Bhikkhu who can get no nissaya, to live without a nissaya.'

3. Now the other Bhikkhu, who nursed that sick Bhikkhu, thought: 'The Blessed One has prescribed, &c.; now I want a nissaya, but this Bhikkhu is sick. What am I to do?'

They told this thing to the Blessed One.

'I allow, O Bhikkhus, a Bhikkhu who is nursing a sick Bhikkhu, if he can get no nissaya and the sick asks him (to remain with him), to live without a nissaya.'

4. At that time a certain Bhikkhu lived in the forest; he had a dwelling-place where he lived pleasantly. Now this Bhikkhu thought: 'The Blessed One has prescribed, &c.; now I want a nissaya, but I live in the forest and have a dwelling-place where I live pleasantly. What am I to do?'

They told this thing to the Blessed One.

'I allow, O Bhikkhus, a Bhikkhu living in the forest who finds a place where he may live pleasantly, p. 228 and who can get (there) no nissaya, to live without a nissaya (saying to himself): "If a proper person to give me nissaya comes hither, I will take nissaya of that

person."

74.

1. At that time there was a person that desired to receive the upasampadâ ordination from the venerable Mahâkassapa. Then the venerable Mahâkassapa sent a messenger to the venerable Ânanda: 'Come, Ânanda, and recite the upasampadâ proclamation for this person.' The venerable Ânanda said: 'I cannot pronounce the Thera's (i.e. Mahâkassapa's) name; the Thera is too venerable compared with me.'

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to use also the family name (of the upagghâya, instead of his proper name) in the proclamation.'

2. At that time there were two persons that desired to receive the upasampadâ ordination from the venerable Mahâkassapa. They quarrelled with each other. (One said): 'I will receive the upasampadâ ordination first.' (The other said): 'Nay, I will receive it first.'

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to ordain two persons by one proclamation.'

3. At that time there were persons who desired to receive the upasampadâ ordination from different Theras. They quarrelled with each other. (One said); , I will receive the upasampadâ ordination p. 229 first.' (The other said): 'Nay, I will receive it first.' The Theras said: 'Well, friends, let us ordain them altogether by one proclamation.'

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to ordain two or three persons by one proclamation, provided they have the same upagghâya, but not if they have different upagghâyas.'

75.

At that time the venerable Kumâarakassapa had received the upasampadâ ordination when he had completed the twentieth year from his conception (but not from his birth). Now the venerable Kumâarakassapa thought: 'The Blessed One has forbidden us to confer the upasampadâ ordination on persons under twenty years of age¹, and I have completed my twentieth year (only) from my conception. Have I, therefore, received the upasampadâ ordination, or have I not received it?'

They told this thing to the Blessed One.

'When, O Bhikkhus, in the womb the first thought rises up (in the nascent being), the first consciousness manifests itself, according to this the (true) birth should be reckoned. I allow you, O Bhikkhus, to confer the upasampadâ ordination on persons that have completed the twentieth year from their conception (only).'

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76.

1. At that time ordained Bhikkhus were seen who were afflicted with leprosy, boils, dry leprosy, consumption, and fits.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that he who confers the upasampadâ ordination, ask (the person

to be ordained) about the Disqualifications (for receiving the ordination). And let him ask, O Bhikkhus, in this way:

'Are you afflicted with the following diseases, leprosy, boils, dry leprosy, consumption, and fits?

'Are you a man?

'Are you a male?

'Are you a freeman?

'Have you no debts?

'Are you not in the royal service?

'Have your father and mother given their consent?

'Are you full twenty years old?

'Are your alms-bowl and your robes in due state?

'What is your name?

'What is your upagghâya's name?'

2. At that time the Bhikkhus asked the persons who desired to receive the upasampadâ ordination about the Disqualifications, without having them instructed beforehand (how to answer). The persons that desired to be ordained, became disconcerted, perplexed, and could not answer.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you first instruct (the persons desirous of being ordained), and then ask them about the Disqualifications.'

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3. Then they instructed (the candidates) in the midst of the assembly; the persons desirous of being ordained became disconcerted, perplexed, and could not answer nevertheless.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you instruct them aside, and ask them about the Disqualifications before the assembly. And you ought, O Bhikkhus, to instruct them in this way: You ought first to cause them to choose an upagghâya; when they have chosen an upagghâya, their alms-bowl and robes must be shown to them, "This is your alms-bowl, this is your samghâri, this is your upper robe, this is your under garment; come and place yourself here."

4. Ignorant, unlearned Bhikkhus instructed them; the persons desirous of being ordained, though they had been instructed, became disconcerted, perplexed, and could not answer.

They told this thing to the Blessed One.

'Let no ignorant, unlearned Bhikkhus, O Bhikkhus, instruct them. If they do, they commit a dukkata offence. I prescribe, O Bhikkhus, that a learned, competent Bhikkhu instruct them.'

5. At that time persons instructed them who were not appointed thereto.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, instruct them without being appointed thereto. He who so instructs, commits a dukkata offence. I prescribe, O Bhikkhus, that an appointed Bhikkhu is to instruct them. And (this Bhikkhu), O Bhikkhus, is to be appointed in this way: One may either appoint himself, or one may appoint another person. And how is (a Bhikkhu) to p. 232 appoint himself? Let a learned, competent Bhikkhu proclaim the following ñatti before the Samgha: "Let the Samgha, reverend Sirs, hear me. N. N. desires to receive the upasampadâ ordination from the venerable N. N. If the Samgha is ready, I will instruct N. N." Thus one may appoint himself.

6. 'And how is (a Bhikkhu) to appoint another person? Let a learned, competent Bhikkhu proclaim the following *ñatti* before the *Samgha*: "Let the *Samgha*, &c. N. N. desires to receive the upasampadâ ordination from the venerable N. N. If the *Samgha* is ready let N. N. instruct N. N." Thus one may appoint another person.

7. 'Then let that appointed Bhikkhu go to the person who desires to be ordained, and thus address him: "Do you hear, N. N.? This is the time for you to speak the truth, and to say that which is. When I ask you before the assembly about that which is, you ought, if it is so, to answer: 'It is;' if it is not so, you ought to answer: 'It is not.' Be not disconcerted, be not perplexed. I shall ask you thus: 'Are you afflicted with the following diseases, &c?'"

8. (After the instruction, the instructor and the candidate) appeared together before the assembly.

'Let them not appear together. Let the instructor come first and proclaim the following *ñatti* before the *Samgha*: "Let the *Samgha*, reverend Sirs, hear me. N. N. desires to receive the upasampadâ ordination from the venerable N. N.; he has been instructed by me. If the *Samgha* is ready, let N. N. come." Then let him be told: "Come on." Let him be told to adjust his upper robe (&c., see chap. 29. 2), to raise his joined hands, and to ask (the *Samgha*) for the upasampadâ ordination (by saying), p. 233 "I ask the *Samgha*, reverend Sirs, for the upasampadâ ordination; might the *Samgha*, reverend Sirs, draw me out (of the sinful world) out of compassion towards me. And for the second time, reverend Sirs, I ask, &c. And for the third time, reverend Sirs, I ask, &c."

9. 'Then let a learned, competent Bhikkhu proclaim the following *ñatti* before the *Samgha*: "Let the *Samgha*, reverend Sirs, hear me. This person N. N. desires to receive the upasampadâ ordination from the venerable N. N. If the *Samgha* is ready, let me ask N. N. about the Disqualifications.

"Do you hear, N. N.? This is the time for you (&c., see § 7, down to:) you ought to answer: 'It is not.'"

"Are you afflicted with the following diseases, &c.?"

10. 'Then let a learned, competent Bhikkhu proclaim the following *ñatti* before the *Samgha*: "Let the *Samgha*, reverend Sirs, hear me. This person N. N. desires to receive the upasampadâ ordination from the venerable N. N.; he is free from the Disqualifications; his alms-bowl and robes are in due state. N. N. asks the *Samgha* for the upasampadâ ordination with N. N. as upagghâya. If the *Samgha* is ready, &c.¹"

End of the regulations for the upasampadâ ordination².

p. 234

77.

'Then let them measure the shadow, tell (the newly-ordained Bhikkhu) what season and what date it is, tell him what part of the day it is, tell him the whole formula¹, and tell him the four Resources: "The religious life has the morsels of food given in alms for its resource (&c., as in chap. 30. 4)."

End of the four Resources.

78.

1. At that time the Bhikkhus, after having conferred the upasampadâ ordination on a certain Bhikkhu, left him alone and went away. Afterwards, as he went alone (to the Ârâma), he met on the way his former wife. She said to him: 'Have you now embraced the religious life?' (He replied): 'Yes, I have embraced the religious life.' 'It is difficult to persons who have embraced religious life, to obtain sexual intercourse; come, let us have intercourse.' He practised intercourse with her, and, in consequence, came late (to the Arâma). The Bhikkhus said: 'How is it, friend, that you are so late?'

2. Then that Bhikkhu told the whole matter to the Bhikkhus. The Bhikkhus told it to the Blessed One.

p. 235

'I prescribe, O Bhikkhus, that you give a companion to a newly-ordained Bhikkhu, and that you tell him the four Interdictions:

"A Bhikkhu who has received the upasampadâ ordination ought to abstain from all sexual intercourse even with an animal. A Bhikkhu who practises sexual intercourse is no *Samana* and no follower of the Sakyaputta. As a man whose head is cut off, cannot live any longer with his trunk alone, thus a Bhikkhu who practises sexual intercourse is no *Samana* and no follower of the Sakyaputta. Abstain from doing so as long as your life lasts.

3. "A Bhikkhu who has received the upasampadâ ordination, ought to abstain from taking what is not given to him, and from theft, even of a blade of grass. A Bhikkhu who takes what is not given to him, or steals it, if it is a pâda (i.e. a quarter of a *kârshâpana*), or of the value of a pâda or worth more than a pâda, is no *Samana* and no follower of the Sakyaputta. As a sear leaf loosed from its stalk cannot become green again, thus a Bhikkhu who takes, &c. Abstain from doing so as long as your life lasts.

4. "A Bhikkhu who has received the upasampadâ ordination, ought not intentionally to destroy the life of any being down to a worm or an ant. A Bhikkhu who intentionally kills a human being, down to procuring abortion, is no *Samana* and no follower of the Sakyaputta. As a great stone which is broken in two, cannot be reunited, thus a Bhikkhu who intentionally, &c. Abstain from doing so as long as your life lasts.

5. "A Bhikkhu who has received the upasampadâ ordination, ought not to attribute to p. 236 himself any superhuman condition, and not to say even: 'I find delight in sojourning in an empty place.' A Bhikkhu who with bad intention and out of covetousness attributes to himself a superhuman condition, which he has not, and which he is not possessed of, a state of *ghâna* (mystic meditation), or one of the *vimokkhas*¹, or one of the *samâdhis* (states of self-concentration), or one of the *samâpattis* (the attainment of the four *ghânas* and four of the eight *vimokkhas*), or one of the Paths (of sanctification), or one of the Fruits thereof, is no *Samana* and no follower of the Sakyaputta. As a palm tree of which the top sprout has been cut off, cannot grow again, thus a Bhikkhu who with bad intention, &c. Abstain from doing so as long as your life lasts."

End of the four Interdicts.

79.

1. At that time a certain Bhikkhu against whom expulsion² had been pronounced for his

refusal to see an offence (committed by himself), returned to p. 237 the world. Afterwards he came back to the Bhikkhus and asked them for the upasampadâ ordination.

They told this thing to the Blessed One.

'In case, O Bhikkhus, that a Bhikkhu against whom expulsion has been pronounced for his refusal to see an offence (committed by himself), returns to the world, and afterwards comes back to the Bhikkhus and asks them for the upasampadâ ordination, let them say to him: "Will you see that offence?" If he replies: "I will see it," let him be admitted to the pabbaggâ ordination; if he replies: "I will not see it," let him not be admitted to the pabbaggâ ordination.

2. 'When he has received the pabbaggâ ordination let them say to him: "Will you see that offence?" If he says: "I will see it," let him be admitted to the upasampadâ ordination; if he says: "I will not see it," let him not be admitted to the upasampadâ ordination.

'When he has received the upasampadâ ordination (&c., as before). If he says: "I will see it," let him be restored¹; if he says: "I will not see it," let him not be restored.

'When he has been restored, let them say to him: "Do you see that offence?" If he sees it, well and good; if he does not see it, let them expel him again, if it is possible to bring about unanimity (of the fraternity for the sentence of expulsion); if that is impossible, it is no offence to live and to dwell together (with such a Bhikkhu).

3. 'In case, O Bhikkhus, that a Bhikkhu against whom expulsion has been pronounced for his refusal p. 238 to atone for an offence (committed by himself), &c.¹ When he has been restored, let them say to him: "Atone now for that offence." If he atones for it, well and good, &c.

4. 'In case, O Bhikkhus, that a Bhikkhu against whom expulsion has been pronounced for his refusal to renounce a false doctrine, &c.² When he has been restored, let them say to him: "Renounce now that false doctrine." If he renounces it, well and good, &c.'

End of the first Khandhaka, which is called the Great Khandhaka³.

Footnotes

p. 73

¹ To this book is prefixed, as introduction, an account of the first events after Gotama's attaining Buddhahood, down to the conversion of his two chief disciples, Sâriputta and Moggallâna (chaps. 1-24). Among the elements of historical or legendary character with which, in the Vinaya Pitaka, the discussion of the monastic discipline is interwoven, this account occupies by far the first place, both in extent and in importance. For it contains the oldest version accessible to us now and, most probably, for ever, of what the Buddhist fraternity deemed to be the history of their Master's life in its most important period.

The connection in which this legendary narration stands with the main subject of the first Khandhaka is not difficult to account for. The regulations regarding the admission to the fraternity, which are discussed in this Khandhaka, could not but present themselves to the redactors of the Pitaka as being the very basis of their religious discipline and monastic life. It was possible to fancy the existence of the Samgha without the Pâtimokkha rules, or without the regulations about the Pavâranâ festival, but it was impossible to realise the idea of a Samgha without rules showing who was to be regarded as a duly admitted member of the fraternity, and who was not. It is quite natural, therefore, that the stories or

legends concerning the ordination of Bhikkhus were put in connection with the record of the very first events of the history of the *Samgha*. Nor is it difficult to account for the theory formulated by the historians of the Buddhist ecclesiastical law, of different successive forms in which the ordination of Bhikkhus had been performed. In the beginning, of course, there was nobody but the Buddha himself who could ordain Bhikkhus; to him those who desired to be received, expressed their wish, and he conferred on them the pabbaggâ and upasampadâ ordinations by the formula: 'Ehi bhikkhu,' &c. (see I, 6, 32, 34, &c.) It was a very natural conception that afterwards, as the *Samgha* grew larger, the Buddha should have transferred the power of admitting new members to the Bhikkhus themselves, and should have instituted that form of ordination which the redactors of the *Pitaka* found valid at their own time.

The transition, however, from the supposed oldest form of ordination (the so-called ehi-bhikkhu-upasampadâ) to that latter form is in the *Vinaya* legends not represented as immediate. There is described an intermediate stage between the two, the ordination by the three *saranagamanas*, or by the candidate's three times repeated declaration of his taking refuge in the Buddha, the Dhamma, and the *Samgha* (see *Mahâvagga* I, 12). The reason which has led the redactors of the *Vinaya Pitaka* to this construction, was most probably the important part which in the upasampadâ service of the later time devolved upon the preceptor (*upagghâya*) of the candidate. As only learned Bhikkhus, who had completed the tenth year after their own upasampadâ, could perform the function of *upagghâya* at the upasampadâ ordination of other Bhikkhus (*Mahâvagga* I, 31, 8), it was natural that the redactors of the *Vinaya* found it impossible to ascribe this form of upasampadâ service to the first times of Buddha's teaching. For these times, therefore, they recorded another form, the upasampadâ by the three *saranagamanas*, the introduction of which they assigned, very naturally, to the time soon after the conversion of Yasa's friends, by which event the number of Bhikkhus had been augmented at once from seven to sixty-one.

p. 74

1 The Lilayan or Phalgu river in Behar; see General Cunningham's map, *Archaeological Reports*, vol. i. plate iii.

2 After having reached the sambodhi and before preaching to the world the truth he has acquired, the Buddha remains, according to the tradition, during some weeks at Uruvelâ, 'enjoying the bliss of emancipation.' The *Mahâvagga*, which contains these legends in their oldest forms, assigns to this stay a period of four times seven days; the later tradition is unanimous in extending it to seven times seven days (*Buddhaghosa* in the commentary on the *Mahâvagga*; *Gâtaka Atthav.* vol. i. p. 77 seq.; *Dîpavamsa* I, 29, 30; *Lalita Vistara*, p. 488 seq.; *Beal, Romantic Legend*, p. 236 seq., &c.)

p. 75

1 The Chain of Causation, or the doctrine of the twelve *nidânas* (causes of existence), contains, as has often been observed, in a more developed form an answer to the same problem to which the second and third of the four Noble Truths (*ariyasakka*) also try to give a solution, viz. the problem of the origin and destruction of suffering. The Noble Truths simply reduce the origin of suffering to Thirst, or Desire (*Tanhâ*), in its threefold form, thirst for pleasure, thirst for existence, thirst for prosperity (see I, 6, 20). In the system of the twelve *nidânas* Thirst also has found its place among the causes of suffering, but it is not considered as the immediate cause. A concatenation of other categories is inserted between *tonhâ* and its ultimate effect; and on the other hand, the

investigation of causes is carried on further beyond *tonhâ*. The question is here asked, What does *tonhâ* come from? and thus the series of causes and effects is led back to *aviggâ* (Ignorance), as its deepest root. We may add that the redactors of the *Pitakas*, who of course could not but observe this parallelity between the second and third *ariyasakkas* and the system of the twelve *nidânas*, go so far, in one instance (*Anguttara-Nikâya*, *Tika-Nipâta*, fol. *ke* of the Phayre MS.), as to directly replace, in giving the text of the four *ariyasakkas*, the second and third of them by the twelve *nidânas*, in direct and reverse order respectively. Professor Childers has furnished a valuable note on the *nidânas*; see Colebrooke, *Miscellaneous Essays* (second edition), II, 453 seq.

2 In the *Sammâditthisuttanta* (*Magghima-Nikâya*, fol. *khû* of Turnour's MS.) we find the following explanation of what Ignorance is: 'Not to know Suffering, not to know the Cause of suffering, not to know the Cessation of suffering, not to know the Path which leads to the cessation of suffering, this is called Ignorance.' The same is repeated in the explanation of the *nidâna* formula, which is given in the *Vibhanga* (*Abhidhamma-Pitaka*, *Patikkasamuppâda-vibhanga*, fol. *ki* of the Phayre MS.), and we must accept it, therefore, as the authentic expression of Buddhistical belief. It is obvious, however, that this explanation leaves room for another question. Ignorance, we are told, is the source of all evil and of all suffering, and the subject ignored is stated to be the four Truths. But who is the subject that ignores them? All attributes (as the *viññâna*, &c.), that constitute sentient beings and enable them to know or to ignore, are said to be first produced by Ignorance, and we should conclude, therefore, that they cannot exist before Ignorance has begun to act. Or are we to understand that it is the Ignorance incurred by a sentient being in a preceding existence, that causes the *samkhâras* and Consciousness, the connecting links between the different existences, to act and to bring about the birth of a new being? As is well known, this Ignorance (*Avidyâ*) plays a great part also in the Brahmanical philosophy of the *Upanishads*; and the Buddhist belief is, no doubt, founded to a considerable extent on older theories. But we cannot venture in a note to touch upon one of the most difficult and interesting questions which await the research of Indianists.

p. 76

1 It is very frequently stated that there are three *samkhâras* or productions: *kâyasamkhâra*, *vakisamkhâra*, and *kittasamkhâra*, or, productions of body, of speech, and of thought (see, for instance, the *Sammâditthisuttanta*, *Magghima-Nikâya*, fol. *khû* of Turnour's MS.) The *kâyasamkhâra* consists, according to the *Samkhâra-Yamaka* (*Abhidhamma-Pitaka*), in inhalation and expiration (*assâsapassâsâ*); the *vakisamkhâra* in attention and investigation (*vitakkavikârâ*); the *kittasamkhâra* in ideas, sensations, and all attributes of mind except attention and investigation (*saññâ ka vedanâ ka thapetvâ vitakkavikâre sabbe pi kittasampayuttakâ dhammâ*). The *Vibhanga* (*Abhidhamma-Pitaka*, *Patikkasamuppâdavibhanga*, I.I. {sic. ?}) gives, when discussing the *samkhâras*, six categories instead of the three: 'Now which are the *samkhâras* that are produced by Ignorance? *Samkhâras* (or, productions) that lead to righteousness, *samkhâras* that lead to sinfulness, *samkhâras* that lead to immovability, productions of body, of speech, and of thought.' The Pâli words are: 'Tattha katame *aviggâpakkayâ samkhârâ? puññâbhisamkhâro apuññâbhisamkhâro ânañgâbhisamkhâro kâyasamkhâro vakisamkhâro kittasamkhâro*.' The list of fifty-five categories belonging to the *samkhâra-khandha*, which Sp. Hardy gives in his *Manual* (p. 404 seq.; comp. also Rh. D., 'Buddhism,' p. 91 seq., and 'Buddhist Suttas from the Pâli,' p. 242), is not founded, as far as we know, on the authority of the *Pitakas* themselves, but on later compendia and commentaries.

p. 77

1 I.e. eye, ear, nose, tongue, body (or the faculty of touch), and mind.

p. 79

1 Buddhaghosa: 'The goat-herds used to go to the shadow of that banyan tree and to sit there; therefore it was called the banyan tree of the goat-herds.' The northern Buddhists say that this tree had been planted by a shepherd boy, during the Bodhisatta's six years' penance, in order to shelter him; see Beal, Rom. Legend, pp. 192, 238, and the Mahāvastu.

2 'Huhunkagâtiko.' Buddhaghosa: 'Because he was *ditthamāṅgalika*, he became filled with haughtiness and wrath, and went about uttering the sound "huhum."'

Ditthamāṅgalika (having seen something auspicious ?) is obscure to us.

p. 81

1 Buddhaghosa says that Râgâyatana (lit. a royal apartment) was the name of a tree. It is the same tree which in the Lalita Vistara (p. 493, ed. Calcutta) is called Târâyana, and in the Dipavamsa (II, 50) Khîrapâla. The place where the two merchants met Buddha, is thus described in the Mahāvastu: kshîri-kâvanashande bahudevatake ketiye.

p. 82

1 The term Tathâgata is, in the Buddhistical literature, exclusively applied to Sammâsambuddhas, and it is more especially used in the Pitakas when the Buddha is represented as speaking of himself in the third person as 'the Tathâgata.' The meaning 'sentient being,' which is given to the word in the Abhidhânappadîpikâ, and in Childers's Dictionary, is not confirmed, as far as we know, by any passage of the Pitakas. This translation of the word is very possibly based merely on a misunderstanding of the phrase often repeated in the Sutta Pitaka: hoti tathâgato param maranâ, which means, of course, 'does a Buddha exist after death?' In the Gâina books we sometimes find the term tatthagaya (tatragata), 'he who has attained that world, i.e. emancipation,' applied to the Gînas as opposed to other beings who are called ihagaya (idhagata), 'living in this world.' See, for instance, the Ginakaritra, § 16. Considering the close relation in which most of the dogmatical terms of the Gâinas stand to those of the Bauddhas, it is difficult to believe that tathâgata and tatthagaya should not originally have conveyed very similar ideas. We think that on the long way from the original Mâgadhî to the Pâli and Sanskrit, the term tatthagata or tatthâgata (tatra + âgata), 'he who has arrived there, i.e. at emancipation,' may very easily have undergone the change into tathâgata, which would have made it unintelligible, were we not able to compare its unaltered form as preserved by the Gâinas.

p. 83

1 The four guardian gods of the quarters of the world; see Hardy's Manual, p. 24. Their Pâli names, as given in the Abhidhânappadîpikâ, vv. 31, 32, the Dîpavamsa XVI, 12, &c., were, Dhatarattha, Virûlhaka, Virûpakkha, and Vessavana or Kuvera.

2 Onîtapattapâni, which is said very frequently of a person who has finished his meal, is translated by Childers, 'whose hand is removed from the bowl' (comp. also Trenckner, Pali Miscellany, p. 66). We do not think this explanation right, though it agrees with, or probably is based on, a note of Buddhaghosa ('pattato ka apanîtapânim'). Onîta, i.e. avanita, is not apanîta, and the end of the dinner was marked, not by the Bhikkhu's removing his hand from the bowl, but by his washing the bowl (see Kullavagga VIII, 4, 6), and, of course, his hands. In Sanskrit the meaning of ava-nî is, to pour (water) upon something; see the Petershurg Dictionary. We have translated, therefore, onîtapattapâni accordingly.

p. 84

1 Because there was no *Samgha* at that time, their declaration of taking refuge, by which they became upâsakas, could refer only to the dyad (the Buddha and the Dhamma), instead of to the triad of the Buddha, the Dhamma, and the *Samgha*.

p. 85

1 The upadhis (substrata of existence) are specified in the commentary on the Sutta-Nipâta, ap. Dhammapada, p. 433: 'sabbûpadhinam parikkhayâ 'ti sabbesam khandhakâmagunakilesâbhisamkhârâbhedânânam upadhînam parikkhînattâ.' Probably abhisamkhâra is not co-ordinate with the other members of the compound, but is determined by them, comp. pabbaggâbhisamkhâra, iddhâbhisamkhâra, gamikâbhisamkhâra. The upadhis, therefore, according to this passage, consist: firstly, in the actions of mind that are directed towards the khandhas (i.e. that have the effect of propagating and augmenting the dominion of the khandhas); secondly, in the actions tending to the fivefold pleasures of sense; and thirdly, in those connected with kilesa (evil passion).

2 Buddhaghosa explains *anakkhariya* by *anuakkhariya*, which is alike unintelligible to us. The *Lalita Vistara* (p. 515, ed. Calcutta) has *abhîkshnam* ('repeatedly').

p. 86

1 It is difficult to believe that the Pâli name of Brahmâ Sahampati, the ruler of the Brahma worlds (see Spence Hardy's Manual, pp. 43, 56), is not connected with the Brahman svayambhû of the Brahmanical literature. Perhaps the Sanskrit equivalent of *sahampati* might be *svayampati*.

2 *Amata*, an epithet of Arahatsip, which may perhaps mean simply ambrosia. See Rh. D., Buddhism, pp. 60, 111, 184.

p. 87

1 See § 3 with our note for this omitted word.

p. 89

1 Âlâra Kâlâma and Uddaka Râmaputta were the two teachers to whom Gotama had attached himself first after his pabbaggâ See Faushöl's *Gâtaka*, vol. i. p. 66; Rh. D., Buddhism, p. 34.

p. 90

1 See about the five companions of Buddha's self-mortification, in the time before the sambodhi, the *Gâtaka*, vol. i. p. 67; Hardy, Manual, p. 165; Rh. D., Buddhism, p. 35. The names of the five Bhikkhus were, *Kondañña*, *Vappa*, *Bhaddiya*, *Mahânâma*, *Assagi*.

2 Perhaps instead of *kho* 'me (= *kho ime*) we should read *kho me*.

3 'The *Mrigadâwa*, or Deer Park, is represented by a fine wood, which still covers an area of about half a mile, and extends from the great tower of Dhamek on the north, to the *Chaukundi* mound on the south.' Cunningham, Arch. Reports, I, p. 107.

p. 91

1 *Gina*, or the victorious One, is one of the many appellations common to the founders of the *Bauddha* and *Gaina* sects.

2 Sensuality, individuality, delusion, and ignorance (*Kâma*, *Bhava*, *Ditthi*, and *Aviggâ*).

p. 92

1 Buddhaghosa, in a note on *Kullavagga* II, 1, 1, says that *pâdapîtha* is a stool to put the washed foot on, *pâdakathalika* (or *pâdakathalikâ?*), a stool to put the unwashed foot on, or a cloth to rub the feet with (*pâdaghamšana*).

p. 94

1 As they had done before when they underwent austerities together with the *Bodhisatta* at *Uruvelâ*.

2 Of the literature that exists referring to the discourse which follows now (the Dhammakakkappavattana Sutta), it will suffice to quote M. Feer's *Études Bouddhiques*, I, p. 189 seq., and Rh. D., 'Buddhist Suttas from the Pâli,' pp. 137-155, and in the *Fortnightly Review* for December 1879.

p. 95

1 Clinging to the five elements of existence, rūpa, vedanâ, saññâ, samkhârâ, viññâna. See § 38 seq.

p. 96

1 I.e. the thirst (*tanhâ*), which is declared in this Noble Truth to be the cause of suffering, must be abandoned.

p. 97

1 The three modifications and twelve constituent parts are those specified in §§ 23-26.

p. 98

1 The thirty-three devas of the Vedic mythology. This enumeration gives the gods who reside in the different worlds, beginning from the lowest (the bhummâ devâ, who inhabit the earth), and gradually ascending to the higher devalokas. See Hardy, *Manual*, p. 25

p. 99

1 Those three Bhikkhus of the five, who had been converted, went about for alms; while the Buddha remained with their two companions, and instructed them.

p. 100

1 This is shown exactly in the same way and with the same words that are used in § 38 with regard to the body. Body, sensations, perceptions, samkhâras, and consciousness are the well-known five classes (khandha) of bodily and mental parts and powers; see Rh. D., 'Buddhism,' p. 90 seq. The self (*attâ*), which, if it exists at all, must be permanent and imperishable, is not to be found in any one of these five classes, which are all subject to origin and decay. This discourse of the Buddha's, which is frequently called the *Anattalakkhana Sutta* (Sutta of the not having the signs of self), shows the perishable nature of the five khandhas, and that the khandhas are not the self. But it does not deal with the question, whether the self exists or not, in any other way.

2 See the note on chap. 1. 2.

p. 101

1 Here follow the same questions, answers, and rejoinders, with regard to sensation, perception, the samkhâras, and consciousness.

2 The same with regard to the other four khandhas.

3 Compare Burnouf, 'Lotus de la bonne Loi,' p. 481.

p. 102

1 See the note on § 9.

2 A well-known scene in the life of the Bodhisatta has evidently been represented after the model of this story. See *Gâtaka I*, p. 61; *Lalita Vistara*, p. 251; Bigandet, *Life of Gaudama*, p. 55. Nowhere in the Pâli Pitakas is the story told about the Bodhisatta himself.

3 This was a position of honour among the merchants. In the later literature we hear of an office of *setthi* (*setthi-tthâna*) in a city, to which any one with the requisite wealth and talent was eligible (*Gâtaka I*, 120-122); and, according to the *Mahâvamsa*, the king appointed to an office called *setthitâ*, apparently at his court (*Mah.* p. 69). The *Gahapati*, or Treasurer, one of the seven jewels of a king, is explained by Buddhaghosa to be *setthi-gahapati* (see Rh. D.'s note on *Mahâ-sudassana Sutta I*, 41). 'The *Setthi*,' standing alone, or 'the *Mahâ-setthi*,' means *Anâtha Pindika* (*Gâtaka I*, 95, 227-230; *Dhammapada*

Commentary, p. 395). Below, in chapter 9, § 1, it would seem that the rank of *setthi* was hereditary, and this is confirmed by the later literature; but this applies to the social rank only, and not to the office.

p. 103

1 Pleasures of the eye, ear, nose, tongue, and touch.

2 *Hatthappattam susânam maññe*, literally, 'one would think a cemetery had (suddenly) come to one's hand.'

p. 104

1 *Nekkhamma* is neither *naishkramya* nor *naishkarmya*, but *naishkâmya*. *Itivuttaka*, fol. khi (Phayre MS.): *kâmânam etam nissaranam yad idam nekkhammam, rûpânam etam nissaranam yad idam arupparam*.

p. 107

1 The stage of a *sekha*, i.e. a person who has attained to any stage in the Noble Eightfold Path (such as *sotâpattiphala*, &c.) inferior to the highest (*Arahatship*).

p. 109

1 The rules about the dress of a *Bhikkhu* who is going to the village are given in the *Kullavagga* VIII, 4, 3; 5, 2. Compare Rh. D.'s note on the *Mahâ-parinibbâna Sutta* V, 45.

p. 110

1 According to *Subhûti* (in Childers's Dictionary) *sampavâreti* means that the host hands dishes to the guest until the latter says, 'I have had enough.' Childers accordingly translates *sampavâreti*, 'to cause to refuse.' But as *pavâreti* means, 'to cause to accept,' it is impossible that *sampavâreti* should have exactly the opposite meaning. We prefer, therefore, to take it as an emphatic synonym of *pavâreti*.

p. 112

1 This cannot be understood as a general rule, for it is repeated nowhere where precepts for wandering *Bhikkhus* are given, and, on the contrary, numerous instances occur in the Sacred Texts in which two or more *Bhikkhus* are mentioned as wandering together, without any expression of disapproval being added. The precept given here evidently is intended to refer only to the earliest period in the spread of the new doctrine; just as in chap. 12 a form of *upasampadâ* is introduced by Buddha which was regarded as inadmissible in later times.

p. 113

1 The correct spelling of this name appears to be *Senâninigama* ('the General's Town'), and not *Senânigama* ('the Army's Town'); the *Gâtaka Atthavannanâ* (vol. i. p. 68) and the Paris MS. of the *Mahâvagga* (*manu secunda*) read *Senâninigama*. The *Lalita Vistara* has *Senâpatigrâma*.

p. 115

1 On this ceremony, which is still gone through before the regular ordination, see the remarks in the note on chapter 1, §

p. 116

1 See about the vassa residence the rules given in Book III.

p. 118

1 The *Gatilas* (i.e. ascetics wearing matted hair) are Brahmanical *vânâprasthas*. The description of their ascetic life given in many passages of the *Gâtaka Atthavannanâ* and of the *Apadâna* exactly agrees with the picture of the forest life of the {Greek: *ulôbioi*} which so frequently occurs in the *Mahâbhârata*. In the *Mahâvagga* (VI, 35, 2) it is expressly stated that the *Gatilas* recognised the authority of the Veda, and it is in keeping with this that the usual term for adopting the state of a *Gatila* is '*isipabbagam pabbagati*' (frequently in the *Gât. Atth.*), i.e. leaving the world and becoming a *Rishi*.

p. 119

1 Iddhi. compare the passages referred to by Rh. D. in 'Buddhist Suttas from the Pâli,' pp. 2, 40, 259; and further Mahâvagga VI, 15, 8, and Kullavagga VII, 1, 4, and VII, 2, 1.

2 *Satim upatthâpetvâ*. Sati is here a more precise idea than memory.

p. 120

1 Buddhaghosa explains makkha by kodha.

2 Compare Kullavagga IV, 4, 4, where Dabba also *tegodhatum samâpaggati*, that is, his finger is on fire.

3 Compare the Editor's corrections at Kullavagga, p. 363.

4 In §§ 6, 7 (excepting the last clause of § 7) the story related in §§ 1-5 is repeated in a more popular style. This appears to us to be a more archaic redaction than the preceding. We do not know any other instance in the Pâli Pitakas of a similar repetition, excepting a short passage at the end of chap. 24. 3; and one other in the Mahâ-padhâna Sutta.

p. 121

1 Literally, 'the Snake among men,' or 'the Elephant among men' (*manussanâgo*).

p. 122

1 According to Vedic tradition the Gautamas, as is well known. belong to the Âṅgīrasa tribe.

2 See chap. 4. 4.

p. 124

1 One of the supposed seven great lakes in the Himavant.

p. 127

1 See about this gambu tree, which grows in the forest of Himavant, Hardy's Manual, p. 18 seq.

p. 128

1 Very probably it is this story in which a similar legend has originated that the Ceylonese tell about Mahinda, the converter of their island; see *Dīpavamsa* XII, 75.

p. 129

1 Bigandet (*Life of Gaudama*, p. 135) translates this passage from the Burmese version: 'Gaudama split it in a moment, in five hundred pieces.' Doubtless the true meaning is, that there were five hundred pieces of wood, one for each of the five hundred *Garīlas* over whom was Kassapa chief. In the following two stories (§§ 13, 14) we have five hundred sacred fires.

p. 130

1 The *ashṭakâ* festivals, about which accurate details are given in the *Grihya Sūtras*, were celebrated about the wane of the moon of the winter months *mârgasīrsha*, *taisha*, and *mâgha*; see Weber, *Die vedischen Nachrichten von den Naxatra*, II. p. 337, and H. O.'s note on the *Sânkhâyana Grihya*, 3, 12, ap. *Indische Studien*, XV, p. 145.

2 Buddhaghosa explains *mandâmukhiyo* by *aggibhâganâni*.

p. 132

1 Which they had cut off in order to receive the *pabbaggâ* ordination, see chap. 12. 3.

2 We are extremely doubtful about the meaning of *khârikâga*, which Buddhaghosa explains by *khâribhâra*. Perhaps it may mean provisions of any description of which each *Garīla* used to keep one *khârî* (a certain dry measure).

p. 133

1 This is evidently a remark added to the text by a reader or commentator.

p. 134

1 According to General Cunningham, *Gayâsîsa* ('the head of Gayâ.') is the mountain of *Brahmâyoni* near *Gayâ*. *Arch. Rep.* III, 107.

p. 135

1 Here the same exposition which has been given relating to the eye, its objects, the sensations produced by its contact with objects, &c., is repeated with reference to the ear and the other organs of sense.

p. 136

1 *Lattivana* (Sansk. *yashivana*), literally, 'stick forest,' means a forest consisting of bambus. General Cunningham has the following note about this bambu forest: 'In 1862, when I was at Râjgir (i.e. Râgagaha), I heard the bambu forest always spoken of as Jaktiban; . . . I fixed the position of the bambu forest to the south-west of Râjgir on the hill lying between the hot-springs of Tapoban and old Râgagriha.' Reports, III, 140. The word we have rendered sacred shrine is Ketiya.

p. 137

1 The word householder (*gahapati*) is used here, as is the case not unfrequently, to denote householders of the third caste. Compare Rh. D.'s note on Mahâ-sudassana Sutta, [p. 260](#).

p. 138

1 Literally, 'who is known as emaciate.' This is said with reference to the mortifications practised by the *Garilas* or *Vânaprasthas*. The Mahâbhârata (III, 1499) uses the same adjective (*krisa*) of a *Garila*. Vadâno we take for a participle, but it is possible also to read vadâ no, 'tell us,' which Professor Jacobi (*Zeitschrift der Deutschen Morg. Ges.*, XXXIV, p. 187) prefers. Buddhaghosa takes *kisakovadâno* for a compound of *kisaka* and *ovadâna*: *tâpasânam ovâdako anusâsako*.

2 The meaning is: The mantras which are recited at the sacrifices contain praises of visible things, &c., and the rewards that are promised to him who offers such sacrifices do not extend beyond that same sphere.

3 The Pâli word is *upadhi*, which is translated by Childers, 'substratum of being.' See our note on chap. 5. 2. In this passage *upadhi* is said to refer to the *Khandhas* (Buddhaghosa).

4 Here we have the Vedic distinction of greater and smaller sacrifices (*yagatayas* and *guhotarâs*).

5 The words 'said the Blessed One' (*ti Bhagavâ avoka*) are probably interpolated from a gloss, as they destroy the metre.

6 Doubtless Buddhaghosa is right in explaining *ko* by *kva*.

p. 139

1 *Akiñkana* here, and elsewhere, used as an epithet of Arahatsip, refers to the state of mind in which the *kiñkanas*, that is, lust, malice, and delusion (so in the *Samgîti Sutta* of the *Digha Nikâya*), have ceased to be. It is literally 'being without the somethings,' which are the things that stand in the way, the obstacles to Buddhist perfection; and Buddhaghosa (in the *Sumangala Vilâsinî* on the passage in the *Samgîti Sutta*) explains accordingly *kiñkana* by *palibodha*.

p. 141

1 Gold colour is one (the 17th) of the thirty-two *lakkhana* which form the characteristics of Buddha as a *mahâpurisa*.

2 The ten *ariyavâsas*. Buddhaghosa says: *dasasu ariyavâsesu vutthavâso*. The *Samgîti Sutta* gives the ten Noble States, as follows: 1. being free from the five bad qualities (*pañkanga*), 2. being possessed of the six good qualities (*khalanga*), 3. being guarded in the one thing (*ekârakkha*), 4. observing four things (*katurâpassena*), 5. rejecting each of the four false truths (*panunna pakkeka-sakka*), 6. seeking right things (*samavayasa-dhesana*), 7. having pure aims (*anâvila-samkappa*), 8. being full of ease (*passaddhakâya-samkhâra*), 9. being emancipated in heart (*suvimuttakitta*), 10. being emancipated in ideas (*suvimuttapañña*). The *Samgîti* then further enlarges on the meaning of each of these ten.

p. 142

1 The ten Balas, which are ten kinds of knowledge (*ñāna*); see Bumouf, Lotus, p. 781 and following, and compare *Gâtaka* I, 78.

2 Buddhaghosa explains *dasadhammavidû* by *dasakammampathavidû*.

3 Buddhaghosa explains *dasabhi k' ûpeto* by *suppJying asekhehi dhammehi*. The first eight of the ten *asekhâ dhammâ* consist in the full perfection of *sammâdittî* (right belief) and the other categories enumerated in the formula of the Noble Eightfold Path; the ninth and tenth are the perfection of *sammâñāna* (right knowledge) and *sammâvimutti* (right emancipation).

p. 143

1 The site of the *Veluvana* ('bambu forest') near *Râgagaha* has not yet been discovered. 'It must have occupied about the position where the ancient basements, marked K. K. K. and G. in Cunningham's map of *Râgagriha* (pl. xiv, Reports, vol. i), were found by him' (Rh. D., 'Buddhism,' p. 62 note).

p. 145

1 This seems to us the meaning of *atthikehi upaññâtam maggam*. *Sâriputta* followed *Assagi* as suppliants are accustomed to follow their proposed benefactor till a convenient season arrives for preferring their request.

2 The same words as are put in the mouth of *Upaka*, when addressing the Buddha, above, chap. 6, § 7 (and see below, § 6).

p. 146

1 This famous stanza doubtless alludes to the formula of the twelve *Nidânas* (see chap. 1. 2) which explains the origination and cessation of what are called here 'dhammâ hetuppabhavâ.' *Hetu* and *pakkaya* (the word so frequently used in the formula of the *Nidânas*) are nearly synonymous. *Colebrooke* (*Life and Essays*, vol. ii. p. 419) says that the *Bauddhas* distinguish between *hetu*, 'proximate cause,' and *pakkaya* (*pratyaya*), 'concurrent occasion;' but, in practical use, this slight difference of meaning, if it really existed, has but little weight attached to it.

p. 147

1 See §§ 2-4. Instead of 'The *paribbâgaka Sâriputta*,' of course, the pronoun of the first person is to be read; instead of 'The venerable *Assagi*,' read, 'The *Bhikkhu Assagi*;' and further, the vocative 'Friend' (*âvuso*), addressed to *Moggallâna*, is inserted three or four times in the course of this narration.

p. 149

1 The later Burmese and Chinese works translated by *Bigandet* (*Life of Gaudama*, p. 152) and by *Beal* (*Romantic Legend*, p. 330) add that he died. This is not in the Pâli text, and the Sinhalese account given by *Hardy* (*Manual*, p. 197) is directly opposed to that statement.

2 *Upatissa* was called *Sâriputta* after his mother ('The Son of *Sârî*'); *Kolita* had the family name *Moggallâna* (compare *Beal*, *Romantic Legend*, pp. 324, 331). The name *Upatissa* occurs in *Asoka's* well-known edict which has been found at *Bairât*. The king there quotes 'The Question of *Upatissa*' among the texts, the study of which he recommends to the brethren and sisters of the fraternity and to the laymen of either sex. This very probably refers to the dialogue between *Assagi* and *Sâriputta*.

3 As to this repetition of what had been related before, comp. the note on chap. 15. 6, 7. The words from *gambhîre* down to *upadhisamkhaye* form a *sloka*. This is one of several instances where an older passage in verse, and probably first composed in some nearly related dialect, appears in the Pâli *Pitakas* in prose. It is this which explains the

extraordinary grammatical construction of the first seven words. Compare Rh. D.'s note on the similar instance at Mahâ-parinibbâna Sutta [V, 62](#). The exclamation put into the mouth of Sâriputta, and afterwards of Moggallâna (above, chap. 23, §§ 5, 10), ought also, perhaps, to be included in the same category.

p. 151

1 The chief object of the first book being to discuss the regulations for the upasampadâ ordination, at which the preceptor (upagghâya) of the candidate has a principal part, the text now goes on to relate the institution of the office and upagghâyas, and to explain the mutual duties incumbent on upagghâyas and pupils (saddhivihârikas).

p. 152

1 Buddhaghosa has the following note on *uttitthapatta*: '*uttitthapattan ti pindâya karanakapattam, tasmim hi manussâ u.kkithhasaññino* (this word is spelt so in the Paris MS. as well as in the Berlin MS. of the Samanta Pâsâdikâ; the usual spelling is *ukkhiththa*), *tasmâ uttitthapattan ti vuttam. athavâ utthahitvâ pattam upanâmentîti evam ettha attho datthabbo.*' We take the word, as the former of Buddhaghosa's two explanations implies, for a composition of *ukkhiththa*. For the conversion of palatal consonants into dentals, see E. Kuhn, *Beiträge zur Pali-Grammatik*, p. 36, and on the use of the word compare Trenckner's *Milinda Pañho*, pp. 213, 214.

p. 154

1 If he had put on shoes for having a walk early in the morning or for keeping his feet clean (Buddhaghosa).

p. 155

1 Buddhaghosa explains *sagunam katvâ* by *ekato katvâ*.

2 According to Buddhaghosa the meaning of these words is: If the alms-bowl of the upagghâya has become too heavy or hot by the food put into it, the saddhivihârîka ought to take it and give his own bowl to the upagghâya.

p. 156

1 See Chap. 6. 11, with the note.

2 I.e. in order that the folds might not fall upon the same place every day, and the robe might be worn out at that place (Buddhaghosa).

3 The Pâli text is: '*Obhoge kâyabandhanam kâtabbam.*' Buddhaghosa's note runs as follows: '*Kâyabandhanam samgharivâ* (read *samharivâ*) *kîvarabhoge pakkhipivâ thapetabbam.*' We do not venture to offer any conjectures as to the meaning of this passage.

I See Chap. 6. 11, with the note.

2 A *gantâghara* (Sansk. *yantragriha*, according to Dr. Bühler's conjecture) is a bathing-place for hot sitting baths. See *Kullavagga V*, 14, 3; VIII, 8; Kuhn's *Zeitschrift für vergleichende Sprachf.*, XXV, 325.

3 It is first moistened by water and then kneaded into lumps (Buddhaghosa),--no doubt to be rubbed over the person who is bathing.

4 The face was besmeared with moistened clay in order to protect it from the heat. See *Kullavagga V*, 14, 3.

p. 158

1 I.e. if he is not prevented by indisposition (Buddhaghosa).

2 See Chap. 6. 11, with the note.

p. 159

1 See VIII, 16, 3. 4.

2 The bedstead rested on movable supporters. See *Kullavagga VI*, 2, 5.

3 See *Kullavagga* VI, 20, 2.

4 See the *Samanta Pāsādikā*, ap. Minayeff, *Prātimoksha*, p.87.

p. 160

1 As in the preceding clause.

2 The same for North and South.

p. 161

1 Literally, make it (the discontentedness) clear. Buddhaghosa reads *vūpakāsetabbo vūpakāsetabbo*, which he explains thus: '*vūpakāsetabbo* means, "Let (the *saddhivihārika*) lead him to another place;" *vūpakāsetabbo* means, "Let him tell another *Bhikkhu* to take the *Thera* and go with him elsewhere.'"

2 The second and third books of the *Kullavagga* contain a detailed explanation of *parivāsa* and of the other technical terms contained in this paragraph.

p. 162

1 The discussion about the *tagganiyakamma* and the other disciplinary proceedings alluded to in this paragraph is given in the first book of the *Kullavagga*.

p. 164

1 Instead of, 'Follow the *upagghāya* from behind' (chap. 25. 12), read here, 'Go (with the *saddhivihārika*).'

p. 165

1 We believe that the words 'The moderate *Bhikkhus*' are intended here and throughout the whole work as an abbreviation of the fuller phrase, 'Those *Bhikkhus* who were moderate, frugal modest, conscientious, anxious for training' (chap. 25. 3).

2 All this is an abbreviation of what has been given at full length in chap. 25. 4-6.

p. 166

1 Those slight offences which were not embodied in the *Pātimokkha* are called *dukkata* offences. They range, as to their gravity, with the *pākittiya* offences of the *Pātimokkha*. For him who had committed a *dukkata* offence, no further penance was required than a simple confession of his fault. See *Kullavagga*, XI, 1, 10.

p. 169

1 See chap. 12 and the note on chap. 1. 1.

2 The form for bringing a formal motion before the Order is the following: The mover first announces to the assembled *Bhikkhus* what resolution he is going to propose; this announcement is called *ñatti* (see, for instance, § 4). After the *ñatti* follows the question put to the *Bhikkhus* present if they approve the resolution. This question is put either once or three times; in the first case we have a *ñattidutiya kamma* (see, for instance, II, chap. 6); in the second case, a *ñattikatuttha kamma* (as in this chapter).

p. 170

1 With this and the following chapters should be compared the corresponding ordinance laid down in chapters 74-76.

p. 171

1 Here follows the complete formula of a *ñattikatuttha kamma*, as in chap. 28. 4-6. The only difference is, that here in the *ñatti*, as well as in the three questions, the words 'N. N. asks the *Samgha* for the *upasampadā* ordination with N. N. as *upagghāya*' are inserted after the words 'desires to receive the *upasampadā* ordination from the venerable N.N.'

p. 172

1 On this curious expression, compare *Kullavagga* IV, 4, 8. It is frequently repeated below.

p. 173

1 These are the five kinds of dwellings (*pañka lenāni*) which are declared to be allowable,

Kullavagga VI, I, 2. The single expressions are explained by Buddhaghosa in his note on Kullavagga 1. 1. as follows: '*addhayogo* 'ti *suvannavangageham*, *pâsâdo* 'ti *dîghapâsâdo*, *hammiyan* ti *upariâkâsatale patitthitakûtâgâro pâsâdo yeva*, *gubâ* 'ti *itthakaguhâ silâguhâ dâruguhâ pamsuguhâ*,' i.e. '*Addha*-yoga is a gold-coloured Bengal house. *Pâsâda* is a long storied mansion (or, the whole of an upper storey). *Hammiya* is a *Pâsâda*, which has an upper chamber placed on the topmost storey. *Gubâ* is a hut made of bricks, or in a rock, or of wood.'

p. 174

1 Compare *Mabâvagga* VI, 14, 6.

p. 175

1 This story recurs in the *Gâtaka Commentary* II, 449.

p. 177

1 See the conclusion of this in chapter 38.

p. 178

1 Buddhaghosa can scarcely be right in explaining *pakkhasamkanta* by *titthiyapakkhasamkanta*.

2 *Âkariya* as well as *upagghâya* means 'teacher,' or 'preceptor.' It is very difficult or rather impossible to draw a sharp line of distinction between *âkariyâ* and *upagghâya*. The duties of an *âkariya* towards his *antevâsika*, and of an *antevâsika* towards his *âkariya*, as indicated in chaps. 32, 33 (= *Kullavagga* VIII, 13, 14), are exactly the same as those of an *upagghâya* towards his *saddhivihârîka* and vice versa (chaps. 25, 26 = *Kullavagga* VIII, 11, 12). The position of an *upagghâya*, however, was considered as the more important of the two; at the *upasampadâ* service the *upagghâya* had a more prominent part than the *âkariya*, as we may infer from chaps. 28, 29, and from the explanations on the 65th *pâkittiya* rule which are given in the *Sutta Vibhanga*. There it is said that, if the *upasampadâ* ordination had been conferred, against the rule, on a person that has not yet attained his twentieth year, the *upagghâya* has made himself guilty of a *pâkittiya* offence, the *âkariya* and the other present *Bhikkhus* only of a *dukkata* offence. We may add that the succession of *Vinaya* teachers from *Upâli* down to *Mahinda*, which is given in the *Dîpavamsa* (*Bhânnavâras* IV and V), is a succession of *upagghâyas* and *saddhivihârîkas* (see IV, 36, 42, 43, &c.), not of *âkariyas* and *antevâsikas*; the duty of instructing the young *Bhikkhus* in the holy doctrines and ordinances seems, therefore, to belong to the *upagghâya* rather than to the *âkariya*; compare also *Dîpavamsa* VII, 26. So among the *Brâhmanas*, on the contrary, the *âkârya* is estimated higher than the *upâdhyâya*; see *Manu* II, 145; *Yâgñavalkya* I, 35. Compare also chap. 36. 1 (end of the paragraph), and Buddhaghosa's explanation of that passage.

p. 179

1 *Nissaya* (i.e. dependence) is the relation between *âkariya* and *antevâsika*. The *antevâsika* lives '*nissâya*' with regard to the *âkariya*, i.e. dependent on him; the *âkariya* gives his *nissaya* to the *antevâsika*. i.e. he receives him into his protection and care. At chap. 36. 1, '*nissaya*' is said also of the relation between *upagghâya* and *saddhivihârîka*.

p. 181

1 That is, 'did not know how to decide whether their *nissaya* was destroyed, or not.'

p. 182

1 This refers, according to Buddhaghosa, to the *parâmanâ* (turning away of the *saddhivihârîka*); see chap. 27. 2.

2 Buddhaghosa: 'Coming together may be understood either by seeing or by hearing. If a *saddhivihârîka* who lives in dependence (*nissâya*) on his *âkariya* sees his *upagghâya*

paying homage to a sacred shrine in the same Vihâra, or going on his rounds in the same village, cessation of the nissaya (towards the âkariya) is the consequence. If he hears the voice of his upagghâya, who preaches the Dhamma or gladdens (lay-people by religious discourse), in the Vihâra or in the interior of a house, and if he recognises that it is his upagghâya's voice, cessation of the nissaya (towards the âkariya) is the consequence.'

3 About the ordination of novices, see chap. 54. 3.

p. 184

1 According to Buddhaghosa, moral transgression (adhisîla) is said with regard to offences against the pârhâgika and samghâdisesa rules, while transgressions in conduct (agghâkâra) consist in offences against the minor rules of the Pâtimokkha. Buddhaghosa's explanation is confirmed by the Mahâvagga IV, 16, 12.

2 According to Buddhaghosa, this refers to instruction in the khandhakavatta (i.e. in the rules contained in the Khandhaka texts, Mahâvagga and Kullavagga?). See also Spence Hardy, Manual, p. 492.

p. 185

1 This means instructing him in the sekhapaññatti (Buddhaghosa). We cannot say what is the accurate meaning of the last term, which apparently, as its verbal meaning seems to imply, refers to ordinances for those Bhikkhus who have entered the path of sanctification, but have not yet attained Arahatsip. Spence Hardy (Manual, p. 493) gives the term sekha-sîla, which he explains as the observance of precepts in order to become a sekha. See also Hardy's note on âdibrahmakariya-sila, l. l. p. 492.

p. 186

1 Chap. 37 is exactly identical with chap. 36. 2-15, but for the sixth case, which, throughout chap. 37, is added each time at the end of the five cases given in chap. 36, 'When he has not completed the tenth year (after his upasampadâ);' and respectively, 'When he has completed ten years or more than ten years (after his upasampadâ).'

2 It should be, 'Fourteen times.'

3 See chap. 31, § 6.

p. 190

1 Compare chap. 48.

p. 191

1 Gîvaka was physician to king Bimbisâra, and one of the chief partisans of Buddha at the court of Râgugaha. See VIII, 1, the introduction of the Sâmaññaphala Sutta, &c.

p. 194

1 On ukkinatha, compare the use of ukkhekkhâmi at Mahâparinibbâna Sutta I, 1 (p. 1), which Buddhaghosa rightly explains by ukkhindissâmi. But we think it better to adhere here to the reading ukkinatha, in accordance with the MSS.

p. 196

1 The robber Angulimâla (i.e. he who wears a necklace of fingers), whose original name was Ahimsaka, had received this surname from his habit of cutting off the fingers of his victims and wearing them as a necklace. See Spence Hardy, Manual, p. 249 seq. {See also [Majjhima Nikâya, Sutta 86](#), translated by Albert J. Edmunds.}

p. 200

1 Buddhaghosa explains kammârabhandu by tulâtaramundako (read tulâdhâram.) suvannakâraputto. At Dhammapada, v. 239, kammâra is said of a silversmith. There was probably no distinction in these early times between gold, silver, copper, and iron smiths; the same man being an artificer in all kinds of metal.

p. 201

1 This Upâli is different from the famous Upâli who belonged to the chief disciples of

Buddha; the latter came not from Râgagaha, but from the Sakya country.

2 Buddhaghosa: 'He who learns arithmetic, must think much; therefore his breast will become diseased.'

3 We prefer this translation of rûpa to translating it by 'painting,' on account of Buddhaghosa's note: 'He who learns the rûpa-sutta must turn over and over many kârshâpanas and look at them.'

p. 203

1 The law alluded to is the 65th pâkittiya rule. Generally in the Khandhakas, which presuppose, as we have stated in our preface, the existence of the Pâtimokkha, direct repetition of the rules laid down there has been avoided. If, nevertheless, in the Khandhakas a transgression alluded to in the Pâtimokkha had to be mentioned again, then in most cases the Khandhakas, instead of directly indicating the penance incurred thereby, use of the guilty Bhikkhu the expression, 'yathâdhammo kêretabbo,' i.e. 'he is to be treated according to the law.' See H. O.'s Introduction to his edition of the Mahâvagga, p. xx note.

p. 204

1 Buddhaghosa explains abivâtakaroga by mâribyâdhi, and says: 'When this plague befalls a house, men and beasts in that house die; but he who breaks through wall or roof, or is "rogâ mâdigato (?)," may be saved.'

p. 205

1 This seems very unpractical: and the rule is accordingly practically abrogated again by chapter 55.

2 We must leave 'âhundarikâ' untranslated; Buddhaghosa says nothing about this obscure word.

p. 206

1 See chap. 32. 1.

p. 207

1 Supply these pentads and hexads, respectively, from chaps. 36. 6, 7; 8, 9; 14, 15; 16, 17; 37. 1, 2; 5, 6; 7, 8; 13, 14.

2 Abhayûvara means, 'secure from anything.' This refers to the expression used in chap. 42, § 2.

p. 208

1 The Buddha's former wife. This is, as far as we know, the only passage in the Pâli Pitakas which mentions this lady, and it deserves notice that her name is not mentioned. Probably this name was unknown to the Buddhists in early times, and thus we may best account for the difference of the simply invented names given to this lady by later writers. Compare Rh. D., Buddhism, p. 50 seq.

p. 209

1 Granting a boon (vara) is a constant phrase used of princes when making an open promise to give to any one whatever they should ask. See, for instance, the Gâtaka Story, No. 9, where the person to whom the boon was given laid it by for a convenient season; and then asked the king to make her son heir-apparent, in violation of all ancient law and custom.

p. 210

1 Nanda was a son of Mahâpagâpati, a half-brother of the Buddha. See the story of his conversion in Rh. D.'s Buddhist Birth Stories, p. 128 (later and fuller accounts can be seen in Hardy, Manual, p. 204 seq.; Beal, Romantic Legend, p. 369 seq.)

p. 211

1 See chap. 52.

2 Sikkhâpadâni, literally, 'Paths of Training.' Compare chap. 60.

p. 213

1 Here first appear the *Khabbaggiya* Bhikkhus (the company of the 'six Bhikkhus', with their attendants), the constant and indefatigable evil-doers throughout the whole Vinaya-Pitaka. Buddhaghosa (on *Kullayagga* I, 1) says that *Panduka* and *Lohitaka* belonged to this company, and also *Assagi* and *Punabbasu* are mentioned as *Khabbaggiyas* (see Childers s. v. *khabbaggiyo*).

p. 215

1 The case of the novice's committing sexual intercourse with a Bhikkhunî can have found its place here only by a negligence of the redactor, as it is comprised already in the third of the ten cases (the novice's committing impurity). Buddhaghosa (who of course never admits anything like an inadvertence of the holy Theras by whom the Vinaya is compiled) says that the third case and the tenth are distinguished here, because a person that has simply committed an impurity may receive the ordination, if he is willing to refrain himself in future; whilst a bhikkhunîdûsaka cannot be ordained in any case (see chap. 67).

2 Tena kho pana samayena aññatara *pandako* bhikkhûsu pabbagito hoti, so dahare dahare bhikkhû upasamkamitvâ *evam* vadeti: etha mam âyasmanto dûsethâ 'ti. Bhikkhû apasâdenti: nassa *pandaka*, vinassa *pandaka*, ko tayâ attho 'ti. So bhikkhûhi apasâdito mahante mahante moligalle (Buddhaghosa: thûlasarîre) sâmanere upasamkamitvâ *evam* vadeti: etha mam âvuso dûsethâ 'ti. Sâmanerâ apasâdenti: nassa *pandaka*, vinassa *pandaka*, ko tayâ attho 'ti. So sâmanerehi apasâdito hatthibhande assabhande upasamkamitvâ *evam* vadeti: etha mam âvuso dûsethâ 'ti. Hatthibhandâ assabhandâ dûsesum. Te ugghâyanti khiyanti vipâkenti: *pandakâ* ime samanâ Sakyaputtiyâ, ye pi imesam na *pandakâ* te pi *pandake* dûsenti, *evam* ime sabbeva abrahmakârino 'ti. Assosum kho bhikkhû hatthibhandânam assabhandânam ugghâyantânam khiyantânam vipâkentânam. Atha kho te bhikkhû bhagavato etam attham ârokesum.

p. 222

1 I.e. not with the whole fraternity residing at that place, but with a part of it.

p. 225

1 'Whose fingers are grown together, like bats' wings' (Buddhaghosa).

2 Buddhaghosa (Berlin MS.) explains '*khinniriyâpatha*' by '*pidhasappi*.' We ought to read, no doubt, *pîthasappî*, which is Sanskrit *pîthasarpin*, a cripple that is moved on in a rolling chair.

p. 229

1 See chap. 49. 6.

p. 233

1 Here follows the usual complete formula of a *ñattikatuttha* kamma; see chaps. 28. 4-6; 29. 3, &c.

2 With these sections compare the previous chapters 12, 28 and following, 36 and following. The *ñattis* prescribed in this chapter, together with the Three Refuges Formula prescribed in chap. 12, § 4, the whole of chap. 77, and the Four Interdictions form together the current ceremony of ordination (the *upasampadâ-kamma-vâkâ*) as now still in use in the Order. See the Journal of the Royal Asiatic Society, New Series, VII, p. 1.

p. 234

1 I.e., according to Buddhaghosa, repeat to him all the data specified before together, in order that he might be able to give a correct answer when asked about his spiritual age.

p. 236

1 The vimokkhas (literally, deliverances) are eight stages of meditation different from the four *ghânas*. The characteristics of the different vimokkhas are specified by Childers s. v. 2 This temporary expulsion (*ukkhepaniyakamma*), which is pronounced against Bhikkhus who refuse to see an offence committed by themselves (*âpattiyâ adassane*), or to atone for such an offence (*âpattiyâ appatikamme*), or to renounce a false doctrine (*pâpikâya ditthiyâ appatinissagge*), must be distinguished from the definitive and permanent expulsion (*nâsanâ*) which is pronounced against Bhikkhus who have committed a *pârâgika* offence. or in cases like those treated of in chapters 61 seq.

p. 237

1 I.e. the sentence of expulsion is abolished; compare the Samanta Pâsâdikâ, ap. Minayeff, Prâtimoksha, p. 92.

p. 238

1 As in §§ 1, 2. Instead of 'Will you see that offence?' and, 'I will see it,' read here: 'Will you atone for that offence?' and, 'I will atone for it.'

2 As above. Read here: 'Will you renounce that false doctrine?' and, 'I will renounce it.'

3 Here follow some Slokas, probably written in Ceylon, and an elaborate Table of Contents, both of which we leave untranslated. The Slokas are introductory to the Table of Contents (*uddâna*) and belong to it. A similar Table of Contents is found in the MSS. nearly after all the other Khandhakas.

SECOND KHANDHAKA.

(THE UPOSATHA CEREMONY, AND THE PÂTIMOKKHA.)

1.

1. At that time the blessed Buddha dwelt near Râgagaha, on the *Gigg'hakûta* mountain ('the Vulture's Peak'). At that time the Paribbâgakas belonging to Titthiya schools assembled on the fourteenth, fifteenth, and eighth day of each half month¹ and recited their Dhamma. The people went to them in order to hear the Dhamma. They were filled with favour towards, and were filled with faith in, the Paribbâgakas belonging to Titthiya schools; the Paribbâgakas belonging to Titthiya schools gained adherents.

2. Now when the Mâgadha king Seniya Bimbisâra was alone, and had retired into solitude, the following consideration presented itself to his mind: 'The Paribbâgakas belonging to Titthiya schools assemble now on the fourteenth, fifteenth, and eighth day of each half month and recite their Dhamma. The people go to them in order to hear the Dhamma. They are filled with favour towards, and are filled with faith in, the Paribbâgakas who belong to Titthiya p. 240 schools; the Paribbâgakas who belong to Titthiya schools gain adherents. What if the reverend ones (the Buddhist Bhikkhus) were to assemble also on the fourteenth, fifteenth, and eighth day of each half month.'

3. Then the Mâgadha king Seniya Bimbisâra went to the place where the Blessed One was; having approached him and having respectfully saluted the Blessed One, he sat down near him. Sitting near him the Mâgadha king Seniya Bimbisâra said to the Blessed One: 'Lord, when I was alone and had retired into solitude, the following consideration presented itself to my mind: "The Paribbâgakas, &c.; what if the reverend ones were to assemble also on the fourteenth, fifteenth, and eighth day of each half month." Well, Lord, let the reverend ones assemble also on the fourteenth, fifteenth, and eighth day of each half month.'

4. Then the Blessed One taught, incited, animated, and gladdened the Mâgadha king

Seniya Bimbisâra by religious discourse; and the Mâgadha king Seniya Bimbisâra, having been taught and gladdened by the Blessed One by religious discourse, rose from his seat, respectfully saluted the Blessed One, passed round him with his right side towards him, and went away.

In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: 'I prescribe, O Bhikkhus, that you assemble on the fourteenth, fifteenth, and eighth clay of each month.'

p. 241

2.

At that time the Bhikkhus, considering that the Blessed One had ordered them to assemble on the fourteenth &c. day of each half month, assembled on the fourteenth &c. day of each half month and sat there silent. The people went to them in order to hear the Dhamma. They were annoyed, murmured, and became angry: 'How can the Sakyaputtiya Samanas, when they have assembled on the fourteenth &c. day of each half month, sit there silent, like the dumb, or like hogs? Ought they not to recite the Dhamma, when they have assembled?' Some Bhikkhus heard those people that were annoyed, murmured, and had become angry; these Bhikkhus told this thing to the Blessed One. In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: 'I prescribe, O Bhikkhus, that you recite the Dhamma, when you have assembled on the fourteenth &c. day of each half month.'

3.

1. Now when the Blessed One was alone and had retired into solitude, the following consideration presented itself to his mind: 'What if I were to prescribe that the Bhikkhus recite as the Pâtimokkha¹ the precepts which I have promulgated to p. 242 them; this will be their Uposatha service (service of the fast-day).'

2. And the Blessed One, having left the solitude in the evening, in consequence of that and on this occasion, after having delivered a religious discourse, thus addressed the Bhikkhus: 'When I was alone, O Bhikkhus, and had retired into solitude, the following consideration, &c., this will be their Uposatha service. I prescribe you, O Bhikkhus, to recite the Pâtimokkha.

3. 'And you ought, O Bhikkhus, to recite it in this way: Let a learned, competent Bhikkhu proclaim the foilowing ñatti before the Samgha: "Let the Samgha, reverend Sirs, hear me. To-day it is Uposatha, the fifteenth (of the half month). If the Samgha is ready, let the Samgha hold the Uposatha service and recite the Pâtimokkha. What ought to be first done by the Samgha? Proclaim the pârisuddhi¹, Sirs. I will recite the Pâtimokkha."

"We hear it well and fix well the mind on it all of us²."

"He who has committed an offence, may confess it; if there is no offence, you should remain silent; from your being silent I shall understand that the reverend brethren are pure (from offences). As a single person that has been asked a question, answers it, the same is the matter if before an p. 243 assembly like this a question has been solemnly proclaimed three times: if a Bhikkhu, after a threefold proclamation, does not confess an existing offence which he remembers, he commits an intentional falsehood. Now, reverend

brethren, an intentional falsehood has been declared an impediment¹ by the Blessed One. Therefore, by a Bhikkhu who has committed (an offence), and remembers it, and desires to become pure, an existing offence should be confessed; for if it has been confessed, it is treated duly."

4.² 'Pâtimokkham:' it is the beginning, it is the face (*mukham*), it is the principal (*pamukham*) of good qualities; therefore it is called 'pâtimokkham³.'

'Āyasmanto:' this word 'āyasmanto' is an expression of friendliness, an expression of respect, an appellation that infers respectfulness and reverence.

'Uddisissâmi:' I will pronounce, I will show, I will proclaim, I will establish, I will unveil, I will distinguish, I will make evident, I will declare.

'Tam' (it): this refers to the Pâtimokkha.

'Sabbe va santâ' (all of us): as many as are present in that assembly, aged, young, and middle-aged (Bhikkhus), are denoted by , sabbe va santâ⁴.'

'Sâdhukam sunoma' (we hear it well): admitting p. 244 its authority, fixing our minds on it, we repeat the whole of it in our thoughts.

'Manasikaroma' (we fix our minds on it): we listen to it with concentrated, not perplexed, not confused thoughts.

5. 'Yassa siyâ âpatti' (he who has committed an offence): he who, whether an aged or young or middle-aged Bhikkhu, has committed some offence belonging to the five classes of offences or to the seven classes of offences¹.

'So âvikareyya:' he may show it, unveil it, make it evident, declare it before the *Samgha* (the full chapter of Bhikkhus), or before a small number, or before one person.

'Asanti âpatti' (a non-existing offence): an offence which has not been committed, or which has been committed and atoned for.

'Tunhi bhavitabbam' (he ought to remain silent): he ought to accept (the recitation of the Pâtimokkha without any answer), he ought not to utter anything.

'Parisuddhâ 'ti vedissâmi' (I shall understand that they are pure): I shall infer, I shall know.

6. 'Yathâ kho pana pakkekaputtassa veyyâkaranam hoti' (as a single person that has been asked a question answers it): as a single person that has been asked a question by another one, would answer it, thus (those who are present) in that assembly ought to understand: 'He asks me.' p. 245 'Evarûpâ parisâ' (an assembly like this): this refers to the assembly of Bhikkhus.

'Yâvatatiyam anussâvitam hoti' (it has been solemnly proclaimed three times): it has been solemnly proclaimed once, and the second time, and the third time.

'Saramâno' (remembering it): knowing it, being conscious of it.

'Santî âpatti' (an existing offence): an offence which has been committed, or which has been committed and not been atoned for.

'Nâvikareyya:' he does not show it, he does not unveil it, he does not make it evident, he does not declare it before the *Samgha*, or before a small chapter, or before one person.

7. 'Sampagânamusâvâd' assa hoti' (he commits an intentional falsehood): what is intentional falsehood? It is a sin¹.

'Antarâyiko dhammo vutto bhagavatâ' (it has been declared an impediment by the Blessed One): an impediment to what? An impediment to the attainment of the first *Ghâna*, an impediment to the attainment of the second . . . third . . . fourth *Ghâna*, an impediment to the attainment of the *Ghânas*, *Vimokkhas*², *Samâdhis* (states of self-

concentration), Samâpattis (the eight attainments of the four *Ghânas* and four of the eight *Vimokkhas*), p. 246 the states of renunciation, of escape (from the world), of seclusion, of (all) good qualities.

'Tasmâ:' for that reason.

'Saramâna' (by him who remembers it): by him who knows it and is conscious of it.

'Visuddhâpekkhena' (by him who desires to become pure): by him who wishes to atone for it and to make himself pure of it.

8. 'Santî âpatti' . . . (see § 6).

'Âvikâtabbâ' (it is to be confessed): it is to be confessed before the *Samgha*, or before a small chapter, or before one person.'

'Âvikatâ hi 'ssa phâsu hoti' (for if it has been confessed, it is treated duly): duly for what purpose? In the due way for the attainment of the first *Ghâna* (and so on, as in § 7, clown to:) of (all) good qualities.

4.

1. At that time the *Bhikkhus*, considering that the *Pâtimokkha* recitation had been instituted by the Blessed One, recited the *Pâtimokkha* every day.

They told this thing to the Blessed One.

'The *Pâtimokkha*, O *Bhikkhus*, is not to be recited every day. He who recites it (every day), commits a *dukkata* offence. I ordain, O *Bhikkhus*, to recite the *Pâtimokkha* on the *Uposatha* day.'

2. At that time the *Bhikkhus*, considering that it had been prescribed by the Blessed One to recite the *Pâtimokkha* on the *Uposatha* day, recited the *Pâtimokkha* three times each half month, on the fourteenth, fifteenth, and eighth day of each half month.

They told this thing to the Blessed One.

p. 247

'The *Pâtimokkha*, O *Bhikkhus*, is not to be recited three times each half month. He who recites it (three times), commits a *dukkata* offence. I prescribe, O *Bhikkhus*, that you recite the *Pâtimokkha* once each half month, on the fourteenth or on the fifteenth day.'

5.

1. At that time the *Khabbaggiya Bhikkhus* recited the *Pâtimokkha* according as they lived together, every one before his own companions.

They told this thing to the Blessed One.

'The *Pâtimokkha*, O *Bhikkhus*, is not to be recited according as (the *Bhikkhus*) live together, by every one before his own companions. He who recites it (in that way), commits a *dukkata* offence. I prescribe, O *Bhikkhus*, that the *Uposatha* service is to be held by the complete fraternity.'

2. Now the *Bhikkhus* thought: 'The Blessed One has prescribed that the *Uposatha* service is to be held by the complete fraternity. How far does completeness extend, as far as one residence (or one district), or all over the earth?'

They told this thing to the Blessed One.

'I prescribe, O *Bhikkhus*, that completeness is to extend as far as one residence.'

3. At that time the reverend *Mahâ Kappina* dwelt near *Râgagaha*, in the deer park of

Maddakukkhī. Now (one day) when the reverend Mahā Kappina was alone and had retired into solitude, the following consideration presented itself to his mind: 'Shall I go to the Uposatha service or shall I not go? Shall I go to the functions of the Order p. 248 or shall I not go? Indeed I have become pure by the highest purity (i.e. I have reached Arahatship or Nirvāna).'

4. Then the Blessed One, understanding by the power of his mind the reflection which had arisen in Mahā Kappina's mind, disappeared from the Giggakūta mountain and appeared in the deer park of Maddakukkhī, before the reverend Mahā Kappina (as quickly) as a strong man might stretch his bent arm out, or draw his outstretched arm back. The Blessed One sat down on a seat laid out for him, and the reverend Mahā Kappina, after having respectfully saluted the Blessed One, sat down also near him.

5. When the reverend Mahā Kappina was seated near him, the Blessed One said to him: 'When you were alone, Kappina, and had retired into solitude, has not the following consideration presented itself to your mind: "Shall I go (&c., as in § 3 down to:) by the highest purity?"'

'Even so, Lord.'

'If you Brāhmanas do not honour, do not regard, do not revere, do not pay reverence to the Uposatha, who will then honour, regard, revere, pay reverence to the Uposatha? Go to the Uposatha, O Brāhmana, do not neglect to go; go to the functions of the Order, do not neglect to go.' The reverend Mahā Kappina promised the Blessed One to do so (by saying), 'Even so, Lord.'

6. Then, having taught, incited, animated, and gladdened the reverend Mahā Kappina by a religious discourse, the Blessed One disappeared from the deer park of Maddakukkhī, from the presence of the reverend Mahā Kappina, and appeared on the p. 249 Giggakūta mountain (as quickly) as a strong man might stretch his bent arm out, or draw his outstretched arm back.

6.

Now the Bhikkhus thought: 'The Blessed One has prescribed that completeness (of the assembled fraternity) is to extend as far as one residence¹. Now how far does one residence extend?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus; that you determine a boundary. And it ought to be determined, O Bhikkhus, in this way: First the landmarks are to be proclaimed: a landmark consisting in a mountain, in a rock, in a wood, in a tree, in a path, in an anthill, in a river, in a piece of water. The landmarks having been proclaimed, let a learned, competent Bhikkhu proclaim the following *ñatti* before the *Samgha*: "Let the *Samgha*, reverend Sirs, hear me. If the *Samgha* is ready, let the *Samgha*, as the landmarks have been proclaimed all around, by these land marks determine the boundary for common residence and communion of Uposatha. This is the *ñatti*. Let the *Samgha*, reverend Sirs, hear me. The *Samgha* determines the boundary (&c., as above). Thus I understand."

7.

1. At that time the *Khabbaggiya* Bhikkhus, considering that fixing of boundaries had been

p. 250 prescribed by the Blessed One, fixed boundaries of excessive extension, of four yoganas, five yoganas, six yoganas. The Bhikkhus who came to the Uposatha, arrived when the Pâtimokkha was being recited, or when it had just been recited, or they were obliged to stay the night on the way.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, determine a boundary of excessive extension, of four, five, or six yoganas. He who determines (such a boundary), commits a dukkata offence. I prescribe, O Bhikkhus, that you determine boundaries of three yoganas' extent at most.

2. At that time the *Khabbaggiya* Bhikkhus determined a boundary which extended to the opposite side of a river. The Bhikkhus who came to the Uposatha, were carried down (by the river), and their alms-bowls and robes were carried away.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, determine a boundary which extends to the opposite side of a river. He who determines (such a boundary), commits a dukkata offence. I allow you, O Bhikkhus, if there is a regular communication by a ferry boat or a dike, at such places to determine a boundary which extends also to the opposite side of the river.'

8.

1. At that time the Bhikkhus recited the Pâtimokkha in their successive cells without appointing (a certain place for doing so). The Bhikkhus who p. 251 arrived (from distant places), did not know where the Uposatha was to be held that day.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, recite the Pâtimokkha in the successive cells without appointing a certain place for it. He who recites it (in this way), commits a dukkata offence. I prescribe, O Bhikkhus, the holding of Uposatha after having fixed upon an Uposatha hall, wherever the *Samgha* likes, a *Vihâra*, or an *Addhayoga*, or a storied building, or a house, or a cave¹. And you ought to appoint it in this way:

2. 'Let a learned, competent Bhikkhu proclaim the following *ñatti* before the *Samgha*: "Let the *Samgha*, reverend Sirs, hear me. If the *Samgha* is ready, let the *Samgha* appoint the *Vihâra* called N. N. to be our Uposatha hall. This is the *ñatti* Let the *Samgha*, reverend Sirs, hear me. The *Samgha* appoints, &c. Thus I understand." ,

3. At that time there were in a certain residence (or district) two Uposatha halls fixed upon. The Bhikkhus assembled in both places, because (some of them) thought, 'The Uposatha will be held here;' (and some), 'It will be held there.'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, fix upon two Uposatha halls in one district. He who does so, commits a dukkata offence. I ordain, O Bhikkhus, the abolishing of one of them², and the holding of Uposatha (only) in one place.

4. 'And you ought to abolish it, O Bhikkhus, in this way: Let a learned, competent Bhikkhu proclaim p. 252 the following *ñatti* before the *Samgha*: "Let the *Samgha*, reverend Sirs, hear me. If the *Samgha* is ready, the *Samgha* may abolish the Uposatha hall called N.N. This is the *ñatti*. Let the *Samgha*, &c. Thus I understand."

9.

1. At that time in a certain district too small an Uposatha hall had been appointed. On the day of Uposatha a great assembly of Bhikkhus met together. The Bhikkhus heard the Pâtimokkha sitting outside the site fixed upon. Now those Bhikkhus thought: 'The Blessed One has promulgated the precept that Uposatha is to be held after an Uposatha hall has been fixed upon, and we have heard the Pâtimokkha sitting outside the site fixed upon. Have we therefore (duly) held Uposatha or have we not held it?'

They told this thing to the Blessed One.

'Whether (a Bhikkhu) be seated inside or outside the site fixed upon, provided he hears the Pâtimokkha, Uposatha has been duly held by him.

2. 'Therefore, O Bhikkhus, let the Samgha determine as large an uposatha-pamukha¹ as it desires. And it ought to be determined, O Bhikkhus, in this way: First the landmarks are to be proclaimed. The landmarks having been proclaimed, let a learned, competent Bhikkhu proclaim the following *ñatti* p. 253 before the Samgha: "Let the Samgha, reverend Sirs, hear me. If the Samgha is ready, let the Samgha, as the land marks have been proclaimed all around, determine an uposathapamukha by these land marks. This is the *ñatti*. Let the Samgha, &c. Thus I understand."

10.

At that time in a certain district on the day of Uposatha the young Bhikkhus, who had assembled first, thought: 'The Theras do not come yet,' and went away. The Uposatha service was held after the right time.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that on the Uposatha day the Theras ought to assemble first.'

11.

At that time there were at Râgagaha several residences (of Bhikkhus) within the same boundary. Now the Bhikkhus quarrelled: (some of them said), 'The Uposatha shall be held in our residence;' (others said), 'It shall be held in our residence.'

They told this thing to the Blessed One.

'There are, O Bhikkhus, several (Bhikkhu) residences within the same boundary; now the Bhikkhus quarrel: (some of them say), "The Uposatha shall be held in our residence;" (others say), "It shall be held in our residence." Let those Bhikkhus, O Bhikkhus, assemble in one place all of them and hold Uposatha there, or let them assemble where p. 254 the senior Bhikkhu dwells and hold Uposatha there. But in no case is Uposatha to be held by an incomplete congregation. He who holds it (in that way), commits a *dukkata* offence.'

12.

1. At that time the reverend Mahâ Kassapa, when going to the Uposatha from Andhakavinda to Râgagaha, and crossing a river on his way, was nearly¹ being carried away (by the river)²; and his robes got wet. The Bhikkhus said to the reverend Mahâ Kassapa: 'How have your robes got wet, friend?' (He replied): 'As I was going, friends, to

the Uposatha from Andhakavinda to Râgagaha, and crossing a river on my way, I was nearly being carried away (by the river); thus my robes have become wet.'

They told this thing to the Blessed One.

'Let the *Samgha*, O Bhikkhus, confer on the boundary which it has determined for common p. 255 residence and for communion of Uposatha, the I character of *tikîvarena avippavâsa*¹.

2. 'And you ought, O Bhikkhus, to confer on it this character in this way: Let a learned, competent Bhikkhu proclaim the following *ñatti* before the *Samgha*: "Let the *Samgha*, reverend Sirs, hear me. If the *Samgha* is ready, let the *Samgha* confer on the boundary which the *Samgha* has determined for common residence and for communion of Uposatha. the character of *tikîvarena avippavâsa*. 'This is the *ñatti*. Let the *Samgha* (&c., as above). Thus I understand.'"

3. At that time the Bhikkhus, considering that the Blessed One had ordained the conferring of the character of *tikîvarena avippavâsa* (on the boundaries), deposited their robes in a house. Those robes were lost, burnt, or eaten by rats; the Bhikkhus were badly dressed and had coarse robes. (Other) Bhikkhus said: 'How comes it that you are badly dressed, friends, and that you have coarse robes?' (They replied): 'Considering, friends, that the Blessed One had ordained the conferring (on the boundaries) of the character of *tikîvarena avippavâsa*, we deposited our robes in a house; the robes have been lost, burnt, or eaten by rats; p. 256 therefore we are badly dressed and have coarse robes.'

They told this thing to the Blessed One.

'Let¹ the *Samgha*, O Bhikkhus, confer on the boundary which it has determined for common residence and for communion of Uposatha, the character of *tikîvarena avippavâsa*, excepting villages and the neighbourhood of villages².

4. 'And you ought, O Bhikkhus, to confer on it this character in this way, &c.³

5. 'Let him who determines a boundary, O Bhikkhus, first determine the boundary for common residence and for communion of Uposatha, and afterwards decree about the *tikîvarena avippavâsa*. Let him who abolishes a boundary, O Bhikkhus, first abolish the decree about the *tikîvarena avippavâsa*, and afterwards abolish the boundary for common residence and for communion of Uposatha.

'And you ought, O Bhikkhus, to abolish the p. 257 *tikîvarena avippavâsa* in this way: Let a learned, competent Bhikkhu proclaim the following *ñatti* before the *Samgha*: "Let the *Samgha*, reverend Sirs, hear me. If the *Samgha* is ready, let the *Samgha* abolish the *tikîvarena avippavâsa*, which the *Samgha* has decreed. This is the *ñatti*. Let the *Samgha*, &c."

6. 'And you ought, O Bhikkhus, to abolish the boundary in this way: Let a learned, competent Bhikkhu proclaim the following *ñatti* before the *Samgha*: "Let the *Samgha*, reverend Sirs, hear me. If the *Samgha* is ready, let the *Samgha* abolish the boundary for common residence and for communion of Uposatha which it has determined. This is the *ñatti*. Let the *Samgha*, &c."

7. 'If there is no boundary determined nor fixed, O Bhikkhus, the village boundary of that village, or the *nigama* boundary of that *nigama* (market town) near which village or *nigama* (a Bhikkhu) dwells, is to be considered as boundary for common residence and for the communion of Uposatha. If (he lives), O Bhikkhus, in a forest where no villages are, community of residence and Uposatha extends to a distance of seven *abbhantaras*¹ all around. A river, O Bhikkhus, cannot be a boundary, a sea cannot be a boundary, a natural

lake cannot be a boundary. In a river, O Bhikkhus, or in a sea, or in a natural lake, community of residence and Uposatha extends as far as an average man can spirt water all around.'

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13.

1. At that time the *Khabbaggiya* Bhikkhus made one boundary overlap another one (which had been determined before by other Bhikkhus).

They told this thing to the Blessed One.

'The act of those who have determined their boundary first is lawful, unobjectionable, and valid. The act of those who have determined their boundary afterwards is unlawful, objectionable, and invalid. Let no one, O Bhikkhus, make one boundary overlap another one. He who does, commits a *dukkata* offence.'

2. At that time the *Khabbaggiya* Bhikkhus made one boundary encompass another one (which had been determined before by other Bhikkhus).

They told this thing to the Blessed One.

'The act of those, &c. (see § 1). Let no one, O Bhikkhus, make one boundary encompass another one. He who does, commits a *dukkata* offence. I prescribe, O Bhikkhus, that he who determines a boundary, is to determine it so as to leave an interstice¹ between the boundaries.'

14.

1. Now the Bhikkhus thought: 'How many Uposatha (days) are there?'

They told this thing to the Blessed One.

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'There are the following two Uposatha (days), O Bhikkhus, the fourteenth and the fifteenth (of the half month); these are the two Uposatha (days), O Bhikkhus.'

2. Now the Bhikkhus thought: 'How many Uposatha services are there?'

They told this thing to the Blessed One.

'There are the following four Uposatha services. O Bhikkhus: the Uposatha service which is held unlawfully (by an) incomplete (congregation)¹, the Uposatha service which is held unlawfully (by a) complete (congregation), the Uposatha service which is held lawfully (by an) incomplete (congregation), the Uposatha service which is held lawfully (by a) complete; (congregation).

3. Now, O Bhikkhus, the Uposatha service Which is held unlawfully (by an) mcomplete (congregation), such an Uposatha service, O Bhikkhus, ought not to be held, nor is such an Uposatha service allowed by me. Now, O Bhikkhus, the Uposatha service which is held unlawfully (by a) complete (congregation), such an Uposatha service, O Bhikkhus, ought not to be held, nor is such an Uposatha service allowed by me. Now, O Bhikkhus, the Uposatha service which is held lawfully (by an) incomplete (congregation), such an Uposatha service, O Bhikkhus, ought not to be held, nor is such an Uposatha service allowed by me. Now, O Bhikkhus, the Uposatha service which is held lawfully (by a) complete (congregation), such an Uposatha service, O Bhikkhus, ought to be held, and such an Uposatha p. 260 service is allowed by me. Therefore, O Bhikkhus, you ought to train yourselves thus: "The Uposatha service which is held lawfully (by a) complete

(congregation), such an Uposatha service will we hold."

15.

1. Now the Bhikkhus thought: 'How many ways are there of reciting the Pâtimokkha?'

They told this thing to the Blessed One.

'There are the following five ways of reciting the Pâtimokkha: The introduction¹ having been recited, as to the rest, it may be proclaimed: "Such and such rules are known (to the fraternity²)." This is the first way of reciting the Pâtimokkha. The introduction having been recited, the four pâ râgikâ dhammâ having been recited, as to the rest, it may be proclaimed: "Such and such rules are known (to the fraternity)." This is the second way of reciting the Pâtimokkha. The introduction having been recited, the four pâ râgikâ dhammâ having been recited, the thirteen samghâdisesâ dhammâ having been recited, . . . the introduction having been recited, the four pâ râgikâ dhammâ having been recited, the thirteen samghâdisesâ dhammâ having been recited, the two aniyatâ dhammâ having been recited, as to the rest, it may be proclaimed: p. 261 "Such and such rules are known (to the fraternity)." This is the fourth way of reciting the Pâtimokkha. The fifth way is (to recite it) in its full extent. These, O Bhikkhus, are the five ways of reciting the Pâtimokkha.'

2. At that time the Bhikkhus, considering that the Blessed One had allowed to recite the Pâtimokkha abridged, always recited the Pâtimokkha abridged.

They told this thing to the Blessed One.

'You ought not, O Bhikkhus, to recite the Pâtimokkha abridged. He who does, commits a dukkata offence.'

3. At that time a certain residence (of Bhikkhus) in the Kosala country was menaced on the day of Uposatha by savage people. The Bhikkhus were not able to recite the Pâtimokkha in its full extent.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, in the case of danger to recite the Pâtimokkha abridged.'

4. At that time the *Khabbaggiya* Bhikkhus (ecited the Pâtimokkha abridged also when there was no danger .

They told this thing to the Blessed One.

'You ought not to recite the Pâtimokkha abridged, O Bhikkhus, if there is no danger. He who does, commits a dukkata offence. I allow you, O Bhikkhus, in the case of danger only to recite the Pâtimokkha abridged. The cases of danger are the following: danger from kings, from robbers, from fire, from water, from human beings, from non-human beings, from beasts of prey, from creeping things, danger of life, danger against chastity. I ordain, O Bhikkhus, the recitation in such cases of danger p. 262 of the Pâtimokkha abridged; if there is no danger, in its full extent.'

5. At that time the *Khabbaggiya* Bhikkhus preached the Dhamma before the *Samgha* without being called upon (by the Thera).

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, preach the Dhamma before the *Samgha* without being called upon. He who does, commits a dukkata offence. I prescribe, O Bhikkhus, that the Thera is either to preach the Dhamma himself or to call upon another (Bhikkhu to do so).'

6. At that time the *Khabbaggiya* Bhikkhus put questions about the Vinaya before the *Samgha* without being appointed thereto.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, put questions about the Vinaya before the *Samgha* without being appointed thereto. He who so questions, commits a *dukkata* offence. I prescribe, O Bhikkhus, that an appointed (Bhikkhu) is to put questions about the Vinaya before the *Samgha*. And (this Bhikkhu) is to be appointed, O Bhikkhus, in this way: One may either appoint himself, or one may appoint another person.

7. I And how is (a Bhikkhu) to appoint himself? Let a learned, competent Bhikkhu proclaim the following *ñatti* before the *Samgha*: "Let the *Samgha*, reverend Sirs, hear me. If the *Samgha* is ready, I will question N. N. about the Vinaya." Thus one may appoint himself. And how is (a Bhikkhu) to appoint another person? Let a learned, competent Bhikkhu proclaim the following *ñatti* before the *Samgha*: "Let the *Samgha*, &c. If the *Samgha* is p. 263 ready, let N. N. question N. N. about the Vinaya." Thus one may appoint another person.'

8. At that time appointed, clever Bhikkhus put questions about the Vinaya before the *Samgha*; The *Khabbaggiya* Bhikkhus conceived anger (towards those Bhikkhus), conceived discontent, and threatened them with blows.

They told this thing to the Blessed One.

'I prescribe you, O Bhikkhus, that even he who has been appointed shall (not) put questions about the Vinaya before the *Samgha* (without) having looked at the assembly and weighed (with the mind each) person (present).'

9, 10. At that time the *Khabbaggiya* Bhikkhus answered questions about the Vinaya before the *Samgha* without being appointed thereto.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus; answer questions about the Vinaya before the *Samgha* without being appointed thereto. He who does, commits a *dukkata* offence. I prescribe, O Bhikkhus, that questions about the Vinaya are to be answered before the *Samgha* (only) by an appointed (Bhikkhu). And (this Bhikkhu) is to be appointed¹, &c.'

11. At that time appointed, clever Bhikkhus answered questions about the Vinaya before the *Samgha*. The *Khabbaggiya* Bhikkhus², &c.

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16.

1. At that time the *Khabbaggiya* Bhikkhus reproved for an offence a Bhikkhu who had not given them leave.

They told this thing to the Blessed One.

1. No Bhikkhu, O Bhikkhus, who has not given leave, may be reproved for an offence. He who reproves (such a Bhikkhu), commits a *dukkata* offence. I prescribe, O Bhikkhus, that you reprove (Bhikkhus) for an offence (only) after having asked for leave (by saying), "Give me leave, reverend brother; I wish to speak to you."

2. At that time clever Bhikkhus reproved the *Khabbaggiya* Bhikkhus for an offence after having asked for leave. The *Khabbaggiya* Bhikkhus conceived anger (towards those Bhikkhus), conceived discontent, and threatened them with blows.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you are (not) to reprove (a Bhikkhu) for an offence, even if he has given leave, (without) having weighed (with your mind) the person (concerned).'

3. At that time the *Khabbaggiya* Bhikkhus, who thought: 'Otherwise clever Bhikkhus

might ask us for leave (and reprove us for an offence),' themselves asked beforehand pure Bhikkhus who had committed no offence, for leave without object and reason.

They told this thing to the Blessed One.

'Let no pure Bhikkhus, O Bhikkhus, who have committed no offence, be asked for leave without object and reason. He who does, commits a dukkata offence. I prescribe, O Bhikkhus, that you p. 265 are (not) to ask for leave (without) having weighed (with your mind) the person (concerned).'

4. At that time the *Khabbaggiya* Bhikkhus performed an unlawful official act before the *Samgha*.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, perform unlawful acts before the *Samgha*. He who does, commits a dukkata offence.'

They performed an unlawful act nevertheless.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you should protest, if an unlawful act is being performed.'

5. At that time clever Bhikkhus protested at an unlawful act being performed by the *Khabbaggiya* Bhikkhus. The *Khabbaggiya* Bhikkhus conceived anger, conceived discontent, and threatened (those Bhikkhus) with blows.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to express your opinion only (instead of protesting formally).'

They expressed their opinion in the presence of the said (Bhikkhus). The *Khabbaggiya* Bhikkhus conceived anger, conceived discontent, and threatened (them) with blows.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that four or five persons may protest, that two or three may express their opinion, and that one person may determine (in his mind): "I do not think this right."'

6. At that time the *Khabbaggiya* Bhikkhus, when reciting the *Pâtimokkha* before the *Samgha*, intentionally recited it so that it could not be heard.

They told this thing to the Blessed One.

'Let not him who is to recite the *Pâtimokkha*, p. 266 O Bhikkhus, intentionally recite it so that it cannot be heard. He who does, commits a dukkata offence.'

7. At that time the reverend Udâyi, who had a crow's voice, had the duty to recite the *Pâtimokkha* before the *Samgha*. Now the reverend Udâyi thought: 'It has been prescribed by the 'Blessed One that he who is to recite the *Pâtimokkha*, ought to recite it so that it may be heard; but I have a crow's voice. Well, how am I to act?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that he who is to recite the *Pâtimokkha* may endeavour to make it audible. If he endeavours (to do so), he is free from offence.'

8. At that time Devadatta recited the *Pâtimokkha* before an assembly in which laymen were present.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, recite the *Pâtimokkha* before an assembly in which laymen are present. He who does, commits a dukkata offence.'

9. At that time the *Khabbaggiya* Bhikkhus recited the *Pâtimokkha* before the *Samgha* without being called upon (by the Thera).

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, recite the Pâtimokkha before the Samgha without being called upon. He who does, commits a dukkata offence. I prescribe, O Bhikkhus, that the Thera is master of the Pâtimokkha¹.'

End of the Bhânavâra of the Aññatitthiyas².

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17.

1. Then the Blessed One, after having dwelt near Râgagaha as long as he thought fit, went forth on his pilgrimage to Kodanâvatthu. Going from place to place on his pilgrimage, he came to Kodanâvatthu. At that time there dwelt in a certain residence many Bhikkhus, the eldest of whom was an ignorant, unlearned person: he neither knew Uposatha, nor the Uposatha service, nor the Pâtimokkha, nor the recital of the Pâtimokkha.

2. Now those Bhikkhus thought: 'It has been prescribed by the Blessed One that the eldest Bhikku is master of the Pâtimokkha, and here the eldest of us is an ignorant, unlearned person: he neither knows Uposatha . . . nor the recital of the Pâtimokkha. Well, how are we to act?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that (in such a case) that Bhikkhu who is (most) learned and competent, is to be made master of the Pâtimokkha.'

3. At that time there dwelt in a certain residence on the day of Uposatha many ignorant, unlearned Bhikkhus: they neither knew Uposatha . . . nor the recital of the Pâtimokkha. They called upon the Thera: 'May it please the Thera, reverend Sir, to recite the Pâtimokkha.' He replied: 'I am not competent to do so.' They called upon the next eldest, &c. He also replied, &c. They called upon the third eldest, &c. In this manner they called upon (all Bhikkhus) down to the youngest one: 'May it please the reverend brother to recite the Pâtimokkha.' He also replied: 'I am not competent, venerable Sirs, to do so.'

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They told this thing to the Blessed One.

4, 5. 'When, O Bhikkhus, in a certain residence, &c.¹; in that case, O Bhikkhus, these Bhikkhus are instantly to send one Bhikkhu to the neighbouring residence (of Bhikkhus): "Go, friend, and come back when you have learnt the Pâtimokkha abridged or in its full extent."'

6. Now the Bhikkhus thought: 'By whom is (this Bhikkhu) to be sent?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that the Thera is to give order to a young Bhikkhu.'

The young Bhikkhus, having received that order from the Thera, did not go.

They told this thing to the Blessed One.

'Let no one who has been ordered by the Thera forbear to go, unless he be sick. He who does not go, commits a dukkata offence.'

18.

1. Then the Blessed One, after having dwelt at Kodanâvatthu as long as he thought fit, went back again to Râgagaha. At that time the people asked the Bhikkhus who went

about for alms: 'What day of the half month is this, reverend Sirs?' The Bhikkhus replied: 'We do not know, friends.' The people were annoyed, murmured, and became angry: 'Those Sakyaputtiya Samanas do not even know how to count (the days of) the half month; what good things else will they know?'

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They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you learn how to count (the days of) the half month.'

2. Now the Bhikkhus thought: 'Who ought to learn to count (the days of) the half month?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you learn all of you to count (the days of) the half month.'

3. At that time the people asked the Bhikkhus who went about for alms: 'How many Bhikkhus are there, reverend Sirs?' The Bhikkhus replied: 'We do not know, friends.' The people were annoyed, murmured, and became angry: 'Those Sakyaputtiya Samanas do not even know each other; what good things else will they know?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you count the Bhikkhus.'

4. Now the Bhikkhus thought: 'At what time ought we to count the Bhikkhus?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you count (the Bhikkhus) on the day of Uposatha, either by way of (counting the single) troops (of which the assembly is composed)¹, or that you take (each of you) a ticket (and count those tickets).'

19.

At that time Bhikkhus who did not know that it was Uposatha day, went for alms to a distant village. p. 270 They came back when the Pâtimokkha was being recited, or when it just had been recited.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you proclaim: "To-day is Uposatha."'

Now the Bhikkhus thought: 'Who is to proclaim so?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that the Thera is to proclaim (the day of Uposatha) in due time.'

At that time a certain Thera did not think of it in due time.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to proclaim it also at meal time.'

(The Thera) did not think of it at meal time either.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, to proclaim it whenever (the Thera) thinks of it.'

20.

1. At that time the Uposatha hall in a certain residence was full of sweepings. The Bhikkhus who arrived there were annoyed, murmured, and became angry: 'How can the Bhikkhus neglect to sweep the Uposatha hall?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus; that you sweep the Uposatha hall.'

2. Now the Bhikkhus thought: 'Well, who is to sweep the Uposatha hall?'

They told this thing to the Blessed One.

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'I prescribe, O Bhikkhus, that the Thera is to Order a young Bhikkhu (to sweep the Uposatha hall). The young Bhikkhus, having received that order from the Thera, did not sweep it.

They told this thing to the Blessed One.

'He who has been ordered by the Thera, ought not to forbear to sweep it, unless he be sick. He who does not sweep it, commits a dukkata offence.'

3. At that time there were no seats prepared in the Uposatha hall. The Bhikkhus sat down on the ground. Their bodies and their robes became full of dust.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you prepare seats in the Uposatha hall.'

Now the Bhikkhus thought, &c. (see § 2).

'He who does not prepare (seats), commits a dukkata offence.'

4. At that time there was no lamp in the Uposatha hall. The Bhikkhus in the darkness trod upon (each other's) bodies and robes.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you light a lamp in the Uposatha hall.'

Now the Bhikkhus thought, &c. (see § 2).

'He who does not light (the lamp), commits a dukkata offence.'

5. At that time the resident Bhikkhus in a certain residence did not provide drink (i.e. water), nor did they provide food. The incoming Bhikkhus were annoyed, murmured, and became angry: 'How can the resident Bhikkhus neglect to provide for drink and to provide for food?'

They told this thing to the Blessed One. ~

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'I prescribe, O Bhikkhus, that you provide drink and food.'

Now the Bhikkhus thought, &c. (see § 2).

'He who does not provide for it, commits a dukkata offence.'

21.

1. At that time many ignorant, unlearned Bhikkhus who travelled to the (four) quarters (of the world) did not ask leave of their âkariyas and upagghâyas (when going away).

They told this thing to the Blessed One.

'In case, O Bhikkhus, there are many ignorant, unlearned Bhikkhus who travel to the (four) quarters without asking leave of their âkariyas and upagghâyas; such Bhikkhus ought to be asked by their âkariyas and upagghâyas: "Where will you go? with whom will you go?" If those ignorant, unlearned Bhikkhus name other ignorant, unlearned Bhikkhus, their âkariyas and upagghâyas ought not to allow them (to go); if they allow them, they commit a dukkata offence. If those ignorant, unlearned Bhikkhus go without the permission of their âkariyas and upagghâyas, they commit a dukkata offence.

2. 'In case, O Bhikkhus, there dwell in a certain residence many ignorant, unlearned Bhikkhus who neither know Uposatha, nor the Uposatha service, nor the Pâtimokkha, nor the recital of the Pâtimokkha: now there arrives (at that place) another Bhikkhu who is erudite, who has studied the âgamas (i.e. the collections of Suttas), who knows p. 273 the

Dhamma, the Vinaya, the mâtikâ¹, who is wise, learned, intelligent, modest, conscientious², anxious for training; let those Bhikkhus, O Bhikkhus, kindly receive that Bhikkhu, let them show attention to him, exchange (friendly) words with him, provide him with powder, clay³, a tooth-cleanser, and water to rinse his mouth with. If they do not receive him kindly, or show no attention to him, or do not exchange (friendly) words with him, or do not provide him with powder, clay, a tooth-cleanser, and water to rinse his mouth with, they commit a dukkata offence.

3. 'In case, O Bhikkhus, there dwell in a certain residence on the day of Uposatha many ignorant, unlearned Bhikkhus who neither know Uposatha . . . nor the recital of the Pâtimokkha; let those Bhikkhus, O Bhikkhus, instantly send one Bhikkhu to the neighbouring residence (of Bhikkhus, saying), "Go, friend, and come back when you have learnt the Pâtimokkha abridged or in its full extent." If they succeed in this way, well and good. If they do not succeed, those Bhikkhus, O Bhikkhus, ought all to go to a residence where they (the Bhikkhus there) know Uposatha or the Uposatha service or the Pâtimokkha or the recital of the Pâtimokkha. p. 274 If they do not go, they commit a dukkata offence.

4. 'In case, O Bhikkhus, many ignorant, unlearned Bhikkhus keep vassa¹ in a certain residence who neither know, &c.² If they succeed in this way, well and good. If they do not succeed, they ought to send away one Bhikkhu for seven days' time (saying), "Go, friend, and come back when you have learnt the Pâtimokkha abridged or in its full extent." If they succeed in this way, well and good. If they do not succeed, those Bhikkhus, O Bhikkhus, ought not to keep vassa in that residence. If they do, they commit a dukkata offence.'

22.

1. Then the Blessed One thus addressed the Bhikkhus: 'Assemble, O Bhikkhus, the Samgha will hold Uposatha.' When he had spoken thus, a certain Bhikkhu said to the Blessed One: 'There is a sick Bhikkhu, Lord, who is not present.' 'I prescribe, O Bhikkhus, that a sick Bhikkhu is to declare (lit. to give) his pârisuddhi³. And let it be declared, O Bhikkhus, in this way: Let that sick Bhikkhu go to one Bhikkhu, adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say: "I declare my pârisuddhi, take my pârisuddhi, proclaim my pârisuddhi (before the fraternity)." Whether he p. 275 express this by gesture (lit. by his body), or by word or by gesture and word, the pârisuddhi has been declared. If he does not express this by gesture, &c., the pârisuddhi has not been declared.

2. 'If (the sick Bhikkhu) succeeds in doing so, well and good. If he does not succeed, let them take that sick Bhikkhu, O Bhikkhus, on his bed or his chair to the assembly, and (then) let them hold Uposatha. If, O Bhikkhus, the Bhikkhus who are nursing the sick, think: "If we move this sick person from his place, the sickness will increase, or he will die," let them not move the sick, O Bhikkhus, from his place; let the Samgha go there and hold there Uposatha. But in no case are they to hold Uposatha with an incomplete congregation. If (a Bhikkhu) does so, he commits a dukkata offence.

3. 'If he who has been charged with the pârisuddhi, O Bhikkhus, leaves the place at once¹, after the pârisuddhi has been entrusted (to him), the pârisuddhi ought to be declared to another. If he who has been charged with the pârisuddhi, O Bhikkhus, after the

pârisuddhi has been entrusted to him, returns to the world² at once¹; or dies; or admits that he is a *sâmanera*; or that he has abandoned the precepts³; or that he has become p. 276 guilty of an extreme offence¹; or that he is mad; or that his mind is unhinged; or that he suffers (bodily) pain; or that expulsion has been pronounced against him for his refusal to see an offence (committed by himself); or to atone for such an offence; or to renounce a false doctrine; or that he is a eunuch; or that he has furtively attached himself (to the *Samgha*); or that he is gone over to the *Titthiyas*; or that he is an animal²; or that he is guilty of matricide; or that he is guilty of parricide; or that he has murdered an *Arahat*; or that he has violated a *Bhikkhunî*; or that he has caused a schism among the *Samgha*; or that he has shed (a Buddha's) blood; or that he is a hermaphrodite: (in these cases) the *pârisuddhi* ought to be entrusted to another one.

4. 'If he who has been charged with the *pârisuddhi*, O *Bhikkhus*, after the *pârisuddhi* has been entrusted to him, and whilst he is on his way (to the assembly), leaves the place, or returns to the world, or dies, or admits that he is a *sâmanera*, &c., or admits that he is a hermaphrodite, the *pârisuddhi* has not been conveyed (to the *Samgha*). If he who has been charged with the *pârisuddhi*, O *Bhikkhus*, after the *pârisuddhi* has been entrusted to him, having arrived with the fraternity, leaves the place, or dies, &c., the *pârisuddhi* has p. 277 been conveyed. If he who has been charged with the *pârisuddhi*, O *Bhikkhus*, after the *pârisuddhi* has been entrusted to him, though he reaches the assembly, does not proclaim (the *pârisuddhi* he is charged with) because he falls asleep, or by carelessness, or because he attains (meditation), the *pârisuddhi* has been conveyed, and there is no offence on the part of him who has been charged with the *pârisuddhi*. If he who has been charged, &c., intentionally omits to proclaim (the *pârisuddhi*), the *pârisuddhi* has been conveyed, but he who has been charged with the *pârisuddhi* is guilty of a *dukkata* offence.'

23.

Then the Blessed One thus addressed the *Bhikkhus*: 'Assemble, O *Bhikkhus*, the *Samgha* will perform an (official) act.' When he had spoken thus, a certain *Bhikkhu* said to the Blessed One: 'there is a sick *Bhikkhu*, Lord, who is not present.'

'I prescribe, O *Bhikkhus*, that a sick *Bhikkhu* is to declare (lit. to give) his consent (to the act to be performed), &c.¹ I prescribe, O *Bhikkhus*, that on the day of *Uposatha* he who declares his *pârisuddhi* is to declare his consent (to official acts to be performed eventually) also, for (both declarations) are required for the *Samgha* (and for the validity of its acts).

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24.

1. At that time relations of a certain *Bhikkhu* seized him on the day of *Uposatha*. They told this thing to the Blessed One.

'In case, O *Bhikkhus*, a certain *Bhikkhu* is seized on the day of *Uposatha* by relations of his, let the *Bhikkhus* say to those relations: "Pray, friends, let this *Bhikkhu* free for a moment until this *Bhikkhu* has held *Uposatha*."

2. 'If they succeed in this way, well and good. If they do not succeed, let the *Bhikkhus* say to those relations: "Pray, friends, stand apart for a moment, until this *Bhikkhu* has

declared his pārisuddhi." If they succeed, well and good. If they do not succeed, let the Bhikkhus say to those relations: "Pray, friends, take this Bhikkhu for a moment outside the boundary, until the *Samgha* has held Uposatha." If they succeed, well and good. If they do not succeed, in no case is Uposatha to be held by an assembly that is incomplete. Should it be so held, (each Bhikkhu in the assembly) is guilty of a *dukkata* offence.

3. 'In case, O Bhikkhus, a certain Bhikkhu is seized on the day of Uposatha by kings, by robbers, by rascals, by hostile Bhikkhus, &c.¹

25.

1. Then the Blessed One thus addressed the Bhikkhus: 'Assemble, O Bhikkhus, the *Samgha* p. 279 has duties (official acts) to perform.' When he had spoken thus, a certain Bhikkhu said to the Blessed One: 'There is a mad Bhikkhu, Lord, called Gagga, who is not present.' 'There are, O Bhikkhus, two sorts of madmen: There is one mad Bhikkhu who now remembers the Uposatha, now does not remember it, who now remembers official acts (of the Order), now does not remember them, (and) there is (another mad Bhikkhu) who does not remember them; one who now goes to Uposatha, now does not go, who now goes to official acts, now does not go, (and another) who does not go.

2. 'Now, O Bhikkhus, that madman that now remembers, &c., that now goes to, &c., to such a madman I prescribe that you grant *ummattakasammuti* (i.e. the madman's leave).

3. 'And you ought, O Bhikkhus, to grant it in this way: Let a learned, competent Bhikkhu prodaim the following *ñatti* before the *Samgha*: "Let the *Samgha*, reverend Sirs, hear me. Gagga, a mad Bhikkhu, now remembers the Uposatha, now does not remember, &c., now goes to, &c.; if the *Samgha* is ready, let the *Samgha* grant *ummattakasammuti* to the mad Bhikkhu Gagga: let the Bhikkhu Gagga remember or not remember Uposatha, remember or not remember official acts (of the Order), let him go to Uposatha or not go, let him go to official acts or not go: (in every case) it may be free to the *Samgha* to hold Uposatha and to perform, official acts with Gagga as well as without Gagga. This is the *ñatti*.

4. "'Let the *Samgha*, &c. Gagga, a mad Bhikkhu, &c.; the *Samgha* grants, &c. Thus I understand."

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26.

1. At that time four Bhikkhus dwelt in a certain residence (of Bhikkhus) on the day of Uposatha. Now these Bhikkhus thought: 'The Blessed One has prescribed the holding of Uposatha, and we are (only) four persons¹. Welll how are we to hold Uposatha?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that four (Bhikkhus) may recite the *Pâtimokkha*.'

2. At that time three Bhikkhus dwelt in a certain residence (of Bhikkhus) at the day of Uposatha. Now these Bhikkhus thought: 'The Blessed One has prescribed to four (Bhikkhus) the reciting of the *Pâtimokkha*, and we are (only) three persons: &c. 'I prescribe, O Bhikkhus, that three Bhikkhus may hold pārisuddhi-uposatha².

3. 'And it ought to be held in this way: Let a learned, competent Bhikkhu proclaim the following *ñatti* before those Bhikkhus: "Let the reverend brethren hear me. To-day is Uposatha, the fifteenth (day of the half month). If the reverend brethren are ready, let us

hold pârisuddhi-uposatha with each other." Let the senior Bhikkhu adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say to those Bhikkhus: "I am pure, friends, understand that I am pure, &c."³

4. 'Let (each) younger Bhikkhu (in his tum) adjust p. 281 his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say to those Bhikkhus: "I am pure, reverend Sirs, &c:"'

5. At that time two Bhikkhus dwelt in a certain residence on the day of Uposatha. Now these Bhikkhus thought: 'The Blessed One has prescribed to four (Bhikkhus) the reciting of the Pâtimokkha, to three (Bhikkhus) the holding of pârisuddhi-uposatha, and we are (only) two persons,' &c.

'I prescribe, O Bhikkhus, that two persons may hold pârisuddhi-uposatha.'

6, 7. 'And it ought to be held in this way: Let the senior Bhikkhu, &c.'¹

8. At that time there dwelt a single Bhikkhu in a certain residence on the day of Uposatha. Now this Bhikkhu thought, &c.

9. 'In case there dwell, O Bhikkhus, in a certain residence on the day of Uposatha a single Bhikkhu; let that Bhikkhu; O Bhikkhus, sweep the place which the Bhikkhus used to frequent, the refectory, or hall, or place at the foot of a tree; let him (then) provide water and food, prepare seats, put a lamp there, and sit down. If other Bhikkhus come, let him hold Uposatha with them; if they do not come, let him fix his mind upon the thought: "To-day is my Uposatha." If he does not fix his mind upon this thought, he commits a dukkata offence.

10. 'Now, O Bhikkhus, where four Bhikkhus dwell (together), they must not convey the pârisuddhi² of one (to their assembly), and recite the p. 282 Pâtimokkha by three; if they do, they commit a dukkata offence.

'Now, O Bhikkhus, where three Bhikkhus dwell (together), they must not convey the pârisuddhi of one (to their assembly), and hold pârisuddhi-uposatha by two. If they do, they commit a dukkata offence.

'Now, O Bhikkhus, where two Bhikkhus dwell, one of them must not convey the pârisuddhi of the other one, and fix (only) his thoughts (upon the Uposatha). If he does, he commits a dukkata offence.'

27.

1. At that time a certain Bhikkhu was guilty of an offence on the day of Uposatha. Now this Bhikkhu thought: 'The Blessed One has prescribed: "Uposatha is not to be held by a Bhikkhu who is guilty of an offence"¹.' Now I am guilty of an offence. What am I to do?' They told this thing to the Blessed One.

'In case, O Bhikkhus, a certain Bhikkhu be guilty of an offence on the day of Uposatha; let that Bhikkhu, O Bhikkhus, go to one Bhikkhu, adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say: "I have committed, friend, such and such an offence; I confess that offence." Let the other say: "Do you see it?" "Yes, I see it." "Refrain from it in future."

2. 'In case, O Bhikkhus, there be a Bhikkhu on the day of Uposatha who feels doubt with regard p. 283 to an offence; let this Bhikkhu, O Bhikkhus, go to one Bhikkhu, &c. (§ 1), and say: "I feel doubt, friend, with regard to such and such an offence. When I shall feel no doubt, then I will atone for that offence." Having spoken thus, let him hold

Uposatha and hear the Pâtimokkha. But in no case must there be any hindrance to holding Uposatha from such a cause.'

3. At that time the *Khabbaggiya* Bhikkhus confessed in common an offence (shared by them all).

They told this thing to the Blessed One.

'You ought not, O Bhikkhus, to confess an offence in common, He who does so, commits a *dukkata* offence.'

At that time the *Khabbaggiya* Bhikkhus accepted the common confession of an offence (shared by several Bhikkhus).

They told this thing to the Blessed One.

'You ought not, O Bhikkhus, to accept the common confession of an offence. He who does so, commits a *dukkata* offence.'

4. At that time a certain Bhikkhu remembered an offence, while Pâtimokkha was being recited. Now this Bhikkhu thought: 'The Blessed One has prescribed: "Uposatha is not to be held by (a Bhikkhu) who is guilty of an offence." Now I am guilty of an offence. What am I to do?'

They told this thing to the Blessed One.

'In case, O Bhikkhus, there be a Bhikkhu who remembers an offence, while Pâtimokkha is being recited; let this Bhikkhu, O Bhikkhus, say to his neighbour Bhikkhu: "I have committed such and such an offence, friend; when I have arisen from this (assembly), I will atone for that offence." Having spoken thus, &c. (§ 2).

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5. 'In case, O Bhikkhus, there be a Bhikkhu who feels doubt with regard to an offence, while Pâtimokkha is being recited, &c. (§§ 2, 4).'

6. At that time the whole *Samgha* in a certain residence was guilty of a common offence on the day of Uposatha. Now these Bhikkhus thought: 'The Blessed One has prescribed that offences (shared by many Bhikkhus) are not to be confessed in common, and that the common confession of such offences is not to be accepted. Now this whole *Samgha* is guilty of a common offence. What are we to do?'

They told this thing to the Blessed One.

'In case, O Bhikkhus, the whole *Samgha* in a certain residence is guilty of a common offence on the day of Uposatha; let those Bhikkhus, O Bhikkhus, send instantly one Bhikkhu to the neighbouring residence of Bhikkhus (saying), "Go, friend, and come back when you have atoned for that offence (for yourself); we will (then) atone for the offence before you."

7. 'If they succeed in this way, well and good. If they do not succeed, let a learned, competent Bhikkhu proclaim the following *ñatti* before the *Samgha*: "Let the *Samgha*, reverend Sirs, hear me. This whole *Samgha* is guilty of a common offence. When it shall see another pure, guiltless Bhikkhu, it will atone for the offence before him." (One of the Bhikkhus) having spoken thus, let them hold Uposatha and recite the Pâtimokkha. But in no case must there be any hindrance to holding Uposatha from such a cause.

8. 'In case, O Bhikkhus, the whole *Samgha* in a certain residence feels doubt with regard to a p. 285 common offence on the day of Uposatha; (in this case) let a learned, competent Bhikkhu proclaim the following *ñatti* before the *Samgha*: "Let the *Samgha*, reverend Sirs, hear me. This whole *Samgha* feels doubt with regard to a common offence. When it will feel no doubt, it will atone for that offence." (One of the Bhikkhus) having spoken thus, &c.

9. 'In case, O Bhikkhus, in a certain residence the *Samgha* that has entered (there) upon vassa is guilty of a common offence. Those Bhikkhus, O Bhikkhus, are instantly, &c. (§§ 6, 7). If they do not succeed, let them send away one Bhikkhu for seven days' time: "Go, friend, and come back when you have atoned for that offence (for yourself); we will (then) atone for the offence before you."

10. At that time the whole *Samgha* in a certain residence was guilty of a common offence, and did not know the name nor the class to which that offence belonged. Now there arrived (at that place) another Bhikkhu, &c. (see chap. 21. 2), anxious for training. To that Bhikkhu one of the Bhikkhus went, and having gone to him, he said to him: 'He who does such and such a thing, friend, what sort of offence does he commit?'

11. He replied: 'He who does such and such a thing, friend, commits such and such an offence. If you have committed such an offence, friend, atone for that offence.' The other replied: 'Not I myself alone, friend, am guilty of that offence; this whole *Samgha* is guilty of that offence.' He said: 'What is it to you, friend, whether another is guilty or guiltless? Come, friend, atone for your own offence.'

12. Now this Bhikkhu, after having atoned for p. 286 that offence by the advice of that Bhikkhu, went to those Bhikkhus (to his brethren who shared in the same offence); having gone to them, he said to those Bhikkhus: 'He who does such and such a thing, friends, commits such and such an offence. As you have committed such an offence, friends, atone for that offence.' Now those Bhikkhus refused to atone for that offence by that Bhikkhu's advice.

They told this thing to the Blessed One.

13, 14. 'In case, O Bhikkhus, the whole *Samgha* in a certain residence is guilty of a common offence, &c. (§§ 10, 11)--

15. 'If this Bhikkhu, O Bhikkhus, after having atoned for that offence by the advice of that Bhikkhu, goes to those Bhikkhus, and having gone to them, says to those Bhikkhus: "He who does, &c.," and if those Bhikkhus, O Bhikkhus, atone for that offence by that Bhikkhu's advice, well and good; if they do not atone for it, that Bhikkhu, O Bhikkhus, need not say anything (further) to those Bhikkhus, if he does not like.'

End of the *Bhânavâra* on *Kodanâvatthu*.

28.

1. At that time there assembled in a certain residence (of Bhikkhus) at the day of Uposatha a number of resident Bhikkhus, four or more. They did not know that there were other resident Bhikkhus absent. Intending to act according to Dhamma and Vinaya, thinking themselves to be complete while (really) incomplete, they held Uposatha and p. 287 recited the *Pâtimokkha*. While they were reciting the *Pâtimokkha*, other resident Bhikkhus, a greater number (than the first ones), arrived.

They told this thing to the Blessed one.

2. 'In case, O Bhikkhus, there assemble in a certain residence at the day of Uposatha, &c. (§ 1); while they are reciting the *Pâtimokkha*, other resident Bhikkhus, a greater number, arrive; let those Bhikkhus, O Bhikkhus, recite the *Pâtimokkha* again; they who have recited it, are free from guilt.

3. In case, O Bhikkhus, there assemble, &c.; while they are reciting the *Pâtimokkha*,

other resident Bhikkhus, exactly the same number (as the first ones), arrive; in that case (the part of the Pâtimokkha) that has been recited, has been correctly recited; let those (who have arrived late), hear the rest; they who have recited it, are free from guilt.

'In case, O Bhikkhus, there assemble, &c.; while they are reciting the Pâtimokkha, other resident Bhikkhus, a smaller number, arrive, &c.¹

4. 'In case, O Bhikkhus, there assemble, &c.; when they have just finished the recital of the Pâtimokkha, other resident Bhikkhus, &c.²

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5. 'In case, O Bhikkhus, there assemble, &c.; when they have just finished the recital of the Pâtimokkha, and the assembly has not yet risen, other resident Bhikkhus, &c.¹

6. 'In case, O Bhikkhus, there assemble, &c.; when they have just finished the recital of the Pâtimokkha, and a part of the assembly has risen, &c.¹

7. 'In case, O Bhikkhus, there assemble, &c.; when they have just finished the recital of the Pâtimokkha, and the whole assembly has risen, &c.¹

End of the fifteen cases in which there is no offence.

29.

'In case, O Bhikkhus, there assemble in a certain residence on the day of Uposatha a number of resident Bhikkhus, four or more; they know that there are other resident Bhikkhus absent; intending to act according to Dhamma and Vinaya, incomplete, conscious of their incompleteness, they hold Uposatha and recite the Pâtimokkha, &c.²

End of the fifteen cases of the incompletely assembled Bhikkhus who are conscious of their incompleteness.

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30.

'In case, O Bhikkhus, there assemble, &c.; they know that there are other resident Bhikkhus absent. Feeling doubt as to whether they are competent to hold Uposatha or not competent, they hold Uposatha and recite the Pâtimokkha, &c.¹

End of the fifteen cases of the Bhikkhus who feel doubt.

31.

'In case, O Bhikkhus, there assemble, &c.; they know that there are other resident Bhikkhus absent. (Thinking): "We are competent to hold Uposatha, we are not incompetent," they abandon themselves to misbehaviour, hold Uposatha, and recite the Pâtimokkha, &c.¹

End of the fifteen cases of the Bhikkhus abandoning themselves to misbehaviour.

32.

'In case, O Bhikkhus, there assemble, &c.; they know that there are other resident Bhikkhus absent. They perish and become ruined², saying, "What are those people to us?" and risking a schism p. 290 (among the fraternity), they hold Uposatha and recite the Pâtimokkha, &c.¹'

End of the fifteen cases of the Bhikkhus risking a schism.

End of the seventy-five² cases.

33.

'In case, O Bhikkhus, there assemble in a certain residence on the day of Uposatha a number of resident Bhikkhus, four or more; they know that other resident Bhikkhus are about to enter the boundary. They know that other resident Bhikkhus have entered within the boundary. They see other resident Bhikkhus who are about to enter, &c., who have entered within the boundary. They hear that other resident Bhikkhus are about to enter, &c., have entered within the boundary.'

Thus³ a hundred and seventy-five systems of triads are produced which refer to resident and resident p. 291 Bhikkhus¹. (Then follow the same cases with regard to) resident and incoming Bhikkhus, incoming and resident Bhikkhus, incoming and incoming Bhikkhus. By putting these words (successively) into the peyyâla², seven hundred triads are produced.

34.

1. 'In case, O Bhikkhus, the resident Bhikkhus count the day as the fourteenth (of the pakkha), the incoming Bhikkhus as the fifteenth³; if the number of the resident Bhikkhus is greater, the incoming Bhikkhus³ ought to accommodate themselves to the resident Bhikkhus. If their number is equal, the incoming Bhikkhus ought to accommodate themselves to the resident Bhikkhus. If the number of the incoming Bhikkhus is greater, the resident Bhikkhus ought to accommodate themselves to the incoming Bhikkhus.

2. 'In case, O Bhikkhus, the resident Bhikkhus count the day as the fifteenth, the incoming Bhikkhus as the fourteenth; if, &c. (§ 1).

¹ p. 292

3. 'In case, O Bhikkhus, the resident Bhikkhus count the day as the first (of the pakkha), the incoming Bhikkhus as the fifteenth (of the preceding pakkha); if the number of the resident Bhikkhus is greater, the resident Bhikkhus need not, if they do not like, admit the incoming ones to their communion; let the incoming Bhikkhus go outside the boundary and hold (there) Uposatha. If their number is equal, &c. (as in the preceding case). If the number of the incoming Bhikkhus is greater, let the resident Bhikkhus either admit the incoming ones to their communion or go outside the boundary.

4. 'In case, O Bhikkhus, the resident Bhikkhus count the day as the fifteenth, the incoming Bhikkhus as the first (of the following pakkha); if the number of the resident Bhikkhus is greater, let the incoming Bhikkhus either admit the resident Bhikkhus to their communion or go outside the boundary. If their number is equal, &c. (as in the preceding

case). If the number of the incoming Bhikkhus is greater, the incoming Bhikkhus need not, if they do not like, admit the resident Bhikkhus to their communion; let the resident Bhikkhus go outside the boundary and hold Uposatha (there).

5. 'In case, O Bhikkhus, the incoming Bhikkhus see the signs, the tokens, the marks, the characteristics of (the presence of) resident Bhikkhus, well prepared beds and chairs and mats and pillows, food and water well provided for, well swept cells; seeing this, they begin to doubt: "Are there here any resident Bhikkhus or are there not?"--

6. 'Being doubtful they do not search, having not searched they hold Uposatha: this is a dukkata offence. Being doubtful they search, searching they p. 293 do not see them, not seeing them they hold Uposatha: (in this case) they are free from offence. Being doubtful they search, searching they see them, seeing them they hold Uposatha together: (in this case) they are free from offence. Being doubtful they search, searching they see them, seeing them they hold Uposatha apart: this is a dukkata offence. Being doubtful they search, searching they see them, seeing them they perish and become ruined¹, saying, "What are those people to us?" and risking a schism, they hold Uposatha: this is a thullakkaya (grave) offence.

7. 'In case, O Bhikkhus, the incoming Bhikkhus hear the signs &c. of (the presence of) resident Bhikkhus, the sound of their footsteps when they are walking, the sound of their rehearsal (of the Dhamma), of their clearing the throat and sneezing; hearing this they begin to doubt, &c. (§§ 5, 6).

8. 'In case, O Bhikkhus, the resident Bhikkhus see the signs &c. of (the presence of) incoming Bhikkhus, unknown bowls, unknown robes, unknown seats, (the traces of) foot-washing, water sprinkled about; seeing this they begin to doubt, &c.

9. 'In case, O Bhikkhus, the resident Bhikkhus hear the signs &c. of (the presence of) incoming Bhikkhus, the sound of their footsteps when they are arriving, the sound of their shaking out their shoes, clearing the throat, and sneezing; hearing this, &c.

10. 'In case, O Bhikkhus, the incoming Bhikkhus see resident Bhikkhus belonging to a different district; they take them as belonging to the same district; taking them as belonging to the same district p. 294 they do not ask; having not asked, they hold Uposatha together: (in this case) they are free from offence. They ask; having asked, they do not go through the matter; having not gone through the matter, they hold Uposatha together: this is a dukkata offence. They ask, &c. (as in the last case), they hold Uposatha apart: (in this case) they are free from offence.

11. 'In case, O Bhikkhus, the incoming Bhikkhus see resident Bhikkhus belonging to the same district. They take them as belonging to a different district; taking them, &c. they do not ask; having not asked, they hold Uposatha together: this is a dukkata offence. They ask; having asked, they go through the matter; having gone through the matter, they hold Uposatha apart: this is a dukkata offence. They ask, &c. (as in the last case), they hold Uposatha together: (in this case) they are free from offence.

12. 'In case, O Bhikkhus, the resident Bhikkhus see incoming Bhikkhus belonging to a different district, &c. (see § 10).

13. 'In case, O Bhikkhus, the resident Bhikkhus see incoming Bhikkhus belonging to the same district, &c. (see § 11).'

35.

1. 'You ought not, O Bhikkhus, to go on the day of Uposatha from a residence in which Bhikkhus are, to a residence in which no Bhikkhus are, except with a *Samgha*¹ or in a case of danger². You ought not, p. 295 O Bhikkhus, to go on the day of Uposatha from a residence in which Bhikkhus are, to a non-residence in which no Bhikkhus are, except, &c. You ought not, O Bhikkhus, to go on the day of Uposatha from a residence in which Bhikkhus are, to a residence or non-residence¹ in which no Bhikkhus are, except, &c.
2. 'You ought not, O Bhikkhus, to go on the day of Uposatha from a non-residence in which Bhikkhus are, to a residence, &c., to a non-residence, &c., to a residence or non-residence in which no Bhikkhus are, except, &c.
3. 'You ought not, O Bhikkhus, to go on the day of Uposatha from a residence or non-residence in which Bhikkhus are, to a residence, &c., to a non-residence, &c., to a residence or non-residence in which no Bhikkhus are, except, &c.
4. 'You ought not, O Bhikkhus, to go on the day of Uposatha from a residence in which Bhikkhus are, to a residence in which Bhikkhus are, if these Bhikkhus belong to a different district, except, &c.²
5. 'You may go, O Bhikkhus, on the day of Uposatha from a residence in which Bhikkhus are, to a residence in which Bhikkhus are, if these Bhikkhus belong to the same district, and if you know: "I can attain that place to-day." You may, &c.²'

36.

1. 'Let no one, O Bhikkhus, recite the *Pâtimokkha* in a seated assembly (of Bhikkhus) before a *Bhikkhunî*. He who does, commits a *dukkata* p. 296 offence. Let no one, O Bhikkhus, recite the *Pâtimokkha* in a seated assembly (of Bhikkhus) before a *sikkhamânâ*¹, a *sâmanera*, a *sâmanerî*, one who has abandoned the precepts², one who is guilty of an extreme offence². He who does, commits a *dukkata* offence.
2. 'Let no one, O Bhikkhus, recite the *Pâtimokkha* in a seated assembly (of Bhikkhus) before a (Bhikkhu) against whom expulsion has been pronounced for his refusal to see an offence (committed by himself), before a (Bhikkhu) against whom expulsion has been pronounced for his refusal to atone for such an offence, or for his refusal to renounce a false doctrine. He who does, is to be treated according to the law³.
3. 'Let no one, O Bhikkhus, recite the *Pâtimokkha* in a seated assembly (of Bhikkhus) before a eunuch, before one who has furtively attached himself (to the *Samgha*), &c. {see chap. 22. 3), before a hermaphrodite. He who does, commits a *dukkata* offence. p. 297
4. 'Let no one, O Bhikkhus, hold Uposatha by (accepting) the *pârisuddhi* declaration¹ of a *pârivâsika*², except if the assembly has not yet risen (at the time when the *pârisuddhi* is declared). And let no one, O Bhikkhus, hold Uposatha on another day than the Uposatha day, except for the sake of (declaring the re-establishment of) concord among the *Samgha*³.'

End of the third *Bhânavâra* in the *Uposathakhandhaka*.

Footnotes

p. 239

1 One should be inclined to understand that the Paribbâgakas assembled twice each half month, on the eighth day of the pakkha and on the fourteenth or fifteenth day, according to the different length of the pakkha. However, chap. 4 makes it probable that not two days in each pakkha are to be understood, but three. Compare, however, the remark of Buddhaghosa, quoted in the note on chap. 34. 1.

p. 241

1 On the origin and the meaning of the title 'Pâtimokkha,' see our Introduction, [p. xxvii](#).

p. 242

1 See chap. 22. If a Bhikkhu is prevented by distase from assisting to the Pâtimokkha ceremony, he is to charge another Bhikkhu with his pârisuddhi, i.e. with the solemn declaration that he is pure from the offences specified in the Pâtimokkha.

2 These words are evidently the answer of the Bhikkhus then present to the proclamation of the pâtimokkhuddesaka.

p. 243

1 See § 7.

2 §§ 4-8 contain an explanation, word by word, of the formula given in § 3. This explanation is a portion of the ancient commentarf on the Pâtimokkha which at the time of the redaction of the Vinaya Pitaka has been admitted into it in its full extent (see the Introduction, [p. xv](#) seq.).

3 See [p. 241, note 1](#).

4 See [p. 1, note 5](#).

p. 244

1 The five classes of offences are, the pārâgika, *samghâdisesa*, *pâkittiya*, *pâtidesaniya*, *dukkata* offences; the seven classes, the pārâgika, *samghâdisesa*, *thullakkaya*, *pâkittiya*, *pâtidesaniya*, *dukkata*, *dubbhâsita* offences. See, for instance, *Kullavagga IX, 3, 3*.

p. 245

1 The Pâli text has 'dukkata.' We cannot interpret here *dukkata* in the technical sense of a *dukkata* offence (see the Introduction, [p. xxiv](#)), for intentional falsehood belongs to the class of the *pâkittiya* offences, among which it occupies the first place.

2 See the note on I, 78, 5.

p. 249

1 See chap. 5. 2.

p. 251

1 See the note on I, 30, 4.

2 I.e. to abolish the (character of *uposathâgâra*, conferred on the *Vihâra* &c. by the act of *sammuti*.

p. 252

1 *Uposatha-pamukha* (literally, that which has the *Uposatha* at its head, or, that which is situated in front of the *Uposatha*) evidently means the place around the *uposathâgâra*, in which the *Pâtimokkha* recitation may be heard as well as in the *uposathâgâra* itself.

l 'Manam *vulho* aho.' Buddhaghosa: '*îsakam appattavulhabhâvo* aho.' *Manam* is evidently the equivalent of Sanskrit *manâk*.

2 Buddhaghosa's note on this passage contains some details regarding the way which Mahâ Kassapa went. *Andhakavinda* is three *gâvuta* distant from *Râgagaha*. There were eighteen (? the MS. reads: *attâhâra mahâvihârâ*) great *Vihâras* around *Râgagaha* included by the same boundary which Buddha himself had consecrated. The *Uposatha* service for this whole district was performed in the *Veluvana* monastery. The river which Mahâ

Kassapa crossed on his way to the Veluvana was the Sappinî, which rises in the Giggahakûta mountain.

p. 255

1 Tikîvarena avippavâsa means not parting with the three robes which belong to the usual 'parikkhârâ' (requisites) of a Bhikkhu. Bhikkhus were not allowed to part with their kîvaras, excepting under special circumstances and for a limited time (see the Pâtimokkha, 29th nissaggiya dhamma). Conferring the character of tikîvarena avippavâsa on a boundary means, we believe, to determine that it should be free to Bhikkhus residing within this boundary, to keep a set of robes wherever they liked within the same boundary (excepting in a village, § 3), and that such an act should not be considered as parting with the robes.

p. 256

1 Buddhaghosa observes that this rule applies to Bhikkhus only, and not to Bhikkhunîs. For Bhikkhunîs reside only in villages; there would be no kîvaraparihâra at all for Bhikkhunîs, if they were to use the kammavâkâ given in § 4. Buddhaghosa also observes at this occasion that the boundaries of the Bhikkhusamgha and of the Bhikkhunîsamgha are quite independent from each other, and that the rules given in chap. 13 do not refer to boundaries the one of which belongs to the Bhikkhusamgha, the other to the Bhikkhunîsamgha.

2 As to the extent attributed to the 'gâmûpakâra' (neighbourhood of the village), see the Vibhanga, quoted by Minayeff, Prâtim. p. 66, l. 1.

3 This formula is identical with that given in § 2. The only difference is that after the words 'the character of tikîvarena avippavâsa,' the words 'excepting villages and the neighbourhood of villages' are inserted.

p. 257

1 1 abbhantara = 28 hattha (Buddhaghosa and Abhidhânappadîpikâ, v. 197). See Rh. D., 'Coins and Measures,' &c., p. 15.

p. 258

1 Buddhaghosa prescribes to leave an interstice of one hattha, and he adds that the ancient Sinhalese commentaries differ as to the measure required for this interstice: the Kurundi requires one vidatthi, the Mahâpakkari four angula.

p. 259

1 For a definition of lawfulness and unlawfulness of the official functions of the Order as well as of completeness and incompleteness of the congregation by which such acts are performed, see IX, 3.

p. 260

1 The introduction (nidâna) of the Pâtimokkha is the formula given above, chap. 3. 3.

2 'Avasesam sutena sâvetabbam,' i.e. it is to be proclaimed: 'The four pâragikâ dhammâ, &c., are known to the reverend brethren (literally, have been heard by the reverend brethren).'

p. 263

1 See §§ 6, 7. Read: '. . . I will answer the questions of N.N. about the Vinaya.' And, '. . . let N. N. answer the questions of N. N. about the Vinaya.'

2 See § 8. Read: '. . . shall (not) answer questions about the Vinaya . . .'

p. 266

1 I.e. of reciting the Pâtimokkha himself or causing another Bhikkhu to do so.

2 I.e. Samanas belonging to other schools. See chap. 1.

p. 268

1 Here follows an exact repetition of the story told in § 3, which is given here, of course,

in the present tense.

p. 269

1 This appears to be the meaning of *ganamaggena ganetum*; Buddhaghosa has no note on this passage.

p. 273

1 Enumerations of terms indicating the different cases that come under a Vinaya rule or a dogmatical proposition are called *mâtikâ*; for instance, in discussing the first *pârâgika* rule the *Vibhanga* gives the following *mâtikâpadâni*: *tisso itthiyo manussitthi amanussitthi tirakkhânagatitthi, tayo ubhatovyañganakâ manussubhatovyañganako amanussubh. tirakkhânagatubh., &c.* Most of the works belonging to the *Abhidhamma Piraka* are based on and opened by such *mâtikâ* lists.

2 Or 'scrupulous,' in good sense.

3 See I, 25, 12, with our note.

p. 274

1 See III, 1 seq.

2 See § 3.

3 *Pârisuddhi*, literally, means purity. He declares that he is pure from the offences specified in the *Pâtimokkha*, and charges another *Bhikkhu* with proclaiming his declaration before the assembled chapter.

p. 275

1 Literally, on the spot, i.e. without setting out on his way to the assembly.

2 We have no doubt that this is the correct translation or *vibbhamati* (see I, 39, 5). The difference between *vibbhamati* (he returns to the world) and *sikkham pakkakkhâti* (he abandons the precepts) seems to be that the former is an informal, and the latter a formal, renunciation or the Order.

3 The precepts are abandoned (*sikkhâ pakkakkhitâ hoti*) by declaring that one abandons the Buddha, or the Dhamma, or the *Samgha*, or the *Vinaya*, &c. By such a declaration a *Bhikkhu* who wishes to return to a layman's life, or to go over to a *Titthiya* sect, gives up his character as a member of the Buddhist fraternity. The rules about the *sikkhâpakkakkhâna* are given in the *Vibhanga*, in the explanation of the first *pârâgika* rule (chap. 8, § 2).

p. 276

1 Most probably *antimavatthu* refers to the *pârâgika* offences which require excommunication.

2 See the story given in I, 63.

p. 277

1 The rules given here regarding the *khanda* (declaration of consent of an absentee) that is required for the performance of official acts are word for word the same as those set out in chap. 22. 1-4, regarding the *pârisuddhi* required at the *Uposatha* service.

p. 278

1 See §§ 1, 2.

p. 280

1 The quorum for several official acts of the Order was five or more *Bhikkhus*; see IX, 4.

2 *Uposatha* by mutual declaration of purity from the offences specified in the *Pâtimokkha*; see § 3 seq.

3 The same phrase is repeated twice more.

p. 281

1 See §§ 3, 4. The *ñatti* prescribed in the preceding case does not apply to this case.

2 See chap. 22.

p. 282

1 See *Kullavagga IX, 2.*

p. 287

1 The decision given for the case of a smaller number of Bhikkhus arriving late, is here, and invariably throughout the following exposition, identical with the decision of the case of the number of Bhikkhus being equal on the two sides.

2 The same three cases are distinguished here as in §§ 2, 3, according as the number of Bhikkhus who are late, is greater, the same, or smaller than that of the other Bhikkhus. The first case is decided by Buddha as above; in the decision of the second and third cases, instead of let those (who have arrived late) hear the rest, read: 'let those (who have arrived late) proclaim their pārisuddhi in the presence (of the other brethren).'

p. 288

1 The three triads of §§ 5, 6, 7 agree exactly with the triad of § 4.

2 Here follow fifteen cases which are arranged exactly as in chap. 28. Instead of 'they who have recited it, are free from guilt,' read: 'they who have recited it, have committed a dukkata offence.'

p. 289

1 The decision of these fifteen cases is the same as in chap. 29.

2 I.e. they destroy their own welfare by their wickedness.

p. 290

1 The decisions as in chap. 29; only read instead of 'd ukka/a offence,' 'thullakkaya offence' (grave sin).

2 Five times fifteen cases, in chaps. 28-32.

3 Remarks like this, which indicate the rules for supplying abbreviated passages, do not belong, strictly speaking, to the text of the Vinaya itself, but form a posterior addition, as is shown also by grammatical peculiarities. In chaps. 28-32 we have seventy-five cases, or twenty-five triads; all of these triads contain the words: 'They know that there are other resident Bhikkhus absent.' By successively varying these words six times, as is indicated in chap. 33, we obtain a hundred and seventy-five triads.

p. 291

1 I.e. the assembled Bhikkhus as well as the incoming reside in the same âvâsa.

2 'Peyyâla' is identical in meaning and, we believe, etymologically with 'pariyâya.' See Childers s.v.; H. O.'s remarks in; Kuhn's *Zeitschrift für vergleichende Sprachforschung*, vol. xxv, 324; Trenckner, *Pali Miscellany*, p. 66.

3 Buddhaghosa: 'They who count the day as the fifteenth, arrive from a distant kingdom, or they have held the preceding Uposatha on the fourteenth.' It seems to follow from this remark of Buddhaghosa that after an Uposatha on the fourteenth invariably an Uposatha on the fifteenth must follow, i.e. the Uposatha may not be held on the fourteenth ad libitum, but only in the second pakkha of the short months. Compare chap. 4 and the note on chap. 1. 1.

p. 293

1 See chap. 32.

p. 294

1 I.e. with a number of Bhikkhus sufficient for holding Uposatha.

2 See chap. 15.

p. 295

1 Probably this means a place the quality of which, whether residence or non-residence, is doubtful.

2 Nine cases are distinguished here quite as in §§ 1-3.

p. 296

1 In the Bhikkhunîkhandhaka (*Kullav. X, 1, 4*) we are told that Buddha, when admitting women to the Order of mendicants, prescribed for them a probationary course of instruction, which should last two years, after which time they were to ask for the upasampadâ ordination. During these two years the candidates were called sikkhamânâs. Childers (*Dict. s.v. sikkhati*) has misunderstood the Mahâvamsa (p. 37), when he states that in the case of Asoka's daughter Samghamittâ the training prescribed for the sikkhamânâs was absolved in a single day.

2 See the note on chap. 22. 3.

3 The law alluded to most probably is the 69th Pâkittiya rule, which expressly treats only of the conduct towards Bhikkhus refusing to renounce false doctrines, but it may be extended by analogy also to the two other categories of Bhikkhus mentioned in our passage.

p. 297

1 See chap. 22.

2 I.e. a Bhikkhu subject to the penal discipline of parivâsa, the rules of which are discussed at length in the second and third books of the *Kullavagga*.

3 If a schism among the fraternity has been composed, the reconciled parties hold Uposatha together (*X, 5, 14*).

THIRD KHANDHAKA.

(RESIDENCE DURING THE RAINY SEASON, VASSA.)

1.

1. At that time the Blessed One dwelt at Râgagaha, in the *Ve/uvana*, in the *Kalandakanivâpa*¹. At that time the retreat during the rainy season had not yet been instituted by the Blessed One for the Bhikkhus. Thus the Bhikkhus went on their travels alike during winter, summer, and the rainy season.

2. People were annoyed, murmured, and became angry, saying, 'How can the Sakyaputtiya Samanas go on their travels alike during winter, summer, and the rainy season? They crush the green herbs, they hurt vegetable life², they destroy the life of many small living things. Shall the ascetics who belong to Tittiya schools, whose doctrine is ill preached, retire during the rainy season and arrange places for themselves to live in³? shall the birds make their nests on the summits of the trees, and retire during p. 299 the rainy season, and arrange themselves places to live in; and yet the Sakyaputtiya Samanas go on their travels alike during winter, summer, and the rainy season, crushing the green herbs, hurting vegetable life, and destroying the life of many small things?'

3. Now some Bhikkhus heard those people that were annoyed, murmured, and had become angry. These Bhikkhus told this thing to the Blessed One. In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: 'I prescribe, O Bhikkhus, that you enter upon Vassa¹.'

2.

1. Now the Bhikkhus thought: 'When are we to enter upon Vassa?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you enter upon Vassa in the rainy season.'

2. Then the Bhikkhus thought: 'How many periods are there for entering upon Vassa?' They told this thing to the Blessed One.

'There are two periods, O Bhikkhus, for entering upon Vassa, the earlier and the later. The earlier time for entering (upon Vassa) is the day after the [p. 300](#) full moon of *Âsâlha* (June-July); the later, a month after the full moon of *Âsâlha*¹. These, O Bhikkhus, are the two periods for entering upon Vassa..'

3.

1. At that time the *Khabbaggiya* Bhikkhus, having entered upon Vassa, went on their travels during the period of Vassa. People were annoyed, murmured, and became angry (saying), 'How can the Sakyaputtiya Samanas go on their travels alike during winter, summer, and the rainy season, . . . (&c., as in chap. 1. 2, down to:) and destroy the life of many small living things?'

2. Now some Bhikkhus heard those people that were annoyed, murmured, and had become angry. The moderate Bhikkhus were annoyed, murmured, and became angry (saying), 'How can the *Khabbaggiya* Bhikkhus, having entered upon Vassa, go on their travels during the period of Vassa?'

These Bhikkhus told this thing to the Blessed One.

[p. 301](#)

In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus:

'Let no one, O Bhikkhus, who has entered upon Vassa, go on his travels before he has kept Vassa during the earlier or during the later three months. He who does so, commits a *dukkata* offence.'

4.

1. At that time the *Khabbaggiya* Bhikkhus were not willing to enter upon Vassâ.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, forbear to enter upon Vassa. He who does not enter upon Vassa, commits a *dukkata* offence.'

2. At that time the *Khabbaggiya* Bhikkhus, who were not willing to enter upon Vassa on the prescribed day, purposely left the district (where they were living).

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, purposely leave the district (where he is living), because he is not willing to enter upon Vassa on the prescribed day. He who does, commits a *dukkata* offence.'

3. At that time the Magadha king Seniya Bimbisâra, who wished that the Vassa period might be postponed, sent a messenger to the Bhikkhus: 'What if their reverences were to enter upon Vassa on the next full moon day?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you obey kings.'

[p. 302](#)

5.

1. And the Blessed One, after having resided at Râgagaha as long as he thought fit, went forth to Sâvatthi. Wandering from place to place he came to Sâvatthi. There, at Sâvatthi, the Blessed One dwelt in the *Getavana*, the garden of *Anâthapindika*.

At that time an upâsaka (lay devotee) named Udena, in the Kosala country, had a Vihâra built for the *Samgha*. He sent a messenger to the Bhikkhus (saying), 'Might their reverences come hither; I desire to bestow gifts (on the *Samgha*) and to hear the Dhamma and to see the Bhikkhus.'

2. The Bhikkhus replied: 'The Blessed One has prescribed, friend, that no one who has entered upon Vassa, may go on a journey before he has kept Vassa during the earlier or during the later three months. Let the upâsaka Udena wait so long as the Bhikkhus keep their Vassa residence; when they have finished Vassa, they will go. But if there is any urgent necessity, let him dedicate the Vihâra in presence of the Bhikkhus who reside there.'

3. The upâsaka Udena was annoyed, murmured, and became angry (saying), 'How can their reverences, when I send for them, refuse to come? I am a giver and a doer (of good works), and do service to the fraternity.' Some Bhikkhus heard the upâsaka Udena, who was annoyed, &c.

These Bhikkhus told the thing to the Blessed One.

4. In consequence of that the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus:

'I allow you, O Bhikkhus, to go (even during p. 303 the rainy season), if the affair for which you go can be accomplished in seven days, and if you are sent for, but not if you are not sent for, by a person of one of the following seven classes: Bhikkhus, Bhikkhunîs, sikkhamânâs¹, sâmaneras, sâmanerîs, lay devotees, female lay devotees. I allow you, O Bhikkhus, to go, if the thing (you go for) can be accomplished in seven days, and if you are sent for, but not if you are not sent for, by a person of one of these seven classes. Within seven days you ought to return.

5. 'In case, O Bhikkhus, an upâsaka has built a Vihâra for the *Samgha*. If he sends a messenger to the Bhikkhus (saying), "Might their reverences come hither; I desire to bestow gifts (on them) and to hear the Dhamma and to see the Bhikkhus," you ought to go, O Bhikkhus, if the affair for which you go can be accomplished in seven days, and if he sends for you, but not if he does not send for you. Within seven days you ought to return.

6. 'In case, O Bhikkhus, an upâsaka has built for the *Samgha* an *addhayoga*². has built a storied house, has built an attic, has constructed a cave, a cell, a store-room, a refectory, a fire-room, a warehouse³, a privy, a place to walk in, a house to walk in, a well, a well house, a gantâghara⁴, a gantâghara room⁵, a lotus-pond, a pavilion, a park, or p. 304 has prepared the site for a park. If he sends a messenger to the Bhikkhus, . . . (&c., as in § 5, down to the end of the section).

7. 'In case, O Bhikkhus, an upâsaka has built for a number of Bhikkhus an *addhayoga* . . . (&c., as in § 6 to the end of the section), . . . for one Bhikkhu a Vihâra, an *addhayoga*, a storied house. . . (&c., as in § 6 to the end).

8. 'In case, O Bhikkhus, an upâsaka has built for the sisterhood of Bhikkhunîs, &c., for a number of Bhikkhunîs, for one Bhikkhunî, for a number of sikkhamânâs, for one sikkhamânâ, for a number of sâmaneras, for one sâmanera, for a number of sâmanerîs, for

one *sâmanerî* a *Vihâra*, &c.¹ If he sends a messenger to the *Bhikkhus*, &c.

9. 'In case, O *Bhikkhus*, an *upâsaka* has built for his own use a residence, a sleeping room, a stable², a tower, a one-peaked building³, a shop, a boutique, a storied house, an attic, a cave, a cell, a store-room, a refectory, a fire-room, a kitchen, a privy, a place to walk in, a house to walk in, a well, a well house, a *gantâghara*, a *gantâghara* room, a lotus-pond, a pavilion, a park, or has prepared the site for a park; or that his son is to choose a consort; or that his daughter is to choose a consort; or that he is sick; or that he knows how p. 305 to recite a celebrated *suttanta*. If he sends a messenger to the *Bhikkhus* (saying), "Might their reverences come and learn this *suttanta*; otherwise this *suttanta* will fall into oblivion;"--or if he has any other business or any work to be done; and if he sends a messenger to the *Bhikkhus* (saying), "Might their reverences come hither" (&c.) then you ought to go (&c., as in § 5, down to:) you ought to return.

10-12. 'In case, O *Bhikkhus*, an *upâsikâ* has built a *Vihâra* for the *Samgha* (&c., as in §§ 5-9⁴).

13. 'In case, O *Bhikkhus*, a *Bhikkhu* has built, &c., a *Bhikkhunî*, a *sikkhamânâ*, a *sâmanera*, a *sâmanerî* has built for the *Samgha*, for a number of *Bhikkhus*, for one *Bhikkhu*, for the sisterhood of *Bhikkhunîs*, for one *sâmanerî*, for his own use, a *Vihâra* (&c., as in § 8).'

6.

1. At that time a certain *Bhikkhu* was sick. He sent a messenger to the *Bhikkhus* (saying), 'I am sick; might the *Bhikkhus* come to me; I long for the *Bhikkhus*' coming.'

They told this thing to the Blessed One.

'I allow you, O *Bhikkhus*, to go (even during the rainy season), if the affair for which you go can be accomplished in seven days, even if you are not sent for, and much more if you are sent for, by a p. 306 person of one of the following five classes: *Bhikkhus*, *Bhikkhunîs*, *sikkhamânâs*, *sâmaneras*, and *sâmanerîs*. I allow you, O *Bhikkhus*, to go, if the affair for which you go can be accomplished in seven days, even if you are not sent for, and much more if you are sent for, by a person of one of these five classes. Within seven days you ought to return.

2. 'In case, O *Bhikkhus*, a *Bhikkhu* is sick. If he sends a messenger to the *Bhikkhus* (saying), "I am sick; might the *Bhikkhus* come to me; I long for the *Bhikkhus*' coming," you ought to go, O *Bhikkhus*, if the thing can be accomplished in seven days, even if he had not sent for you, much more when he has sent (saying to yourselves): "I will try to get food for the sick, or food for the tender of the sick, or medicine for the sick, or I will ask him (questions referring to the *Dhamma*), or nurse him." Within seven days you ought to return.

3. 'In case, O *Bhikkhus*, inward struggles have befallen a *Bhikkhu*. If he sends a messenger to the *Bhikkhus*: "Inward struggles have befallen me; might the *Bhikkhus* come to me; I long for the *Bhikkhus*' coming," you ought to go . . . (&c., as in § 2, down to); (saying to yourselves): "I will try to appease those struggles, or cause them to be appeased (by another), or compose him by religious conversation." Within seven days you ought to return.

4. 'In case, O *Bhikkhus*, a *Bhikkhu* in whose mind doubts of conscience have arisen sends . . . (&c., as in § 3, down to): (saying to yourselves): "I will try to dispel those doubts, or

cause p. 307 them to be dispelled) or compose him by religious conversation." Within seven days you ought to return.

5. 'In case, O Bhikkhus, a Bhikkhu takes to a false doctrine. If he sends . . . (&c., down to): (saying to yourselves): "I will discuss that false doctrine, or cause another to discuss it, or compose (that Bhikkhu) by religious conversation." Within seven days you ought to return.

6. 'In case, O Bhikkhus, a Bhikkhu is guilty of a grave offence and ought to be sentenced to parivâsa discipline. If he sends . . . (&c., down to): (saying to yourselves): "I will take care that he may be sentenced to parivâsa discipline, or I will propose the resolution (to the assembly), or I will help to complete the quorum (required for passing the sentence of parivâsa):' Within seven days you ought to return.

7. 'In case, O Bhikkhus, a Bhikkhu ought to be sentenced to recommence penal discipline. If he sends . . . (&c., as in § 6, down to the end of the section).

8. 'In case, O Bhikkhus, a Bhikkhu ought to have the mânatta discipline imposed upon him. If he sends . . . (&c.) as in § 6, down to the end of the section).

9. 'In case, O Bhikkhus, a Bhikkhu (having duly undergone penal discipline) ought to be rehabilitated. If he sends . . . (&c., as in § 6).

10. 'In case, O Bhikkhus, the Samgha is going to proceed against a Bhikkhu by the tagganiyakamma, or the nissaya, or the pabbâganiyakamma) or the parisâranīyakamma, or the ukkhepanīyakamma. If that Bhikkhu sends a messenger to the Bhikkhus (saying), "The Samgha p. 308 is going to proceed against me; might the Bhikkhus come to me; I long for the Bhikkhus' coming," you ought to go . . . (&c., as in § 2, down to): (saying to yourselves): "What can be done in order that the Samgha may not proceed (against that Bhikkhu) or may mitigate the proceeding?" Within seven days you ought to return.

11. 'Or the Samgha has instituted a proceeding against him, the tagganiyakamma . . . (&c., down to): . . . or the ukkhepanīyakamma; if he sends a messenger to the Bhikkhus: "The Samgha has instituted a proceeding against me; might the Bhikkhus come to me; I long for the Bhikkhus' coming," you ought to go . . . (&c., as in § 3, down to): (saying to yourselves): "What can be done in order that this Bhikkhu may behave himself properly, live modestly, and aspire to get clear of his penance, and that the Samgha may revoke its sentence?" Within seven days you ought to return.

12-15. 'In case, O Bhikkhus, a Bhikkhunī is sick, &c.¹

16. 'In case, O Bhikkhus, a Bhikkhunī is guilty of a grave offence and ought to be sentenced to mânatta discipline². If she sends . . . (as in § 3, down to): . . . (saying to yourselves): "I will take care that she may be sentenced to mânatta discipline³." Within seven days you ought to return.

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17. 'In case, O Bhikkhus, a Bhikkhunī ought to be sentenced to recommence penal discipline . . . (&c., as in § 7).

18. 'In case, O Bhikkhus, a Bhikkhunī who is to be rehabilitated . . . (&c., as in § 9).

19. 'In case, O Bhikkhus, the Samgha is going to proceed against a Bhikkhunī by the tagganiyakamma . . . (&c., as in § 10).

20. 'Or the Samgha has instituted a proceeding against her . . . (&c., as in § 11).

21, 22. 'In case, O Bhikkhus, a sikkhamānā is sick . . . (&c., see §§ 2-5).

'In case, O Bhikkhus, a sikkhamānā has violated¹ the precepts (in which she is trained). If she sends . . . (&c., as in § 3, down to): (saying to yourselves): "I will take care that she may take upon herself the precepts (again)." Within seven days you ought to return.

23. 'In case, O Bhikkhus, a sikkhamânâ desires to receive the upasampadâ ordination. If she sends, &c., . . . you ought to go (saying to yourselves): "I will take care that she may receive the upasampadâ ordination, or I will proclaim the formula (of ordination before the assembly), or I will help to complete the quorum." Within seven days you ought to return.

24, 25. 'In case, O Bhikkhus, a sâmanera is sick (&c., as in §§ 2-5) . . . , a sâmanera desires p. 310 to ask concerning Vassa¹. If he sends . . . (saying to yourselves): "I will ask him or I will tell it to him." Within seven days you ought to return.

26. 'In case, O Bhikkhus, a sâmanera who desires to receive the upasampadâ ordination (&c., see § 23).

27, 28. 'In case, O Bhikkhus, a sâmanerî is sick (&c., see §§ 24-25).

29. 'In case, O Bhikkhus, a sâmanerî desires to take upon herself the precepts. If she sends . . . &c., you should go (saying to yourselves): "I will take care that she may take upon herself the precepts." Within seven days you ought to return.'

7.

1. At that time the mother of a Bhikkhu was sick. She sent a messenger to her son (saying), 'I am sick; might my son come to me; I long for my son's coming.' Now that Bhikkhu thought: 'The Blessed One has allowed (a Bhikkhu) to go, if the affair for which he goes can be accomplished within seven days, and if he is sent for, but not if he is not sent for, by a person of any one of the seven classes; (and he has also allowed to go), if the thing he goes for can be accomplished within seven days, even if he is not sent for, and much more if he is sent for, by a person of any one of the five classes. Now my mother is sick; she is not a lay-devotee (upasikâ). What am I, therefore, to do?'

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They told this thing to the Blessed One.

2. 'I allow you, O Bhikkhus, to go (even during the rainy season), if the thing you go for can be accomplished within seven days, even if you are not sent for, and much more if you are sent for, by a person of any one of the following seven classes: Bhikkhus, Bhikkhunîs, sikkhamânâs, sâmaneras, sâmanerîs, the mother, and the father. I allow you, O Bhikkhus, to go, if the thing you go for can be accomplished within seven days, even if you are not sent for, and much more if you are sent for, by a person of any one of these seven classes. Within seven days you ought to return.

3. 'In case, O Bhikkhus, a Bhikkhu's mother is sick. If she sends a messenger to her son (saying), "I am sick; might my son come to me; I long for my son's coming (&c., see chap. 6. 2)."

4. 'In case, O Bhikkhus, a Bhikkhu's father is sick . . . (&c., as in § 3).

5. 'In case, O Bhikkhus, a Bhikkhu's brother is sick. If he sends a messenger to his brother (saying), "I am sick; might my brother come to me; I long for my brother's coming," he ought to go, O Bhikkhus, if the affair can be accomplished within seven days, and if he sends for him, but not if he does not send for him. Within seven days he ought to return.

6. 'In case, O Bhikkhus, a Bhikkhu's sister is sick . . . (&c., see § 5).

7. 'In case, O Bhikkhus, a relation of a Bhikkhu is sick. If he sends a messenger to that Bhikkhu (saying), "I am sick; might his reverence come to me" . . . (&c., as in § 5).

8. 'In case, O Bhikkhus, a person that used to p. 312 live with the Bhikkhus¹ is sick. If he sends a messenger to the Bhikkhus (saying), "I am sick; might the Bhikkhus come to me"

. . . . (&c.. as in § 5).'

8.

At that time a Vihâra belonging to the *Samgha* went to ruin. A certain upâsaka had a quantity of wood cut in the forest. He sent a messenger to the Bhikkhus (saying), 'If their reverences will fetch that wood, I will give it to them.'

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to go out on the *Samgha*'s business. Within seven days you ought to return.

End of the first *Bhânavâra* about the Vassa residence.

9.

1. At that time the Bhikkhus of a certain district in the Kosala country who had entered upon Vassa were troubled² by beasts of prey; the beasts carried them off and killed them. They told this thing to the Blessed One.

'In case, O Bhikkhus, the Bhikkhus who have entered upon Vassa, are troubled by beasts of prey, and the beasts carry them off and kill them: this is p. 313 to be considered as a case of danger, and they ought to leave that residence. They are not guilty of interruption of Vassa.

'In case, O Bhikkhus, the Bhikkhus who have entered upon Vassa, are infested by snakes; they bite them and kill them. This is to be considered as a case of danger, (&c., as in § 1 down to) Vassa.

2. 'In case, O Bhikkhus, the Bhikkhus who have entered upon Vassa, are troubled by robbers; the robbers plunder them and beat them. This is to be considered (&c., as in § 1 down to) Vassa.

'In case, O Bhikkhus, the Bhikkhus who have entered upon Vassa, are troubled by demons; the demons enter into them and take their power from them. This is to be considered (&c., as in § 1 down to) Vassa.

3. 'In case, O Bhikkhus, the village near which the Bhikkhus have entered upon Vassa, is destroyed by fire; the Bhikkhus suffer from want of food. This is to be considered (&c., as in § 1 down to) Vassa.

'In case, O Bhikkhus, the places of rest of the Bhikkhus who have entered upon Vassa, are destroyed by fire; the Bhikkhus suffer from having no place of rest. This is to be considered (&c., as in § 1 down to) Vassa.

4. 'In case, O Bhikkhus, the village near which the Bhikkhus have entered upon Vassa, is destroyed by water; the Bhikkhus suffer from want of food, (&c., as in § 1 down to) Vassa.

'In case, O Bhikkhus, the places of rest of the Bhikkhus who have entered upon Vassa, are destroyed by water; the Bhikkhus suffer from having no place of rest, (&c., as in § 1 down to) Vassa.'

10.

At that time the village near which the Bhikkhus of a certain district had entered upon Vassa, was transferred to another place through (fear of) robbers.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you go where the village is.'

The village (people) divided themselves in two parts.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you go where the greater part is.

The greater part were unbelieving, unconverted people.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you go where the believing, converted people are.'

11.

1. At that time the Bhikkhus of a certain district in the Kosala county who had entered upon Vassa, could get (there) neither coarse nor fine food sufficiently as required.

They told this thing to the Blessed One.

'In case, O Bhikkhus, the Bhikkhus who have entered upon Vassa, can get neither coarse nor fine food sufficiently as required. This is to be considered as a case of danger, and they ought to leave that residence. They are not guilty of interruption of Vassa.

'In case, O Bhikkhus, the Bhikkhus who have entered upon Vassa, get food coarse or fine sufficiently p. 315 as required, but they cannot get sustaining food. This is to be considered (&c., as in § 1 down to) Vassa.

2. 'In case, O Bhikkhus, the Bhikkhus who have entered upon Vassa, get food coarse or fine sufficiently as required, they get sustaining food, but they cannot get proper medicine. This is to be considered (&c., as in § 1 down to) Vassa.

'In case, O Bhikkhus, the Bhikkhus (&c., as § 1, down to) sustaining food, and they can get profitable medicine, but they cannot find suitable laymen to do service to them. This is to be considered (&c., as in § 1 down to) Vassa.

3. 'In case, O Bhikkhus, to a Bhikkhu who has entered upon Vassa, a woman makes an offer (in these words): "Come, venerable Sir, I give you gold, or I give you bullion¹, or I give you a field, or I give you a site (for a house or a garden), or I give you an ox, or I give you a cow, or I give you a slave, or I give you a female slave, or I give you my daughter as your wife, or I will be your wife, or I get another wife for you." In that case, if the Bhikkhu thinks: "The Blessed One has said that the mind of men is easily changeable; danger might arise to the purity of my life," he ought to go away from that place. He is not guilty of interruption of Vassa.

4. 'In case, O Bhikkhus, to a Bhikkhu who has entered upon Vassa, a harlot makes an offer, &c., an adult girl makes an offer, &c., a eunuch makes an offer, &c., relations make an offer, &c., kings make p. 316 an offer, &c., robbers make an offer, &c., rascals make an offer (in these words): "Come, venerable Sir, we give you gold, (&c., down to) or we give you our daughter as your wife, or we get another wife for you." In that case, (&c., as in § 3 down to) Vassa.

'In case, O Bhikkhus, a Bhikkhu who has entered upon Vassa, finds an ownerless treasure. In that case, (&c., as in § 3 down to) Vassa.

5. 'In case, O Bhikkhus, a Bhikkhu who has entered upon Vassa, sees a number of

Bhikkhus who strive to cause divisions in the *Samgha*. In that case, if that Bhikkhu thinks: "The Blessed One has said that it is a grievous sin to cause divisions in the *Samgha*; may no division arise in the *Samgha* in my presence," let him go away. He is not guilty of interruption of Vassa.

'In case, O Bhikkhus, a Bhikkhu who has entered upon Vassa, hears: "A number of Bhikkhus are striving to cause divisions in the *Samgha*." In that case, . . . (&c., as in § 5 down to) . . . Vassa.

6. 'In case, O Bhikkhus, a Bhikkhu who has entered upon Vassa, hears: "In such and such a district a number of Bhikkhus are striving to cause divisions in the *Samgha*." If that Bhikkhu thinks: "Those Bhikkhus are friends of mine; I will say to them: 'The Blessed One, my friends, has said that it is a grievous sin to cause divisions in the *Samgha*; let not divisions in the *Samgha* please you, Sirs;' then they will do what I say, they will obey me and give ear," in that case let him go (to that place). He is not guilty of interruption of Vassa.

7. 'In case, O Bhikkhus, a Bhikkhu who has entered upon Vassa, hears: "In such and such a p. 317 district a number of Bhikkhus are striving to cause divisions in the *Samgha*." If that Bhikkhu thinks: "Those Bhikkhus are not friends of mine, but their friends are friends of mine; to these I will say, and they will say to their friends: 'The Blessed One, . . . (&c., as in § 6 down to) . . . Vassa.

8. 'In case, O Bhikkhus, a Bhikkhu who has entered upon Vassa, hears: "In such and such a district divisions in the *Samgha* have been caused by a number of Bhikkhus." If that Bhikkhu . . . (&c., as in § 6 down to) . . . Vassa.

9. 'In case, O Bhikkhus, a Bhikkhu who has entered upon Vassa, hears: "In such and such a district divisions in the *Samgha* have been caused by a number of Bhikkhus." If that Bhikkhu . . . (&c., as in § 7 down to) . . . Vassa.

10-13. 'In case, O Bhikkhus, a Bhikkhu who has entered upon Vassa, hears: "In such and such a district a number of Bhikkhunīs strive to cause divisions in the *Samgha* . . . (&c.¹)'"

12.

1. At that time a Bhikkhu desired to enter upon Vassa in a cattle-pen.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to enter upon Vassa in a cattle-pen: The cattle-pen was moved from its place.

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They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to go with the cattle-pen.'

2. At that time a Bhikkhu, when the time for entering upon Vassa approached, desired to go on a journey with a caravan.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to enter upon Vassa in a caravan.'

At that time a Bhikkhu, when the time for entering upon Vassa approached desired to go on a journey in a ship.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to enter upon Vassa in a ship.'

3. At that time some Bhikkhus entered upon Vassa in a hollow tree. People were

annoyed, murmured, and became angry: '(These Bhikkhus behave) like goblins¹.'
They told this thing to the Blessed One.

'Let no one, O Bhikkhus, enter upon Vassa in a hollow tree. He who does, commits a dukkata offence.'

4. At that time some Bhikkhus entered upon Vassa on a branch of a tree. People were annoyed, &c.: '(These Bhikkhus behave) like huntsmen.'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, enter upon Vassa on a branch of a tree. He who does, commits a dukkata offence.'

5. At that time some Bhikkhus entered upon Vassa in the open air. When it began to rain, p. 319 they ran up to the foot of a tree, or to the hollow of a Nimba tree.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, enter upon Vassa in the open air. He who does, commits a dukkata offence.'

6. At that time some Bhikkhus entered upon Vassa without having a place of rest. They suffered from coldness and heat.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, enter upon Vassa without having a place of rest. He who does, commits a dukkata offence.'

7. At that time some Bhikkhus entered upon Vassa in a house for keeping dead bodies in. People were annoyed, &c.: '(These Bhikkhus are) like those who burn corpses.'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, enter upon Vassa in a house for keeping dead bodies. He who does, commits a dukkata offence.'

8. At that time some Bhikkhus entered upon Vassa under a sun-shade. People were annoyed, &c.: 'Like cowherds.'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, enter upon Vassa under a sun-shade. He who does, commits a dukkata offence.'

9. At that time some Bhikkhus entered upon Vassa under an earthenware vessel. People were annoyed, &c.: 'Like Titthiyas.'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, enter upon Vassa under an earthenware vessel. He who does, commits a dukkata offence.'

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13.

1. At that time the *Samgha* at *Sâvatthi* had made an agreement that nobody should receive the pabbaggâ ordination during the rainy season. A grandson of *Visâkhâ Migâramâtâ*¹ went to the Bhikkhus and asked them for the pabbaggâ ordination. The Bhikkhus said to him: 'The *Samgha*, friend, has made an agreement that nobody shall receive the pabbaggâ ordination during the rainy season. Wait, friend, as long as the Bhikkhus keep Vassa; when they have concluded the Vassa residence, they will confer on you the pabbaggâ ordination.'

When those Bhikkhus had concluded the Vassa residence, they said to the grandson of *Visâkhâ Migâramâtâ*: 'Come now, friend, you may receive the pabbaggâ ordination.' He

replied: 'If I had received the pabbaggâ ordination before, reverend Sirs, I should remain (in the religious life), but now, reverend Sirs, I will not receive the pabbaggâ ordination.'

2. Visâkhâ Migâramâtâ was annoyed, murmured, and became angry (saying), 'How can the noble ones make such an agreement. that nobody shall receive the pabbaggâ ordination during the rainy season? At what time ought the duties of the Dhamma not to be performed?'

Some Bhikkhus heard Visâkhâ Migâramâtâ, who was annoyed, murmured, and had become angry.

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Those Bhikkhus told the thing to the Blessed One. 'Such an agreement, O Bhikkhus, ought not to be made--that nobody shall receive the pabbaggâ ordination during the rainy season. He who makes (an agreement like this), commits a dukkata offence.'

14.

1. At that time the venerable Upananda Sakyaputta had promised to king Pasenadi of Kosala to take up his Vassa residence (with him) at the earlier period¹. When he was going to the district (where he had consented to go to), he saw on his way two districts in which there were plenty of robes, and he thought: 'What if I were to keep Vassa in these two districts; thus shall I obtain many robes.' And he kept Vassa in those two districts. King Pasenadi of Kosala was annoyed, murmured, and became angry (saying), 'How can the noble, Upananda Sakyaputta, after he has promised us to take up his Vassa residence (with us), break his word? Has not falsehood been reproved, and abstinence from falsehood been praised by the Blessed One in many ways?'

2. Some Bhikkhus heard king Pasenadi of Kosala. who was annoyed, &c. The moderate Bhikkhus were annoyed, murmured, and became angry (saying). 'How can the venerable Upananda Sakyaputta, after he has promised to king Pasenadi of Kosala, &c.? Has not falsehood . . . (&c., as in § I)?'

3. Those Bhikkhus told the thing to the Blessed One.

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In consequence of that, the Blessed One, after having ordered the fraternity of Bhikkhus to assemble, asked the venerable Upananda Sakyaputta: 'Is it true, Upananda, that you have broken your word, having promised to king Pasenadi of Kosala to take up your Vassa residence (with him)?'

'It is true, Lord?'

Then the blessed Buddha rebuked him: 'How can you, O foolish one, break your word, having promised, &c.? Has not falsehood, O foolish one, been reproved, and abstinence from falsehood been praised by me in many ways? This will not do, O foolish one, for converting the unconverted, and for augmenting the number of the converted, but it will result, O foolish one, in the unconverted being repulsed (from the faith) and many of the converted being estranged.'

Having reproved him and delivered a religious discourse, he thus addressed the Bhikkhus:

4. 'In case, O Bhikkhus, a Bhikkhu has promised (to a lay-devotee) to take up his Vassa residence (with him) at the earlier period, and when he goes to that district, he sees on his way two districts in which there are plenty of robes, and he thinks: "What if I were to keep Vassa in these two districts; thus shall I obtain many robes;" and he keeps Vassa in

those two districts. This Bhikkhu's (entering upon Vassa), O Bhikkhus, (at the) earlier period is not valid, and as to his promise he has committed a *dukkata* offence.

5. 'In case, O Bhikkhus, a Bhikkhu has promised (to a lay-devotee) to take up his Vassa residence (with him) at the earlier period, and when going to that district, he holds Uposatha outside (on the last p. 323 day of the half month), and on the first day (of the next half month) he goes to the Vihâra, prepares himself a place of rest, gets (water to) drink and food, sweeps the cell, and goes away that same day without having any business. This Bhikkhu's (entering upon Vassa) (&c., as in § 4, down to) offence.

'In case, O Bhikkhus, a Bhikkhu has promised (&c., as in the preceding case, down to:) and goes away that same day, having business. This Bhikkhu's (entering upon Vassa) (&c., as in § 4, down to) offence.

6. 'In case, O Bhikkhus, a Bhikkhu has promised, &c., and having resided there two or three days, he goes away without having any business, &c.; he goes away having business. This Bhikkhu's (entering upon Vassa) (&c, as in § 4, down to) offence.

'In case, O Bhikkhus, a Bhikkhu has promised, &c., and having resided there two or three days, he goes away having a business which can be accomplished within seven days¹; he is absent above those seven days. This Bhikkhu's (entering upon Vassa) (&c, as in § 4, down to) offence.

'In case, O Bhikkhus, &c., he returns within those seven days. This Bhikkhu's (entering upon Vassa), O Bhikkhus, (at the) earlier period is valid, and as to his promise he has committed no offence.

7. 'In case, O Bhikkhus, a Bhikkhu has promised, &c., and goes away seven days before the Pavâranâ² having business. No matter, O Bhikkhus, whether that Bhikkhu comes back to that district or p. 324 does not come back, this Bhikkhu's entering, &c., is valid, and as to his promise he has committed no offence.

8-10. 'In case, O Bhikkhus, a Bhikkhu has promised, &c., and having gone to that district, he holds Uposatha there (on the last day of the half month), and on the first day (of the next half month) he goes to the Vihâra, &c.¹

11. 'In case, O Bhikkhus, a Bhikkhu has promised (to a lay-devotee) to take up his Vassa residence (with him) at the later period, and when going to that district, he holds Uposatha outside, &c.²

End of the third Khandhaka, which treats of entering upon Vassa.

Footnotes

p. 298

¹ See the note on I, 22, 17. About the name of Kalandakanivâpa (seeds of Kalandaka? feeding ground for squirrels?), see the story related in Beal, *Romantic Legend*, &c., p. 315, where this place is said to be the gift of a merchant named Kalandaka. A different account is given by Spence Hardy, *Manual*, p. 194.

² Literally, living creatures which have but one organ of sense; that is, which have only the organ of feeling, viz. the outward form (*kâya*).

³ *Samkâpayissanti* = *samkappafissanti*? Buddhaghosa: *apossukka-nibaddha-vâsam*

vasissanti.

p. 299

1 I.e. enter upon the retreat prescribed for the rainy season. Buddhaghosa: 'They are to look after their Vihâra (if it is in a proper state), to provide food and water for themselves, to fulfil all due ceremonies, such as paying reverence to sacred shrines, &c., and to say loudly once, or twice, or thrice: "I enter upon Vassa in this Vihâra for these three months." Thus they are to enter upon Vassa.'

p. 300

1 Very probably this double period stands in connection with the double period prescribed in the Brâhmanas and Sûtras for most of the Vedic festivals. Thus the sacrifice of the *varunapraghâsâs*, with which the Brahmans began the rainy season, was to be held either on the full moon day of *Âshâdha* or on the full moon day of the following month, *Srâvana*, quite in accordance with the Buddhistical rules about the *vassupanâyikâ*. The Brâhmana texts begin the year with the full moon day of the (uttarâ) *Phâlgunî*; the Sûtras mention, besides the *Phâlgunî*, another new-year's day, the *Kaitri purnamâsî*, which falls one month later. It was in connection with this dislocation of the beginning of the year that the annual festivals could be postponed accordingly. See Weber, *Die vedischen Nachrichten von den Naxatra*, II, p. 329 seq.

p. 303

1 See the note on II, 36, I.

2 See the note on I, 30, 4.

3 This translation of *kappiyakutî* is merely conjectural; comp. *kappiyabhûmî* VI, 33.

4 See the note on I, 25, 12.

5 See *Kullavagga* V, 16, I.

p. 304

1 The enumeration of edifices is identical with that given in § 6, but in the cases beginning with that of the sisterhood of *Bhikkhunîs* (according to Buddhaghosa; we believe that the two cases referring to *sâmaneras* ought to be excepted) three of the edifices are left out, viz. the privy, the *gantâghara*, and the *gantâghara* room, the use of which is forbidden to nuns; see *Kullavagga* X, 27, 3, 4.

2 See *Abhidhânapp.* v. 213, and compare *assabhanda*, *hatthibhanda* (*Mahâvagga* I, 61, I).

3 See *Abhidhânapp.* v. 309.

p. 305

1 Only it is said here of the *Bhikkhus*, *ayyâ*, 'the noble ones,' instead of *bhaddantâ*, 'their reverences.'

p. 308

1 See §§ 2-5. Read here and in all cases where the messenger is sent by a woman: 'Might the noble ones (*ayyâ*) come to me; I long for the noble ones' coming.'

2 There is no *parivâsa* discipline for the *Bhikkhunîs*. When a *Bhikkhunî* has committed a *Samghâdisesa* offence, no matter whether she has concealed it or not, she is sentenced to *mânatta* discipline for a fortnight. See *Kullavagga* X, I, 4; 25, 3.

3 The phrases, 'Or I will propose the resolution to the assembly, or I will help to complete the quorum' (see § 6 seq.), of course are omitted here, because, if the proceeding is directed against a *Bhikkhunî*, this is to be done by a *Bhikkhunî* and not by a *Bhikkhu*. See *Kullavagga* X, 6, 3.

p. 309

1 This translation of *sikkhi kupitâ hoti* is merely conjectural; Buddhaghosa has no note here. Comp. *kuppa* and *akuppa*.

p. 310

1 The technical meaning of *vassam pukkhitum* (to ask after Vassa?) is unknown to us.

p. 312

1 Buddhaghosa: *bhikkhugatika* is a person that dwells in the same *Vihâra* with the *Bhikkhus*.

2 Compare *Gâtaka* I, 300.

p. 315

1 See Rh. D.'s 'Ancient Coins and Measures of Ceylon,' p. 5 ('Numismata Orientalia,' vol. i).

p. 317

1 See §§ 6-9. Instead of 'A number of *Bhikkhus*' in these paragraphs, the subject is 'A number of *Bhikkhunîs*.' Instead of 'Friends ' or 'Sirs,' the address is 'Sisters.' In §§ 11, 13 read: 'Those *Bhikkhunîs* are not friends of mine, but their (female) friends are friends of mine, &c.'

p. 318

1 This must be about the sense of *pisâkillika* (comp. *Kullavagga* V, 10, 2; 27, 5), although we are not sure how *-illika* ought to be explained.

p. 320

1 *Visâkhâ* was the most distinguished among the *upâsikâs*, and occupied a place among them similar to that which *Anâthapindika*, with whom she is frequently mentioned together, did among the *upâsakas*. See *Dhammapada Atthak.* p. 78, &c.

p. 321

1 See chap. 2, § 2.

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1 See chap. 5 seq.

2 I.e.. before the concluding ceremony of Vassa; see IV, 1, 13.

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1 Here follows an exact repetition of all the cases given in §§ 5-7; the only difference is, that in the former cases it was said: 'When going to that district, he holds *Uposatha* outside,' instead of which it is said now: 'Having gone to that district, he holds *Uposatha* there.'

2 The cases given in §§ 5-10 are repeated here; instead of 'Earlier period,' it is said here 'Later period;' instead of 'Before the *Pavâranâ*' (§7), 'Before the *komudî kâtumâsini*.' The *komudî kâtumâsini* is the full moon day in the month *Kattika*, which is frequently called *Kaumuda* in the Epic literature; the epithet *kâtumâsini* refers to the Vedic *Kâturnâsra* festival, which falls upon that day (*Kâtrâyana*, *Srautasûtra* V, 6, I). For those who entered upon Vassa at the later period (in the *Srâvana* month), the end of Vassa fell on the *Komudî* day.

FOURTH KHANDHAKA.

(THE PAVÂRANÂ CEREMONY AT THE END OF THE RAINY SEASON, VASSA).

1.

1. At that time the blessed Buddha dwelt at *Sâvatthi*, in the *Getavana*, the garden of *Anâthapindika*. At that time a number of *Bhikkhus*, companions and friends of each other, entered upon Vassa in a certain district of the *Kosala* country. Now those *Bhikkhus* thought: 'What shall we do in order that we may keep Vassa well, in unity, and in concord, and without quarrel, and that we may not suffer from want of food?'

2. Then those Bhikkhus thought: 'If we do not speak to or converse with each other, if he who comes back first from the village, from his alms-pilgrimage, prepares seats, gets water for washing the feet, a foot-stool, and a towel¹, cleans the slop-basin and gets it ready, and puts there (water to) drink and food,--

3. 'And if he who comes back last from the village, from his alms-pilgrimage, eats, if there is any food left (from the dinner of the other Bhikkhus) and if he desires to do so; and if he does not desire (to eat), throws it away at a place free from grass, or pours it away into water in which no living things are; puts away the water for washing the feet, the foot-stool, and the towel¹; cleans the slop-basin and p. 326 puts it away, puts the water and the food away, and sweeps the dining-room,--

4. 'And if he, who sees a water-pot, or a bowl for food, or a vessel for evacuations, empty and void, puts it (into its proper place), and if he is not able to do so single-handed, calls some one else and puts it away with their united effort¹ without uttering a word on that account,--thus shall we keep Vassa well, in unity, and in concord, and without quarrel, and not suffer from want of food².'

5-7. And those Bhikkhus did not speak to or converse with each other. He who came back from the village from his alms-pilgrimage first, prepared seats (&c., as above, § 4, down to) without uttering a word on that account.

8. Now it is the custom of the Bhikkhus who have finished their Vassa residence, to go to see the Blessed One. Thus those Bhikkhus, when they had finished their Vassa residence and when the three months (of Vassa) had elapsed, set their places of rest in order, took their alms-bowls and robes, and went on their way to Sâvatthi. Wandering from place to place, they came to Sâvatthi, to the Getavana, the garden of Anâthapindika, to the Blessed One; having approached the Blessed One and respectfully saluted him, they sat down near him.

9. Now it is the custom of the blessed Buddhas p. 327 to exchange greeting with incoming Bhikkhus. And the Blessed One said to those Bhikkhus: 'Do things go well with you, O Bhikkhus? Do you get enough to support yourselves with? Have you kept Vassa well, in unity, and in concord, and without quarrel? and have you not suffered from want of food?'

'Things go tolerably well with us, Lord; we get enough, Lord, wherewith to support ourselves; we have kept Vassa well, in unity, in concord, and without quarrel; and have not suffered from want of food.'

10. The Tathâgatas sometimes ask about what they know; sometimes they do not ask about what they know. They understand the right time when to ask, and they understand the right time when not to ask. The Tathâgatas put questions full of sense, not void of sense; to what is void of sense the bridge is pulled down for the Tathâgatas. For two purposes the blessed Buddhas put questions to the Bhikkhus, when they intend to preach the doctrine. or when they intend to institute a rule of conduct to their disciples.

11. And the Blessed One said to those Bhikkhus: 'In what way, O Bhikkhus, have you kept Vassa well, in unity, and in concord, and without quarrel, and not suffered from want of food?'

'We have entered upon Vassa, Lord, a number of Bhikkhus, companions and friends of each other. in a certain district of the Kosala country. Now, Lord, we thought: "What shall we do (&c., as in § 1)?" Then we thought, Lord: "If we do not speak (&c., as in §§ 2-4)." Thus, Lord, we did not speak to or converse with each other (&c., down to:)

without uttering a word on that account. In that p. 328 way, Lord, we have kept Vassa well, in unity, and in concord, and without quarrel; and have not suffered from want of food.'

12. Then the Blessed One thus addressed the Bhikkhus: 'Indeed, O Bhikkhus, these foolish men who profess to have kept Vassa well, have kept it badly; indeed, O Bhikkhus, these foolish men who profess to have kept Vassa well, have kept it like a herd of cattle; indeed have kept it like a herd of rams; indeed have kept it like a company of indolent people. How can these foolish persons, O Bhikkhus, take upon themselves the vow of silence, as the Titthiyas do?

13. 'This will not do, O Bhikkhus, for converting the unconverted (&c., as in Book III, chapter 14, § 3).' And when he had rebuked them and delivered a religious discourse, he thus addressed the Bhikkhus:

'Let no one, O Bhikkhus, take upon himself the vow of silence, as the Titthiyas do. He who does, I commits a dukkata offence.

'I prescribe, O Bhikkhus, that the Bhikkhus, when they have finished their Vassa residence, hold Pavâranâ with each other¹ in these three ways: by what has been seen, or by what has been heard, or by what is suspected. Hence it will result that you live in accord with each other, that you atone for the offences (you have committed), and that you keep the rules of discipline before your eyes.

14. 'And you ought, O Bhikkhus, to hold Pavâranâ in this way:

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'Let a learned, competent Bhikkhu proclaim the following ñatti before the Samgha: "Let the Samgha, reverend Sirs, hear me. To-day is the Pavâranâ day. If the Samgha is ready, let the Samgha hold Pavâranâ."

'Then let the senior Bhikkhu adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say: "I pronounce my Pavâranâ, friends, before the Samgha, by what has been seen, or by what has been heard, or by what is suspected¹; may you speak to me, Sirs, out of compassion towards me; if I see (an offence), I will atone for it. And for the second time, &c. And for the third time I pronounce my Pavâranâ (&c., down to) if I see (an offence), I will atone for it."

'Then let (each) younger Bhikkhu adjust his upper robe (&c.)²

2.

1. At. that time the *Khabbaggiya* Bhikkhus, while the senior Bhikkhus were crouching down and were performing their Pavâranâ, remained on their seats. The moderate Bhikkhus were annoyed, murmured, and became angry: 'How can the *Khabbaggiya* Bhikkhus remain on their seats, while the senior p. 330 Bhikkhus crouch down, and perform their Pavâranâ?'

Those Bhikkhus told the thing to the Blessed One.

'Is it true, O Bhikkhus, that the *Khabbaggiya* Bhikkhus, &c.?''

'It is true, O Lord.'

Then the blessed Buddha rebuked them: 'How can these foolish men, O Bhikkhus, remain on their seats (&c., as above)? This will not do, O Bhikkhus, for converting the unconverted (&c., as in chap. 1, § 13).'

Having rebuked them and delivered a religious discourse, he thus addressed the Bhikkhus: 'Let no one, O Bhikkhus, remain on his seat, while the senior Bhikkhus crouch down, and perform their Pavâranâ. He who does, commits a dukkata. offence. I prescribe,

O Bhikkhus, that all of you crouch down while Pavâranâ is being performed.'

2. At that time a certain Bhikkhu weak from age, who waited crouching till all had finished their Pavâranâ, fell down fainting.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that (every Bhikkhu) crouches down the whole while till he has performed his Pavâranâ, and sits down on his seat when he has performed it.'

3.

1. Now the Bhikkhus thought: 'How many Pavâranâ (days) are there?'

They told this thing to the Blessed One.

'There are the two following Pavâranâ (days), p. 331 O Bhikkhus: the fourteenth and the fifteenth (of the half month)¹; these are the two Pavâranâ (days), O Bhikkhus.'

2. Now the Bhikkhus thought: 'How many Pavâranâ services are there?'

They told this thing to the Blessed One.

'There are the four following Pavâranâ services. O Bhikkhus, &c.²

3. Then the Blessed One thus addressed the Bhikkhus: 'Assemble, O Bhikkhus, the Samgha will hold Pavâranâ.' When he had spoken thus, a certain Bhikkhu said to the Blessed One: 'There is a sick Bhikkhu, Lord, who is not present.'

'I prescribe, O Bhikkhus, that a sick Bhikkhu shall declare (lit. give) his Pavâranâ. And let him declare it, O Bhikkhus, in this way: Let that sick Bhikkhu go to some Bhikkhu, adjust his upper robe so as to cover one shoulder, sit down squatting, raise his joined hands, and say: "I declare my Pavâranâ, take my Pavâranâ, perform the Pavâranâ for me." If he expresses this by gesture, or by word, or by gesture and word, the Pavâranâ has been declared. If he does not express this by gesture, &c., the Pavâranâ has not been declared.

4-5. 'If (the sick Bhikkhu) succeeds in doing so, well and good. If he does not succeed, let them take that sick Bhikkhu, O Bhikkhus, on his bed or his chair to the assembly, &c.³ p. 332

'I prescribe, O Bhikkhus, that on the day of Pavâranâ he who declares his Pavâranâ, is to declare also his consent¹ (to acts to be performed eventually by the Order), for (both declarations) are required for the Samgha (and for the validity of its acts)².'

4.

At that time relations of a certain Bhikkhu kept him back on the day of Pavâranâ, &c.³

5.

1. At that time five Bhikkhus dwelt in a certain district (or, in a certain residence of Bhikkhus) on the day of Pavâranâ.

Now these Bhikkhus thought: 'The Blessed One has prescribed the holding of Pavâranâ by the Samgha, and we are (only) five persons⁴. Well, how are we to hold Pavâranâ?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that five Bhikkhus should . hold Pavâranâ in a (regular) chapter⁵.'

2. At that time four Bhikkhus dwelt in a certain p. 333 district on the day of Pavâranâ. Now

these Bhikkhus thought: 'The Blessed One has prescribed that five Bhikkhus shall hold Pavâranâ in a (regular) chapter, and we, are (only) four persons. Well, how are we to hold Pavâranâ?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that four Bhikkhus should hold Pavâranâ with each other.

3. 'And let them hold Pavâranâ, O Bhikkhus, in this way: Let a learned, competent Bhikkhu proclaim the following ñatti before those Bhikkhus:

"Hear me, Sirs. To-day is Pavâranâ day. If you are ready, Sirs, let us hold Pavâranâ with each other."

'Then let the senior Bhikkhu adjust his upper robe, &c., and say to those Bhikkhus: "I pronounce my Pavâranâ, friends, before you, by what has been seen, or by what has been heard, or by what is suspected; may you speak to me, Sirs, out of compassion towards me; if I see (an offence), I will atone for it. And for the second time, &c.; and for the third time, &c."

'Then let each younger Bhikkhu, &c.'

4. At that time three Bhikkhus dwelt in a certain district on the day of Pavâranâ. Now these Bhikkhus thought: 'The Blessed One has prescribed that five Bhikkhus shall hold Pavâranâ in a (regular) chapter, that four Bhikkhus shall hold Pavâranâ with each other, and we are (only) three persons. Well, how are we to hold Pavâranâ?'

'I prescribe, O Bhikkhus, that three Bhikkhus should hold Pavâranâ with each other. And let them hold Pavâranâ (&c., see §.3).'

5. At that time two Bhikkhus dwelt in a certain p. 334 district on the day of Pavâranâ. Now these Bhikkhus thought: 'The Blessed One has prescribed that five Bhikkhus, &c., that four Bhikkhus, &c., that three Bhikkhus, &c., and we are (only) two persons. Well, how are we to hold Pavâranâ?'

'I prescribe, O Bhikkhus, that two Bhikkhus should hold Pavâranâ with each other.

6. 'And let them hold Pavâranâ, O Bhikkhus, in this way: Let the senior Bhikkhu adjust his upper robe, &c., and say to the junior Bhikkhu: "I pronounce my Pavâranâ, friend, &c."

'Then let the junior Bhikkhu, &c.'

7. At that time there dwelt a single Bhikkhu in a certain district on the day of Pavâranâ. Now this Bhikkhu thought: 'The Blessed One has prescribed that five Bhikkhus, &c., &c., and I am only one person. Well, how am I to hold Pavâranâ?'

8. 'In case there dwell, O Bhikkhus, in a certain district on the day of Pavâranâ, a single Bhikkhu: Let that Bhikkhu, O Bhikkhus, sweep the place which the Bhikkhus use to frequent,--the refectory, or hall, or place at the foot of a tree; let him (then) provide water and food, prepare seats, put a lamp there, and sit down. If other Bhikkhus come, let him hold Pavâranâ with them; if they do not come, let him fix his mind upon the thought: "To-day is my Pavâranâ." If he does not fix his mind upon this thought, he commits a dukkata offence.

9. 'Now, O Bhikkhus, where five Bhikkhus dwell (together), they must not convey the Pavâranâ¹ of one (to their assembly) and hold Pavâranâ by p. 335 four (as) in a (regular) chapter. If they do, they commit a dukkata offence.

'Now, O Bhikkhus, where four Bhikkhus dwell (together), they must not convey the Pavâranâ of one (to their assembly) and hold Pavâranâ with each other by three. If they do, they commit a dukkata offence.

'Now, O Bhikkhus, where three Bhikkhus (&c., as in the last clause).
'Now, O Bhikkhus, where two Bhikkhus dwen, one of them must not convey the Pavâranâ of the other one, and fix (only) his thoughts (upon the Pavâranâ). If he does, he commits a dukkata offence.'

6.

1. At that time a certain Bhikkhu was guilty of an offence on the day of Pavâranâ. Now this Bhikkhu thought: 'The Blessed One has prescribed: "Pavâranâ is not to be held by a Bhikkhu who is guilty of an offence¹." Now I am guilty of a an offence. What am I to do?'

They told this thing to the Blessed One.

'In case, O Bhikkhus, a certain Bhikkhu be guilty of an offence on the day of Pavâranâ (&c., as in II, 27. 1, 2, down to:) "When I shall feel no doubt, then I will atone for that offence." Having spoken thus, let him hold Pavâranâ. But in no case must there any hindrance arise to holding Pavâranâ from such a cause.'

2-3. At that time a certain Bhikkhu remembered p. 336 an offence, while Pavâranâ was being held (&c., see II, 27. 4-8).

End of the first Bhânavâra.

7-13.

7. 1. At that time there assembled in a certain residence (or district) on the day of Pavâranâ a number of resident Bhikkhus, five or more. They did not know that there were other resident Bhikkhus absent. Intending to act according to Dhamma and Vinaya, thinking themselves to be complete while (really) incomplete, they held Pavâranâ. While they were holding Pavâranâ, other resident Bhikkhus, a greater number (than the first ones), arrived.

They told this thing to the Blessed One.

2. 'In case there assemble, O Bhikkhus, in a certain residence on the day of Pavâranâ (&c., as in § 1, down to) they hold Pavâranâ. While they are holding Pavâranâ, other resident Bhikkhus, a greater number, arrive. Let (all) those Bhikkhus, O Bhikkhus, hold Pavâranâ again; they who have held Pavâranâ, are free from guilt

3. 'In case there assemble, &c. While they are holding Pavâranâ, other resident Bhikkhus, exactly the same number (as the first ones), arrive. Those who have held Pavâranâ, have held it correctly; let the other ones hold Pavâranâ; they who have held Pavâranâ, are free from guilt.'

.....
.....
.....#¹

14.

1-3. 'Let no one, O Bhikkhus, hold Pavâranâ in a seated assembly (of Bhikkhus) before a Bhikkhunî, (&c.,¹)

4. 'Let no one, O Bhikkhus, hold Pavâranâ by (accepting) the Pavâranâ declaration of a pârivâsika², except if the assembly has not yet risen (at the time when the Pavâranâ is declared). And let no one, O Bhikkhus, hold Pavâranâ on another day than the Pavâranâ day, except for the sake of (preserving) concord among the Samgha³.'

15.

1. At that time a certain residence (of Bhikkhus) in the Kosala country was menaced on the day of Pavâranâ by savage people. The Bhikkhus were not able to perform Pavâranâ with the threefold formula.

They told this thing to the Blessed One.

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'I allow you, O Bhikkhus, to perform Pavâranâ with the twofold formula¹.'

The danger from savage people became still more urgent. The Bhikkhus were not able to perform Pavâranâ with the twofold formula.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to perform Pavâranâ with the onefold formula¹.'

The danger from savage people became still more urgent. The Bhikkhus were not able to perform Pavâranâ with the onefold formula.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, that all the Bhikkhus who have kept Vassa together, perform Pavâranâ (by one common declaration).'

2. At that time in a certain district on the day of Pavâranâ the greater part of the night had passed away while (lay-)people were offering gifts (to the Bhikkhus). Now the Bhikkhus thought: 'The greater part of the night has passed away while the people were offering gifts. If the Samgha performs Pavâranâ with the threefold formula, it will not have finished the Pavâranâ when day breaks. Well, what are we to do?'

They told this thing to the Blessed One.

3. 'In case, O Bhikkhus, in a certain district on the day of Pavâranâ the greater part of the night has passed away while people were offering gifts (to the Bhikkhus). Now if those Bhikkhus think: "The greater part (&c., down to:) when day breaks," p. 339 let a learned, competent Bhikkhu proclaim the following ñatti before the Samgha: "Let the Samgha, reverend Sirs, hear me. While people were offering gifts, the greater part of the night has passed away. If the Samgha performs Pavâranâ with the threefold formula, it will not have finished the Pavâranâ when day breaks. If the Samgha is ready, let the Samgha hold Pavâranâ with the twofold formula, or with the onefold formula, or by common declaration of all the Bhikkhus who have kept Vassa together."

4. 'In case, O Bhikkhus, in a certain district on the day of Pavâranâ the greater part of the night has passed away while the Bhikkhus were in confusion: the Bhikkhus were reciting the Dhamma, those versed in the Suttantas were propounding the Suttantas, those versed in the Vinaya were discussing the Vinaya, the Dhamma preachers were talking about the Dhamma. Now if those Bhikkhus think: "The greater part of the night has passed away while the Bhikkhus were in confusion. If the Samgha performs Pavâranâ with the

threefold formula, it will not have finished the Pavâranâ when day breaks," let a learned, competent Bhikkhu proclaim the following ñatti before the Samgha: "Let the Samgha, &c. The greater part of the night has passed away while the Bhikkhus were in confusion. If the Samgha performs Pavâranâ (&c. as in § 3)"

5. At that time in a certain district in the Kosala country a great assembly of Bhikkhus had come together on the day of Pavâranâ, and there was but a small place protected from rain, and a great cloud was in the sky. Now the Bhikkhus thought: 'A great assembly of Bhikkhus has come together p. 340 here, and there is but a small place protected from rain, and a great cloud is in the sky. If the Samgha performs Pavâranâ with the threefold formula, it will not have finished the Pavâranâ when this cloud will begin to rain. Well, what are we to do?'

They told this thing to the Blessed One.

6. 'In case, O Bhikkhus, in a certain district a great assembly of Bhikkhus has come together on the day of Pavâranâ, and there is but a small place protected from rain, and a great cloud is in the sky. Now if those Bhikkhus think . . . (&c., as in § 3 to the end).

7. 'In case, O Bhikkhus, in a certain district on the day of Pavâranâ danger arises from kings, danger from robbers, danger from fire, danger from water, danger from human beings, danger from non-human beings, danger from beasts of prey, danger from creeping things, danger of life, danger against chastity. Now if those Bhikkhus think: "Here is danger for our chastity. If the Samgha performs Pavâranâ with the threefold formula, it will not have finished the Pavâranâ when this danger for chastity will arise," let a learned, competent Bhikkhu . . . ' (&c., as in § 3 to the end).

16.

1. At that time the *Khabbaggiya* Bhikkhus held Pavâranâ being guilty of an offence. They told this thing to the Blessed One.

'Let no one, O Bhikkhus, hold Pavâranâ who is guilty of an offence. He who does, commits a p. 341 *dukkata* offence. I prescribe, O Bhikkhus, that you ask a Bhikkhu who holds Pavâranâ being guilty of an offence. for his leave¹ and reprove him for that offence.'

2. At that time the *Khabbaggiya* Bhikkhus, when asked for leave, were not willing to give leave (to Bhikkhus who were going to reprove them for an offence).

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you inhibit the Pavâranâ of a Bhikkhu who does not give leave. And you ought to inhibit it, O Bhikkhus, in this way: Let (a Bhikkhu) say on the day of Pavâranâ, on the fourteenth or on the fifteenth day (of the half month), in presence of that person, before the assembled Samgha: "Let the Samgha, reverend Sirs, hear me. Such and such a person is guilty of an offence; I inhibit his Pavâranâ; Pavâranâ must not be held in his presence." Thus his Pavâranâ is inhibited.'

3. At that time the *Khabbaggiya* Bhikkhus, who thought: 'Otherwise good Bhikkhus might inhibit our Pavâranâ,' themselves inhibited beforehand, without object and reason, the Pavâranâ of pure Bhikkhus who had committed no offence, and they also inhibited the Pavâranâ of Bhikkhus who had already performed their Pavâranâ.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, inhibit, without object and reason, the Pavâranâ of pure

Bhikkhus who have committed no offence. He who does, commits a dukkata offence. And further, O Bhikkhus, let no p. 342 one inhibit the Pavâranâ of Bhikkhus who have already performed their Pavâranâ. He who does, commits a dukkata offence.

4. 'And thus, O Bhikkhus, (you may discern whether) the Pavâranâ is (duly) inhibited or not inhibited.

'In what cases is the Pavâranâ, O Bhikkhus, not inhibited? When Pavâranâ, O Bhikkhus, is pronounced, declared, and finished with the threefold formula, and if (a Bhikkhu then) inhibits the Pavâranâ (of another Bhikkhu), the Pavâranâ is not inhibited. When Pavâranâ, O Bhikkhus, is pronounced, declared, and finished with the twofold formula, with the onefold formula, by common declaration of all Bhikkhus who have kept Vassa together, and if (a Bhikkhu then) inhibits, (&c., as before). In these cases, O Bhikkhus, the Pavâranâ is not inhibited.

5. 'And in what cases, O Bhikkhus, is the Pavâranâ inhibited? When Pavâranâ, O Bhikkhus, is pronounced, declared, but not finished¹ with the threefold formula, and if (a Bhikkhu then) inhibits the Pavâranâ (of another Bhikkhu), the Pavâranâ is inhibited, (&c.²). In these cases, O Bhikkhus, the Pavâranâ is inhibited.

6. 'In case, O Bhikkhus, one Bhikkhu, on the day of Pavâranâ, inhibits the Pavâranâ of another Bhikkhu: then if the other Bhikkhus know with regard to that (inhibiting) Bhikkhu: "This venerable p. 343 brother is not of a pure conduct in his deeds, nor in his words, nor as regards his means of livelihood, he is ignorant, unlearned, unable to give explanation when he is questioned," (let them say to him): "Nay, friend, let not quarrel arise, nor strife, nor discord, nor dispute," and having thus put him to silence, let the Samgha hold Pavâranâ.

7-9. 'In case; O Bhikkhus, &c.¹

10. 'In case, O Bhikkhus, one Bhikkhu on the day of Pavâranâ inhibits the Pavâranâ of another Bhikkhu: then if the other Bhikkhus know with regard to that (inhibiting) Bhikkhu: "This venerable brother is of a pure conduct in his deeds and in his words and with regard to his means of livelihood, he is clever, learned, and able to give explanation when he is questioned," let them say to him: "If you inhibit, friend, the Pavâranâ of this Bhikkhu, on what account do you inhibit it, on account of a moral transgression, or on account of a transgression against the rules of conduct or on account of heresy?"

11. ' If he replies: "I inhibit it on account of a moral transgression, I inhibit it on account of a transgression against the rules of conduct. I inhibit it on account of heresy," let them say to him: "Well, do you know, Sir, what a moral transgression is, what a transgression against the rules of conduct is, what heresy is?" If he replies. "I p. 344 know, friends, what a moral transgression is, &c.," let them say to him: "And what is, friend, a moral transgression, &c.?"

12. 'If he replies: "The four pâragika offences and the thirteen samghâdisesa offences are the moral transgressions; thullakkaya offences, pâkittiya offences, pâridesanîya offences, dukkata offences, and wicked language are the transgressions against the rules of conduct; false doctrine and . . . doctrine¹ are heresy," let them say to him: "If you inhibit, friend, the Pavâranâ of this Bhikkhu, do you inhibit it on account of what you have seen, or of what you have heard, or of what you suspect?"

13. 'If he replies: "I inhibit it on account of what I have seen, or on account of what I have heard, or on account of what I suspect," let them say to him: "If you inhibit, friend, the Pavâranâ of this Bhikkhu on account of what you have seen, what have you seen? What

is it that you have seen? When have you seen it? Where have you seen it? Have you seen him committing a pârâgika offence? Have you seen him committing a samghâdisesa offence? Have you seen him committing a thullakka ya offence, a pâkittiya offence, a pâridesanîya offence, a dukkata offence, or making himself guilty of wicked language? And where were you? And where was this Bhikkhu? And what did you do? And what did this Bhikkhu do?"

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14. 'If he then replies: "I do not inhibit, friends, the Pavâranâ of this Bhikkhu on account of what I have seen, but I inhibit it on account of what I have heard," let them say to him: "If you inhibit, friend, the Pavâranâ of this Bhikkhu on account of what you have heard, what have you heard? What is it that you have heard? When have you heard it? Where have you heard it? Have you heard that he has committed a pârâgika offence, (&c., down to) or that he has made himself guilty of wicked language? Have you heard it from a Bhikkhu? Have you heard it from a Bhikkhunî? Have you heard it from a sikkhamânâ, from a sâmanera, from a sâmanerî, from an upâsaka, from an upâsikâ, from kings, from royal officers, from Titthiyas, from Titthiya disciples?"

15. 'If he then replies: "I do not inhibit, friends, the Pavâranâ of this Bhikkhu on account of what I have heard, but I inhibit it on account of what I suspect," let them say to him: "If you inhibit, friend, the Pavâranâ of this Bhikkhu on account of what you suspect, what do you suspect? What is it that you suspect? When do you suspect it? Where do you suspect it? Do you suspect that he has committed a pârâgika offence, (&c., down to) wicked language? Does your suspicion come from what you have heard from a Bhikkhu, (&c., down to) from Titthiya disciples?"

16. 'If he then replies: "I do not inhibit. friends, the Pavâranâ of this Bhikkhu on account of what I suspect; I do not know the reason why I inhibit the Pavâranâ of this Bhikkhu," and if that Bhikkhu, O Bhikkhus, who reproves (the other one), being questioned by intelligent fellow Bhikkhus, is not able p. 346 to convince their minds, you are right in saying that in such case the Bhikkhu who has been reproved is blameless. But if that Bhikkhu, O Bhikkhus, who reproves (the other one), being questioned by intelligent fellow Bhikkhus, is able to convince their minds, you are right in saying that in such case the Bhikkhu who has been reproved is blamable.

17. 'If that Bhikkhu, O Bhikkhus, who reproves (another one), admits that he has charged him unfoundedly with a pârâgika offence, let the Samgha enter upon the samghâdisesa proceedings¹ (against the accuser) and then hold Pavâranâ.

'If that Bhikkhu, O Bhikkhus, who reproves (another one), admits that he has charged him unfoundedly with a samghâdisesa offence, let the Samgha treat (the accuser) according to the law² and then hold Pavâranâ.

'If that Bhikkhu, O Bhikkhus, who reproves (another one), admits that he has charged him unfoundedly with a thullakkaya offence, or with a pâkittiya offence, or with a pâridesanîya offence, or with a dukkata offence, or with having used wicked language, let the Samgha treat (the accuser) according to the law³ and then hold Pavâranâ.

18. 'If that Bhikkhu, O Bhikkhus, who has been reproved, admits that he has committed a pârâgika offence, let the Samgha expel him and then hold Pavâranâ.

'If that Bhikkhu, &c., admits that he has committed p. 347 a samghâdisesa offence, let the Samgha enter upon the samghâdisesa proceedings (against him) and then hold Pavâranâ.

'If that Bhikkhu, &c., admits that he has committed a thullakkaya offence, or a pâkittiya offence, . . . (&c., down to) . . . wicked language, let the Samgha treat him according to

the law and then hold Pavâranâ.

19. 'In case, O Bhikkhus, a Bhikkhu on the day of Pavâranâ is guilty of a thullakkaya offence. Some Bhikkhus believe that it is a thullakkaya offence, other Bhikkhus believe that it is a *samghâdisesa* offence. In that case, O Bhikkhus, let those Bhikkhus who take it for a thullakkaya offence, take that Bhikkhu, O Bhikkhus, aside, treat him according to the law, go back to the *Samgha*, and say: "The offence, friends, which this Bhikkhu has committed, he has atoned for according to the law. If the *Samgha* is ready, let the *Samgha* hold Pavâranâ.

20. 'In case, O Bhikkhus, a Bhikkhu on the day of Pavâranâ is guilty of a thullakkaya offence. Some Bhikkhus believe that it is a thullakkaya offence, other Bhikkhus believe that it is a *pâkittiya* offence. Some Bhikkhus believe that it is a thullakkaya offence, other Bhikkhus believe that it is a *pâtidesanîya* offence; a thullakkaya offence; a *dukkata* offence; a thullakkaya offence, an offence by wicked language. In that case (&c., as in § 19, down to the end).

21, 22. 'In case, O Bhikkhus, a Bhikkhu on the day of Pavâranâ is guilty of a *pâkittiya* offence, of a *pâtidesanîya* offence, or a *dukkata* offence, of an offence by wicked language. Some Bhikkhus believe p. 348 that it is an offence by wicked language, other Bhikkhus believe that it is a *samghâdisesa* offence, &c. Some Bhikkhus believe that it is an offence by wicked language, other Bhikkhus believe that it is a *dukkata* offence. In that case, O Bhikkhus, let those Bhikkhus who take it for an offence by wicked language, take that Bhikkhu, O Bhikkhus, aside (&c., see § 19).

23. 'If, O Bhikkhus, a Bhikkhu speaks thus before the assembly on the day of Pavâranâ: "Let the *Samgha*, reverend Sirs, hear me. Here this deed is known (to me), but not the (guilty) person. If the *Samgha* is ready, let the *Samgha* hold Pavâranâ excluding this deed," (the Bhikkhus) ought to reply: "The Blessed One, friend, has prescribed that they who hold Pavâranâ, ought to be pure. If a deed is known, but not the (guilty) person, report it (to us) now."

24. 'If, O Bhikkhus, a Bhikkhu speaks thus before the assembly on the day of Pavâranâ: "Let the *Samgha*, reverend Sirs, hear me. Here a person is known (to me as guilty), but not his deed. If the *Samgha* is ready, let the *Samgha* hold Pavâranâ excluding this person," (the Bhikkhus) ought to reply: "The Blessed One, friend, has prescribed that they who hold Pavâranâ, ought to be complete. If a person is known to you (as guilty), but not his deed, report it (to us) now."

25. 'If, O Bhikkhus, a Bhikkhu speaks thus before the assembly on the day of Pavâranâ: "Let the *Samgha*, reverend Sirs, hear me. Here a deed is known (to me) as well as the (guilty) person. If the *Samgha* is ready, let the *Samgha* hold Pavâranâ excluding this deed and this person," (the p. 349 Bhikkhus) ought to reply: "The Blessed One, friend, has prescribed that they who hold Pavâranâ, ought to be pure as well as complete. If the deed and the (guilty) person are known to you, report it (to us) now."

26. 'If, O Bhikkhus, a deed becomes known before the Pavâranâ, and the (guilty) person afterwards (i.e. after the Pavâranâ), it is right to bring it forward (then)¹.

'If, O Bhikkhus, the (guilty) person becomes known before the Pavâranâ, and his deed afterwards, it is right to bring it forward (then).

'If, O Bhikkhus, the deed as well as the (guilty) person becomes known before the Pavâranâ, and if (a Bhikkhu) raises up that matter again after the Pavâranâ, he makes himself guilty of a *pâkittiya* offence for raising up (a matter that has been settled)².'

17.

1. At that time a number of Bhikkhus, companions and friends of each other, entered upon Vassa in a certain district of the Kosala country. In their neighbourhood other Bhikkhus, litigious, contentious, quarrelsome, disputatious persons, who used to raise questions before the *Samgha*, entered upon Vassa with the intention of inhibiting, on the Pavâranâ day, the Pavâranâ of those Bhikkhus when p. 350 they should have finished their Vassa residence. Now those Bhikkhus heard: 'In our neighbourhood other Bhikkhus, &c. Well, what are we to do?'

They told this thing to the Blessed One.

2. 'In case, O Bhikkhus, a number of Bhikkhus, companions and friends of each other, enter upon Vassa in a certain district. In their neighbourhood other Bhikkhus, (&c., § 1). I prescribe, O Bhikkhus, that those Bhikkhus hold Uposatha twice or thrice on the fourteenth day (of the half-month)¹ in order that they may be able to hold Pavâranâ before those (other) Bhikkhus. If those litigious, contentious, (&c., § 1) Bhikkhus approach that district, let the resident Bhikkhus, O Bhikkhus, quickly assemble and hold Pavâranâ; having held Pavâranâ, let them say to them: "We have held our Pavâranâ, friends; do you do, Sirs, as you think fit."

3. 'If those litigious, (&c., § 1) Bhikkhus come to that residence unexpectedly, let the resident Bhikkhus, O Bhikkhus, prepare seats (for them), get water for the washing of their feet, foot-stools, and towels², then let them go to meet them, take their bowls and their robes, and offer them (water) to drink; having thus looked after those Bhikkhus, let them go outside the boundary and hold Pavâranâ; having held Pavâranâ, let p. 351 them say: "We have held our Pavâranâ, friends, do you do, Sirs, as you think fit."

4. 'If they succeed in this way, well and good; if they do not succeed, let a learned, competent, resident Bhikkhu proclaim the following ñatti before the resident Bhikkhus: "Let the resident Bhikkhus hear me, Sirs. If you are ready, Sirs, let us now hold Uposatha and recite the Pâtimokkha, and let us hold Pavâranâ on the next new-moon day." If, O Bhikkhus, the litigious, (&c., § 1) Bhikkhus say to those Bhikkhus: "Well, friends, hold Pavâranâ with us now," let them reply: "You are not masters, friends, of our Pavâranâ; we will not hold Pavâranâ now."

5. 'If, O Bhikkhus, those litigious, (&c., § 1) Bhikkhus stay there till that new-moon day, let a learned, competent, resident Bhikkhu,¹

6. 'If, O Bhikkhus, those litigious, (&c., § 1) Bhikkhus stay there still till that full-moon day, those Bhikkhus, O Bhikkhus, ought to hold Pavâranâ all of them, no matter whether they like it or not, on the next full-moon day, on the day of the komudî kâtumâsinî².

7. 'If those Bhikkhus, O Bhikkhus, hold Pavâranâ, and a sick Bhikkhu inhibits the Pavâranâ of a healthy Bhikkhu, let them say (to the inhibiting Bhikkhu): "You are sick, Sir, and the Blessed One has said that a sick person cannot endure being questioned. Wait, friend, until you have recovered; p. 352 having recovered, you may reprove him, if you like." If they speak to him thus, and he reproves (that Bhikkhu) notwithstanding, he makes himself guilty of the pâkittiya offence of disregard¹.

8. 'If those Bhikkhus, O Bhikkhus, hold Pavâranâ, and a healthy Bhikkhu inhibits the Pavâranâ of a sick Bhikkhu, let them say (to the inhibiting Bhikkhu): "This Bhikkhu is

sick, friend, and the Blessed One has said that a sick person cannot endure being questioned. Wait, friend, until this Bhikkhu has recovered; when he has recovered you may reprove him, if you like." If they speak to him thus, . . . (&c., as in § 7).

9. 'If those Bhikkhus, O Bhikkhus, hold Pavâranâ, and a sick Bhikkhu inhibits the Pavâranâ of another sick Bhikkhu, let them say (to the inhibiting Bhikkhu): "You are sick, Sirs, and the "Blessed One has said that a sick person cannot endure being questioned. Wait, friend, until you have recovered; when he has recovered² you may reprove him, if you like." If they speak to him thus, . . . (&c., as in § 7).

10. 'If those Bhikkhus, O Bhikkhus, hold Pavâranâ, and a healthy Bhikkhu inhibits the Pavâranâ of another healthy Bhikkhu, let the Samgha question and examine them both and treat them according to the law, and then hold Pavâranâ.'

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18.

1. At that time a number of Bhikkhus, companions and friends of each other, entered upon Vassa in a certain district of the Kosala country. These Bhikkhus, living in unity, and concord, and without quarrel, had found a comfortable place to dwell in. Now those Bhikkhus thought: 'Living in unity, &c., we have found a comfortable place to dwell in. If we hold Pavâranâ now, (other Bhikkhus) might come on a journey, having held their Pavâranâ, (and might occupy this place); thus we should lose this place which is comfortable to dwell in. Well, what are we to do?'

They told this thing to the Blessed One.

2. 'In case, O Bhikkhus, a number of Bhikkhus, companions and friends of each other, have entered upon Vassa in a certain district. These Bhikkhus, . . . (&c., § 1).

'If these Bhikkhus think: "Living in unity, . . . (&c., § 1, down to:) thus we should lose this place which is comfortable to dwell in," I allow, O Bhikkhus, these Bhikkhus to agree upon pavâranâsamgaha¹.

3. 'And you ought, O Bhikkhus, to agree upon it in this way: Let them all assemble together. When p. 354 they have assembled, let a leamed, competent Bhikkhu proclaim the following ñatti before the Samgha: "Let the Samgha, reverend Sirs, hear me.

Living in unity, . . . (&c., § 1, down to:) thus we should lose this place which is comfortable to dwell in. If the Samgha is ready, let the Samgha agree upon pavâranâsamgaha; let it now hold Uposatha and recite the Pâtimokkha, and let the Samgha hold Pavâranâ on the next komudî kâtumâsinî day. This is the ñatti."

4. "'Let the Samgha, &c.¹"

5. 'If, O Bhikkhus, after those Bhikkhus have agreed upon pavâranâsamgaha, a Bhikkhu should say: "I wish, friends, to go on my travels through the country; I have a business in the country," let them reply to him: "Good, friend, hold Pavâranâ; and go." If that Bhikkhu, O Bhikkhus, when holding Pavâranâ inhibits the Pavâranâ of another Bhikkhu, let (that other Bhikkhu) say to him: "You are not master of my Pavâranâ, friend; I will not hold Pavâranâ now."

'If, O Bhikkhus, when that Bhikkhu holds Pavâranâ, another Bhikkhu inhibits his Pavâranâ, let the Samgha question and examine them both and treat them according to the law.

6. 'If that Bhikkhu, O Bhikkhus, has finished that business in the country and comes back to that district before the clay of komudî kâtumâsinî, and if a Bhikkhu, O Bhikkhus, when

the Bhikkhus hold Pavâranâ, inhibits the Pavâranâ of that Bhikkhu (who has been absent), let him say (to the p. 355 inhibiting Bhikkhu): "You are not master of my Pavâranâ, friend; I have held my Pavâranâ."

'If, O Bhikkhus, when the Bhikkhus hold Pavâranâ, this Bhikkhu inhibits the Pavâranâ of another Bhikkhu, let the *Samgha* question and examine them both and treat them according to the law, and then hold Pavâranâ.'

End of the Pavâranâ-Khandhaka.

Footnotes

p. 325

1 See the note on I, 6, 11.

p. 326

1 We are not quite sure of the meaning of the compounds *hattha-vikâreha* and *hattha-vitanghakena*. Buddhaghosa says merely *hatthavilanghakenâ 'ti hatthukkhepakena*.

2 For this whole passage, compare *Kullavagga VIII, 5, 3*. The single actions which these Bhikkhus do, are quite correct, except that they keep silence during the whole time of Vassa, and especially at the end of it, for which time Buddha, on this occasion, prescribes the Pavâranâ ceremony.

p. 328

1 Literally, invite each other; i.e. every Bhikkhu present invites his companions to tell him if they believe him guilty of an offence, having seen that offence, or having heard of it, or suspecting it.

p. 329

1 I.e. I invite the *Samgha* to charge me with any offence they think me guilty of, which they have seen, or heard of, or which they suspect.

2 As in the preceding sentence, except that the younger Bhikkhus do not address the *Samgha*, 'Friends,' but, 'Reverend Sirs.'

p. 331

1 *Comp. II, 14, 1*, and the note on *II, 34, 1*.

2 This passage is exactly identical with *II, 14. 2. 3*, replacing 'Uposatha service' by 'Pavâranâ service.'

3 This passage is a repetition of *II, 22, 2-4*, the words, 'Hold Uposatha,' 'Declare the Pârisuddhi,' &c., being replaced respectively by 'Hold Pavâranâ,' 'Declare the Pavâranâ,' &c.

p. 332

1 See *II, 23*.

2 *Comp.* the finishing clause of *II, 23*.

3 This is a repetition of *II, 24*, but instead of 'Uposatha' and 'Pârisuddhi' read 'Pavâranâ.'

4 As a general rule five Bhikkhus were sufficient to form the quorum; but for the performance of several among the official acts of the Order the presence of more than five members was required; see *IX, 4, 1 seq.*

5 See *IX, 4, 1*.

p. 334

1 See *chap. 3, § 3*. Compare *II, chap. 22*, and *chap. 26, § 10*.

p. 335

1 See *chap. 16, § 1*.

p. 336

1 The following paragraphs and chapters exactly follow the course indicated by II, 28-35. The alterations to be made are obvious and sufficiently indicated by §§ 1-3; instead of, 'Let them proclaim their Pârisuddhi ' (II, 28, 4, &c.), read here, 'Let them pronounce their Pavâranâ.'

p. 337

1 See II, 36, 1-3.

2 Comp. II, 36, 4, with the note.

3 See, for instance, the cases in chap. 17. Buddhaghosa's explanation is different; he says: 'Concord among the *Samgha* js to be understood of such cases as that of Kosambî,' It is said in the account of the schism of Kosambî that, if concord has been re-established, the reconciled parties hold Uposatha together (X, 5, 14; comp. II, 36, 4); Buddhaghosa apparently extends this to holding Pavâranâ also.

p. 338

1 This means apparently that the Bhikkhus were not obliged to pronounce the formula of Pavâranâ (chap. 1, 14) thrice, but twice or once respectively.

p. 341

1 Comp. II, 16, 1.

p. 342

1 Correct in the Pâli text *pariyositâya* into *apariyositâya*.

2 The paragraph is repeated with the phrases, 'With the twofold formula,' 'with the onefold formula,' and 'by common declaration of all the Bhikkhus who have kept Vassa together,' respectively, instead of 'with the threefold formula.'

p. 343

1 As in § 6. But instead of 'Not of a pure conduct in his deeds, nor in his words, nor as regards his means of livelihood,' read respectively, 'Of a pure conduct in his deeds, but not in his words, nor as regards his means of livelihood' (§ 7); 'Of a pure conduct in his deeds and in his words, but not with regard to his means of livelihood' (§ 8); 'Of a pure conduct in his deeds and in his words and with regard to his means of livelihood' (§ 9).

p. 344

1 The meaning of *antaggâhikâ ditthi* (Sanskrit *ântargrahikâ drishṭi?* *ântagrahikâ drishṭi?*) is unknown to us; Buddhaghosa gives no explanation. Perhaps it may mean doctrine partly false and partly correct (eclectic).

p. 346

1 See the 5th *Samghâdisesa* rule.

2 See the 76th *Pâkittiya* rule.

3 According to Buddhaghosa, the Bhikkhu who brings such an unfounded charge against a fellow Bhikkhu, is guilty of a *dukkata* offence.

p. 349

1 'Because it had not been possible to decide the matter at the Pavâranâ ' (Buddhaghosa).

2 See the 63rd *Pâkittiya* rule.

p. 350

1 In this way, when the inimical Bhikkhus are arriving about the time of Pavâranâ, the resident Bhikkhus count the day which is the thirteenth or fourteenth to the other Bhikkhus, as the fifteenth, and thus they are enabled to finish their Pavâranâ before they can be prevented.

2 See I, 6, 11.

p. 351

1 As in § 4, down to the end of the paragraph; instead of, 'On the next new-moon day,' it is to be read here, 'On the next full-moon day.'

2 See the note on III, 14, 11.

p. 352

1 See the 54th Pâkittiya rule.

2 Probably we should read in the Pâli text, 'ârogo ârogam âkankhamâno kodessasîti.' Then the translation would be: 'When you have recovered and he has recovered, &c.'

p. 353

1 Literally this word means, we believe, 'Keeping back one's own Pavâranâ,' Buddhaghosa says: 'When the decree of pavâranâsamgaha has been issued, the Bhikkhus (who have issued it) ought to live as in the rainy season. Incoming Bhikkhus are not allowed to take possession of their places of rest. On the other side, they ought not to interrupt their Vassa residence.'

p. 354

1 Here follows the usual formula of a ñattidutiya kamma as in Book II, chap. 6. Comp. the note on Book I, chap. 28, § 3.

MAHÂVAGGA.

FIFTH KHANDHAKA.

(RULES FOR FOOT-CLOTHING, SEATS, VEHICLES, ETC.)

1.

1. At that time the blessed Buddha dwelt at Râgagaha at the Vulture's Peak. Now at that time Seniya Bimbisâra, the king of Magadha, held rule and sovranity over eighty thousand townships 1. And at that time there was at Kampâ a *Setthi's* son named Sona Kolivisa 2, delicately nurtured, on the soles of whose feet hair had grown.

Now when Seniya Bimbisâra, the king of Magadha, was holding an assembly of the eighty thousand overseers over those townships, he sent a message to Sona Kolivisa on some matter of business, saying, 'Let Sona come hither. I desire Sona's presence!'

2. Then spake the parents of Sona Kolivisa to him thus: 'The king, dear Sona, wishes to see thy feet. But stretch not out thy feet, dear Sona, towards the

p. 2

king. Take thy seat cross-legged before the king, that the king may see thy feet as thou sittest there.' And they carried Sona Kolivisa in a palankeen (to Râgagaha).

And Sona Kolivisa went to the place where Seniya Bimbisâra, the king of Magadha, was. And when he had come there, and had bowed down before Seniya Bimbisâra, the king of Magadha, he took his seat cross-legged before the king. And Seniya Bimbisâra, the king of Magadha, saw that hair had grown on the soles of the feet of Sona Kolivisa.

3. Now after Seniya Bimbisâra, the king of Magadha, had instructed the eighty thousand overseers over those townships in the things of this world he exhorted them, saying, 'Ye have now received from me instruction in the things of this world. Go now, and wait upon the Blessed One. The Blessed One himself shall instruct you in the things of eternity.'

Then the eighty thousand overseers over those townships went on to the Vulture's Peak.

4. Now at that time the venerable Sâgata was the attendant on the Blessed One. And the eighty thousand overseers over those townships went to the place where the venerable Sâgata was. And when they were come there they spake thus to the venerable Sâgata:

The eighty thousand overseers over the townships are come here, Sir, to visit the Blessed

One. It were well, Sir, that we should be granted an audience of the Blessed One.' Then do you, Sirs, stay here yet a moment, while I let the Blessed One know.'

p. 3

5. Then the venerable Sâgata disappeared down the steps 1 from before the very eyes of the eighty thousand overseers over those townships, and appeared before the Blessed One, and spake to the Blessed One, and said:

'Lord, the eighty thousand overseers over the townships are come here to visit the Blessed One. Let the Blessed One do as seemeth to him fit.'

Do thou then, Sâgata, make a seat ready in the shade of the house 2.'

6. 'Even so, Lord!' said the venerable Sâgata, in assent, to the Blessed One. And taking a chair, he disappeared from before the Blessed One, and reappeared up the steps before the very eyes of those eighty thousand overseers over those townships, and made ready a seat in the shade of the house.

And the Blessed One came out of the house and sat down on the seat made ready in the shade thereof.

7. Then those eighty thousand overseers over the townships went up to the place where the Blessed One was. And when they had come there they bowed down before the Blessed One and took their seats on one side. But those eighty thousand overseers over the townships paid more respect in their hearts to the venerable Sâgata than to the Blessed One 3.

And the Blessed One perceived by his mind the thoughts of the minds of those eighty thousand

p. 4.

overseers over the townships; and he addressed the venerable Sâgata, and said: 'Show them now, Sâgata, a still greater wonder, beyond the power of men.'

'Even so, Lord!' said the venerable Sâgata, in assent, to the Blessed One. And rising up into the air he walked, and stood, and sat, and lay down, and gave forth smoke and fire, and disappeared in the sky.

8. Then the venerable Sâgata, when he had shown in the open sky wonders of various kinds beyond the power of men, fell down with his head at the feet of the Blessed One, and said to the Blessed One:

My teacher, Lord, is the Blessed One; and I am the disciple. My teacher, Lord, is the Blessed One; and I am the disciple.'

Then those eighty thousand overseers over the townships thinking, 'Wonderful is it, most marvellous! If even the pupil be so mighty and so powerful, how much more then the master!' paid more respect in their hearts to the Blessed One than to the venerable Sâgata.

9. Then the Blessed One perceived by his mind the thoughts of the minds of those eighty thousand overseers over the townships, and held to them a discourse in due order; that is to say, he spake to them of giving, of righteousness, of heaven, of the danger, the worthlessness, the depravity of lusts, and of the advantages of renunciation. And when the Blessed One perceived that they had become pliant, softened, unprejudiced, upraised and believing in heart, then he proclaimed that which is the special doctrine of the Buddhas; (that is to say), Suffering, its Origin, its Cessation, and the Path.

p. 5

Just as a clean cloth, from which all stain has been washed away, would readily take the dye, just even so did those eighty thousand overseers over the townships obtain, even while sitting there, the pure and spotless Eye of the Truth; (that is to say, the knowledge

that) whatsoever has a beginning, in that is inherent also the necessity of dissolution.

10. And having seen the Truth, having mastered the Truth, having understood the Truth, having penetrated the Truth, having overcome uncertainty, having dispelled all doubts, having gained full knowledge, dependent on nobody else for the knowledge of the doctrine of the Teacher, they said to the Blessed One: 'Glorious, Lord! glorious, Lord! Just as if one should set up, Lord, what had been overturned, or should reveal what had been hidden, or should point out the way to one who had lost his way, or should bring a lamp into the darkness, in order that those who had eyes might see visible things, thus has the Blessed One preached the doctrine in many ways. We take our refuge, Lord, in the Blessed One, and in the Dhamma, and in the fraternity of Bhikkhus; may the Blessed One receive us from this day forth while our life lasts as his disciples who have taken their refuge in Him.'

11. And *Sona Kolivisa* thought: As I understand the Dhamma proclaimed by the Blessed One, it is not easy to a person living as a layman to lead a wholly perfect and pure and altogether consummate 1 life of holiness. What if I were to cut off my hair and beard, and to put on yellow robes, and give up the world, and go forth into the houseless state.'

p. 6

And those eighty thousand overseers over the townships, having expressed their joy and delight at the words of the Blessed One, rose from their seats, respectfully saluted the Blessed One, and passing round him with their right sides towards him, went away.

12. And *Sona Kolivisa*, soon after those eighty thousand overseers over the townships had departed, went to the place where the Blessed One was. And when he had come there he bowed down before the Blessed One and took his seat on one side. Sitting on one side *Sona Kolivisa* said to the Blessed One: 'As I understand the Dhamma proclaimed by the Blessed One (&c., as in § 11, down to:) and go forth into the houseless state. I desire, Lord, to cut off my hair and beard, and to put on yellow robes, and to give up the world, and to go forth into the houseless state. May the Blessed One, Lord, ordain me.'

Thus *Sona Kolivisa* received from the Blessed One the pabbaggâ and upasampadâ ordinations. And the venerable *Sona*, soon after his upasampadâ, dwelt in the Sâtavana grove.

13. As he, with eager determination, was walking up and down there, his feet were injured, and the place in which he walked became covered with blood, like a slaughter-house for oxen. Then in the mind of the venerable *Sona*, who had gone apart and was plunged in meditation, there sprung up this thought:

'Though I have become one of those disciples of the Blessed One who live in the exercise of strenuous determination, yet my heart has not been set free from the Âsavas through absence of craving. And there is much wealth laid up for me at home. It is possible both to enjoy that wealth, and to do good

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deeds. Let me now, then, returning to the lower state 1, enjoy my wealth and do good deeds.'

14. Now the Blessed One perceived in his mind the thought of the heart of the venerable *Sona*; and as quickly as a strong man can stretch forth his arm, or can draw it back again when it has been stretched forth, he disappeared from the hill of the Vulture's Peak, and appeared in the Sâtavana grove. And the Blessed One, as he was passing through the sleeping-places (of the Bhikkhus), came up, with a multitude of Bhikkhus, to the place where the venerable *Sona* had walked up and down.

When the Blessed One saw that the place where the venerable Sona had walked up and down was covered with blood, he addressed the Bhikkhus, and said: 'Whose walking-place 2 is this, O Bhikkhus, which is covered with blood, like a slaughter-house for oxen?' 'As the venerable Sona, Lord, was walking up and down here with eager determination, his feet were injured; and so this place has become covered with blood, like a slaughter-house for oxen.'

15. Then the Blessed One went on to the house in which the venerable Sona was living, and sat down there on a seat made ready for him. And the venerable Sona bowed down before the Blessed

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[paragraph continues] One, and took his seat on one side. And when he was thus seated, the Blessed One addressed the venerable Soma, and said: 'Is it not true, Sona, that in your mind, when you had gone apart and were plunged in meditation, there sprung up this thought: "Though I have become (&c., as in § 13, down to the end)?"'

'Even so, Lord!'

'Now what think you, Sona,--you were skilled, were you not, when you formerly lived in the world, in the music of the lute?'

'That was so, Lord!'

'Now what think you, Sona,--when the strings of your lute 1 were too much stretched, had your lute then any sound, was it in a fit state to be played upon?'

'Not so, Lord!'

16. 'Now what think you, Sona,--when the strings of your lute were too loose, had your lute then any sound 2, was it in a fit state to be played upon?' 'Not so, Lord!'

Now what think you, Sona,--when the strings of your lute were neither too much stretched nor too loose, but fixed in even proportion, had your lute sound then, was it then in a fit state to be played upon?'

Yes, Lord!'

'And just so, Sona, does too eager a determination conduce to self-righteousness, and too weak a determination

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to sloth. [17.] Do thou, therefore, O Sona, be steadfast in evenness of determination, press through to harmony of your mental powers. Let that be the object of your thought 1!

Even so, Lord!' said the venerable Sona, and hearkened to the word of the Blessed One.

And when the Blessed One had exhorted the venerable Sona with this exhortation, then, as quickly as a strong man can stretch forth his arm, or can draw it back again when it has been stretched forth, he vanished from the presence of the venerable Sona in the Sîtavana grove, and reappeared on the hill of the Vulture's Peak.

18. Thenceforward the venerable Sona was steady in evenness of determination, he pressed through to harmony of his mental powers, that did he take as the object of his thought. And the venerable Sona remaining alone and separate, earnest, zealous, and resolved, attained ere long to that supreme goal of the higher life for the sake of which noble youths go out from all and every household gain and comfort to become houseless wanderers--yea, that supreme goal did he, by himself, and while yet in this visible world, bring himself to the knowledge of, and continue to realise, and to see face to face! And he became conscious that rebirth was at an end, that the higher life had been fulfilled, that all that should be done had been accomplished, and that after this present life there would be no beyond!

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So the venerable Sona became yet another among the Arahats.

19. Now when the venerable Sona had attained to Arahatship there occurred to him the thought: 'Let me now make known my Insight in the presence of the Blessed One 1!'

Then the venerable Sona went to the place where the Blessed One was, and bowed down before the Blessed One, and took his seat on one side. And when he was thus seated, the venerable Sona said to the Blessed One:

20. 'Whatsoever Bhikkhu, Lord, is an Arahats whose Âsavas are rooted out, who has lived the life, who has accomplished the task, who has laid aside every burden, who has gained the end he had in view, who has quite broken the fetter of a craving for (future) existence, who is completely set free by insight, six things doth he reach up unto 2--unto renunciation, unto the love of solitude, unto kindness of heart, unto the destruction of craving, unto the destruction of thirst, unto the getting free from delusions.

21. 'Now it may be, Lord, that it might occur, regarding this matter, to some brother, thus: "For the sake of faith merely 3 hath this brother attained

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unto renunciation." But not thus, Lord, should this matter be regarded. For the Bhikkhu in whom the Âsavas are rooted out, who has lived the life, who has accomplished the task, he looks not upon himself as one who has anything yet to do, or to gather up, of (the fruit of his past) labour; but he attaineth to renunciation by the destruction of lust, by the very condition of the absence of lust; he attaineth to renunciation by the destruction of ill-will, by the very condition of the absence of ill-will; he attaineth to renunciation by the destruction of delusions, by the very condition of the absence of delusions.

22. 'Now it may be, Lord, that it might occur, regarding this matter, to some brother, thus: "Seeking after gain, hospitality, and fame hath this brother attained to the love of solitude." But not thus (&c., as in § 21, down to the end, substituting "love of solitude" for "renunciation").

23. 'Now it may be, Lord, that it might occur, regarding this matter, to some brother, thus: "Returning, verily, to the dependence upon works, as if that were the true essence (of spiritual welfare), hath this brother attained to kindness of heart." But not thus (&c., as in § 21, down to the end, substituting "kindness of heart" for "renunciation").

24. 'He attaineth to the destruction of craving by the destruction of lust (&c., as in § 21, down to the end, substituting "absence of craving" for "renunciation"). He attaineth to the absence of thirst (&c., as in § 21). He attaineth to the absence of delusions (&c., as in § 21, down to the end).

25. 'When a Bhikkhu, Lord, has thus become fully emancipated in heart, even though many objects

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visible to the sight should enter the path of his eye 1, yet they take not possession of his mind: undefiled is his mind, firm, immovable; and he sees into the (manner which that impression) passes away 2--even though many objects audible to the ear, smellable to the nostrils, tastable to the tongue, feelable by the body, sensible to the intellect should enter the path of the ear, the nose, the tongue, the skin, the intellect, yet they take not possession of his mind: undefiled is his mind, firm, immovable, and he sees into the (manner in which that impression) passes away.

26. 'Just, Lord, as if there be a mountain of rock, undivided, solid, one mass, and much wind and rain should fall upon it from the direction of the East, or of the West, or of the

North, or of the South, yet they would not make it shake, or tremble, or quake; just so, Lord, when a Bhikkhu has thus become fully emancipated in heart (&c., as in § 25, down to the end).

27. 'He who has attained to renunciation, to solitude of heart, who has attained to kindness, and to the rooting out of craving,

'He who has attained to the rooting out of thirst, to the absence of delusions from the mind, he sees the source of sensations, his mind is quite set free.

'To such a Bhikkhu, so emancipated, and with calmness in his heart, there is no gathering up of what is done, nothing to be done still remains.

'As a rock, all of one mass, is not shaken by

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the breezes [1](#), just so never can shapes and tastes, and sounds, and smells, and touch--the whole of them

Things wished for, things unwished--make tremble such a one. Firm is his mind, set free. He sees into the end thereof.'

28. And the Blessed One addressed the Bhikkhus, and said: 'Thus, brethren, do young men of worth make their insight known. The truth is spoken, and the self is not obtruded. But herein some foolish ones, methinks, make known their insight to be a thing ridiculous, and they, thereafter, fall into defeat!'

29. Then the Blessed One said to the venerable Sona, 'You, Sona, have been delicately nurtured. I enjoin upon you, Sona, the use of shoes with one lining [2](#).'

I have gone out from the world, Lord, into the houseless state, abandoning eighty cart-loads of gold [3](#), and a retinue of seven elephants [4](#). It will be said against me for this matter: "Sona Kolivisa went out from the world into the houseless state, abandoning eighty cart-loads of gold, and a retinue of seven elephants; but the very same man now accustoms himself to the use of shoes with a lining

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to them." [30.] If the Blessed One will enjoin their use upon the Order of Bhikkhus, I will also use them. If the Blessed One will not enjoin their use upon the Order of Bhikkhus, neither will I use them.'

Then the Blessed One, on that occasion, having delivered a religious discourse, thus addressed the Bhikkhus:

'I enjoin upon you, O Bhikkhus, the use of shoes with one lining to them. Doubly lined shoes, Bhikkhus, are not to be worn, nor trebly lined ones, nor shoes with many linings [1](#). Whosoever shall wear such, is guilty of a dukkata offence.'

Footnotes

[1:1](#) Gâma, which should be understood in the sense of parishes, not of villages.

[1:2](#) This Sona is the reputed author of one of the Theragâthâs. It is interesting to notice that Kampâ, the capital of Añga, is here included under Magadha. Compare Añga-magadhesu in Mahâvagga I, 29, and the beginning sentences of the Sonadanda Sutta (Digha Nikâya), in which it is said that the revenues of the town of Kampâ had been bestowed by king Bimbisâra on the Brâhmana Sonadanda.

[3:1](#) Pâtikâya nimuggitvâ 'ti sopânassa hetthâ addhakandapâsânaena nimuggitvâ (Comm.).

[3:2](#) Vihârapakkhâyâyan ti vihârapakkante khâyâyam.

[3:3](#) Samannâharantiti pasâdavasena punappunam manasikaronti (Buddhaghosa).

[5:1](#) Sañkhalikhita. See Boehtlingk-Roth s.v. Likhita.

[7:1](#) That is to say, the state of a layman (Hînây' âvattitvâ).

[7:2](#) *Kaṅkama*, for which there is no real equivalent in English. In speaking of later periods the word 'cloister' is sometimes a correct rendering, for the places in which the recluses walked up and down, thinking, were then in some cases paved and even roofed. The Chinese pilgrim I-tsing has a description of such a stone *kaṅkama*, which he saw at the great monastery at Nâlanda (Indian Antiquary, X, 192). In this passage it only means a narrow, open, space of ground, levelled and cleared for the purpose.

[8:1](#) *Vinâ*. On the construction of the ancient Indian lute, see *Milinda Pañha* (p. 53, ed. Trenckner), where all the various parts are mentioned. Compare also the *Guttala Gâtaka* (No. 243, ed. Fausböll).

[8:2](#) There is a misprint here in the text, *savaratî* for *saravati*.

[9:1](#) Buddhaghosa says: *Tattha ka nimittam ganhâhîti: tasmim samathe sati yena âdâse mukhabimben' eva nimittena uppaggitabbam, tam samatha-nimittam vipassanâ-nimittam magga-nimittam phala-nimittañ ka ganhâhi nipattetîti (? nipphâdehîti, nibbattehîti) attho.*

[10:1](#) It is often represented in the Pâli Pi.itakas to have been a customary thing for any one who thought he had attained to Arahathship to deliver a discourse in the presence of Gotama, as a kind of proof, or test, of his emancipation; and to receive the decision of Gotama thereupon. Buddhaghosa says: *Aññam vyâkareyyan ti: arahâ ahan ti gânappeyyam.* Compare *Gâtaka* I, 140; II, 333.

[10:2](#) *Adhimutto hotîti: pativigghitvâ pakkakkham katvâ thito hoti (B.).*

[10:3](#) *Kevalam saddhâmattakan ti: pativedha-rahitam kevalam pativedha-paññâya asammissam saddhâmattakam (B.).* On the lower position here assigned to faith, compare *Mahâ-parinibbâna Sutta* VI, 9.

[12:1](#) *Kakkhussa âpâtham âgakkhanti;* that is, should come within reach of his vision.

[12:2](#) *Vayañ k' assânupassatîti: tassa kittassa uppâdam pi vayam pi passati (B.).*

[13:1](#) This half sloka recurs in *Dhammapada*, verse 81.

[13:2](#) *Ekapalâsikan ti eka-patalam (B.).*

[13:3](#) *Asîti-sakata-vâhe hiraññam* (so correct the misprint in the text). Buddhaghosa says: *ettha dve sakatabhârâ eko vâho 'ti veditabbo;* but compare Rh. D., 'Ancient Coins and Measures,' &c., p. 18, § 32, and p. 14, § 23. *Vâha* occurs also in the *Mahâvamsa*, p. 22.

[13:4](#) *Sattahatthikañ ka anîkan ti: ettha kha hatthiniyo eko ka hatthîti, idam ekam anîkam, îdisani satta anîkâni sattahatthikam nâma (B.).*

[14:1](#) *Dvi-gunâ 'ti dvi-patalâ. Ti-gunâ 'ti ti-patalâ. Ganamganûpâhanâ 'ti katu-patalato patthâya vukkati (B.).*

2.

1. Now at that time the *Khabbaggiya* Bhikkhus were in the habit of wearing slippers all of a blue, yellow, red, brown, black, orange, or yellowish colour [2](#). People were annoyed, murmured, and became angry, saying, '(These act) like those who still enjoy the pleasures of the world [3](#).' The brethren told this thing to the Blessed One.

'Do not wear, O Bhikkhus, shoes that are all of

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a blue, yellow, red, brown, black, orange, or yellowish colour. Whosoever does so, is guilty of a *dukkata* offence.'

2. Now at that time the *Khabbaggiya* Bhikkhus were in the habit of wearing shoes with edges of a blue, yellow, red, brown, black, orange, or yellowish colour.

People were annoyed, murmured, and became angry, saying, 'These act like those who still enjoy the pleasures of the world.' The brethren told this thing to the Blessed One. 'Do not wear, O Bhikkhus, shoes that have edges of a blue, yellow, red, brown, black, orange, or yellowish colour. Whosoever does so, is guilty of a dukkata offence.'

3. Now at that time the *Khabbaggiya* Bhikkhus were in the habit of wearing shoes with heel-coverings (? 1); mocassins 2; laced boots 3; boots lined with cotton 4; boots of various hues, like the wings of partridges 5; boots pointed with rams' horns, and with goats' horns 6; ornamented with scorpions'

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tails 1; sewn round with peacocks' feathers 2; or shoes of all kinds of colours 3.

People were annoyed (&c., as in § 2, down to:) told this thing to the Blessed One.

'Do not wear, O Bhikkhus, shoes with heel-coverings (&c., as in § 3, down to:) shoes of all kinds of colours. Whosoever does so, is guilty of a dukkata offence.'

4. Now at that time the *Khabbaggiya* Bhikkhus were in the habit of wearing shoes adorned with lion-skins 4, tiger-skins, panther-skins, antelope-skins, otter-skins 5, cat-skins, squirrel-skins, and owl-skins 6.

People were annoyed (&c., as in § 3, down to the end, substituting 'shoes adorned with lion-skins, &c.' for 'shoes with heel-coverings, &c.')

Footnotes

[14:2](#) Nīlikā ummāra-puppha-vannā hoti; pītikā kanikāra-puppha-vannā; lohikā gayasumana-puppha-vannā; mañgetthikā mañgetthi-vannā eva; kanhā atāritthaka-vannā; mahāraṅgarattā satapada-pitthi-vannā (Mahāragana is saffron; the colour of the back of a centipede is brownish yellow), mahānāmarattā sambhinna-vannā hoti pandu-palāsa-vannā, Kurundiyam pana paduma-puppha-vannā 'ti vuttam (B.).

[14:3](#) Read gihikāmbhogino (as corrected at vol. ii. p. 363).

[15:1](#) All the names of boots or shoes are of doubtful meaning; and as the use of every sort of foot-covering has long been given up among those Buddhists who have preserved the use of the Pāli language, Buddhaghosa's explanations are not very reliable. He says here: Khallaka-baddhā 'ti pañhi-pidhānattham tale khallakam bandhitvā katā.

[15:2](#) Putabaddhā 'ti Yonaka-upāhanā vukkati, yāva gaṅghato sabbapādam patikkhādeti.

[15:3](#) Pāligunthimā 'ti pāligunthivā katā upari-pāda-mattam eva patikkhādeti na gaṅgham.

[15:4](#) Tūlapunnikā 'ti tūlapunnā pūretvā katā.

[15:5](#) Tittirapattikā 'ti tittira-patta-sadisa-vikitra-baddhā.

[15:6](#) Menda-visāna-baddhikā 'ti kannika-tthāne mendaka-siṅga-santhāne vaddhe yogetvā katā. Aga-visāna-vaddhikādisu pi es' eva nayo.

[16:1](#) Vikkhikālikā 'ti tath' eva vikkhika-nanguttha-santhane vaddhe yogetvā katā.

[16:2](#) Morapiñkhaparisibbitā (sic) 'ti talesu vā baddhesu vā moraviñkhehi (sic) suttakasadisehi parisibbitā.

[16:3](#) Kittrā 'ti vikittrā.

[16:4](#) Sīha-kamma-parikkhatā nāma pariyantesu, kīvaresu anuvātam viya sīhakammam yogetvā katā.

[16:5](#) Udda, an animal, feeding on fish; but Childers thinks it is not an amphibious creature, and therefore not 'otter.'

[16:6](#) Lūka-kamma-parikkhatā (sic) 'ti pakkha-bilāla-kamma-parikkhatā. The latter is the flying fox, a large kind of bat.

3.

1. Now the Blessed One, having dressed early in the morning, went into Râgagaha, duly bowled and robed, for alms, with a certain Bhikkhu as his companion. And that Bhikkhu followed limping step by step behind the Blessed One.

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Now a certain lay-disciple who had put on a pair of shoes with many linings, saw the Blessed One approaching from afar. And when he saw him, he took off that pair of shoes and went up to the Blessed One, and saluted him; and went on to that Bhikkhu, and saluted him, and said:

2. 'Why does your reverence limp?'

My feet, friend, are blistered.'

'But here, Sir, are shoes.'

'Enough, good friend! shoes with linings have been forbidden by the Blessed One.'

'Take the shoes, O Bhikkhu [1](#)!'

Then the Blessed One, on that occasion, having delivered a religious discourse, addressed the Bhikkhus, and said:

I allow you, O Bhikkhus, the use of shoes with linings, when they have been cast off by others [2](#). But new shoes with linings are not to be worn. Whosoever does so, is guilty of a dukkata offence.'

Footnotes

[17:1](#) This must be understood as spoken by the Buddha.

[17:2](#) Omukkan ti patimuñkitvâ apanîtam (B.).

4.

1. Now at that time the Blessed One walked up and down in the open air [3](#) unshod. Noticing that, 'The Master walks unshod,' the Elders (the Thera Bhikkhus) also went unshod when they were walking up and down [3](#). But though the Master and the Thera Bhikkhus went unshod, the *Khabbaggiya* Bhikkhus walked up and down with coverings on their feet.

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The temperate Bhikkhus were annoyed, murmured, and became angry, saying, 'How can these *Khabbaggiya* Bhikkhus walk shod, when the Master and the Thera Bhikkhus walk unshod?'

2. Then those Bhikkhus told this thing to the Blessed One.

'Is it true, what they say, O Bhikkhus, that the *Khabbaggiya* Bhikkhus walk shod, though the Master and the Elders walk unshod?'

'It is true, Lord.'

The Blessed Buddha rebuked them, saying,

'How, O Bhikkhus, can these foolish persons walk shod, though (&c., as in §§ 1, 2). For even the lay-men, O Bhikkhus, who are clad in white, for the sake of some handicraft that may procure them a living, will be respectful, affectionate, hospitable to their teachers.

[3.] Do you, therefore, O Bhikkhus, so let (your light) shine forth, that you having left the world (to enter into) so well taught a doctrine and discipline may be respectful, affectionate, hospitable to your teachers (*âkariyas*), or those who rank as teachers [1](#), and to your superiors (*upagghâyas*), or those who rank as superiors [2](#). This will not conduce,

O Bhikkhus, to the conversion of the unconverted, and to the augmentation of the number of the converted:

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but it will result, O Bhikkhus, in the unconverted being repulsed (from the faith), and in many of the converted becoming estranged.' Having thus rebuked them, and having delivered a religious discourse, he thus addressed the Bhikkhus:

None of you, O Bhikkhus, is to walk shod, when your teachers or those who rank as teachers, or your superiors, or those who rank as superiors, are walking unshod.

Whosoever does so, is guilty of a *dukkata* offence.

'And no one of you, O Bhikkhus, is to wear shoes in the open *Ârâma*. Whosoever does so, is guilty of a *dukkata* offence.'

Footnotes

[17:3](#) This walking up and down thinking is represented as a constant habit of the early Buddhist *Samanas*.

[18:1](#) *Avassikassa khabbasso âkariyamatto. So hi katuvassakâle tam nissâya vakkhati* (Mahâvagga I, 35). *Evam ekavassassa sattavasso, duvassassa atthavasso, tivassassa dasavasso* (B.).

[18:2](#) *Upagghâyassa samdittha-sambhattâ pana sahâyâ bhikkhû, ye vâ pana keki dasahi vassehi mahantatarâ, te sabbe pi upagghâyamattâ nâma.* This confirms the view expressed in a note to the first Book (chap. 32. I), that the *Upagghâya* is a more important person than the *Âkariya*. The former must have ten years, the latter need only have six years, seniority.

5.

1. Now at that time a certain Bhikkhu had an eruption [1](#) on his feet. They used to carry that Bhikkhu out when he wanted to ease himself. The Blessed One as he was passing through the sleeping places (of the Bhikkhus) saw them (doing so), and going up to them, he said:

2. 'What is the disease, O Bhikkhus, from which this Bhikkhu suffers?'

This venerable brother has an eruption on his feet, Lord, and we are carrying him out to ease himself.'

Then, on that occasion, the Blessed One, having delivered a religious discourse, addressed the Bhikkhus, and said:

'I enjoin, O Bhikkhus, the use of foot coverings

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by one whose feet hurt him, or are blistered, or who has an eruption on his feet.'

Footnotes

[19:1](#) *Pâdakhîlâbâdho nâma pâdato khîla-sadisam mamsam nikkhantam hoti* (B.).

6.

1. Now at that time the Bhikkhus used to get up on to couches or chairs with unwashed feet; and the robes and seats became soiled.

They told this thing to the Blessed One.

'I enjoin, O Bhikkhus, the use of foot coverings when one of you wishes to get up on to couches or chairs.'

2. Now at that time when the Bhikkhus were going to the Uposatha Hall or to the assembly in the dark, they trod upon stakes or thorns, and their feet were hurt. They told this thing to the Blessed One.

'I enjoin, O Bhikkhus, the use of foot coverings in the open Ârâma, and of a torch, or lamp, and a walking stick 1.'

3. Now at that time the *Khabbaggiya* Bhikkhus used to rise up in the night towards dawn; and, putting on wooden shoes, walked up and down in the open air talking, in tones high, loud, and harsh, of all kinds of worldly things--such as tales of kings, of robbers, of ministers of state; tales of armies, of terror, of war; conversation respecting meats, drinks, clothes, couches, garlands, perfumes, relationships, equipages, villages, towns, cities, provinces, women, warriors, and streets; tales about buried treasures, ghost stories; various tales; discussions

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on the world; disasters by sea; things which are, and things which are not 1. And so doing they both trod upon and slew all kinds of insects, and disturbed the Bhikkhus in their meditations.

4. The moderate Bhikkhus were annoyed, murmured, and became angry, saying, 'How can the *Khabbaggiya* Bhikkhus [do so]?'

And those Bhikkhus told this thing to the Blessed One.

'Is it true' (&c., comp. chap. 4. 2)?

'It is true, Lord.'

He rebuked them, and having delivered a religious discourse, he addressed the Bhikkhus, and said: Wooden shoes, O Bhikkhus, are not to be worn. Whosoever wears them, is guilty of a *dukkata* offence.'

Footnotes

20:1 *Kattara-danda*. Compare *Kullavagga* VIII, 6, 3, and Childers under *Kattara-yatthi*. Our word occurs at *Gâtaka* I, 9.

21:1 This list recurs in the *Magghima Sîla*, § 7 (Rh. D.'s 'Buddhist Suttas from the Pâli,' p. 194).

7.

1. Now when the Blessed One had remained at Râgagaha as long as he thought fit, he set out on his journey towards Benares. And wandering from place to place, he came to Benares, and there at Benares the Blessed One stayed in the deer-park *Isipatana*. Now at that time the *Khabbaggiya* Bhikkhus, since the Blessed One had forbidden wooden shoes, used to break off young palmyra palms, and wear shoes made of the *talipat* leaves 2. The young palmyra plants withered. People were annoyed, murmured, and became angry, saying, 'How can

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the *Sakyaputtiya Samanas* break off young palmyra palms, and wear shoes made of the *talipat* leaves? The young palmyra plants wither. (By so doing), the *Sakyaputtiya Samanas* destroy vegetable life.'

2. The Bhikkhus heard those people murmuring in annoyance and indignation; and they told this matter to the Blessed One.

'Is it true' (&c., as in chap. 4. 2)?

'It is true, Lord.'

The Blessed Buddha rebuked them, saying, 'How can those foolish persons, O Bhikkhus, [act thus]? For people believe, O Bhikkhus, that life dwells in a tree. Such conduct will not conduce (&c., as in chap. 4. 2, down to:) becoming estranged.

Foot coverings made of talipat leaves, O Bhikkhus, are not to be worn. Whosoever wears them, is guilty of a *dukkata* offence.'

3. Now at that time the *Khabbaggiya* Bhikkhus, since the Blessed One had forbidden talipat shoes, used to break off young bambus, and wear shoes made of the bambu leaves (&c., as in last section down to the end, substituting bambu for palmyra).

Footnotes

[21:2](#) These are the leaves on which the MSS. are written.

8.

1. Now when the Blessed One had remained at Benares as long as he thought fit, he set out on his journey towards Bhaddiya. And wandering from place to place he came to Bhaddiya: and there, at Bhaddiya, he stayed in the *Gâtiyâ* Grove.

Now at that time the Bhikkhus at Bhaddiya were accustomed to the use of various kinds of foot coverings for the sake of ornament. They made,

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or had made for themselves foot coverings of *tina*-grass, of *muñga*-grass, of *babbaga*-grass, of the leaves of the date-palm [1](#), of kamala-grass [2](#), and of wool [3](#). And they neglected [4](#) instruction, enquiry, morality, self-concentration, and wisdom [5](#).

2. The moderate Bhikkhus were annoyed, murmured, and became angry, thinking, 'How can they [do so]?' And those Bhikkhus told this thing to the Blessed One.

'Is it true' (&c., as in chap. 4. 2)?

'It is true, Lord.'

The Blessed Buddha rebuked them, saying, 'How can they [do so]?' This will not conduce (&c., as in chap. 4. 2, down to:) becoming estranged.

3. Having thus rebuked them, and having delivered a religious discourse, he thus addressed the Bhikkhus: 'Shoes, O Bhikkhus, made of *tina*-grass are not to be worn, or made of *muñga*-grass, or of *babbaga*-grass, or of leaves of the date-palm, or of kamala-grass, or of wool, nor [ornamented with] gold, or silver, or pearls, or beryls, or crystal, or copper, or glass, or tin, or lead, or bronze. Whosoever does so, is guilty of a *dukkata* offence.

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'And clogs, O Bhikkhus, that are taken away [1](#), are not to be worn. Whosoever does so, is guilty of a *dukkata* offence.

'I allow you, O Bhikkhus, the use of three kinds of clogs, that are fixed to the ground, and are not taken away [2](#), privy-clogs, urinal-clogs, and rinsing-clogs [3](#).'

Footnotes

[23:1](#) *Hintâla-pâdukâ* 'ti *khaggûra*- (MS. *khaggari*) *pattehi katapâdukâ*: *hintâla-pattehi pi na vattati yeva* (B.).

[23:2](#) *Kamala-pâdukâ* 'ti *kamala-tinam nâma atthi, tena kata-pâdukâ*. *Ussîra-pâdukâ* 'ti *pi vadanti*. Childers only gives lotus as the meaning of *kamala*. At *Gâtaka* I, 119, 149, 178; IV, 42, it must be *kamala*, and not *kambala* as printed by Fausböll, that is meant.

[23:3](#) *Kambala-pâdukâ* 'ti *unnâhi kata-pâdukâ*.

[23:4](#) On *riṅkanti* (Sanskrit *rik*, *rinakti*), compare the verses in *Milinda Pañha*, p. 419 (ed. Trenckner).

[23:5](#) The *adhisilâdi-sikkhâ-ttayam* mentioned at *Dhp.* p. 358 is explained in the *Samgiti Sutta* as training in *adhisîla*, *adhikitta*, and *adhipaññâ*. On the first, compare the note on *Mahâvagga I*, 36, 8.

[24:1](#) See next clause.

[24:2](#) *Asamkamaniyâyo* 'ti *bhûmiyam supatitthâ nikkalâ asamhariyâ* (sic), (B. here). Compare *Pâtimokkha*, pp. 106, 113 (ed. Minayeff), and Childers's interpretation of those passages under *samkamati*.

[24:3](#) On *vakka-pâdukâ*, see *Kullavagga V*, 35, 2, at the end; and *VIII*, 10, 3, at the beginning. On the other two, *Kullavagga V*, 35; 1, 4, and *VIII*, 10, 3; and see also *VIII*, 9. The use of them was part of the sanitary arrangements enjoined upon the Order. A very ancient pair of stone *vakka-pâdukâ*, forming part of a slab of stone, was discovered at *Anurâdhapura* by Rhys Davids, and is now in the Colombo Museum. As they were dug up in one of the palaces there, they were probably for the use of the king, or some high official. These ruins are among the most ancient in Ceylon, and are certainly pre-Christian in date.

9.

1. Now when the Blessed One had remained at *Bhaddiya* as long as he thought fit, he set out on a journey towards *Sâvatthi*. And walking from place to place he arrived at *Sâvatthi*. There the Blessed One dwelt at *Sâvatthi* at the *Getavana*, *Anâtha-pindika's* Grove.

2. Now at that time the *Khabbaggiya* *Bhikkhus* used to catch hold of the heifers crossing on the *Akiravatî* River by their horns, or ears, or dewlaps, or tails [4](#), or spring up upon their backs, or touch with lustful

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thoughts their privy parts: and they used to duck the young calves and so kill them.

People were annoyed, murmured, and became angry, saying, 'How can the *Sakyaputtiya Samanas* [act thus]? it is like men still enjoying the pleasures of the world.'

And *Bhikkhus* heard them murmuring in annoyance and indignation: and those *Bhikkhus* told this thing to the Blessed One.

'Is it true' (&c., see chap. 4. 2)?

'It is true, Lord.'

He rebuked them, and having delivered a religious discourse, he addressed the *Bhikkhus*, and said:

'Heifers are not to be caught hold of, O *Bhikkhus*, by their horns, or their ears, or their dewlaps, or their tails. You are not to get up on their backs. Whosoever gets up on their backs, is guilty of a *dukkata* offence. And their privy parts, O *Bhikkhus*, are not to be touched with lustful thoughts. Whosoever does so, is guilty of a *thullakkaya* offence. And calves ought not to be killed. Whosoever kills them, let him be dealt with according to law [1](#).'

3. Now at that time the *Khabbaggiya* *Bhikkhus* used to have themselves carried in vehicles to which cows were yoked with a bull between them, or bulls were yoked with a cow between them [2](#). People were annoyed, murmured, and became angry, saying, 'That is as is done at the Feast of the *Garîgâ* and the *Mahî* [3](#).'

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They told this thing to the Blessed One.

'Do not have yourselves carried in vehicles, O Bhikkhus. Whosoever does so, is guilty of a dukkata offence.'

Footnotes

[24:4](#) On *kheppâ*, compare Sutta-vibhaṅga I, 6; and Böhtlingk-Roth under *sepa* and *parukkhepa*.

[25:1](#) See the 61st Pâkittiya Rule.

[25:2](#) Buddhaghosa explains this passage in a different way: Itthi-yuttenâ 'ti dhenu-yuttena. Purisantarenâ 'ti purisa-sârathinâ. Purisa-yuttenâ 'ti gona-yuttena. Itthantarenâ 'ti itthi-sârathinâ.

[25:3](#) Gaṅgâ-mahiyâyâ 'ti Gaṅgâ-mahî-kilikâya (B.). It is possible That Mahî may here mean the Earth; but it is probably the [p. 26](#) well-known affluent of the Ganges, which is one of the Mahânadîs. Compare Kullavagga IX, 1, 3, Spence Hardy's 'Manual,' p. 17, and the Dhaniya Sutta in the Sutta Nipâta.

10 1.

1. Now at that time a certain Bhikkhu, as he was passing through the Kosala country to Sâvatthi, to visit the Blessed One, was taken ill on the way. And that Bhikkhu went aside out of the road, and sat down at the foot of a certain tree.

When people saw him sitting there, they said: 'Whither is your reverence going?'

'I am going, friends, to Sâvatthi to visit the Blessed One.'

2. 'Come along, Sir; let us go together.'

'I cannot, friends. I am sick.'

'Well then, Sir, get up into the cart.'

'Enough, friends! The Blessed One has forbidden the use of vehicles.' And fearing to offend, he refused to get up into the cart.

And when that Bhikkhu had come to Sâvatthi, he told this thing to the Bhikkhus, and they told it to the Blessed One.

'I allow you, O Bhikkhus, if you are sick, to use a cart.'

Now the Bhikkhus thought: 'Should the carts be yoked with cows or bulls?'

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They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to use a cart drawn by bullocks, or by hand [1](#).'

Now at that time a certain Bhikkhu was exceedingly distressed by the jolting of a cart.

I allow you, O Bhikkhus, the use of a litter or a sedan-chair.'

3. Now at that time the *Khabbaggiya* Bhikkhus were in the habit of using lofty and large things to recline upon, that is to say: large cushions [2](#); divans; coverlets with long fleece; counterpanes of many colours, woollen coverlets [3](#), white or marked with thick flowers; mattresses; cotton coverlets, dyed with figures of animals; rugs with long hair on one or both sides; carpets inwrought with gold, or with silk; large woollen carpets such as the nautch girls dance upon [4](#); rich elephant housings, horse-rugs, or carriage rugs; panther or antelope skins; couches covered with canopies, or with crimson cushions at both ends [5](#).

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When people, who went to visit the Vihâras, saw these things, they were annoyed, murmured, and became angry, thinking, 'This is as if they were still enjoying the pleasures of the world.'

They told this thing to the Blessed One.

4. 'Lofty and large things to recline upon, such as large cushions (&c., as in § 3, down to:) cushions crimson at both ends, are not, O Bhikkhus, to be used. Whosoever uses them, is guilty of a dukkata offence.'

5. Now at that time the *Khabbaggiya* Bhikkhus, since the use of lofty and large things to recline upon had been forbidden by the Blessed One, used to use fine skins, such as lion, tiger, and panther skins. These skins were cut to fit the couches, and to fit the chairs; and were spread inside or outside the couches or the chairs.

When people, who went to visit the Vihâras, saw these things, they were annoyed, murmured, and became angry, thinking, 'This is as if they were still enjoying the pleasures of the world.'

They told this thing to the Blessed One.

6. 'Fine skins, such as lion, tiger, and panther skins, are not, O Bhikkhus, to be used. Whosoever does so, is guilty of a dukkata offence.'

7. Now at that time the *Khabbaggiya* Bhikkhus, since fine skins had been forbidden by the Blessed

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[paragraph continues] One, began to use the skins of oxen. These skins were cut to fit the couches, or the chairs; and were spread inside or outside the couches, or the chairs. Now a certain Bhikkhu of bad character was a friend of the family of a certain lay-disciple of a bad character. And that bad Bhikkhu, early one morning, dressed himself, and with his robe on and his bowl in his hand, went to the dwelling-place of that bad disciple, and sat down on a seat made ready for him. And the bad disciple went up to the place where the bad Bhikkhu was, and saluted him, and took his seat beside him.

8. Now at that time that bad disciple had a young bull beautiful to behold, quiet, and varied in colour like a panther's cub. And the bad Bhikkhu gazed with longing at the bull. And that bad disciple said to that bad Bhikkhu: 'Why does your reverence gaze so with longing at that bull?'

'My friend,' said he, 'I want that bull's skin.'

Then that bad disciple slew that bull, and skinned it, and gave it to that bad Bhikkhu. And that bad Bhikkhu, hiding that skin under his robe, went away.

9. Now the cow, greedy for her calf, followed that bad Bhikkhu, keeping behind him. The Bhikkhus said:

'How is it, friend, that this cow keeps following so behind you?'

'I don't know, friends, why it should keep following me.'

But that bad Bhikkhu's robe was soiled with blood; and the Bhikkhus asked him,

'How has this robe of yours got marked with blood?'

Then he told them the whole matter.

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'How is that, Sir? You have been causing another to deprive a living thing of life!' 'That is so, friends.'

The modest among the Bhikkhus were annoyed, murmured, and became angry, saying, 'How can this Bhikkhu induce a man to deprive a living thing of life? Has not the taking of life been censured, and the abstinence therefrom been praised in many a discourse by the Blessed One?'

And the Bhikkhus told this thing to the Blessed One.

Then the Blessed One held because of this, and on that occasion, an assembly of the

community of Bhikkhus, and asked that wicked Bhikkhu,
'Is it true, as they say, that you, O Bhikkhu, have been inducing another to deprive a living thing of life?'

'It is true, Lord.'

'But how can you be so foolish as to do so? Have I not censured in many a discourse the taking of life, O foolish one, and praised the abstinence therefrom? Such conduct, thou foolish one, will not conduce to the conversion of the unconverted!'

And having thus rebuked him, and delivered a religious discourse, he addressed the Bhikkhus, and said:

Bhikkhus! No one shall cause a living thing to be deprived of life. Whosoever does so shall be dealt with according to the Laws [1](#). Ox-skins are not to be worn, O Bhikkhus. Whosoever does so, is guilty of a dukkata offence. And neither, O Bhikkhus, is any skin to be made use of at all. Whosoever does so, is guilty of a dukkata offence.'

Footnotes

[26:1](#) Kullavagga X, 21 gives the rules for sisters of the Order, corresponding to the first two sections of this chapter.

[27:1](#) On *hatthavattakam* here Buddhaghosa merely says, 'itthiyo vâ vattantu purisâ vâ vattantu (MS. *vattati*) yeva.' The word recurs in *Kullavagga X, 21*.

[27:2](#) That *Âsandi* is a cushion, and not a chair as Childers gives, is clear from *Gâtaka I, 108*.

[27:3](#) *Patikâ* 'ti *unnâmayo setattharako* (Sum. Vil. on *Brahmagâla Sutta 9*).

[27:4](#) *Kuttakan ti solasannam nâtakitthînam thatvâ nakkana-yoggam unnâmayattharanam* (Sum. Vil. on *Brahmagâla Sutta 9*).

[27:5](#) This list recurs in the *Magghima Sîla, § 5* (Rh. D., 'Buddhist Suttas from the Pâli,' p. 193). Childers has given the commentary on most of these terms from the *Sumaṅgala Vilâsinî*. Several of the items are also mentioned among the possessions of the Great King of Glory (Rh. D., loc. cit., p. 274, &c.). In several cases the exact meaning is at present quite uncertain. The comment on the last two words runs as follows:

Sauttarakkhadan ti saha uttarakkhadena p. 28 upari-bandhena ratta-vitânaena saddhin ti attho. Setavitânam pi hetthâ akappiya-pakkattharane sati na vattati, asati pana vattati. Ubhatolohitakûpadhânam sisûpadhânañ ka pâdûpadhânañ ka mañkassa ubhatolohitakûpadhânam evam (read eva?) na kappati. Yam pana ekam eva upadhânam ubhosu passesu rattam vâ hoti paduma-vannam vâ kitram vâ sake pamâna-yuttam vattati, mahâupadhânam pana patikkhittam.

[30:1](#) The Laws (Dhammas) referred to are the first *Pârâgika*, the 11th *Pâkittiya*, and the 61st and 62nd *Pâkittiyas*.

11.

Now at that time men had couches and chairs covered or bound with skins. The Bhikkhus, fearing to offend, would not sit down upon them.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to sit down on seats arranged by laymen, but not to lie down upon them.'

Now at that time the *Vihâras* were bound together by thongs made of skin [1](#). The Bhikkhus fearing to offend, would not sit down upon them.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to sit down upon (skins when they are) only used for binding things together.'

Footnotes

[31:1](#) Ogumphiyantîti bhitti-dandakâdisu vethetvâ bandhanti (B.).

12.

Now at that time the *Khabbaggiya* Bhikkhus used to go into the villages with their shoes on. The people were annoyed, murmured, and became angry, saying, 'That is how those behave who are still enjoying the pleasures of the world!'

They told this thing to the Blessed One.

'You are not to go into the villages, O Bhikkhus, with your shoes on. Whosoever does so, is guilty of a *dukkata* offence.'

Now at that time a certain Bhikkhu was sick, and unable to go into the village without shoes on. They told this thing to the Blessed One.

'I allow a sick Bhikkhu, O Bhikkhus, to go into the village with his shoes on.'

13 ¹.

1. Now at that time the venerable Mahâ *Kakkâyana* was staying in Avanti on the hill called the Precipice, near Kuraraghara ². And at that time the lay-disciple named *Sona Kutikanna* ³ was the personal attendant upon the venerable Mahâ *Kakkâyana*.

And the disciple *Sona Kutikanna* went to the place where the venerable Mahâ *Kakkâyana* was, and saluted him, and took his seat beside him. And when he was thus seated, he said to the venerable Mahâ *Kakkâyana*:

'As I understand the doctrine laid down by the venerable Mahâ *Kakkâyana*, it is difficult for the man who dwells at home to live the higher life in all its fulness, in all its purity, in all its bright perfection. I wish therefore to cut off my hair and beard, to clothe myself in the orange-coloured robes, and to go forth from the household life into the houseless state ⁴. May the venerable Mahâ *Kakkâyana* receive me into the Order of those who have renounced the world!'

2. 'Hard is it, *Sona*, your life long to live the

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higher life using only one bed, and with but one meal a day. Do you, therefore, *Sona*, remain in the state of a householder, and practise only for a time the higher life, the precepts of the Buddhas, using only one bed, and with but one meal a day.'

Then the desire for renunciation ¹ which had arisen in the disciple *Sona Kutikanna* abated in him.

A second time the disciple *Sona Kutikanna* [made the same request, and received the same reply with the same result].

And a third time *Sona Kutikanna* made the same request. Then the venerable Mahâ *Kakkâyana* conferred the *pabbaggâ* (ordination) on the disciple *Sona Kutikanna*.

Now at that time in the Southern country and in Avanti there were but few Bhikkhus.

And it was only after the lapse of three years that the venerable Mahâ *Kakkâyana* was able, with difficulty, and with trouble, to get together a meeting of the Order in which ten Bhikkhus were present ². And then he admitted the venerable *Sona* into the higher rank of the Order.

3. Now when the venerable Sona had passed the rainy season there sprang up in his mind, when he was meditating alone, this thought:

'I have heard indeed that the Blessed One is such and such a one. But I have not as yet seen him face to face. I should like to go and visit the Blessed One, the Arahata Buddha, if my superior would allow me.'

And in the evening the venerable Sona, leaving his solitude, went to the place where the venerable

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[paragraph continues] Mahâ Kakkâyana was, and saluted him, and took his seat beside him. And when he was thus seated, he said to the venerable Mahâ Kakkâyana:

4. 'When I was meditating alone, venerable Sir, the following thought occurred to my mind, "I have heard (&c., as above)." Now I would go and visit the Blessed One, the Arahata Buddha, if you, as my superior, allow it.'

'That is good, that is good, Sona! Go then, Sona, to visit the Blessed One, the Arahata Buddha. [5.] You shall see, Sona, how the Blessed One arouses faith, is worthy of faith, calm in his senses, calm in his mind, gifted with the highest self-control and quietude, an elephant among men, subdued, guarded, with his senses in subjection to himself. Do you therefore, Sona, bow down in my name at the feet of the Blessed One, and say, "Lord! my superior, the venerable Mahâ Kakkâyana, bows down in salutation at the feet of the Blessed One!" and add, "In the Southern country and in Avanti there are, Lord, but few Bhikkhus. And it was only after the lapse of three years that with difficulty and with trouble an assembly of the Order was got together, in which ten members were present, and I could be received into the higher rank of the Order. May the Blessed One be pleased, therefore, to allow the higher ordination in the Southern country and in Avanti before a meeting of a lesser number. [6.] In the Southern country and in Avanti, Lord, the soil is black on the surface 1, rough, and trampled by the feet of cattle 2.

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[paragraph continues] May the Blessed One be pleased, therefore, to allow the use, in the Southern country and in Avanti, of shoes with thick linings. In the Southern country and in Avanti, Lord, men attach great importance to bathing, and are pure by use of water. May the Blessed One be pleased to allow, in the Southern country and in Avanti, the constant use of the bath 1. In the Southern country and in Avanti, Lord, skins, such as sheep-skins, goat-skins, and deer-skins, are used as coverlets. Just as in the Middle country 2 the eragu, moragu, magghâru, and gantu grasses 3 are used for coverlets, so are sheep-skins, goat-skins, and deer-skins in the Southern country and in Avanti. May the Blessed One be pleased to allow the use of such coverlets there. [7.] At present, Lord, people are in the habit of giving a set of robes to Bhikkhus, who have left the district, saying, 'We give this set of robes to (a Bhikkhu) of such and such a name.' When they return, the Bhikkhus tell them, 'A set of robes has been given to you by a person of such and such a name.' But they, fearing to offend, do not accept it, saying, 'Let us not be guilty of a Nissaggiya.' May the Blessed One be pleased to make a detailed statement in the matter of robes."

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'Even so, Lord,' said the venerable Sona in assent to the venerable Mahâ Kakkâyana, and, rising from his seat, he departed thence, keeping his right side towards him. And taking up his bed, he went on with his robe on, and his bowl in his hand to Sâvatthi.

8. And wandering from place to place he arrived at the place where the Blessed One was,

at Sâvatthi in the *Getavana*, *Anâtha-pindika's* park. And when he had come there he saluted the Blessed One, and took his seat beside him.

Then the Blessed One said to the venerable *Ânanda*: 'Make ready a sleeping-place, *Ânanda*, for this Bhikkhu who has just arrived.' And the venerable *Ânanda* thought: 'Inasmuch as the Blessed One commands me to make ready a sleeping-place for the Bhikkhu who has just arrived, the Blessed One evidently desires to dwell in the same *Vihâra* with that Bhikkhu, he desires to dwell in the same *Vihâra* with the venerable *Sona*.' And he made ready a sleeping-place for the venerable *Sona* at the place where the Blessed One was staying.

9. Then the Blessed One, after spending the greater part of the night in the open air, entered the *Vihâra*. And also the venerable *Sona*, having spent the greater part of the night in the open air, entered the *Vihâra*. And the Blessed One rose up, early in the morning, towards dawn, and requested the venerable *Sona*, saying, 'May the Dhamma so become clear to you that you may speak [1](#).'

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.Even so, Lord!' said the venerable *Sona* in assent to the Blessed One; and he intoned all the verses in the Book of the Eights (*Atthaka-vaggikâni* [1](#)).

And the Blessed One, at the conclusion of the venerable *Sona's* recitation, expressed his pleasure, saying,

'Excellent, most excellent, O Bhikkhu! Well have the Eights been grasped by thee, well thought over, well learnt by heart: and with a fine voice art thou gifted, distinct, pleasant [2](#), able to make things understood. How many years is it since thou hast been ordained?' 'One year, my Lord!'

10. 'But why have you postponed it so long?'

'Tis long, Lord, since I saw into the danger of the passions, but life in a household is crowded with business and with cares.'

And the Blessed One, when he heard that matter, gave utterance at that time to the expression of emotion:

'When he has seen the danger of the world, when he has understood the Truth, when he has become free from Upadhi [3](#),

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'The pilgrim finds in sin no pleasure, his delight is in the word, the pure.'

11. Then thought the venerable *Sona*: 'The Blessed One is pleased with me. This then is the time which my superior spoke of.' And rising from his seat, and arranging his robe on one shoulder, he bowed down with his head at the feet of the Blessed One, and said: 'Lord! my superior Mahâ *Kakkâyana* bows down in salutation at the feet of the Blessed One. In the Southern country and in Avanti there are (&c., as in §§ 4-7, down to the end of the message).'

Then the Blessed One on that occasion and in that connection, having delivered a religious discourse, addressed the Bhikkhus and said:

'The Southern country and Avanti has but few Bhikkhus. I allow the upasampadâ (ordination) in border countries to be held in a meeting of only four Bhikkhus, beside the chairman, who must be a *Vinaya-dhara*.'

12. 'In this passage the following are the border countries referred to [1](#). To the East is the town *Kagaṅgala*, and beyond it *Mahâsâlâ*. Beyond that is border country; this side of it is the Middle country. To the South-east is the river *Salalavatî*. Beyond that is border country; this side of it is the Middle country. To the South is the town *Setakannika*.

Beyond that is border country; this side of it is the Middle country. To the West is the Brâhman district of Thûna. Beyond that is

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border country; this side of it is the Middle country. To the North is the mountain range called Usîradhaga. Beyond that is border country; this side of it is the Middle country. In such border countries, I allow, O Bhikkhus, the upasampadâ (ordination) to be held in a meeting of only four Bhikkhus, beside the chairman, who must be a Vinaya-dhara.

13. 'In the Southern country and in Avanti, O Bhikkhus, the soil is black on the surface and rough, and trampled by the feet of cattle. I allow the use, in all the border countries, O Bhikkhus, of shoes with thick linings.

'In the Southern country and in Avanti, O Bhikkhus, men attach great importance to bathing, and are pure by use of water. I allow the constant use of the bath, O Bhikkhus, in all the border countries.

'In the Southern country and in Avanti, O Bhikkhus, skins, such as sheep-skins, goat-skins, and deer-skins, are used as coverlets. Just as in the Middle country, Bhikkhus, the eragu, moragu, magghâru, and gantu grasses are used for coverlets, so in the Southern country and in Avanti are used skins, such as sheep-skins, goat-skins, and deer-skins. I allow, O Bhikkhus, the use of skins, such as sheep-skins, goat-skins, and deer-skins, as coverlets, in all the border countries.

'There also, O Bhikkhus, people are in the habit of giving a set of robes to Bhikkhus who have left the district, saying, "We give this set of robes to (a Bhikkhu) with such and such a name." I allow you, O Bhikkhus, to accept such robes. The set of robes does not become subject to the ten-days'

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rule, before it reaches the hand (of the person for whom it was intended) 1.'

Footnotes

[32:1](#) Sections 1-6 of this chapter were published and translated by Alwis in his 'Kakkâyana's Pali Grammar,' pp. 92 and following.

[32:2](#) Buddhaghosa spells this name Kuduraghara, and says it was there that Kakkâyana had been accustomed to go for alms, and that he dwelt on the precipice itself.

[32:3](#) Buddhaghosa has a curious explanation of this name, *Kotiagghanakam pana kannapilandhanakam dhâreti, tasmâ Kurikanno 'ti vukkati*. This is evidently merely drawn from the word itself, which may just as well have meant 'with pointed ears.'

[32:4](#) This is a common phrase. Compare *Tevigga Sutta* (Rh. D., 'Buddhist Suttas from the Pâli,' pp. 187, 188).

[33:1](#) Compare *gamikâbhisamkhâra*, *Mahâvagga VI*, 31, 2.

[33:2](#) On the necessity of this, see *Mahâvagga IX*, 4, I.

[34:1](#) *Kanhattarâ 'ti kanha-mattik-uttarâ upari-vaddhitâ kanha-mattikâ* (B.). Alwis translates, 'overrun with thorns.'

[34:2](#) *Gokantaka-hatâ 'ti gunnam khurehi akkanta-bhumito samutthehi go-kantakehi upahatâ. Te kira gokantake ekapatâlikâ upâhanâ* p. 35 *rakkhitum na sakkonti, evam kharâ honti* (B.). Alwis takes *gokantaka* as a plant (*Ruellia Longifolia*).

[35:1](#) Compare the 57th *Pâkittiya*.

[35:2](#) See below, § 12; and compare Rh. D., 'Buddhist Birth Stories,' p. 61.

[35:3](#) *Imâ katasso pi tina-gâtiyo. Etehi kata-sâtake ka tattikâyo ka karonti. Ettha eragû 'ti ekaraka-tinam, tam olârikam. Moragutinam tamba-sisam sukhumam mudukam sukha-*

samphassam; tena katâ tattikâ nipaggitvâ vutthitamatte pana uddhumâtâ hutvâ titthati. Maggârûnâ (sic, and so Alwis) kata-sâtake pi karonti. Gantussa mani-sadiso vanno hoti, Tattikâ is a mat; see *Gâtaka* I, 142. Compare Sanskrit Eraka, and Mayûraka.

[36:1](#) *Paṭibhātu tam bhikkhu dhammo bhāsitum*. Compare Buddhaghosa's commentary on the similar idiom used in the Mahâ-parinibbâna p. 37 Sutta II, 31 as given by Rh. D. ('Buddhist Suttas from the Pâli,' p. 36).

[37:1](#) *Attbaka-vagga* is the name of the fourth book in the Sutta Nipâta. See Professor Fausböll's translation, p. viii. It may also be the name of divisions of other books, but probably that portion of the Sutta Nipâta is here referred to.

[37:2](#) On *Ane/agalâya* compare *nelâ vâkâ* in § 6 of the *Kûla-sîla*.

[37:3](#) *Ariyo* is the man who has entered the Path, *Suki* is locative. *Nirûpadhi*, he in whom there remains no longer the cause of the renewal of existence as a separate individual (the cause referred to being thirst or excitement and craving, *Tanhâ*, *Upâdâna*).

[38:1](#) Compare Cunningham, 'Ancient Geography of India,' I, 440; Childers, *Khuddaka Pâtha*, p. 20; Alwis, 'Introduction to Pali Grammar,' XXIX; Lassen, *Indische Alterthumskunde*, I, 119 (2nd ed.); Rhys Davids, 'Buddhist Birth Stories,' p. 61.

[40:1](#) On this last clause compare the first *Nissaggiya*, and our note there. The clause here means that the ten days of the rule in the *Pâtimokkha* are not to begin to run, under the circumstances specified, till the set of robes has actually reached the hand of the *Bhikkhu* for whom they were intended.

Buddhaghosa says here: *Yâva âharitvâ vâ na dinnam tumhâkam bhante kîvaram uppannan ti pahinitva vâ nârokitam, tâva gananam na upeti, anadhitthitam na vattati. Yadâ pana ânetvâ vâ dinnam hoti, uppannan ti vâ sutam, tato patthâya dasâham eva parihâram labhati.*

SIXTH KHANDHAKA.

(ON MEDICAMENTS.)

1.

1. At that time the Blessed One dwelt at *Sâvatthi*, in the *Getavana*, the park of *Anâtha-pindika*. And at that time *Bhikkhus*, attacked by the sickness of the hot season [1](#), threw up the rice-milk they had drunk, and the food they had eaten. And thereby they became lean, rough, ill-favoured, yellow and ever yellower, and the veins stood out on their limbs [2](#). And the Blessed One saw those *Bhikkhus* thus lean, rough, ill-favoured, yellow and ever yellower, and with the veins standing out on their limbs. And on seeing it, he asked the venerable *Ânanda*:

'How is it, *Ânanda*, that the *Bhikkhus* are become now so lean, rough, &c.?''

'At this time, Lord, the *Bhikkhus* are attacked with the disease of the hot season; and they throw up the rice-milk they have drunk, and the food they have eaten. Thence is it that they are become lean, rough, ill-favoured, yellow and ever yellower, and that the veins stand out on their limbs.'

2. Then there occurred to the mind of the

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[[paragraph continues](#)] Blessed One, when meditating alone, this consideration: 'At this time the *Bhikkhus* (&c., down to:) on their limbs. What medicaments shall I now prescribe for the *Bhikkhus*, as may be authorised as common medicine, and may be diffused through the body, though it be not regarded as ordinary (material) food?' And the Blessed One

thought: 'These five medicaments--that is to say, ghee, butter, oil, honey, molasses--are such medicaments. Let me then prescribe them as medicines which the Bhikkhus may accept at the right time, and use at the right time.'

3. And in the evening, when the Blessed One had arisen from his meditation, having delivered a religious discourse, he addressed the Bhikkhus in that connection, saying, 'When I was meditating alone, O Bhikkhus, then occurred to my mind this consideration: "At this time (&c., as in § 2, down to:) material food." Then I thought: "These five (&c., as in § 2, down to:) at the right time." I prescribe, O Bhikkhus, these five things as medicine to be accepted at the right time, and to be used at the right time.'

4. Now at that time the Bhikkhus accepted those five things at the right time, and used them at the right time. And foods which though rough, were ordinary foods, they could not digest [1](#), much less greasy foods [2](#). Then they--attacked both by the hot-season disease, and by this want of appetite [3](#)--became by both at once still more lean, rough, [p. 43](#)

ill-favoured, yellow and ever yellower, and with the veins standing out on their limbs. And the 'Blessed One saw the Bhikkhus thus still more lean, &c. And when he saw it, he asked the venerable Ânanda: 'How is it, Ânanda, that the Bhikkhus are become now still more lean, &c.?'

5. 'At present, Lord, these Bhikkhus, who use the five medicaments only at the right time, cannot digest foods which, though ordinary, are rough, much less greasy foods. Then they, attacked (&c., as in § 4, down to:) standing out on their limbs.'

Then the Blessed One on that occasion, having delivered a religious discourse, addressed the Bhikkhus, and said: 'I permit you, O Bhikkhus, not only to receive those five medicaments, but to use them both at the right time, and at other times.'

Footnotes

[41:1](#) Sâradikena âbâdhenâ 'ti sarada-kâle uppanna pittaâbâdhena. Tasmim hi kâle vassodakena pi tementi, kaddamam pi maddanti, antarantarâ âtapo pi kharo hoti. Tena tesam pittam kothabbhantara-gatam hoti (B.).

[41:2](#) Read in the text Dhamani-santata-gattâ; and compare Lalita Vistara, p. 226, and Professor Weber's 'Bhagavatî,' II, 289.

[42:1](#) Na kkhâdenti na gîranti, na vâtarogam paipassambhetum sakkonti (B.).

[42:2](#) Senesikâni siniddhâni (B.). Compare Sanskrit snaihika.

[42:3](#) Bhattâkkhandakenâ 'ti bhattam arokakena (B.).

2.

1. Now at that time the Bhikkhus who were sick had need of fatty substances as medicine.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, the use of the fat of bears, of fish, of alligators, of swine, and of asses, if received at the right time, cooked at the right time, mixed at the right time, to be partaken of with oil.'

2. 'If the fat be received, O Bhikkhus, at the wrong time, cooked at the wrong time, and mixed at the wrong time, and then taken, the Bhikkhu is guilty of three dukkata offences.'

'If it be received, O Bhikkhus, at the right time, cooked at the wrong time, and mixed at the wrong

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time, and then taken, the Bhikkhu is guilty of two dukkata offences.'

'If it be received, O Bhikkhus, at the right time, cooked at the right time, and mixed at the wrong time, and then taken, the Bhikkhu is guilty of a dukkata offence.'

'If it be received, O Bhikkhus, at the right time, cooked at the right time, and mixed at the right time, and then taken, the Bhikkhu is not guilty.'

3.

1. Now at that time the Bhikkhus who were sick had need of roots for medicine.

They told this thing to the Blessed One.

I allow you, O Bhikkhus, the use of roots as medicine--turmeric, ginger, orris root, white orris root, ativisa, black hellebore, usîra root, bhaddamuttaka, and whatsoever other roots are used for medicine, and impart an appetising flavour to foods, either hard or soft, which the sick Bhikkhus could not otherwise eat [1](#). They may be received, and stored up your life long; and, if there be necessity, they may be eaten. If eaten without necessity, (the Bhikkhu who uses them) is guilty of a dukkata offence.'

2. Now at that time the Bhikkhus who were sick

had need for medicine of different sorts of flour made from roots.

They told this thing to the Blessed One.

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I allow you, O Bhikkhus, the use of a grind-stone, and of another stone to grind upon [1](#).'

Footnotes

[44:1](#) Literally, 'which impart the quality of eatableness to not eatable food, either hard or soft.'

4.

1. Now at that time the Bhikkhus who were sick had need of astringent decoctions as medicine. They told this thing to the Blessed One.

'I allow you, O Bhikkhus, the use of astringent decoctions as medicine--the nimba [2](#), the kutaga [3](#), the pakkava [4](#), the nattamâla [5](#), and whatsoever other astringent roots are used for medicine, which impart an appetising flavour to foods, either hard or soft, which the sick Bhikkhus could not otherwise eat. They may be received, and stored up your life long; and, if there be necessity, they may be eaten. If eaten without necessity, (the Bhikkhu who uses them) is guilty of a dukkata offence.'

5.

1. Now at that time the Bhikkhus who were sick had need of leaves as medicine.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, the use of leaves as

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medicine--the leaves of the nimba [1](#), of the kutaga [1](#), of the patola [2](#), of the tulasi [3](#), of the kappâsika [4](#), and whatsoever other leaves are used for medicine, and impart an appetising flavour to foods, either hard or soft, which the sick Bhikkhus could not otherwise eat.

They may be received, and stored up (&c., as in last chapter, down to:) guilty of a dukkata offence.'

Footnotes

[45:1](#) Compare the Sanskrit root puth. Buddhaghosa says: Pisanasilâ ka pisana-poto ka. Pestle and mortar is in Pâli udukkhalam musalañ ka: see below, VI, 9, 2.

[45:2](#) Azadirachta Indica. Compare Mahâvagga III, 12, 5.

[45:3](#) Wrightia anti-dysenterica. Wise, p. 142, gives the botanical name as Echites anti-dysenterica, and says it is an emetic.

[45:4](#) A kind of creeper, says Buddhaghosa.

[45:5](#) Pongania Glabra (the same as Karañga, says Buddhaghosa).

[46:1](#) See the last chapter for these plants.

[46:2](#) A species of cucumber, Trichosanthes Dioeca.

[46:3](#) That is, basil; but the reading is conjectural only. The text has sulasi.

[46:4](#) This is ordinary cotton.

6.

1. Now at that time the Bhikkhus who were sick had need of fruits as medicine.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, the use of fruits as medicine--the vīlaṅga [5](#), the pippala [6](#), and marika peppers; the harītaka [7](#), and vibhītaka [8](#), and âmalaka [9](#) myrobalans; the gotha fruit [10](#); and whatsoever other fruits are used for medicine, and impart an appetising flavour to foods, either hard or soft, which the

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sick Bhikkhus could not otherwise eat. They may be received and stored up (&c., as in chap. 4, down to:) guilty of a dukkata offence.'

Footnotes

[46:5](#) Erycibe Paniculata.

[46:6](#) This is not the Ficus Religiosa, but simply pepper. Childers, following Subhûti's edition of the Abhidhânappadîpikâ, spells both this word and the allied form Pippalî with pph instead of pp. So also Fausböll at Gâtaka, vol. i, p. 29, verse 218. We prefer the spelling with pp in accordance with the Sanskrit.

[46:7](#) Yellow myrobalan.

[46:8](#) Beleric myrobalan.

[46:9](#) Emblic myrobalan.

[46:10](#) We cannot suggest any explanation of this word. Buddhaghosa has no comment on any of these medicinal fruits or seeds.

7.

1. Now at that time the Bhikkhus who were sick had need of various kinds of gum as-medicine. They told this thing to the Blessed One.

'I allow you, O Bhikkhus, the use of gums as medicine--hiṅgu [1](#), hiṅgu lac, sipâtikâ [2](#), taka [3](#), taka-patti [3](#), taka-panni [3](#), saggulasa [4](#), and whatsoever other gums are used for medicine, and impart (&c., as in chap. 4, down to:) is guilty of a dukkata offence.'

Footnotes

[47:1](#) Ferula assa foetida: Böhlingk-Roth (sub voce) say it comes from Persia. It is much used in Hindu medicine. See Wise, 'Hindu System of Medicine,' pp. 152-154.

[47:2](#) The correct spelling is probably *sivâtikâ*. Böhlingk-Roth under *Sivâtikâ* and Hirṅgu-*sivâtikâ* say it is the same as *Vamsa-patṛî*.

[47:3](#) Buddhaghosa merely says these are kinds of lac. According to Wise, p. 152, *lâkshâ* is used as *errhine*.

[47:4](#) Resin.

8.

1. Now at that time the Bhikkhus who were sick had need of various kinds of salt [5](#) as medicine. They told this thing to the Blessed One.

'I allow you, O Bhikkhus, the use of salts as

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medicine--sea-salt [1](#), black salt [2](#), rock salt [3](#), kitchen salt [4](#), red salt [5](#), and whatsoever other salts are used in medicine (&c., as in chap. 4, down to:) is guilty of a *dukkata* offence.'

Footnotes

[47:5](#) On these salts compare *Abhidhânappadîpikâ*, verse 461; *Susruta*, vol. i, pp. 226, 227, of the edition by Madhusûdana Gupta; Wise, 'Hindu Medicine,' p. 117.

[48:1](#) *Sâmuddikâ* 'ti samudda-tîre vâlukâ viya *tittathi* (B.).

[48:2](#) *Kâla-lonan ti pakati-lanam* (B.).

[48:3](#) *Sindhavan ti seta-vannam: pabbate utthahati* (B.). It was probably called Sindh salt because it was found there, though, like Sindhava horses, it is always supposed to be white.

[48:4](#) *Ubbhidâ* 'ti bhummito aṅkuyam (sic) *utthahati* (B.).

[48:5](#) *Bilan ti dabba-sambhârehi saddhim pakitam: tam ratta-vannam* (B.). It is Sanskrit *vida*, Hindustâni *bit* *laban*, and the same as *bilâla* in the *Abhidhânappadîpikâ*.

9 [6](#)

1. Now at that time the venerable *Belatthasîsa*, the superior of the venerable *Ânanda*, had a disease of thick scabs; and by reason of the discharge thereof his robes stuck to his body. The Bhikkhus moistened those robes with water, and loosened them (from his body).

The Blessed One as he was wandering in search of a lodging-place for the night saw them [doing so], and going up to the place where they were, he asked them:

'What is the matter, O Bhikkhus, with this Bhikkhu?'

'The venerable one has the disease of thick scabs; and by reason of the discharge thereof his robes stick to his body. So we moisten those robes with water, and loosen them (from his body).'

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2. Then the Blessed One on that occasion, having delivered a religious discourse, addressed the Bhikkhus, and said:

'I allow, O Bhikkhus, the use of *chunam* as a medicine by whomsoever has the itch, or boils, or a discharge, or scabs, or whose body is ill-smelling, and to those in health the use of dry dung [1](#), and of clay, and of colouring matter [2](#). I allow the use, O Bhikkhus, of a pestle and mortar [3](#).'

Footnotes

[48:6](#) This introductory story recurs as the introduction to the rule laid down in VIII, 17.

[49:1](#) *Khakanan ti gomayam* (B.).

[49:2](#) *Ragana-pakkan* (sic) ti *raganakasatam*. *Pâkatika-kunnam pi kotetvâ udakena temetvâ nhâyitum vattati, etam pi ragana-nipakka-samkhepam* (sic, read *samkham*) *eva gakkhati* (B.). *Satam* in this passage must be equal to *sritam*. On *samkham* compare below, Mahâvagga VI, x6, r.

[49:3](#) Compare above, VI, 3, 2.

10.

1. Now at that time the Bhikkhus who were sick had need of sifted [4](#) *chunam* as medicine. They told this thing to the Blessed One.

'I allow, O Bhikkhus, the use of a *chunam* sieve.'

They had need of the *chunam* very fine.

'I allow, O Bhikkhus, the use of a cloth sieve.'

2. Now at that time a certain Bhikkhu had a disease not human. Though his teacher and his superior nursed him, they were not able to make him well. He went to a place where swine were slaughtered, and ate the raw flesh, and drank the blood. Thereby his sickness abated.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, in the case of a disease not human, the use of raw flesh and of blood.'

Footnotes

[49:4](#) *Kâleti* has often a more definite meaning than 'shake.' Compare *Gâtaka* I, 71.

11.

1. Now at that time a certain Bhikkhu had disease of the eyes. They used to carry that Bhikkhu out to ease himself. The Blessed One as he was passing through the Bhikkhus' sleeping quarters saw them [doing so]. When he saw them, he went up to the place where they were, and asked those Bhikkhus:

'What is the disease, O Bhikkhus, from which this Bhikkhu suffers?'

2. 'This venerable one, Lord, has disease of the eyes. Therefore do we carry him out to ease himself.'

Then the Blessed One, on that account, having delivered a religious discourse, addressed the Bhikkhus, and said:

'I allow, O Bhikkhus, the use of eye ointments [1](#); to wit, black collyrium [2](#), *rasa* ointment [3](#), *sota* ointment [4](#), *geruka* [5](#), and *kapalla* [6](#).'

They had need of perfumes to grind up into ointments.

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'I allow, O Bhikkhus, the use of sandal wood, *tagara* [1](#), black *anusâri* [2](#), *kâlîya* [3](#), and *bhaddamuttaka* [4](#).'

Footnotes

[50:1](#) *Añgana*, which is here a generic term, inclusive of all the following; *sabba-samgâhika-vakanam*, says Buddhaghosa.

[50:2](#) *Kâlañgana* ti ekâ *añgana-gâti* (B.).

[50:3](#) *Rasañgana* ti nânâ-sambhârehi *katam* (B.). Böhlingk-Roth say it is made with vitriol.

[50:4](#) *Sotañgana* ti nadisotâdisu *uppagganakam añganam* (B.). It is called in Sanskrit *srotoñgana*, and was made with antimony.

[50:5](#) *Geruka* is the Sanskrit *gairika*, ochre; and the kind meant is yellow ochre. *Geruko nâma suvanna-geruko*, says Buddhaghosa. Compare the Sanskrit *Kâñkana-gairika* and *svarna-gairika*.

[50:6](#) *Kapallan* ti *dîpa-sikhâto gahita-masi*, 'soot taken from the flame of a lamp' (B.).

[51:1](#) *Tagara* as a fragrant flower is mentioned in verse 54 of the *Dhammapada* quoted in *Milinda Pañha*, p. 333.

[51:2](#) A kind of dark fragrant sandal wood.

[51:3](#) Read so in the text as corrected on p. 381. It is a kind of sandal wood.

[51:4](#) A perfume made from the grass of the same name (mentioned above, VI, 3).

12.

1. Now at that time the Bhikkhus used to put pulverised ointments into pots and saucers. They became sprinkled over with herb-powders and dust.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, the use of a box for ointment.'

Now at that time the *Khabbaggiya* Bhikkhus used to carry about various kinds of boxes for ointments--gold ones, and silver ones. People were annoyed, murmured, and became angry, saying, 'Like those who still live in the world.'

They told this thing to the Blessed One.

'Various kinds of boxes for ointments, gold ones. and silver ones, are not, O Bhikkhus, to be used. Whosoever does so, is guilty of a *dukkata* offence. I allow, O Bhikkhus, the use of such boxes made of bone, or ivory, or horn, or of the *na/a* reed, or of bambu, or of wood, or of lac, or of the shells of fruit, or of bronze, or of the centre of the chank-shell [5](#).'
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2. Now at that time the boxes of ointment had no lid. (The ointment) was sprinkled over with herb-powders and dust.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, the use of a lid.'

The lids used to fall off.

'I allow you, O Bhikkhus, to fasten the lid with thread, and to tie it on to the box.'

The boxes used to fall.

'I allow you, O Bhikkhus, to sew the boxes on with thread [1](#).'

3. Now at that time the Bhikkhus used to rub the ointment on with their fingers: and the eyes were hurt.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, the use of a stick or holder to put the ointment on with.'

Now at that time the *Khabbaggiya* Bhikkhus used to keep various kinds of ointment-sticks--gold ones, and silver ones. People were annoyed, murmured, and became angry, saying, 'Like those who still live in the world.'

They told this thing to the Blessed One.

'Various kinds of ointment-holders, O Bhikkhus, are not to be used. Whosoever does so, is guilty of. a *dukkata* offence. I allow, O Bhikkhus, the use of ointment-holders of bone,

or of ivory, or of horn, or of the *na/a* reed, or of bambu, or of wood, or of lac, or of fruit, or of bronze, or of the chank-shell.'

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4. Now at that time the ointment-sticks used to fall on the ground and become rough. They told this thing to the Blessed One.

'I allow, O Bhikkhus, the use of a case for the ointment-sticks [1](#).'

Now at that time the Bhikkhus used to carry the ointment-boxes and ointment-sticks about in their hands.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, the use of a bag to put the ointment-box in.'

They had no shoulder strap.

'I allow, O Bhikkhus, the use of a shoulder strap (by which to carry the ointment-box), or of a thread (by which to sew or tie it on).'

Footnotes

[51:5](#) Sañkha-nābhi, the meaning of the latter part of which compound is not quite clear.

[52:1](#) Buddhaghosa has no comment on this. It may mean that the ointment boxes might be sewn either on to some place in the Vihāra, or on to some part of the Bhikkhu's dress. The latter is more in accordance with § 4 below.

[53:1](#) Salākodhāniyan ti yattha salākam odahanti susiradantakam vā thālikam vā anuganāmī 'ti attho (B.).

13.

1. Now at that time the venerable Pilindavakkha had head-ache [2](#).

'I allow, O Bhikkhus, the use of a little oil on the head.'

(The disease) became no better [3](#).

'I allow, O Bhikkhus, the practice of taking up (medicine) through the nose [4](#).'

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The nose ran.

'I allow, O Bhikkhus, the use of a nose-spoon [1](#).'

Now at that time the *Khabbaggiya* Bhikkhus had various kinds of nose-spoons--made of gold, and of silver. People were annoyed, murmured, and became angry, saying, 'Like those who still live in the world.'

They told this thing to the Blessed One.

'Various kinds of nose-spoons, O Bhikkhus, are not to be used. Whosoever does so, is guilty of a dukkara offence. I allow, O Bhikkhus, the use of such nose-spoons made of bone (&c., as in chap. 12. 1, down to:) or of the chank-shell.'

2. The nose took up the medicament in unequal proportions.

'I allow, O Bhikkhus, the use of a double nose-spoon [2](#).'

(The disease) became no better.

'I allow you, O Bhikkhus, to sniff up the aroma.'

They used to spread the drugs on a wick before they sniffed up the aroma [3](#): and their throats got burnt.

'I allow, O Bhikkhus, the use of a pipe to conduct the aroma.'

Now at that time the *Khabbaggiya* Bhikkhus had various kinds of pipes (&c., as in the last clauses of § 1, down to the end).

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Now at that time the aroma-pipes came open: and worms got in.
 I allow, O Bhikkhus, the use of a lid to the pipes.'
 Now at that time the Bhikkhus carried the pipes about in their hands.
 'I allow, O Bhikkhus, the use of a bag to carry the aroma-pipes in.'
 The aroma-pipes rubbed against one another.
 'I allow, O Bhikkhus, the use of a double bag.'
 They had no shoulder strap.
 'I allow, O Bhikkhus, the use of a shoulder strap (by which to carry the double bag), or of a thread (by which to sew it on).'

Footnotes

[53:2](#) Sîsâbhitâpo, literally 'heat in the head.'

[53:3](#) Compare Mahâ-parinibbâna Sutta II, 31, and below, 13. 2; 14. 3.

[53:4](#) Natthu-kamma. In the commentary on the Dhammapada, pp. 83 and foll., there is an example of the way in which a physician administers medicinal oil in this manner to a sick Bhikkhu.

[54:1](#) Natthu-karanî, that is, an instrument to hold up the nose, so that the medicinal oil does not run out.

[54:2](#) Yamaka-natthu-karanî, that is, one that would go up both nostrils. The last sentence of § 1 would come in better after this clause.

[54:3](#) They used to burn the drugs by smearing them on wicks, and then inhale the smoke through their nostrils.

14.

1. Now at that time the venerable Pilindavakkha was troubled with wind in the stomach [1](#).
 The physicians said he must drink oil.

'I allow you, O Bhikkhus, a decoction of oil.'

It was necessary to put strong drink into the decoction.

'I allow you, O Bhikkhus, to put strong drink in decoctions of oil.'

Now at that time the *Khabbaggiya* Bhikkhus used to put too much strong drink into their decoctions of medicinal oils: and they got drunk.

'Oil should not be drunk, O Bhikkhus, when too much strong drink has been put into it.

Whosoever does so, shall be dealt with according to law [2](#).'

'I allow you, O Bhikkhus, to drink such decoctions

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of oil with strong drink in them, as wherein neither the colour, nor the smell, nor the taste of the strong drink shall be sensible.'

2. Now at that time the Bhikkhus had a quantity of decoction in which too much strong drink had been put. Then those Bhikkhus thought: 'What shall we do with this oil, which has too much strong drink in it?'

'I allow, O Bhikkhus, to use it as an ointment.'

Now at that time the venerable Pilindavakkha had a quantity of oil-decoction; but he had no vessel for it.

'I allow you, O Bhikkhus, the use of three kinds of pots, bronze pots, wooden pots, pots made of the shells of fruits [1](#).'

3. Now at that time the venerable Pilindavakkha had rheumatism.

'I allow you, O Bhikkhus, to bring on sweating [2](#).'

(The disease) became no better.

'I allow you, O Bhikkhus, to bring on sweating by the use of herbs which have that effect [3](#).'

(The disease) became no better.

'I allow you, O Bhikkhus, the use of a great steam bath [4](#).'

(The disease) became no better.

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'I allow you, O Bhikkhus, the use of hemp-water (bang) [1](#).'

(The disease) became no better.

'I allow you, O Bhikkhus, the use of hot baths in water in which medicinal herbs have been steeped [2](#).

4. Now at that time the venerable *Pilindavakkha* had intermittent ague.

'I allow, O Bhikkhus, the letting of blood.'

(The disease) became no better.

'I allow you, O Bhikkhus, to make use of a horn to let blood [3](#).'

Now at that time the feet of the venerable *Pilindavakkha* were blistered.

'I allow, O Bhikkhus, the use of ointment for the feet.'

(The disease) became no better.

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'I allow you, O Bhikkhus, to keep water ready for washing the feet (of travellers) [1](#).'

Now at that time a certain Bhikkhu had boils.

'I allow, O Bhikkhus, the use of the lancet.'

Decoctions of astringent herbs were required.

'I allow, O Bhikkhus, decoctions of astringent herbs [2](#).'

Sesamum salve was required.

'I allow, O Bhikkhus, the use of sesamum salve [3](#).'

5. Compresses were required.

'I allow, O Bhikkhus, the use of compresses [4](#).'

It was necessary to tie up the sore with cloth.

'I allow, O Bhikkhus, the use of bandages for tying up wounds.'

The sore itched.

'I allow, O Bhikkhus, the sprinkling of a sore with mustard-powder [5](#).'

The sore became moist [6](#).

'I allow you, O Bhikkhus, to fumigate (the sore).'

Proud flesh formed on the wound [7](#).

'I allow you, O Bhikkhus, to cut off (proud flesh) with a lancet.'

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The wound would not close up.

'I allow, O Bhikkhus, the use of oil for wounds.'

The oil ran over.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, the use of fine rags [1](#), and of all kinds of ways of treating wounds.'

6. Now at that time a certain Bhikkhu was bitten by a snake.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, the four kinds of filth to be given--dung, urine, ashes, and clay.'

Now the Bhikkhus thought: 'Are these things among those which may be taken even without being offered to us by others, or among things which cannot be taken unless they

are offered?'

They told this thing to the Blessed One.

'I allow these things, O Bhikkhus, to be accepted if any one be there to offer them [2](#), and if not, then that you may take them yourselves and use them.'

Now at that time a certain Bhikkhu had drunk poison.

'I allow you, O Bhikkhus, to give (as an emetic) a decoction of dung.'

Then the Bhikkhus thought: 'Is this among those things which may be taken even without being offered to us by others, or is it among things which cannot be taken unless they are offered?'

They told this thing to the Blessed One.

'I rule, O Bhikkhus, that there is a proper taking when a man takes what he himself has made; and

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that such a thing need not be received again from others.'

7. Now at that time a certain Bhikkhu suffered from the ghara-dinnaka [1](#) disease.

'I allow you, O Bhikkhus, to give him to drink a decoction of soil turned up by the plough [2](#).'

Now at that time a certain Bhikkhu had constipation [3](#).

'I allow you, O Bhikkhus, to give him a decoction of the ashes of burnt rice [4](#).'

Now at that time a certain Bhikkhu had the jaundice.

'I allow you, O Bhikkhus, to give to drink a decoction made with (cows') urine [5](#).'

Now at that time a certain Bhikkhu had skin disease.

'I allow, O Bhikkhus, the anointing with perfumes.'

Now at that time a certain Bhikkhu had a superfluity of humors in his body [6](#).'

'I allow you, O Bhikkhus, to give a purgative.'

Clarified gruel was required.

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'I allow, O Bhikkhus, the use of clarified gruel.'

Natural juice was required [1](#).

'I allow, O Bhikkhus, the use of natural juice.'

Artificial and natural juice was required [2](#).

I allow, O Bhikkhus, the use of artificial and natural juice.'

Meat broth was required [3](#).

'I allow, O Bhikkhus, the use of meat broth.'

Footnotes

[55:1](#) Compare chapter 17.

[55:2](#) See the 51st Pâkittiya.

[56:1](#) Compare VI, 12, I.

[56:2](#) Perhaps fumigations.

[56:3](#) Sambhâra-sedan ti nânâvidha-panna-bhaṅga-sedam (B.). Apparently a poultice or fomentation in which various kinds of leaves or twigs are used.

[56:4](#) Mahâsedan ti mahantam sedam: porisa-ppamânam âvâtam aṅgârânam pûretvâ, pamsu-vâlikâdîhi pidahitvâ, tattha nânâvidhâni vâta-harana-pannâni santharivâ telamakkhitena gattena tattha nipaggitvâ samparivattantena sarîram sedetum anugânâmiti attho (B.). A pit, six feet deep, is filled with charcoal, and covered with a coating of earth or sand. The leaves good for rheumatism are spread [p. 57](#) over the sand. The patient

reposes on the leaves on the affected limb, which has been rubbed over with oil; and turns over and over until his whole body has been well steamed.

[57:1](#) Bhaṅgodakan ti nānā-panna-bhaṅga-kudhita-udakam. Tehi pannehi ka udakena ka siṅkitvā sedetabbo (B.). Bhaṅga may here mean 'broken bits,' namely, of the leaves, just as sākḥā-bhaṅga at *Gātaka* I, 158 means 'twig.' Compare *uttari-bhaṅga*, *Gātaka* I, 197, 349; *Dhammapada* 171; *Kullavagga* VIII, 4, 4; *sarīra-bhaṅga*, *Mahā-parinibbāna Sutta* VI, 59; and *bhaṅga* alone at *Gātaka* I, 392; *Mahāvagga* I, 25, 10; Rh. D., 'Buddhist Suttas from the Pāli,' p. 241. For *kudhita* we should read *kuthita*.

[57:2](#) Dakakotthakan ti udaka-kottham kâtim vâ donim vâ unhodakassa pûretvâ tattha tattha pavisitvâ seda-kamma-karanam anugânâmiti attho (B.). Compare *Dhammapada*, p.103.

[57:3](#) Wise, p.176, says, 'The local accumulation of bad blood may be removed by means of cupping, which is performed by a horn, cut smooth and even at the large extremity, and with a small opening at the narrow end.' Compare *Susruta*, *Sûtrasthâna*, chap. 27, and *Sarīrasthâna*, chap. 8 (at the end).

[58:1](#) This would seem to be a preventive remedy. Water may be kept ready, so that the incoming *Bhikkhus* may use it, and their feet therefore may not become blistered. But perhaps *pagga* here means some curative application of water to the feet, such as cold water bandages, for example. Compresses (?poultices) are mentioned below (§ 5) for boils.

[58:2](#) Compare chapter 4.

[58:3](#) *Buddhaghosa* explains *tila-kakka* as ground *sesamum* seeds (*pitthehi tilehi attho*); but *kalka* is paste or salve. See Wise, p. 129.

[58:4](#) *Kabalikan* ti (MS. *pakalikan*) *vana-mukhe sattu-pindam pakkhipitum* (B.). Compare *Böhtlingk-Roth*, sub voce *kavalikâ*.

[58:5](#) *Sāsapa-pitthena*, says *Buddhaghosa*.

[58:6](#) Compare the quotations from *Susruta* in *Böhtlingk-Roth* under *klidyati*.

[58:7](#) *Vana-* (MS. *viddham*) *mamsan ti adhika-mamsam: âni viya utthahati* (B.).

[59:1](#) *Vikāsikan* ti *tela-ruddhana-pilotikam* (B.). See VIII, 2.

[59:2](#) A *kappiya-kâraka* is one who by offering a thing to a *Bhikkhu*, makes that thing *kappiya*, allowable, to the *Bhikkhu*.

[60:1](#) *Ghara-dinnakan* ti *vasikarana-pâna-samutthita-rogo*, 'a disease arising from a philter, which when given brings another into one's power' (B.). He was bewitched, was suffering from the results of sorcery.

[60:2](#) *Sîtâlolīn* ti *naṅgalena kasantassa phâle lagga-mattikam udakena aloletvâ pâyetum anugânâmiti attho* (B.).

[60:3](#) *Dutthagahaniko* 'ti *vipanna-gahaniko*. *Kikkhena ukkâro nikkhamatīti*. Compare Rh. D., 'Buddhist Suttas from the Pāli,' p. 260 note.

[60:4](#) *Âmisakhâran* ti *sukkhodanam ghâpetvâ tâya kharikâya paggharitam khârodakam* (B.).

[60:5](#) *Mutta-haritakan* ti *gomutta-paribhâvitam harītakam* (B.).

[60:6](#) *Abhisannakâyo* 'ti *ussanna-dosa-kâyo* (B.). *Dosa* is a disturbance of the so-called humors in the body. Compare VIII, 1, 30.

[61:1](#) *Akata-yûsan* ti *asiniddho mugga-pakita-pâriyo* (B.).

[61:2](#) *Katâkatan* ti so *ka baddhoka-siniddho* (B.).

[61:3](#) Compare chap. 23. 1-8.

15.

1. Now at that time the venerable *Pilindavakkha* had a mountain cave at Râgagaha cleared out, with the object of making it into a cave dwelling-place. And the Mâgadha king *Seniya Bimbisâra* went to the place where the venerable *Pilindavakkha* was; and when he had come there, he saluted the venerable *Pilindavakkha*, and took his seat on one side. And when he was so seated the Mâgadha king *Seniya Bimbisâra* said to the venerable *Pilindavakkha*, 'What is it that my Lord, the Thera, is having done?'

'I am having a cave cleared out, with the object of making it into a cave dwelling-place.'

'Do you then, Sir, require an ârâmika (a park-keeper)?'

'Not so, great king! A park-keeper has not been prescribed by the Blessed One.'

'Then, Sir, enquire, of the Blessed One (concerning this matter), and let me then know.'

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'Very well, O King!' said the venerable *Pilindavakkha* in assent to the Mâgadha king *Seniya Bimbisâra*.

2. Then the venerable *Pilindavakkha* taught and incited and roused and gladdened the Mâgadha king *Seniya Bimbisâra* with religious discourse. And the Mâgadha king *Seniya Bimbisâra*, when he had been taught &c. by the religious discourse, rose from his seat, and bowed down before the venerable *Pilindavakkha*, and passing round him with his right side towards him, departed thence.

Then the venerable *Pilindavakkha* sent a message to the Blessed One, saying, 'Lord! the Mâgadha king *Seniya Bimbisâra* desires to present me with a park-keeper. What am I, therefore, Lord, to do?'

Then the Blessed One, in that connection, after delivering a religious discourse, said to the Bhikkhus:

'I allow you, O Bhikkhus, the accepting of a park-keeper.'

3. And a second time the Mâgadha king *Seniya Bimbisâra* went to the place where the venerable *Pilindavakkha* was; and when he had come there he saluted the venerable *Pilindavakkha*, and took his seat on one side.

And when he was so seated the Mâgadha king *Seniya Bimbisâra* said to the venerable *Pilindavakkha*, 'Has the Blessed One allowed a park-keeper?'

'Yes, O King!'

Then, Sir, I will present a park-keeper to you.'

Now the Mâgadha king *Seniya Bimbisâra*, after he had (thus) promised a park-keeper to the venerable *Pilindavakkha*, forgot it. And after a time he

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recovered recollection of it, and addressed a certain minister who had charge of general affairs, and said: 'The park-keeper whom I promised to the venerable one, has he been given to him?'

'No, your Majesty!'

'How long is it then, good Sir, since that was determined?'

4. Then that minister, counting up the nights, said to the Mâgadha king *Seniya Bimbisâra*, 'Five hundred nights, your Majesty.'

'Give then, my good Sir, five hundred park-keepers to the venerable one!'

'As your Majesty commands,' said that minister in assent to the Mâgadha king *Seniya Bimbisâra*; and he gave over to the venerable *Pilindavakkha* five hundred park-keepers, and (for their use) a distinct village grew up. And they called it *Arâmika-gâma*, and they

called it also Pilinda-gâma. Thenceforward the venerable Pilindavakkha depended upon the families living in that village (for alms, &c.). And the venerable Pilindavakkha robed himself early in the morning, and entered into Pilinda-gâma, duly bowled and robed for alms.

5. Now at that time there was a feast in that village, and the children were celebrating it, with their ornaments on, and decked with garlands. And the venerable Pilindavakkha, when he was going his rounds for alms, straight on from house to house, came to the dwelling-place of a certain park-keeper; and when he had come there he sat down on a seat prepared for him.

And at that time the daughter of that park-keeper's wife, seeing the other children with their ornaments on, and decked with garlands, began to

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cry (saying), 'Give me too a garland, give me an ornament!'

And the venerable Pilindavakkha said to that park-keeper's wife: 'Why does that girl cry?' 'This girl, venerable Sir, seeing the other children with their ornaments on, and decked with garlands, is crying (and saying), "Give me too a garland, give me too an ornament!" But whence should we, who have become so poor, get garlands or ornaments?'

6. Then the venerable Pilindavakkha took a grass chumbat 1, and said to the park-keeper's wife: 'Bind, I pray you, this grass chumbat round the child's head.'

And the park-keeper's wife took the grass chumbat, and bound it round the girl's head.

And that became a chaplet of gold, beautiful, lovely, and pleasing, such that there was no chaplet of gold in the king's seraglio like it.

And people told the Mâgadha king Seniya Bimbisâra, 'There is a chaplet of gold, your Majesty, in the house of such and such a park-keeper, such that there is no chaplet of gold in the king's seraglio like it. How could he, poor as he is, have got (such a thing)? For a certainty he must have procured it by theft.'

Then the Mâgadha king Seniya Bimbisâra had (the whole of) that park-keeper's family thrown into bonds.

7. Now the venerable Pilindavakkha robed himself again early in the morning, and went, duly bowled and robed, into Pilinda-gâma for alms. And going his round for alms straight on from house to house he came to the dwelling-place of that park-keeper; and

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when he had come there he asked the neighbours, 'Where is the family of this park-keeper gone to?'

'The king, Sir, has had them thrown into bonds on account of that chaplet of gold.'

Then the venerable Pilindavakkha went on to the residence of the Mâgadha king Seniya Bimbisâra: and when he had come there he sat down on the seat prepared for him. And the Mâgadha king Seniya Bimbisâra went to the place where the venerable Pilindavakkha was; and when he had come there, he bowed down before the venerable Pilindavakkha, and took his seat on one side. And when he was so seated the venerable Pilindavakkha said to the Mâgadha king Seniya Bimbisâra:

8. 'Why, O King, has the park-keeper's family been thrown into bonds?'

'That park-keeper, Sir, has in his house a chaplet of gold, such that there is no chaplet of gold in the king's seraglio like it. Whence should he, poor as he is, have got (such a thing)? For a certainty he has procured it by theft.'

Then the venerable Pilindavakkha determined that the palace of the Mâgadha king Seniya Bimbisâra should be gold. And it became all of gold.

'Now, your Majesty, whence have you this so great quantity of gold?'

'I understand, Lord. This is your miraculous power' (said the king. And so saying) he set that park-keeper's family free.

9. When the people, glad at heart and full of satisfaction, saw that so great a miracle had been shown by the venerable *Pilindavakkha* to the king and his royal retinue, they brought to the venerable *Pilindavakkha* the five kinds of medicine,--that is to

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say, ghee, butter, oil, honey, and molasses. Now (besides this) the venerable *Pilindavakkha* was accustomed to receive the five kinds of medicine; and whatever he received he distributed among his attendant (Bhikkhus). So the retinue became abounding therein, and as they received it they laid it aside, filling vessels and pots; and filling water-strainers and bags with it they laid them in the windows, and they remained there clinging and adhering together, and the *Vihâras* became sprinkled and scattered all over with them through the (gnawing of) rats. People who saw this, when they went round the *Vihâras*, were annoyed, murmured, and became indignant (saying), 'These *Sakyaputtiya Samanas* are becoming storers up of goods like the *Mâgadha* king *Seniya Bimbisâra*.'

To. The Bhikkhus heard the people thus murmuring, &c. And those Bhikkhus who were moderate were indignant, &c., saying,

'How can Bhikkhus think (of possessing) such abundance?'

And those Bhikkhus told the matter to the Blessed One.

'Is it true, Bhikkhus, as they say, that Bhikkhus think (of possessing) such abundance?'

'It is true, Lord.'

The Blessed One rebuked them, and after delivering a religious discourse, he addressed the Bhikkhus:

'Whatsoever kinds of medicine are meet for the use of sick Bhikkhus,--that is to say, ghee, butter, oil, honey, and molasses,--when such are received they must be used within a period of seven days during which they may be stored up. Whosoever

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goes beyond that limit shall be dealt with according to law 1.'

End of the first *Bhânavâra* on the law of medicines.

Footnotes

[64:1](#) A circular roll of grass, or cloth, to be placed on the head when a pot of oil or water was being carried on the head. Compare *kumbataka*, and Rh. L.'s 'Buddhist Birth Stories,' p. 295.

16.

1. Now after the Blessed One had remained at *Sâvatthi* as long as he thought fit, he went forth on his journey towards *Râgagaha*. And on the way the venerable *Kaṅkhâ-revata* saw a sugar factory, and on stepping aside to it (he saw the men) putting flour and cane-dust into the molasses. When he saw that he thought: 'Molasses mixed with food is not permitted: it is not permitted to take such molasses (at a time) beyond the time (for the daily meal).' And fearing to offend he ate not of it, and his attendant Bhikkhus ate not, and such as held him worthy to be heard, they ate not.

They told this thing to the Blessed One.

'Why, O Bhikkhus, do they put flour and cane-dust into molasses?'

'In order, Lord, to make it firm.'

'If, O Bhikkhus, they put flour and cane-dust into molasses to make it firm, but it is still (nevertheless) considered to be molasses, I allow you, O Bhikkhus, such molasses as much as you like.'

2. Now the venerable Kañkhâ-revata saw on the way a kidney bean growing out of a dung heap. And when he had seen it, he thought: 'Beans are not permitted (to us, for) beans grow ready ripe 2: And

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he did not eat, fearing to offend, and his attendant Bhikkhus did not eat, and such as held him worthy to be heard, they also did not eat the beans.

They told this thing to the Blessed One.

'Though, Bhikkhus, beans grow ready ripe, yet I allow you, O Bhikkhus, to eat beans as much as you like.'

3. Now at that time a certain Bhikkhu suffered from wind in the stomach. He drank salt sour gruel; and thereby his sickness abated.

They told this thing to the Blessed One.

I allow, O Bhikkhus, to one who is sick the use of salt sour gruel, to one who is not sick the use thereof mixed with water 1 as a beverage.'

Footnotes

[67:1](#) Compare the 23rd Nissaggiya.

[67:2](#) Pakkâ pi muggâ gâyanti, the meaning of which is not quite clear. Buddhaghosa says, *yathâsukham paribhuñgitabbâ*, pakkattâ [p. 68](#) hi te kappiyâ. Perhaps the doubt was supposed to have arisen because the beans required no cooking, but grew, ready to eat, of themselves.

[68:1](#) Compare asambhinna-pâyâsa at *Gâtaka*, vol. i, p. 55, l. 32.

17.

1. Now the Blessed One journeying on in due course came to Râgagaha. And there at Râgagaha the Blessed One stayed at the Veluvana in the Kalandaka-nivâpa.

Now at that time the Blessed One was troubled with wind in his stomach. And the venerable Ânanda thinking, 'Now formerly the Blessed One when suffering from wind in the stomach had ease from Tekatula 2 gruel,' made ready of his own accord tila seeds, and rice, and beans; and kept

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them indoors; and cooked them indoors of his own accord, and offered them to the Blessed One, saying, 'Let the Blessed One drink this Tekatula gruel.'

2. Now the Tathâgatas sometimes ask about what they know (&c., as usual, as, for instance, in I, 31, 5, down to the end).

And the Blessed One said to the venerable Ânanda, 'Whence, Ânanda, is this gruel?' Then the venerable Ânanda told this thing to the Blessed One.

3. The Blessed Buddha rebuked him, saying, 'This is improper, Ânanda, unbecoming, unsuitable, unworthy of Samanas, not allowable, and ought to be avoided. How can you, Ânanda, think (of permitting yourself) such abundance? Whatever, Ânanda, is kept indoors, is not allowed; whatever is cooked indoors, is not allowed; and whatever is cooked of your own accord, is not allowed. This will not redound, Ânanda, to the conversion of the unconverted.'

And when he had rebuked him, and delivered a religious discourse. he said to the Bhikkhus: Whatsoever is kept indoors, O Bhikkhus, or cooked indoors, or cooked of your own accord, is not to be eaten. Whosoever shall eat thereof, is guilty of a dukkata offence.

4. 'And if, O Bhikkhus, there be food kept indoors, or cooked indoors, or cooked of your own accord, and one shall eat thereof, he is guilty of three dukkata offences. If, O Bhikkhus, food kept indoors, and cooked indoors, shall have been so cooked by others, and one eat thereof, he is guilty of two dukkata offences. If, O Bhikkhus, food kept indoors, shall have been cooked out of doors, and

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so cooked of your own accord, and one eat thereof, he is guilty of two dukkata offences.

5. 'If, O Bhikkhus, food kept out of doors shall have been cooked indoors, and of your own accord, and one eat thereof he is guilty of two dukkata offences. If, O Bhikkhus, food kept indoors, shall have been cooked out of doors, and by others, and one eat thereof, he is guilty of a dukkata offence. If, O Bhikkhus, food kept out of doors shall have been cooked indoors, and by others, and one eat thereof, he is guilty of a dukkata offence. If, O Bhikkhus, food kept out of doors, shall have been cooked out of doors, and of your own accord, and one shall eat thereof, he is guilty of a dukkata offence. If, O Bhikkhus, food kept out of doors, shall have been cooked out of doors, and by others, and one shall eat thereof, he is not guilty.'

6. Now at that time, the Bhikkhus, thinking, 'Food cooked of one's own accord has been disallowed by the Blessed One,' feared to offend by cooking a second time food (already cooked once).

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to cook food a second time.'

7. Now at that time there was a scarcity of food in Râgagaha. People brought salt, and oil, and rice, and hard food to the Ârâma. These the Bhikkhus kept out of doors; and vermin 1 ate them, and thieves carried them off.

They told this thing to the Blessed One.

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'I allow you, O Bhikkhus, to keep food indoors.'

When they kept it indoors, and cooked it out of doors, those men who practised self-mortification by living on the remains of offered food 1 crowded round them; and the Bhikkhus ate in fear.

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to cook indoors.'

In the time of scarcity, those who (by offering food, inviting Bhikkhus to their houses, &c.) made (the accepting or eating of food) allowable (to the Bhikkhus), used to take more (for themselves), and give less to the Bhikkhus.

I allow you, O Bhikkhus, to cook of your own accord. I allow you, O Bhikkhus, to cook indoors, and of your own accord, food kept indoors.'

8. Now at that time a number of Bhikkhus who had spent the rainy season in the land of Kâsi, and were journeying to Râgagaha to visit the Blessed One, did not receive on the way as full a supply as they required of food, either bitter or sweet. And there was plenty of eatable fruit, but there was no one to make it allowable for them 2. And those Bhikkhus went on in weariness to Râgagaha, to the Veluvana, in the Kalandaka-nivâpa, where the Blessed One was. And when they had come there, they bowed down before the

Blessed One, and took their seats on one side.

Now it is the custom of the Blessed Buddhas to exchange courteous greetings with Bhikkhus who

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arrive. And the Blessed One said to those Bhikkhus:

'Do things go well with you, O Bhikkhus? Do you get enough to support yourselves with? Have you accomplished your journey without too much fatigue? And whence, O Bhikkhus, have you come?'

9. 'Things go well with us, Lord. We have spent the rainy season in the land of Kâsi; and as we were journeying to Râgagaha to visit the Blessed One, we did not receive on the way as full a supply as we required of food, either bitter or sweet. And there was plenty of eatable fruit, but there was no one to make it allowable for us. And we came on our way in weariness.'

Then the Blessed One, in that connection, after having delivered a religious discourse, said to the Bhikkhus: 'I allow you, O Bhikkhus, wherever edible fruit is seen and there is no one to make it allowable, to pick it of your own accord, and take it away. And when you see one who can make it allowable, you are to place it on the ground, and (only) eat it after you have received it again. I allow you, O Bhikkhus, to take whatever (fruit) you have picked up [1](#).'

Footnotes

[68:2](#) That is, gruel containing the three pungent (*katu*) substances, which are explained to be ginger and two kinds of pepper.

[70:1](#) Buddhaghosa says, *ukkapindakâ pi khâdantîti bilâla-mûsika-godha-muñgusâ khâdanti*. The expression recurs in VI, 33, 5.

[71:1](#) Buddhaghosa says, *damakâ ti vighâsâdâ*. The sane explanation is given in *Abhidhânappadîpikâ*, verse 467, where the Sinhalese expression is *indul kannâ*, and the English 'one who eats orts.'

[71:2](#) See the last section.

[72:1](#) Compare; below, 21, 1.

18.

1. Now at that time a certain Brâhman had received some fresh tila seeds, and some fresh honey. Now it occurred to that Brâhman: 'What if I were to give these fresh tila seeds, and this

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fresh honey to the Bhikkhu-*samgha* with the Buddha at their head.' And that Brâhman went to the place where the Blessed One was, and when he had come there, he exchanged courteous greetings with the Blessed One. And after he had exchanged with the Blessed One the greetings and compliments of friendship and civility, he stood on one side. And, so standing, that Brâhman said to the Blessed One:

'May the venerable Gotama grant me that the venerable Gotama shall take his morrow's meal at my home to-morrow with the Bhikkhu-*samgha*.'

The Blessed One consented by remaining silent. And when that Brâhman perceived that the Blessed One had consented he went away.

2. And that Brâhman, at the end of that night, when he had made ready sweet food, both

hard and soft, had the time announced to the Blessed One (in the words), 'It is time, O Gotama, and the meal is prepared.'

And the Blessed One, early in the morning, having put on his under robe, went duly bowled and robed to that Brâhman's residence. And when he had come there, he sat down on a seat prepared for him, and with him the Bhikkhu-samgha.

And that Brâhman satisfied with the sweet food, hard and soft, the Bhikkhu-samgha with the Buddha at their head, and waited on them with his own hand. And when the Blessed One had finished his meal, and had washed his hands and his howl, the Brâhman took his seat on one side. And as he so sat the Blessed One instructed, and roused, and incited, and gladdened that Brâhman with religious discourse, and rose from his seat, and went away.

3. Now not long after the Blessed One had gone

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it occurred to that Brâhman: 'The things for the sake of which I invited the Bhikkhu-samgha with the Buddha at their head, thinking, "I will give them the fresh tila seeds and the fresh honey,"--those I have neglected to give. What if I were now to have the fresh tila seeds and the fresh honey taken, in pots and vessels, to the Ârâma!'

And that Brâhman had the fresh tila seeds and the fresh honey taken in pots and vessels, and went to the place where the Blessed One was. 'And when he had come there, he stood on one side; and so standing that Brâhman said to the Blessed One:

4. 'The things for the sake of which I invited the Bhikkhu-samgha with the Buddha at their head, thinking, "I will give them the fresh tila seeds and the fresh honey,"--those I have neglected to give. May the venerable Gotama receive of me the fresh tila seeds and the fresh honey.'

'Very well then, Brâhman; give them to the Bhikkhus.'

Now at that time, during the scarcity, people invited Bhikkhus to a slender meal, and they, counting the number (of those invited), refused (the invitation). And the whole Samgha was (once) invited; but the Bhikkhus, fearing to offend, did not accept the invitation [1](#).

'Accept it, O Bhikkhus, and eat. I allow, O Bhikkhus, that a Bhikkhu who has eaten and who has refused food still offered may nevertheless eat food, if it be brought from within, even if it has not been left over [2](#).

Footnotes

[74:1](#) Compare Pâtimokkha, Pâkittiya 32.

[74:2](#) This is an exception to Pâkittiya 35. A Bhikkhu who has [p. 75](#) finished, and has declared himself to have done so by declining further food, can still take 'leavings' without offending. By this rule he is also allowed to take food tato nîhatam, literally, 'brought out thence,' which seems to mean 'out of the store of the giver.' The expression recurs in VI, 32, I, and again in VI, 32, 2 (at the end), where the exceptions to Pâkittiya 35 laid down in this and the following rules are again, the scarcity having passed away, put aside by 'the Blessed One.'

19.

1. Now at that time a family who were devoted to the venerable Upananda, of the Sakya clan, sent hard food for the Samgha, saying, 'This is to be given to the Samgha with

especial reference to the venerable Upananda.'

Now at that time the venerable Upananda of the Sakya clan had gone forth to the village for alms. And those men went to the Ârâma, and asked the Bhikkhus:

'Where, Sirs, is the venerable Upananda?'

'The venerable Upananda of the Sakya clan has gone forth to the village for alms.'

'This hard food, Sirs, is to be given to the Samgha, with especial reference to the venerable Upananda.'

They told this thing to the Blessed One.

'In that case, O Bhikkhus, receive it, and put it aside till Upananda returns.'

2. And the venerable Upananda, after having attended on the families in the forenoon, returned during the (after-part of the) day.

Now at that time, during the scarcity, people invited the Bhikkhus to a slender meal; and they,

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counting the numbers (of those invited, refused) the invitation. And the whole Samgha was (once) invited; but the Bhikkhus, fearing to offend, did not accept the invitation.

'Accept it, O Bhikkhus, that a Bhikkhu who has eaten, and who has refused food still offered, may nevertheless eat food, if it have been received before meal-time (in the forenoon), even if it has not been left over 1.'

Footnotes

[76:1](#) See the last note.

20.

1. Now the Blessed One having remained at Râgagaha as long as he thought fit, proceeded on his way to Sâvatthi. And wandering straight on from place to place he arrived at Sâvatthi. And there, at Sâvatthi, the Blessed One stayed at the Getavana, Anâtha-pindika's Grove.

Now at that time the venerable Sâriputta suffered from fever. And the venerable Mahâ Moggallâna went to the place where the venerable Sâriputta was; and when he had come there he said to the venerable Sâriputta:

You have lately had fever, friend Sâriputta. By what means has it got well?'

'By lotus stalks, my friend, of various kinds.'

Then the venerable Mahâ Moggallâna, as quickly as a strong man would stretch forth his arm, or draw it in again when it had been stretched forth, vanished from the Getavana and appeared on the bank of the Mandâkinî lake.

2. And a certain Nâga saw the venerable Mahâ

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[paragraph continues] Moggallâna coming from afar: and on seeing him he said to the venerable Mahâ Moggallâna:

'May my lord, the venerable Mahâ Moggallâna, approach. Welcome to my lord, the venerable Mahâ Moggallâna. What may my lord have need of? What shall I give to him?'

'I want the edible stalks of the various lotuses.'

Then that Nâga gave command to another Nâga, saying, 'Very well then, good friend, give the venerable one edible stalks of the lotuses.'

And that Nâga plunged into the Mandâkinî lake, and plucked with his trunk edible stalks

of the lotuses, and washed them thoroughly, and bound them in a bundle, and went to the place where the venerable Mahâ Moggallâna was.

3. Then the venerable Mahâ Moggallâna as quickly (&c., as in § 1) vanished from the bank of the Mandâkinî lake, and appeared in Getavana. Then that Nâga also vanished from the bank of the Mandâkinî lake, and appeared in the Getavana. And when that Nâga had caused the venerable Mahâ Moggallâna to receive those edible stalks of the lotuses he vanished from the Getavana, and appeared on the shore of the Mandâkinî lake.

Then the venerable Mahâ Moggallâna presented those edible stalks of the lotuses to the venerable Sâriputta. And the fever abated on the venerable Sâriputta when he had eaten the edible stalks of the lotuses. And many of them remained over.

4. Now at that time, during the scarcity (&c., as above, in chap. 18. 4, down to:) did not accept the invitation.

'Accept it, O Bhikkhus, and eat. I allow a Bhikkhu who has eaten, and has refused food still

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offered, to eat things growing in woods and ponds even if they are not the leavings of the meal of one who has eaten [1](#).'

21.

1. Now at that time edible fruit was very plentiful in Sâvatthi, but there was no one to make it allowable [2](#). And the Bhikkhus, fearing to offend, would not eat of it.

They told that thing to the Blessed One.

'I allow you, O Bhikkhus, to eat fruit which has not yet had any seed in it, or which has no more seed in it, even without any one being there to make it allowable [3](#).'

Footnotes

[78:2](#) See above, VI, 17, 7.

[78:3](#) Buddhaghosa says, *abîgan ti taruna-phalam; yassa bîgam añkuram na ganeti. Nibbatta-bîgan (nivatta-bîgan?) ti bîgam nibbattetva (nivattetvâ?) apanetvâ.*

22.

1. Now when the Blessed One had remained at Sâvatthi as long as he thought fit, he went forth on his journey to Râgagaha. And wandering straight on he arrived at Râgagaha: and there at Râgagaha he stayed at the Veluvana in the Kalandaka-nivâpa.

Now at that time a certain Bhikkhu was suffering from fistula [4](#). And the physician (named) Âkâsa-gotta lanced it. And the Blessed One when he

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was going round through the sleeping-places came to the place where that Bhikkhu dwelt.

2. Âkâsa-gotta, the physician, saw the Blessed One coming from afar; and when he saw him he said to the Blessed One: 'Let the venerable Gotama come and look at this Bhikkhu's orifice; it is like the mouth of an iguana!' And the Blessed One thinking, 'This foolish fellow is making fun of me,' kept silence and turned away. And in that connection, and on account of that, he called a meeting of the Bhikkhu-samgha, and asked the Bhikkhus: Is there, O Bhikkhus, in that Vihâra a Bhikkhu who is sick?'

'There is, Lord.'

'What is the matter, O Bhikkhus, with that Bhikkhu?'

'That venerable one, Lord, has a fistula, and Âkâsa-gotta, the physician, has been lancing it.'

3. The Blessed Buddha rebuked (that Bhikkhu), saying, 'This is improper, O Bhikkhus, for that foolish one, unbecoming, indecent, unworthy of Samanas, not allowable, and ought not to be done. How can this foolish fellow, O Bhikkhus, allow a surgical operation to be performed in that part of his body [1](#)? The skin there, O Bhikkhus, is tender, the wound is difficult to treat, the knife is difficult to guide. This will not redound, O Bhikkhus, to the conversion of the unconverted.'

And having rebuked him, the Blessed One, after delivering a religious discourse, said to the Bhikkhus: You are not, O Bhikkhus, to allow a surgical operation to be performed upon you in that part

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of your bodies. Whosoever allows that, is guilty of a thullakkaya offence.'

4. Now at that time the *Khabbaggiya* Bhikkhus, since a surgical operation had been forbidden by the Blessed One, used a clyster [1](#).

They told this thing to the Blessed One.

'Is it true, as they say, O Bhikkhus, that the *Khabbaggiya* Bhikkhus use a clyster?'

'It is true, Lord.'

He rebuked them, and having delivered a religious discourse, said to the Bhikkhus: 'No surgical operation is to be performed within a distance of two inches round the anus, and a clyster is not to be used. Whosoever does so, is guilty of a thullakkaya offence [2](#).'

Footnotes

[78:4](#) Compare VIII, 1, 14.

[79:1](#) Sambâdhe.

[80:1](#) Vatthikamma. See Wise, 'Hindu Medicine,' pp. 143 and following.

[80:2](#) Surgical operations are allowed in 14. 5 and below.

23.

1. And the Blessed One, after having dwelt at Râgagaha as long as he thought fit, went forth to Benares. Wandering from place to place he came to Benares. There the Blessed One dwelt near Benares, in the deer-park Isipatana.

At that time there were at Benares a devout layman Suppiya and a devout laywoman Suppiyâ who showed their faith in both ways: they were givers and doers, and devoted themselves to the service of the fraternity. And Suppiyâ, the lay-devotee, went to the Ârâma, and going around from Vihâra to Vihâra, and from cell to cell, she asked

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the Bhikkhus: 'Who is sick, venerable Sirs? For whom, and what shall I procure?'

2. At that time a certain Bhikkhu had taken a purgative. And that Bhikkhu said to Suppiyâ, the lay-devotee: 'I have taken a purgative, sister, and I want some broth [1](#).'

(She replied): 'Well, reverend Sir, it shall be procured for you,'--and went to her house and gave order to a pupil [2](#): 'Go, my good sir, and see if there is any meat to be had [3](#).'

That man accepted this order of Suppiyâ, the lay-devotee (by saying), 'Yes, Madam,' and searched through the whole of Benares, but did not find any meat on hand [3](#). Then that man went to Suppiyâ, the lay-devotee; having approached her he said to Suppiyâ, the lay-devotee: 'There is no meat to be had, Madam; the killing of cattle is interdicted to-day.'

3. Then Suppiyâ, the lay-devotee, thought: 'If that sick Bhikkhu does not get the broth his

sickness will increase, or he will die. It would be unbecoming indeed for me to promise something, and not to procure it;--(thinking thus) she took a knife, cut a piece of flesh from her thigh, and gave it to her maid-servant (saying), 'Go, my girl,

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and get the strength out of this. meat. In such and such a Vihâra is a sick Bhikkhu; give it to that (Bhikkhu). And should anybody call for me, tell him that I am sick;--(speaking thus), she veiled her thigh with her upper garment, went into her inner room, and lay down on her bed.

4. And Suppiya, the lay-devotee, came to his house and asked the maid-servant: 'Where is Suppiyâ?'

'She lies in the inner room, Sir.' Then Suppiya, the lay-devotee, went to the place where Suppiyâ, the lay-devotee, was; having approached her he said to Suppiyâ, the lay-devotee: 'Why are you lying down?'

'I am sick.'

'What is the matter with you?'

Then Suppiyâ, the lay-devotee, told the whole matter to Suppiya, the lay-devotee. And Suppiya, the lay-devotee, said: 'Oh wonderful! oh astonishing! How believing and how pious is this Suppiyâ who gives even her own flesh (to the indigent). What else can there be which she would not give?' (Speaking thus), joyful and elated he went to the place where the Blessed One. was; having approached him, and respectfully saluted the Blessed One, he sat down near him.

5. Sitting near him, Suppiya, the lay-devotee, said to the Blessed One: 'Might the Blessed One, Lord, consent to take his meal with me to-morrow, together with the fraternity of Bhikkhus.'

The Blessed One expressed his consent by remaining silent. Then Suppiya, the lay-devotee, when he understood that the Blessed One had accepted his invitation, rose from his seat, respectfully saluted

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the Blessed One, and passing round him with his right side towards him, went away.

And when the night had elapsed, Suppiya, the lay-devotee, ordered excellent food, both hard and soft, to be prepared, and had the meal-time announced to the Blessed One in the words: 'It is time, Lord, the meal is ready.' And in the fore-noon the Blessed One, having put on his under-robcs, took his alms-bowl, and, with his kîvara on, went to the house of Suppiya, the lay-devotee. When he had arrived there, he sat down with the Bhikkhus who followed him, on seats laid out for them.

6. And Suppiya, the lay-devotee, went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he stationed himself near him. When he was standing near him, the. Blessed One said to Suppiya, the lay-devotee:

'Where is Suppiyâ?'

'She is sick, Lord.'

'Well, let her come here.'

'She is not able to do so, Lord.'

'Well then you must take her and carry her (to me).'

Then Suppiya, the lay-devotee, took Suppiyâ, the lay-devotee, and carried her (to the Buddha). And in the moment the Blessed One saw her, that great wound was healed; and there was good skin there, with the tiny hairs thereon.

7. And Suppiya, the lay-devotee, and Suppiyâ, the lay-devotee (thought): 'Oh wonderful!

oh astonishing! What high power and great faculties the Tathâgata possesses, in that in the moment the Blessed One has seen (Suppiyâ), that great wound has been healed; and there is good skin there.

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with the tiny hairs thereon;--(thinking thus) joyful and elated they served and offered with their own hands excellent food, both hard and soft, to the fraternity of Bhikkhus with the Buddha at its head. And when the Blessed One had finished his meal, and cleansed his bowl and his hands, they sat down near him. And the Blessed One, after having taught, incited, animated, and gladdened Suppiya, the lay-devotee, and Suppiyâ, the lay-devotee, by religious discourse, rose from his seat and went away.

8. In consequence of that, and on this occasion, the Blessed One, having ordered the fraternity of Bhikkhus to assemble, questioned the Bhikkhus: 'Who was it, O Bhikkhus, who asked Suppiyâ, the lay-devotee, for meat?'

When he had spoken thus, that Bhikkhu said to the Blessed One: 'It is I, Lord, who asked Suppiyâ, the lay-devotee, for meat.'

'Has it been brought to you, O Bhikkhu?'

'It has been brought, Lord.'

'Have you eaten it, O Bhikkhu?'

'I have eaten it, Lord.'

'And did you enquire, O Bhikkhus, (what) meat it was?'

'Lord! I did not enquire about that.'

9. Then the blessed Buddha rebuked him: 'How can you, O foolish one, eat meat without having enquired (what it is)? It is man's flesh, O foolish one, which you have eaten. This will not do, O foolish one, for converting the unconverted,' (&c.)

Having rebuked him and delivered a religious discourse, he thus addressed the Bhikkhus: 'There are, O Bhikkhus, believing, pious people who give

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up even their own flesh. Let no one, O Bhikkhus, eat man's flesh. He who does, commits a *thullakkaya* (or, grave) offence. And let no one, O Bhikkhus, eat meat without having enquired (what it is). He who does, commits a *dukkata* offence.'

10. At that time the king's elephants died. During a famine the people ate that elephants' flesh, and when the Bhikkhus came and asked for alms, they gave them elephants' flesh. The Bhikkhus ate that elephants' flesh. People were annoyed, murmured, and became angry: 'How can the Sakyaputtiya Samanas eat elephants' flesh? Elephants are an attribute of royalty. If the king knew that, they would not be in his favour.'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, eat elephants' flesh. He who does, commits a *dukkata* offence.'

11. At that time the king's horses died. During a famine (&c., as in § 10, down to:)

'Let no one, O Bhikkhus, eat horse-flesh. He who does, commits a *dukkata* offence.'

12. At that time the people, during a famine, ate dogs' flesh, and when the Bhikkhus came and asked for alms, they gave them dogs' flesh. The Bhikkhus ate that dogs' flesh. People were annoyed, murmured, and became angry: 'How can the Sakyaputtiya Samanas eat dogs' flesh? Dogs are disgusting and loathsome animals.'

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, eat dogs' flesh. He who does, commits a *dukkata* offence.'

13. At that time the people, during a famine, ate serpents' flesh (&c., as in § 12, down to:)

'How can

the Sakyaputtiya Samanas eat serpents' flesh? Serpents are disgusting and loathsome animals.'

And the serpent king Supassa went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he stationed himself near him. Standing near him the serpent king Supassa said to the Blessed One: 'There are, Lord, unbelieving serpents who are disinclined (to the faith); these might do harm to the Bhikkhus even on trifling occasions. Pray, Lord, let their reverences not eat serpents' flesh. Then the Blessed One taught, incited, animated, and gladdened the serpent king Supassa by religious discourse (&c., down to:), and passing round him with his right side towards him, went away.'

In consequence of that the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: 'Let no one, O Bhikkhus, eat serpents' flesh. He who does, commits a dukkata offence.'

14. At that time hunters had killed a lion and eaten his flesh, and when the Bhikkhus came and asked for alms, they gave them lions' flesh. The Bhikkhus, having eaten that lions' flesh, sojourned in the forest. Then the lions, (attracted) by the smell of lions' flesh, fell upon the Bhikkhus.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, eat lions' flesh. He who does, commits a dukkata offence.'

15. At that time hunters had killed a tiger, &c., a panther, &c., a bear, &c., a hyena (&c., as in § 14, down to:)

'Let no one, O Bhikkhus, eat a hyena's flesh. He who does, commits a dukkata offence.'

Footnotes

[81:1](#) *Patikkhâdaniya*. See *Abhidhânappadîpikâ*, verse 468, and above, chap. 14. 7, at the end.

[81:2](#) Of her husband's?

[81:3](#) *Pavattamamsa*, which Buddhaghosa explains, '*matassa mamsam*.' *Pavatta* means 'already existing,' opposed to what is brought into existence for a special purpose, and *pavattamamsa* is said here, therefore, in order to exclude *uddissa-kata-mamsa* (meat of animals killed especially for them), which Bhikkhus were not allowed to partake of (see chap. 3, 1. 14). Compare also *pavattaphala-bhogana* at *Gâtaka I*, p. 6.

24.

1. And the Blessed One, after having dwelt at Benares as long as he thought fit, went forth to Andhakavinda, accompanied by a great number of Bhikkhus, by twelve hundred and fifty Bhikkhus. At that time the people in the country, after having loaded their carts with much salt and oil and rice and hard food, followed from behind the fraternity of Bhikkhus with the Buddha at its head (thinking), 'When our turn comes, we will make a meal for them;' and five hundred people who ate the remains of (the Bhikkhus') food (followed on their way). And the Blessed One, wandering from place to place, came to Andhakavinda.

2. Now a certain *Brâhmana*, whose turn did not come, thought: 'Two months have elapsed while I have been following the fraternity of Bhikkhus with the Buddha at its head, in order to make a meal for them when my turn comes, but my turn does not come. I am alone here, and many household affairs of mine are going to ruin. What if I were to

look into the provision-room, and what I should not see in the provision-room, to prepare that (for the Bhikkhus)!' Then that Brâhmana looked into the provision-room and did not see there two (sorts of food), rice-milk and honey-lumps.

3. And that Brâhmana went to the place where the venerable Ânanda was; having approached him, he said to the venerable Ânanda: 'As my turn did not come, my dear Ânanda, I thought: "Two months have elapsed (&c., down to:). What if I were to look into the provision-room, and what I should not

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see in the provision-room, to prepare that!" Thus, my dear Ânanda, I looked into the provision-room and did not see there two (sorts of food), rice-milk and honey-lumps. If I were to prepare, my dear Ânanda, rice-milk and honey-lumps (for the Bhikkhus), would the reverend Gotama accept it from me?'

'Well, my good Brâhmana, I will ask the Blessed One.'

4. And the venerable Ânanda told this thing to the Blessed One.

'Well, Ânanda, let him prepare (those dishes).'

'Well, my good Brâhmana, you may prepare (those dishes).'

And when the night had elapsed, that Brâhmana had abundant rice-milk and honey-lumps prepared, and offered them to the Blessed One (in the words): 'May the reverend Gotama accept from me this rice-milk and honey-lumps.'

'Well, my good Brâhmana, give it to the Bhikkhus.' The Bhikkhus, fearing to offend, did not accept it. 'Accept it, O Bhikkhus, and eat it.'

Then that Brâhmana with his own hands served and offered abundant rice-milk and honey-lumps to the fraternity of Bhikkhus with the Buddha at its head; and when the Blessed One had [washed](#) his hands, when he had cleansed his bowl and his hands, he sat down near him.

5. When he was seated near him, the Blessed One said to that Brâhmana: 'Tenfold, O Brâhmana, is the merit attached to rice-milk. In what way is it tenfold? He who gives rice-milk, gives life; he gives colour; he gives joy; he gives strength; he gives readiness of mind; rice--milk when it is drunk removes hunger; dispels thirst;

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sets right the humors of the body; purifies the bladder; and promotes the digestion. This ten-fold merit, O Brâhmana, is attached to rice-milk.

6. 'He who attentively at the right time gives rice-milk to the self-possessed, who live on what others give to them, will benefit them in ten ways: life and colour, joy and strength (he gives to them);

'Readiness of mind arises from it; it dispels hunger and thirst, and sets the humors right; it purifies the bladder, and brings the food to digestion. As medicine the Perfect One has praised it.

'Therefore should rice-milk be continually given by a man who is longing for joy, who is desirous of heavenly joy, or who aspires to human prosperity.'

7. And the Blessed One, having gladdened that Brâhmana by these stanzas, rose from his seat and went away.

And in consequence of this event the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus: 'I allow you, O Bhikkhus, (to partake of) rice-milk and honey-lumps.'

25.

1. Now the people heard: 'The Blessed One has allowed (to the Bhikkhus to partake of) rice-milk and honey-lumps.' They prepared early in the morning solid rice-milk ¹ and honey-lumps. The Bhikkhus, having satiated themselves in the

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morning with solid rice-milk and with honey-lumps, (afterwards) did not dine in the dining-hall with good appetite. At that time a certain minister, who was but newly converted, had invited the fraternity of Bhikkhus with the Buddha at its head for the next day. Now this newly converted minister thought: 'What if I were to prepare for these twelve hundred and fifty Bhikkhus twelve hundred and fifty dishes of meat, and offer to each Bhikkhu one dish of meat!'

2. And when that night had elapsed, that newly converted minister ordered excellent food, both hard and soft, and twelve hundred and fifty dishes of meat to be prepared, and had meal-time announced to the Blessed One in the words: 'It is time, Lord, the meal is ready.' And in the forenoon the Blessed One, having put on his under-ropes, took his alms-bowl, and, with his *kîvara* on, went to the house of that newly converted minister. When he had arrived there, he sat down with the Bhikkhus who followed him, on seats laid out for them.

3. Then that newly converted minister in his dining-hall waited on the Bhikkhus. The Bhikkhus said to him: 'Give us little, friend; give us little, friend.'

'Do not take little, reverend Sirs, because you think: "This minister is but newly converted." Much food, both hard and soft, has been prepared by me, and twelve hundred and fifty dishes of meat; I will offer to each Bhikkhu one dish of meat. Take, reverend Sirs, as much as you want.'

'This is not the reason, friend, for which we take little. But we have satiated ourselves in the morning with solid rice-milk and with honey-lumps; therefore we take little.'

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4. And that newly converted minister was annoyed, murmured, and became angry: 'How can their reverences, when I have invited them, partake of solid rice-milk with other people, as if I were unable to give them as much as they want.' (Thinking thus), he went around angry, displeased, and in an offensive temper, filling the bowls of the Bhikkhus (and saying), 'Eat or take it away!' And that newly converted minister served and offered with his own hands excellent food, both hard and soft, to the fraternity of Bhikkhus with the Buddha at its head; and when the Blessed One had finished his meal and cleansed his bowl and his hands, he sat down near him. And the Blessed One, after having taught, incited, animated, and gladdened that newly converted minister, who was sitting near him, by religious discourse, rose from his seat and went away.

5. And soon after the Blessed One was gone, scruples and remorse befell that newly converted minister: 'Alas, it is evil to me, it is not good to me! Alas, it is loss to me, it is not gain to me that I went around (among the Bhikkhus) angry, displeased, and in an offensive temper, filling their bowls (and saying), "Eat or take it away!" What have I produced thereby, more merit or more demerit?'

And that newly converted minister went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he sat down near him. Sitting near him, that newly converted minister said to the Blessed One: 'Lord, soon after the Blessed One was gone, scruples and remorse have befallen me: "Alas, it is evil to me

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[paragraph continues] (&c., down to) more merit or more demerit?" Lord, what have I produced thereby, more merit or more demerit?"

6. 'The moment, friend, in which you invited the fraternity of Bhikkhus with the Buddha at its head for the next day, that moment you acquired much merit. And the moment in which each Bhikkhu received one lump of rice from you, that moment you acquired much merit. You gained the inheritance of heaven.'

Then that newly converted minister thought: 'Oh, it is good to me! Oh, it is gain to me! I have acquired much merit! I have gained the inheritance of heaven!'--and glad and joyful he rose from his seat, respectfully saluted the Blessed One, and passing round him with his right side towards him, went away.

7. In consequence of that, and on this occasion, the Blessed One, having ordered the fraternity of Bhikkhus to assemble, questioned the Bhikkhus: Is it true, O Bhikkhus, that the Bhikkhus, having been invited to one place, partake of solid rice-milk with other persons?"

'It is true, Lord.'

Then the blessed Buddha rebuked those Bhikkhus: 'How can these foolish persons, O Bhikkhus, having been invited to one place, partake of solid rice-milk with other persons? This will not do, O Bhikkhus, for converting the unconverted,' &c. Having rebuked them and delivered a religious discourse, he thus addressed the Bhikkhus: 'Let no one, O Bhikkhus, when he is invited to one place, partake of solid rice-milk with other persons. He who does, is to be treated according to the law.'

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Footnotes

[89:1](#) Bhogga-yâgu, literally, eatable rice-milk, which seems opposed to the ordinary rice-milk which was drunk. Yâgu is the Pâli word for what is called in Anglo-Indian terminology 'congey.' Bhogga-yâgu is 'rice pudding made with milk.'

26 1.

1. And the Blessed One, after having dwelt at Andhakavinda as long as he thought fit, went forth to Râgagaha, accompanied by a great number of Bhikkhus, by twelve hundred and fifty Bhikkhus. At that time *Belattha Kakkâna* was travelling on the road from Râgagaha to Andhakavinda with five hundred carts all full of pots of sugar. And the Blessed One saw *Belattha Kakkâna* coming from afar; when he saw him, he left the road, and sat down at the foot of a tree.

2. And *Belattha Kakkâna* went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he stationed himself near him. Standing near him, *Belattha Kakkâna* said to the Blessed One: 'I wish, Lord, to give to each Bhikkhu one pot of sugar.'

'Well, *Kakkâna*, bring here one pot of sugar.'

Belattha Kakkâna accepted this order of the Blessed One (by saying), 'Yes, Lord,' took one pot of sugar and went to the place where the Blessed One was; having approached him, he said to the Blessed One: 'I have brought here, Lord, the pot of sugar; what shall I do with it, Lord?'

'Well, *Kakkâna*, give the sugar to the Bhikkhus.'

3. *Belattha Kakkâna* accepted this order of the Blessed One (by saying), 'Yes, Lord,' gave the

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sugar to the Bhikkhus, and said to the Blessed One: 'I have given the sugar to the Bhikkhus, Lord, but there is much sugar left over; what shall I do with it, Lord?'

'Well, Kakkâna, give the Bhikkhus as much sugar as they want.'

Belattha Kakkâna accepted this order of the Blessed One (by saying), 'Yes, Lord,' gave the Bhikkhus as much sugar as they wanted, and said to the Blessed One: 'I have given, Lord, the Bhikkhus as much sugar as they want, but there is much sugar left over; what shall I do with it, Lord?'

'Well, Kakkâna, let the Bhikkhus eat their fill with sugar.'

Belattha Kakkâna accepted this order of the Blessed One (by saying), 'Yes, Lord,' and let the Bhikkhus eat their fill with sugar; some Bhikkhus filled their bowls and filled their water strainers and bags with it.

4. And Belattha Kakkâna, having let the Bhikkhus eat their fill with sugar, said to the Blessed One: 'The Bhikkhus, Lord, have eaten their fill with sugar, but there is much sugar left over; what shall I do with it, Lord?'

'Well, Kakkâna, give the sugar to the people who eat the remains of (the Bhikkhus') food,' &c.

'Well, Kakkâna, give the people who eat the remains of (the Bhikkhus') food as much sugar as they want,' &c.

5. 'Well, Kakkâna, let the people who eat the remains of (the Bhikkhus') food, eat their fill with sugar' (&c., down to:); some of the people who ate the remains of (the Bhikkhus') food, filled their

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pots and jars, and filled their baskets and the folds of their dress with it.

6. And Belattha Kakkâna, having let the people who ate the remains of (the Bhikkhus') food, eat their fill with sugar, said to the Blessed One: 'The people, Lord, who eat the remains of (the Bhikkhus') food, have eaten their fill with sugar, but there is much sugar left over; what shall I do with it, Lord?'

I see no one, Kakkâna, in the world of men and gods, in Mâra's and Brahma's world, among all beings, Samanas and Brâhmanas, gods and men, by whom that sugar, when he has eaten it, can be fully assimilated, save by the Tathâgata or by a disciple of the Tathâgata. Therefore, Kakkâna, throw that sugar away at a place free from grass, or sink it into water in which there are no living things.'

Belattha Kakkâna accepted this order of the Blessed One (by saying), 'Yes, Lord,' and sunk that sugar into water in which there were no living things.

7. And that sugar, when thrown into the water, hissed and bubbled, and steamed, and sent forth smoke. As a ploughshare, which has been heated through the whole day and is thrown into water, hisses and bubbles, and steams, and sends forth smoke, so that sugar, when thrown into the water, hissed and bubbled, steamed, and sent forth smoke. And Belattha Kakkâna, terrified and having his hair erect with fear, went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he sat down near him.

8. When Belattha Kakkâna was sitting near him,

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the Blessed One preached to him in due course; that is to say, he talked about the merits obtained by alms-giving, about the duties of morality, about heaven, about the evils, the vanity, and the defilement of lusts, and about the blessings of the abandonment of lusts.

When the Blessed One saw that the mind of *Belattha Kakkâna* was prepared, impressible, free from obstacles (to understanding the Truth), elated, and believing, then he preached what is the principal doctrine of the Buddhas, namely, Suffering, the Cause of suffering, the Cessation of suffering, the Path. Just as a clean cloth free from black specks properly takes the dye, thus *Belattha Kakkâna*, even while sitting there, obtained the pure and spotless Eye of the Truth (that is, the knowledge): 'Whatsoever is subject to the condition of origination is subject also to the condition of cessation.'

9. And *Belattha Kakkâna*, having seen the Truth, having mastered the Truth, having understood the Truth, having penetrated the Truth, having overcome uncertainty, having dispelled all doubts, having gained full knowledge, dependent on nobody else for the knowledge of the doctrine of the Teacher, said to the Blessed One: 'Glorious, Lord! glorious, Lord! Just as if one should set up, Lord, what had been overturned, or should reveal what had been hidden, or should point out the way to one who had lost his way, or should bring a lamp into the darkness, in order that those who had eyes might see visible things, thus has the Blessed One preached the doctrine in many ways. I take my refuge, Lord, in the Blessed One, and in the Dhamma, and in the fraternity of Bhikkhus; may

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the Blessed One receive me from this day forth while my life lasts as a disciple who has taken his refuge in him.'

Footnotes

[93:1](#) See the 33rd Pâkittiya Rule about parampara-bhogana (taking food in turn).

27.

And the Blessed One, wandering from place to place, came to Râgagaha. There the Blessed One dwelt near Râgagaha, in the *Veuvana*, at *Kalandakanivâpa*. At that time the Bhikkhus at Râgagaha had plenty of sugar. The Bhikkhus feared to offend (and thought): 'The Blessed One has allowed the eating of sugar only to the sick and not to the healthy,' and therefore they did not eat sugar.

They told this thing to the Blessed One.

'I allow, O Bhikkhus, to the sick the eating of sugar, and to the healthy the drinking of sugar-water.'

28 1.

1. And the Blessed One, after having dwelt at Râgagaha as long as he thought fit, went forth to *Pâtaligâma*, accompanied by a great number of Bhikkhus, by twelve hundred and fifty Bhikkhus. Wandering from place to place the Blessed One came to *Pâtaligâma*.

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Now the lay-devotees at *Pâtaligâma* heard: 'The Blessed One has arrived at *Pâtaligâma*.' And the *Pâtaligâma* lay-devotees went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, they sat down near him. When they were seated near him, the Blessed One taught, incited, animated, and gladdened the *Pâtaligâma* lay-devotees by religious discourse.

2. And the *Pâtaligâma* lay-devotees, having been taught, incited, animated, and gladdened by the Blessed One by religious discourse, said to the Blessed One: 'Might the Blessed

One, Lord, consent to come to our rest house together with the fraternity of Bhikkhus.' The Blessed One expressed his consent by remaining silent. Then the Pâtaligâma lay-devotees, when they understood that the Blessed One had accepted their invitation, rose from their seats, respectfully saluted the Blessed One, and passing round him with their right side towards him, went away to the rest house. When they had arrived there, they strewed the whole floor of the rest house ¹, placed seats in it, set up a water-pot, and fixed an oil lamp. Then they went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, they stationed themselves near him.

3. Standing near him the Pâtaliputta lay-devotees said to the Blessed One: 'We have strewn the whole floor of the rest house, Lord, (with sand), we have placed seats in it, set up a water-pot, and

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fixed an oil lamp. May the Blessed One, Lord, do now what he thinks fit.'

And in the forenoon the Blessed One, having put on his under-robcs, took his alms-bowl, and, with his *kîvara* on, went to the rest house together with the Bhikkhus who followed him. When he had arrived there, he washed his feet, entered the rest house, and took his seat against the centre pillar, with his face towards the east. And the Bhikkhus also washed their feet, entered the rest house, and took their seats against the western wall, with their faces towards the east, having the Blessed One before their eyes. And the Pâtaligâma lay-devotees also washed their feet, entered the rest house, and took their seats against the eastern wall, with their faces towards the west, having the Blessed One before their eyes.

4. Then the Blessed One thus addressed the Pâtaligâma lay-devotees: 'Fivefold, O householders, is the loss of the wrong-doer through his want of rectitude. And which is this fivefold loss? In the first place, O householders, the wrong-doer, devoid of rectitude, falls into great poverty through sloth; this is the first loss of the wrong-doer through his want of rectitude. And again, O householders, of the wrong-doer, devoid of rectitude, evil repute gets noised abroad; this is the second &c. And again, O householders, whatever society the wrong-doer, devoid of rectitude, enters--whether of noblemen, Brâhmanas, heads of houses, or Samanas--he enters shyly and confused; this is the third &c. And again, O householders, the wrong-doer, devoid of rectitude, is full of anxiety when he dies; this is the fourth &c. And again, O householders, the

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wrong-doer, devoid of rectitude, on the dissolution of his body, after death, is reborn into some state of distress and punishment, a state of woe, and hell; this is the fifth &c. This is the fivefold loss, O householders, of the wrong-doer through his want of rectitude.

5. 'Fivefold, O householders, is the gain of the well-doer through his practice of rectitude. And which is this fivefold gain? In the first place, O householders, the well-doer, strong in rectitude, acquires great wealth through his industry; this is the first gain of the well-doer through his practice of rectitude. And again, O householders, of the well-doer, strong in rectitude, good reports are spread abroad; this is the second &c. And again, O householders, whatever society the well-doer, strong in rectitude, enters--whether of noblemen, Brâhmanas, heads of houses, or Samanas--he enters confident and self-possessed; this is the third &c. And again, O householders, the well-doer, strong in rectitude, dies without anxiety; this is the fourth &c. And again, O householders, the well-doer, strong in rectitude, on the dissolution of his body, after death, is reborn into some happy state in heaven; this is the fifth &c. This is the fivefold gain, O householders,

of the well-doer through his practice of rectitude.'

6. When the Blessed One had thus taught, incited, animated, and gladdened the Pâtaligâma lay-devotees far into the night with religious discourse, he dismissed them, saying, 'The night is far spent, O householders. May you do now what you think fit.' The Pâtaligâma lay-devotees accepted the Blessed One's word by saying, 'Yes, Lord,' rose from their

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seats, respectfully saluted the Blessed One, and passing round him with their right side towards him, went away.

7. And the Blessed One, not long after the Pâtaligâma lay-devotees had departed thence, went to an empty place 1 (in order to give himself to meditation).

At that time Sunîdha and Vassakâra, two ministers of Magadha, were building a (fortified) town at Pâtaligâma in order to repel the Vaggis. And the Blessed One, rising up early in the morning, at dawn's time, saw with his divine and clear vision, surpassing that of ordinary men, great numbers of fairies who haunted the ground there at Pâtaligâma. Now, wherever ground is occupied by powerful fairies, they bend the hearts of powerful kings and ministers to build dwelling-places there. Wherever ground is occupied by fairies of middling power, &c.; of inferior power, they bend the hearts of middling kings and ministers, &c., of inferior kings and ministers to build dwelling-places there.

8. And the Blessed One said to the venerable Ânanda: 'Who are they, Ânanda, who are building a town at Pâtaligâma?'

'Sunîdha and Vassakâra, Lord, the two ministers of Magadha, are building a town at Pâtaligâma in order to repel the Vaggis.'

'As if they had consulted, Ânanda, with the Tâvatimsa gods, so (at the right place), Ânanda, the Magadha ministers Sunîdha and Vassakâra build this town at Pâtaligâma in order to repel the Vaggis. When I had risen up early in the morning, Ânanda, at dawn's time, I saw with my divine

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and clear vision (&c., as in § 7, down to:) they bend the hearts of inferior kings and ministers to build dwelling-places there. As far, Ânanda, as Aryan people dwell, as far as merchants travel, this will become the chief town, the city of Pâtaliputta. But danger of destruction, Ânanda, will hang over Pâtaliputta in three ways, by fire, or by water, or by internal discords 1.'

9. And the Magadha ministers Sunîdha and Vassakâra went to the place where the Blessed One was.; having approached him, they exchanged greeting with the Blessed One; having exchanged with him greeting and complaisant words, they stationed themselves near him; then standing near him the Magadha ministers Sunîdha and Vassakâra said to the Blessed One: 'Might the reverend Gotama consent to take his meal with us to-day together with the fraternity of Bhikkhus.'

The Blessed One expressed his consent by remaining silent. Then the Magadha ministers Sunîdha and Vassakâra, when they understood that the Blessed One had accepted their invitation, went away.

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10. And the Magadha. ministers Sunîdha and Vassakâra ordered excellent food, both hard and soft, to be prepared, and had meal-time announced (&c. 1, down to:) on seats laid out for them. And the Magadha ministers Sunîdha and Vassakâra with their own hands

served and offered excellent food, both hard and soft, to the fraternity of Bhikkhus with the Buddha at its head; and when the Blessed One had finished his meal and cleansed his bowl and his hands, they sat down near him. When they were sitting near him, the Blessed One gladdened the Magadha ministers Sunîdha and Vassakâra by these stanzas: 11. 'Wheresoe'er the prudent man shall take up his abode, let him support there good and upright men of self-control.

'Let him make offerings to all such deities as may be there. Revered, they will revere him; honoured, they honour him again;

'Are gracious to him as a mother to the son of her womb. And a man who has the grace of the gods, good fortune he beholds.'

And the Blessed One, having gladdened the Magadha ministers Sunîdha and Vassakâra by these stanzas, rose from his seat and went away.

12. And the Magadha ministers Sunîdha and Vassakâra followed the Blessed One from behind, saying, The gate the Samana Gotama goes out by to-day shall be called Gotama's gate, and the ferry at which he crosses the river Ganges shall be called Gotama's ferry.'

And the gate the Blessed One went out by

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was called Gotama's gate. And the Blessed One went on to the river. At that time the river Ganges was brimful and overflowing [1](#); and wishing to cross to the opposite bank, some began to seek for boats, some for rafts of wood, while some made rafts of basket-work.

13. And the Blessed One saw those people who wished to cross to the opposite bank, some seeking for boats, some for rafts of wood, and some making rafts of basket-work. When he saw them, he vanished as quickly as a strong man might stretch his bent arm out, or draw back his outstretched arm, from this side of the river Ganges, and stood on the further bank with the company of the Bhikkhus.

And the Blessed One, perceiving all this, on this occasion, pronounced this solemn utterance:

'They who cross the ocean's floods making a solid path across the pools--

'Whilst the vain world ties its basket rafts: these are the wise, these are the saved indeed.'

Footnotes

[97:1](#) Chaps. 28--30 are, with a few unimportant variations, word for word the same as Mahâparinibbâna Sutta I, 19-II, 3; II, 16-24. See Rh. D.'s Introduction to his translation of the Mahâparinibbâna Sutta, pp. xxxiv seq., and his note there at II, 16.

[98:1](#) Perhaps we are to supply 'with sand.' Comp. Dîpavamsa VI, 64; XII, 71, &c.

[101:1](#) Suññâgâra. Comp. I, 78, 5; Suttavibhaṅga, Pârâg. IV, 4, 1.

[102:1](#) The event prophesied here, Pâtaliputta's becoming the capital of the Magadha empire, is placed by the various authorities under different kings. Hwen Thsang and the Burmese writer quoted by Bishop Bigandet ('Legend of the Burmese Buddha,' third edition, vol. ii, p. 183) say that it was Kâlâsoka who removed the seat of the empire to Pâtaliputta. The Gains, on the other hand, state that it was Udâyi, the son of Agâtasattu. Most probably the latter tradition is the correct one, as even king Munda is mentioned in the Aṅguttara Nikâya as having resided at Pâtaliputta. Comp. Rh. D.'s 'Buddhist Suttas,' Introd. pp. xv seq.; H. O.'s Introduction to the Mahâvagga, p. xxxvii; and the remarks of Professor Jacobi and of H. O. in Zeitschrift der Deutschen Morg. Gesellschaft, vol. xxxiv,

pp. 185, 751, 752, note 2.

[103:1](#) See chap. 23. 5, &c. Instead of 'Lord,' read here, 'Reverend Gotama.'

[104:1](#) Samatitthikâ. This word is replaced by samatîrthikâ at Lal. Vist. pp. 501, 528. Compare, however, Rh. D.'s note on Tevigga Sutta I, 24 ('Buddhist Suttas,' p. 178).

29.

1. And the Blessed One went to Kotigâma. There at Kotigâma the Blessed One resided. And the Blessed One thus addressed the Bhikkhus:

'It is through not understanding and grasping four Noble Truths, O Bhikkhus, that we have had to run so long, to wander so long in this weary path of transmigration, both you and I. And what are

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these four? By not understanding and grasping the Noble Truth of Suffering, O Bhikkhus; by not understanding and grasping the Noble Truth of the Cause of suffering; by not understanding and grasping the Noble Truth of the Cessation of suffering; by not understanding and grasping the Noble Truth of the Path which leads to the cessation of suffering: thereby we have had to run so long, to wander so long in this weary path of transmigration, both you and I.

2. 'But now, O Bhikkhus, the Noble Truth of Suffering is understood and grasped;' the Noble Truth of the Cause of suffering, &c., of the Cessation of suffering, &c., of the Path which leads to the cessation of suffering is understood and grasped. The craving for existence is rooted out; that which leads to renewed existence is destroyed; and there is no more birth!

'By not seeing the four Noble Truths as they really are, long is the path that is traversed through many a birth.

'Now these are grasped; the cause of birth is removed, the root of sorrow rooted out, and there is no more birth.'

30.

1. Now the courtesan Ambapâlî heard that the Blessed One had arrived at Kotigâma. And the courtesan Ambapâlî ordered a number of magnificent vehicles to be made ready, mounted one of these vehicles, and left Vesâlî with her magnificent vehicles in order to visit the Blessed One. She

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went in the carriage as far as the ground was passable for carriages; there she alighted; and she proceeded on foot to the place where the Blessed One was. Having approached him and respectfully saluted the Blessed One, she sat down near him.

2. When she was sitting near him, the Blessed One taught, incited, animated, and gladdened the courtesan Ambapâlî by religious discourse. And the courtesan Ambapâlî, having been taught, &c., by the Blessed One by religious discourse, said to the Blessed One: 'Might the Blessed One, Lord, consent to take his meal with me to-morrow together with the fraternity of Bhikkhus.'

The Blessed One expressed his consent by remaining silent.

Then the courtesan Ambapâlî, when she understood that the Blessed One had accepted her invitation, rose from her seat, respectfully saluted the Blessed One, and, passing round him with her right side towards him, went away.

3. Now the Likkhavis of Vesâlî heard that the Blessed One had arrived at Kotigâma. And

the *Likkhavis* of Vesâlî ordered a number of magnificent vehicles to be made ready, mounted these vehicles, and left Vesâlî with their magnificent vehicles in order to visit the Blessed One. Some of the *Likkhavis* were dark, dark in colour, and wearing dark clothes and ornaments; some of them were fair, fair in colour, and wearing light clothes and ornaments; some of them were red, ruddy in colour, and wearing red clothes and ornaments; some of them were white, pale in colour, and wearing white colours and ornaments. And the courtesan Ambapâlî drove up against the young

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[paragraph continues] *Likkhavis*, pole to pole, yoke to yoke, wheel to wheel, axle to axle. [4.] And those *Likkhavis* said to the courtesan Ambapâlî: 'How is it, Ambapâlî, that you drive up against the young *Likkhavis*, pole to pole, &c.?'

My Lords, I have just invited the Blessed One with the fraternity of Bhikkhus for their morrow's meal.'

'Ambapâlî! give up this meal to us for a hundred thousand.'

'My Lords, were you to offer all Vesâlî with its subject territory, I would not give up this meal.' Then the *Likkhavis* snapped their fingers (exclaiming), 'We are outdone by this woman 1! we are out-reached by this woman 1!'

4. Then the *Likkhavis* went to the place where the Blessed One was. And the Blessed One saw the *Likkhavis* coming from afar; when he saw them, he addressed the Bhikkhus and said: 'O Bhikkhus, let those of the Bhikkhus who have never seen the *Tâvatimsa* gods, gaze upon this company of the *Likkhavis*, behold this company of the *Likkhavis*, compare this company of the *Likkhavis*, even as a company of *Tâvatimsa* gods!' And the *Likkhavis* went in the carriages as far as the ground was passable for carriages (&c., as in §§ 1, 2, down to:) 'Might the Blessed One, Lord, consent to take his meal with us to-morrow together with the fraternity of Bhikkhus.'

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'I have promised, O *Likkhavis*, to dine to-morrow with Ambapâlî the courtesan.'

5. And the Blessed One, after having dwelt at *Kotigâma* as long as he thought fit, went to *Ñâtikâ*. There the Blessed One dwelt at *Ñâtikâ*, in the Brick Hall (*Giñgakâvasatha*). And when the night had elapsed, the courtesan Ambapâlî ordered in her park excellent food (&c., as in chap. 28. 10 1, down to:) she sat down near him. Sitting near him the courtesan Ambapâlî said to the Blessed One: 'I give up this Ambapâlî grove, Lord, to the fraternity of Bhikkhus with the Buddha at its head.' The Blessed One accepted the *Ârâma*. Then the Blessed One, after having taught, incited, animated, and gladdened the courtesan Ambapâlî by religious discourse, rose from his seat and went to the Mahâvana. There the Blessed One dwelt at Vesâlî, in the Mahâvana, in the *Kûtâgâra-sâlâ*.

End of the *Likkhavi Bhânavâra*.

Footnotes

107:1 Ambakâya, which Buddhaghosa explains by *itthikâya*, comp. the well-known Mantra, *Vâgasaneyi Samhitâ* 23. 18: Ambe ambike 'mbâlîke, &c. Probably the word *ambakâ* is a contemptuous form intended here at the same time to convey an allusion to the mango- (*amba*-) gardens which Ambapâlî possessed, and from which she was named. Comp. Rh. D.'s note at *Mahâparinibbâna Sutta* II, 19.

108:1 Replace 'the Magadha ministers Sunîdha and Vassakâra' by the courtesan Ambapâlî,' and instead of 'Reverend Gotama,' read 'Lord.'

31.

1. At that time many distinguished *Likkhavis* were sitting together assembled in the town-hall and spoke in many ways in praise of the Buddha, of the Dhamma, and of the *Samgha*. At that time *Sîha*, the general-in-chief (of the *Likkhavis*), a disciple of the *Nigantha* sect, was sitting in that assembly. And *Sîha*, the general, thought: 'Truly

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he, the Blessed One, must be the Arahata Buddha, since these many distinguished *Likkhavis*, who are sitting here together assembled in the town-hall, speak in so many ways in praise of the Buddha, of the Dhamma, and of the *Samgha*. What if I were to go and visit him, the Arahata Buddha.'

2. And *Sîha*, the general, went to the place where the *Nigantha Nâtaputta* 1 was; having approached him, he said to the *Nigantha Nâtaputta*: 'I wish, Lord, to go and visit the *Samana Gotama*.'

'Why should you, *Sîha*, who believe in the result of actions 2 (according to their moral merit), go to visit the *Samana Gotama*, who denies the result of actions? For the *Samana Gotama*, *Sîha*, denies the result of actions; he teaches the doctrine of non-action; and in this doctrine he trains his disciples.'

Then the desire to go and to visit the Blessed One, which had arisen in *Sîha*, the general, abated in him.

3. And a second time many distinguished *Likkhavis* were sitting together (&c., as in §§ 1, 2, down to the end).

And a third time many distinguished *Likkhavis* were sitting together, &c. And a third time *Sîha*, the general, thought: 'Truly he, the Blessed One, must be the Arahata Buddha, since these many distinguished *Likkhavis*, who are sitting here together assembled in the town-hall, speak in so many ways

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in praise of the Buddha, of the Dhamma, and of the *Samgha*. What are the *Niganthas* to me, whether they give their consent or not? What if I were to go without asking the *Niganthas* for their consent, to visit him, the Blessed One, the Arahata Buddha.'

4. And *Sîha*, the general, went out of *Vesâlî* with five hundred vehicles at broad daylight in order to visit the Blessed One. He went in the carriage as far as the ground was passable for carriages; there he alighted; and he proceeded on foot to the place where the Blessed One was. Having approached him, and respectfully saluted the Blessed One, he sat down near him. When he was sitting near him, *Sîha*, the general, said to the Blessed One: 'I have heard, Lord, that the *Samana Gotama* denies the result of actions; he teaches the doctrine of non-action, and in this doctrine he trains his disciples. Now, Lord, those who speak thus: "The *Samana Gotama* denies the result of actions," &c.--do they say the truth of the Blessed One, and do they not bear false witness against the Blessed One and pass off a spurious Dhamma as your Dhamma? And there is nothing blameworthy in a discourse and dispute like this regarding matters of the Dhamma; for it is our intention, Lord, to avoid bringing false accusations against the Blessed One.'

5 1. 'There is a way, *Sîha*, in which one speaking truly could say of me: "The *Samana Gotama* denies action 2; he teaches the doctrine of non-action; and in this doctrine he trains his disciples."

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'And again, *Sîha*, there is a way in which one speaking truly could say of me: "The

Samana Gotama maintains action [1](#); he teaches the doctrine of action; and in this doctrine he trains his disciples."

'And again, Sîha, there is a way in which one speaking truly could say of me: "The Samana Gotama maintains annihilation [2](#); he teaches the doctrine of annihilation; and in this doctrine he trains his disciples."

'And again, Sîha, there is a way in which one speaking truly could say of me: "The Samana Gotama proclaims contemptibleness [3](#); he teaches the doctrine of contemptibleness; and in this doctrine he trains his disciples."

'And again, &c.: "The Samana Gotama proclaims Vinaya [4](#); he teaches the doctrine of Vinaya; and in this doctrine he trains his disciples."

'And again, &c.: "The Samana Gotama proclaims Tapas [5](#), &c."

'And again, &c.: "The Samana Gotama is apagabbha [6](#); he teaches the doctrine of apagabbhatâ, &c."

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'And again, &c.: "The Samana Gotama is confident [1](#); he teaches the doctrine of confidence, &c."

6. 'And in which way is it, Sîha, that one speaking truly could say of me: "The Samana Gotama denies action; he teaches the doctrine of non-action; and in this doctrine he trains his disciples?" I teach, Sîha, the not-doing of such actions as are unrighteous, either by deed, or by word, or by thought; I teach the not bringing about of the manifold conditions (of heart) which are evil and not good. In this way, Sîha, one speaking truly could say of me: "The Samana Gotama, &c."

'And in which way is it, Sîha, that one speaking truly could say of me: "The Samana Gotama maintains action; he teaches the doctrine of action; and in this doctrine he trains his disciples?" I teach, Sîha, the doing of such actions as are righteous, by deed, by word, and by thought; I teach the bringing about of the manifold conditions (of heart) which are good and not evil. In this way, &c."

7. 'And in which way is it, Sîha, that one speaking truly could say of me: "The Samana Gotama maintains annihilation; he teaches the doctrine of annihilation; and in this doctrine he trains his disciples?" I proclaim, Sîha, the annihilation of lust, of ill-will, of delusion; I proclaim the annihilation of the manifold conditions (of heart) which are evil and not good. In this way, &c."

'And in which way is it, Sîha, that one speaking truly could say of me: "The Samana Gotama

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proclaims contemptibleness, &c.?" I deem, Sîha, unrighteous actions contemptible, whether they be performed by deed, or by word, or by thought; I proclaim the doctrine of the contemptibleness of falling into the manifold conditions (of heart) which are evil and not good. In this way, &c.

8. 'And in which way is it, Sîha, that one speaking truly could say of me: "The Samana Gotama proclaims Vinaya, &c.?" I teach, Sîha, the doing away [1](#) with lust, with ill-will, with delusion; I teach the doing away with the manifold conditions (of heart) which are evil and not good. In this way, &c.

'And in which way is it, Sîha, that one speaking truly could say of me: "The Samana Gotama proclaims Tapas, &c.?" I teach, Sîha, that all the conditions (of heart) which are evil and not good, unrighteous actions by deed, by word, and by thought must be burnt away [2](#). He who has freed himself, Sîha, from all conditions (of heart) which are evil and

not good, which ought to be burnt away, who has rooted them out, and has done away with them as a palm tree is rooted out [3](#), so that they are destroyed [4](#) and cannot grow up again--such a

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person do I call accomplished in Tapas. Now the Tathâgata, Sîha, has freed himself from all conditions, &c. In this way, &c.

9. 'And in which way is it, Sîha, that one speaking truly could say of me: "The Samana Gotama is apagabbha (irresolute [1](#)), &c.?" He who has freed himself, Sîha, from the necessity of returning in future into a mother's womb [2](#), and of being reborn into new existences, who has rooted out (his being subject to) rebirth, and has done away with it as a palm tree is rooted out, so that it is destroyed and cannot grow up again--such a person do I call apagabbha. Now the Tathâgata, Sîha, has freed himself, &c. In this way, &c.

'And in which way is it, Sîha, that one speaking truly could say of me: "The Samana Gotama is confident, &c.?" I am confident, Sîha, by the highest confidence; and thus I teach the doctrine of confidence and train my disciples in it. In this way, &c.'

10. When he had spoken thus, Sîha, the general, said to the Blessed One: 'Glorious, Lord! glorious, Lord! (&c., as in chap. 26. 9, down to:) may the Blessed One receive me from this day forth while my life lasts as a disciple who has taken his refuge in him.'

'Consider first, Sîha, what you are doing. It is becoming that well-known persons like you should do nothing without due consideration.'

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'By this, Lord, my joy and my faith in the Blessed One has still increased, in that the Blessed One says to me: "Consider first, &c." Had the other Tittiya teachers, Lord, got me as their disciple, they would carry around their banners through the whole of Vesâlî (and cry): "Sîha, the general, has become our disciple!" But the Blessed One says to me: "Consider first, &c." For the second time, Lord, I take my refuge in the Blessed One, and in the Dhamma, and in the Bhikkhu-samgha: may the Blessed One receive me from this day forth while my life lasts as a disciple who has taken his refuge in him.'

11. 'For a long time, Sîha, drink has been offered to the Niganthas in your house [1](#). You should therefore deem it right (also in the future) to give them food when they come (to you on their alms-pilgrimage).'

'By this, Lord, my joy and my faith in the Blessed One has still increased, in that the Blessed One says to me: "For a long time, &c." I have been told, Lord: "The Samana Gotama says: "To me alone gifts should be given; to nobody else gifts should be given. To my pupils alone gifts should be given; to no one else's pupils gifts should be given. Only what is given to me has great reward; what is given to others has not great reward. Only what is given to my pupils has great reward; what is given to the pupils of others has not great reward." But the Blessed One exhorts me to give also to the Niganthas. Well, Lord, we will see what will be seasonable.

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[\[paragraph continues\]](#) For the third time, Lord, I take my refuge in the Blessed One, &c.'

12. And the Blessed One preached to Sîha, the general, in due course; that is to say, he talked about the merits obtained by almsgiving, about the duties of morality (&c., in the usual way; see, for instance, I, 8, 2, 3, down to:) dependent on nobody else for knowledge of the doctrine of the Teacher, he said to the Blessed One; 'Lord, may the Blessed One consent to take his meal with me to-morrow, together with the fraternity of Bhikkhus.'

The Blessed One expressed his consent by remaining silent. Then Sîha, the general, when

he understood that the Blessed One had accepted his invitation, rose from his seat, respectfully saluted the Blessed One, and, passing round him with his right side towards him, went away.

And Sîha, the general, gave order to a certain man (among his subalterns, saying), 'Go, my friend, and see if there is any meat to be had [1](#): And when that night had elapsed, Sîha, the general, ordered excellent food (&c., as in chap. 23. 5, down to the end).

13. At that time a great number of *Niganthas* (running) through Vesâlî, from road to road and from cross-way to cross-way [2](#), with outstretched arms, cried: 'To-day Sîha, the general, has killed a great ox and has made a meal for the Samana Gotama; the Samana Gotama knowingly eats this meat of an animal killed for this very purpose, and has thus become virtually the author of that deed (of killing the animal)!'

Then a certain man went to the place where Sîha,

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the general, was. Having approached him he said to Sîha, the general, into his ear: 'Please, Lord, have you noticed that a great number of *Niganthas* (running) through Vesâlî, &c.?'

'Do not mind it, my good Sir. Long since those venerable brethren are trying to discredit the Buddha, the Dhamma, and the *Samgha*; and those venerable brethren do not become tired of telling false, idle, vain lies of the Blessed One. Not for our life would we ever intentionally kill a living being.'

14. And Sîha, the general, served and offered with his own hands excellent food, both hard and soft, to the fraternity of *Bhikkhus* with the Buddha at its head; and when the Blessed One (&c., as in chap. 23. 7, down to the end).

In consequence of that the Blessed One, having delivered a religious discourse, addressed the *Bhikkhus* and said:

'Let no one, O *Bhikkhus*, knowingly eat meat (of an animal) killed for that purpose. Whosoever does so, is guilty of a *dukkata* offence.

'I prescribe, O *Bhikkhus*, that fish is pure to you in three cases: if you do not see, if you have not heard, if you do not suspect (that it has been caught specially to be given to you).'

Footnotes

[109:1](#) The founder of the *Nigantha* sect, who is, according to the important discovery of Professors Bühler and Jacobi, identical with the Mahāvira of the *Gain* legends. See Jacobi's Preface to the *Kalpasûtra*, pp. 1 seq.

[109:2](#) *Kiriyavâda*.

[110:1](#) A part of the following discourse is the same as *Suttavibhaṅga*, *Pârâg.* I, 1, 3.

[110:2](#) 'The doctrine of non-action,' and 'the doctrine of action,' [p. 111](#) taken in the ordinary sense of the words, are the doctrines that the actions of sentient beings receive not, or receive, their reward according to the law of moral retribution. In this discourse, however, a peculiar meaning is attached to these two terms; see § 6.

[111:1](#) See note 2, p. 110.

[111:2](#) *Ukkhedavâda* (the doctrine of annihilation) is the doctrine that death is the annihilation of existence ('*ukkhedavâda sato sattassa ukkhedam vinâsam vibhavam paññâpenti.*' *Brahmagâlasutta*). But in this discourse the word is taken in a peculiar sense; comp. § 7.

[111:3](#) *Gegukkhitâ*. See § 7.

[111:4](#) 'Right conduct.' But in this discourse it is also taken in the sense of 'putting away' (scil. evil); see § 8.

[111:5](#) 'Self-mortification,' literally, 'burning,' in which sense the word is taken in § 8.

[111:6](#) *Apagabbha* (*apragalbha*) and *apagabbhatâ* ordinarily mean p. 112 'irresolute' and 'irresolution.' But here the words are taken in quite another sense, with a pun that cannot be rendered in English; see § 9.

[112:1](#) See § 9.

[113:1](#) *Vinayâya*.

[113:2](#) *Tapanîya*, connected with *tapas*.

[113:3](#) *Tâlâ vatthukatâ*. See Buddhaghosa's explanation of this phrase in *Vinaya Pitaka*, vol. iii, p. 267.

[113:4](#) *Anabhâvam gatâ* (see the correction, *Vinaya Pitaka*, vol. ii, p. 363), literally, 'They are gone to non-existence.' Buddhaghosa takes great pains in explaining *anabhâva*; and he quotes also a various reading *anubhâva*; see *Vinaya Pitaka*, vol. iii, p. 267. But *anabhâva* is correct, and must be understood as a synonym of *abhâva*. As to *ana-*, equal to *a-*, compare S. Goldschmidt, *Zeitschr. der Deutschen Morg. Ges.* vol. xxxii, pp. 100 seq.; Weber, *Hâla*, p. 16; Pischel's note on *Hemakandra II*, 190; Curtius, *Griechische* p. 114 *Etymologie*, 5th edition, p. 306 (*ἀνάεδος*, &c.). Another Pali word containing this prefix *ana-* is *anamata*, *amatagga*; see, for instance, *Gâtaka II*, p. 56.

[114:1](#) See § 5 with our note.

[114:2](#) Into a 'gabbha.' 'Apagabbha' is taken here as 'not subject to returning to a gabbha.'

[115:1](#) Literally, 'your house has been an *opâna* to the *Niganthas*: *Opâna* may be either *avapâna* or, as Buddhaghosa seems to understand it, *udapâna* (compare *oka* = *udaka*).

[116:1](#) About *pavattamamsa*, see the note at chap. 23. 2.

[116:2](#) See X, 1, 9.

32.

1. Now at that time *Vesâlî* was well provided with food, the harvest was good, alms were easy to obtain, one could very well get a living 1 by gleaning, or through favour.

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And when the Blessed One had retired into solitude this consideration presented itself to his mind: 'The things which I have prescribed for the *Bhikkhus* in a time of scarcity, when the harvest is bad, and alms are difficult to obtain--keeping food indoors, cooking it indoors, cooking it of one's own accord, taking what they can pick up, eating food brought from within, or received before meal-time, eating things found in woods or in pools 1, those things the *Bhikkhus* enjoy also now.'

And the Blessed One, in the evening, when he had left his solitude, said to the venerable *Ânanda*: 'The things which (&c., as above, down to:) or in pools--do the *Bhikkhus* enjoy those things now also?'

'They enjoy them, Lord.'

2. Then the Blessed One, in that connection, and on that account, after having delivered a religious discourse, said to the *Bhikkhus*:

'The things which I have prescribed (&c., as in § 1, down to:) or in pools--those I do not allow from this day forth. You are not, O *Bhikkhus*, to eat food kept indoors, or cooked indoors, or cooked of your own accord; nor to take things (to eat) which you have picked

up. Whosoever shall do so, is guilty of a dukkara offence. And you are not, O Bhikkhus--after you have once finished eating, and have refused food still offered--to eat food brought from within, or received before meal-time, or found in the woods or pools, even if it be food which is not the leavings of the meal of one who has eaten on invitation. Whosoever shall so eat, shall be dealt with according to law [2](#).'

Footnotes

[117:1](#) Literally, 'keep oneself going.' Compare the use of *yâpetum* at Mahâ-parinibbâna Sutta II, 32.

[118:1](#) For these rules, see above, VI, 17-19.

[118:2](#) See the 35th Pâkittiya Rule, and our note upon it.

33.

1. Now at that time the country people loaded much salt, and oil, and rice, and hard food on their carts, and making a laager in the outer enclosure of the Ârâma, they waited there, saying, 'When it comes to our turn, we will provide a meal.' And a great storm-cloud arose. Then those people went to the place where the venerable Ânanda was; and when they had come there they said to the venerable Ânanda: 'We loaded a quantity of salt, and oil, and rice, and hard food on to our carts; and they stand there. Now a great storm-cloud has arisen. What are we now, Ânanda, Sir, to do with them?'

Then the venerable Ânanda told this thing to the Blessed One.

2. 'In that case, Ânanda, let the *Samgha* decide upon some outside building as a kappiyabhûmi (that is to say, a site, outside the actual dwelling, in which provisions can be kept or cooked without breaking the rule laid down in the last chapter) and keep the stores there (in a building) of any shape the *Samgha* chooses, such as vihâra, *addhayoga*, pâsâda, hammiya, guhâ [1](#).

'And thus, O Bhikkhus, should it be resolved upon. A discreet and able Bhikkhu should proclaim the following *ñatti* before the *Samgha*: "Let the *Samgha*, reverend Sirs, hear me. If the *Samgha* is ready, let the *Samgha* appoint the Vihâra called N. N. to be our kappiya-bhûmi. This is the *ñatti*. Let the *Samgha*, reverend Sirs, hear me.

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[*paragraph continues*] The *Samgha* appoints the Vihâra called N. N. to be our kappiya-bhûmi. Let any one of the venerable brethren who is in favour of appointing the Vihâra (&c., down to:) thus I understand."

3. Now at that time men in that place--the kappiya-bhûmi duly chosen by resolution (of the *Samgha*)--boiled congey, and boiled rice, and mixed curries, and cut up meat, and split fire-wood. And when the Blessed One, as the night was passing away, rose up, he heard a great and loud noise, as of the cawing of crows. On hearing this he asked the venerable Ânanda: 'What now, Ânanda, may be this great and loud noise, as of the cawing of crows?'

4. 'In that place, Lord,--the kappiya-bhûmi duly chosen by resolution (of the *Samgha*),--men are now boiling congey, and boiling rice, and mixing curries, and cutting up meat, and splitting fire-wood. Thence, Lord, comes that great and loud noise, as of the cawing of crows.'

Then the Blessed One, in that connection, and on that account, after he had delivered a religious discourse, said to the Bhikkhus

'A kappiya-bhûmi, O Bhikkhus, duly chosen, is not to be made use of. Whosoever shall

so use it, is guilty of a *dukkata* offence. I allow you, O Bhikkhus, a kappiya-bhûmi of three kinds, one that has become so by means of a proclamation [1](#),

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an ox-stall [1](#), and a building belonging to laymen [2](#).'

5. Now at that time the venerable Yasoga was sick, and drugs were brought for his use, and these the Bhikkhus put out of doors. Vermin ate them, and thieves carried them away

[3](#).

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to use a duly chosen kappiya-bhûmi (to keep drugs in). I allow you, O Bhikkhus, a kappiya-bhûmi of four kinds, one that has become so by means of a proclamation, an ox-stall, a building belonging to laymen, and a duly chosen one.'

End of the twenty-fourth Bhânavâra.

Footnotes

[119:1](#) On these five kinds of buildings, see above, I, 30, 4; II, 8, 1.

[120:1](#) Buddhaghosa says on this word: 'When a Vihâra is to be erected on piles, or the foundations of its walls are to be dug out, and the stones on which it is to rest are already laid, then when the first pile or the first stone of the walls is put upon them, the men standing round in a body proclaim, "Let us make a kappiyakuñ." The proclamation cannot be made after the building has got further than the actual stage here described. Ussâvanâ is [p. 121](#) therefore from *ussâveti*, 'to proclaim;' and *antika* is used here, as below in VII, 1, 7.

[121:1](#) *Gonisâdika*. Compare Buddhaghosa's explanation of *gonisâdi-nivittho gâmo* at *Sutta-vibhaṅga*, Pâr. II, 3, as given by Minayeff, 'Prâtimoksha,' p. 66, lines 7, 8. Here Buddhaghosa says simply, 'There are two kinds of ox-stalls; ârâma ox-stalls and vihâra ox-stalls. Of these, when neither the ârâma nor the dwellings are fenced in (*parikkhittâni honti*), that is an ârâma ox-stall; when all or some of the dwellings are fenced in, and not the ârâma, that is a vihâra ox-stall. So both kinds depend upon the fencing in of the ârâma.

[121:2](#) This seems to mean that stores could be kept for the *Samgha* on laymen's premises.

[121:3](#) Compare above, VI, 17, 7.

34.

1. Now at that time in Bhaddiya-nagara there dwelt a householder named *Mendaka* (the Goat), who was possessed of this miraculous power: When he had bathed his head, and had had his granary swept out, he could sit outside and fill the granary

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by making showers of grain fall down from the sky. His wife was possessed of this miraculous power: When she sat down beside a pint [1](#) pot and vessel for curry and sauce she could serve the serving men with food; and so long as she did not get up, it was not exhausted. Their son was possessed of this miraculous power: He could take a bag containing a thousand [2](#), and give to each serving man six months' wages; and so long as he held it in his hand, it was not exhausted.

2. Their daughter-in-law was possessed of this miraculous power.: When she sat down beside a four-bushel [3](#) basket she could give six months' rice to the serving men; and so long as she did not get up, it was not exhausted. Their slave was possessed of this

miraculous power: When he ploughed with one plough-share seven furrows were formed. 3, 4. Now the Mâgadha king *Seniya Bimbisâra* heard: 'In Bhaddiya-nagara in our kingdom there dwells, they say, a householder named *Mendaka*, who is possessed (&c., as in §§ 1, 2, down to the end).'

5. Then the Mâgadha king *Seniya Bimbisâra* said to a certain minister who had charge of general affairs: 'They say, good Sir, that in Bhaddiya-nagara (&c., as above). Go, good Sir, and find out about this. When you have seen it, it shall be the same as if I myself had seen it.'

'Even so, Lord,' said that minister, in assent, to the Mâgadha king *Seniya Bimbisâra*, and he set out for Bhaddiya-nagara with his fourfold host.

6. And proceeding straight on he came to Bhaddiya-nagara, and to the place where the householder

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Mendaka the was; householder *Mendaka* a 'I have there, said to received command from the king, "They say, good Sir (&c., as above, S 5)." Let us behold, O householder, your miraculous power.'

Then *Mendaka* the householder bathed his head, and had his granary swept out, and sat down outside it. And showers of grain fell down from the sky and filled the granary.

'I have seen, O householder, your miraculous power. Let us see that of your wife.'

7. Then *Mendaka* the householder gave command to his wife, 'Serve then the fourfold host with food.'

And the wife of *Mendaka* the householder took her seat beside a pint pot and a vessel of sauces and curry, and served the fourfold host with food; and until she rose up it was not exhausted.

'I have seen, O householder, the miraculous power of your wife. Let us see that of your son.'

8. Then *Mendaka* the householder gave command to his son, 'Pay then, my dear boy, six months' wages to the fourfold host.'

And the son of *Mendaka* the householder took one bag containing a thousand, and paid the four-fold army six months' wages. And so long as he held it in his hand, it was not exhausted.

'I have seen, O householder, the miraculous power of your son. Let us see that of your daughter-in-law.'

9. Then *Mendaka* the householder gave command to his daughter-in-law, 'Give, then, six months' rice to the fourfold host.'

And the daughter-in-law of *Mendaka* the householder

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sat down beside one four-bushel basket, and provided the fourfold host with six months' rice. And so long as she did not get up, it was not exhausted.

'I have seen, O householder, the miraculous power of your daughter-in-law. Let us see that of your slave.'

'The miraculous power of my slave, Sir, must be seen in the field.'

'It is enough, O householder. I have seen the miraculous power of your slave.'

Then that minister returned again to Râgagaha with his fourfold host, and went to the place where the Mâgadha king *Seniya Bimbisâra* was, and when he had come there he told the matter to the Mâgadha king *Seniya Bimbisâra*.

10. Now the Blessed One, when he had remained at Vesâlî as long as he thought fit, went

on his way to Bhaddiya with a great company of Bhikkhus, with one thousand two hundred and fifty Bhikkhus. And the Blessed One wandering straight on arrived at Bhaddiya. And there the Blessed One stayed in the Gâtîyâvana.

11. And *Mendaka* the householder heard: 'Behold, that *Samana* Gotama, of the Sakya clan, who left the Sakya tribe to adopt the religious life, is now arrived at Bhaddiya and is staying in the Gâtîyâvana. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad that he is said to be a fully-enlightened one, blessed, and worthy, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed, who guides men as a driver curbs a bullock, a teacher of gods and men, a blessed Buddha. He by himself thoroughly understands, and sees, as it

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were face to face, this universe, the world with its Devas, and with its Brahmas; and with its Mâras, and all creatures, Samanas and Brâhmanas, gods and men: and he then makes that knowledge known to others. The truth doth he make known, both in the spirit and in the letter: lovely in its origin, lovely in its progress, lovely in its consummation. The higher life doth he proclaim, in all its purity and all its perfectness. Blessed is the sight of Arahats like that.'

12. Then *Mendaka* the householder had a number of splendid carriages made ready, and mounting one of them he set out from Bhaddiya with the train of splendid carriages to visit the Blessed One.

And many *Titthiyas* saw *Mendaka* the householder as he was coming from afar; and when they had seen him, they said to *Mendaka* the householder:

'Whither, O householder, are you going?'

'I am going, Sirs, to visit the Blessed One, the *Samana* Gotama.'

'But why, O householder, do you, being a *Kiriya-vâda*, go out to visit the Blessed One who is an *Akiriya-vâda*? For, O householder, the *Samana* Gotama, who is an *Akiriya-vâda*, teaches Dhamma without the doctrine of action 1, and in this Dhamma he instructs his hearers.'

13. Then thought *Mendaka* the householder: 'For a certainty that Blessed One must be an Arahata Buddha: since these *Titthiyas* are so jealous of him.' And he went on to the place where the Blessed One was, proceeding in the carriage as far

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as the ground was passable for carriages, and then dismounting from the carriage, and going on foot. And when he had come there, he bowed down before the Blessed One, and took his seat on one side.

And when he was so seated the Blessed One preached (&c., as usual, for instance, I, 8, 2; 3, down to:) 'taken his refuge in him.'

'May the Blessed One consent to take his meal, together with the *Bhikkhu-samgha*, at my house to-morrow.'

The Blessed One consented by remaining silent.

14. Then *Mendaka* the householder when he saw that the Blessed One had consented (&c., as usual, see VI, 18, 1, 2, down to:) sat down on the seat prepared for him.

15. Then the wife, and the son, and the daughter-in-law, and the slave of *Mendaka* the householder went to the place where the Blessed One was: and when they had come there they bowed down before the Blessed One and took their seats on one side.

And the Blessed One preached to them (&c., as in § 13, down to:) 'taken their refuge in him.'

16. Then *Mendaka* the householder served the Bhikkhu-saṃgha with the Buddha at their head (&c., as usual, down to:) sat down on one side.

And when he was so seated *Mendaka* the householder said to the Blessed One: 'So long as the Blessed One shall stay at Bhaddiya, so long will I provide the Bhikkhu-saṃgha with the Buddha at their head with food every day.'

Then the Blessed One gladdened (&c., as usual, down to:) the Blessed One rose from his seat, and went away.

17. Now when the Blessed One had remained

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at Bhaddiya as long as he thought fit, he went on, without informing *Mendaka* the householder, to Aṅguttarāpa with a great company of Bhikkhus, with one thousand two hundred and fifty Bhikkhus.

And *Mendaka* the householder heard: 'The Blessed One, they say, has gone on to Aṅguttarāpa with (&c., down to:) Bhikkhus.' And *Mendaka* the householder gave command to his slaves and servants: 'Load then, my men, a quantity of salt and oil, and rice, and hard food, and come: and let one thousand two hundred and fifty cow-keepers come with one thousand two hundred and fifty cows. Wherever we find the Blessed One there will we supply him with fresh milk.'

18. And *Mendaka* the householder came up with the Blessed One in a desert place on the way. And *Mendaka* the householder went up to the place where the Blessed One was: and when he had come he stood on one side. And so standing, *Mendaka* the householder said to the Blessed One: 'May the Blessed One consent to take his meal (&c., as usual, down to:) 'The time has come, and the meal is ready.'

19. And the Blessed One early in the morning (&c., down to:) sat down on the seat prepared for him.

Then *Mendaka* the householder gave command to those thousand two hundred and fifty cow-keepers: 'Take then, my men, each of you a cow, and wait each of you upon a Bhikkhu, and provide him with fresh milk.'

And *Mendaka* the householder waited upon the Bhikkhu-saṃgha with the Buddha at their head with his own hand, and satisfied them with sweet food, hard and soft, and with fresh milk.

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The Bhikkhus, fearing to offend, would not take the milk:

'Take it, Bhikkhus, and drink it.'

20. And *Mendaka* the householder, when he had waited with his own hand upon the Bhikkhu-saṃgha with the Buddha at their head, and had satisfied them with sweet food, hard and soft, and with fresh milk; and when the Blessed One had finished his meal, and had washed his hands and his bowl, took his seat on one side.

And, so sitting, *Mendaka* the householder said to the Blessed One: 'There are desert ways, Lord, waterless and foodless, where it is not easy to travel without supplies for the journey. It would be well if the Blessed One were to allow the Bhikkhus to take supplies with them.'

Then the Blessed One gladdened (&c., as usual, down to:) rose from his seat, and went away.

21. And the Blessed One, in that connection, and on that account, after having delivered a religious discourse, said to the Bhikkhus:

'I allow you, O Bhikkhus, the five products of the cow;--milk, curds, ghee, buttermilk,

and butter. There are, O Bhikkhus, desert ways, waterless and foodless, where it is not easy to travel without supplies for the journey. I allow you, O Bhikkhus, to provide yourselves with supplies for a journey;--rice for him who wants rice, beans for him who wants beans 1, salt for him who wants salt, molasses for him who wants molasses, oil for him who wants oil, ghee for him who wants ghee. There are, O Bhikkhus, faithful and converted men who deposit

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gold with a kappiya-kâraka 1, saying, "Provide whatever is allowable for this Bhikkhu." I allow you, O Bhikkhus, to accept whatever is allowable. But I do not say by that, O Bhikkhus, that you may, on any pretext whatsoever, accept or seek for gold.'

Footnotes

122:1 *Alhaka*. See Rh. D., 'Ancient Coins and Measures,' p.18.

122:2 Ibid. p. 9 and note 4.

122:3 *Dona*. Ibid. p. 18.

125:1 See above, VI, 31, 5.

128:1 Two kinds of beans are mentioned, mugga and mâsa.

129:1 See above, chap. 17. 8.

35.

1. Now the Blessed One proceeded straight on, on his alms-pilgrimage, to *Âpana*. And Keniya the ascetic 2 heard the saying, 'Behold! the Samana Gotama, who was born in the Sâkya clan, and who went forth from the Sâkya clan (to adopt the religious life), has arrived at *Âpana*, and is staying at *Âpana*. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad that he is said to be a fully-enlightened one, blessed and worthy, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed, who guides men as a driver curbs a bullock, a teacher of gods and men, a blessed Buddha. He by himself thoroughly understands, and sees, as it were face to face, this universe, the world with its Devas, and with its Brahmas, and with its Mâras, and all creatures, Samanas and Brâhmanas, gods and men: and he then makes his knowledge known to others. The truth doth he make known, both in the spirit and in the letter:

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lovely in its origin, lovely in its progress, lovely in its consummation. The higher life doth he proclaim, in all its purity and all its perfectness. Blessed is the sight of Arahats like that 1!' And Keniya the ascetic thought: 'What now should I have taken 2 to the Samana Gotama.'

2. And Keniya the ascetic thought: 'They who are the ancient *Rishis* of the Brâhmanas, the authors of the sacred verses, the utterers of the sacred verses, whose ancient form of words, so uttered chaunted or composed, the Brâhmanas of to-day chaunt over again and repeat, intoning or reciting exactly as had been intoned or recited--to wit, *Atthaka*, *Vâmaka*, *Vâmadeva*, *Vessâmitta*, *Yamataggi*, *Aṅgîrasa*, *Bhâradvâga*, *Vâsettha*, and *Bhagu* 3--they were abstainers from food at night, and abstainers from food at the wrong time, yet they used to receive such things as drinks. (3.) Now the Samana Gotama is also an abstainer from food

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at night, an abstainer from food at the wrong time 1. It will be worthy of him too to

receive such things as drinks. And when he had had a quantity of drinkables made ready he had them carried on pingoes and went up to the place where the Blessed One was. And when he had come there, he greeted him; and after exchanging with him the greetings of friendship and civility, he stood by on one side. And so standing Keniya the ascetic spake thus to the Blessed One:

'May the Blessed One accept at my hands these drinkables.'

'Very good then, Keniya; give them to the Bhikkhus.'

The Bhikkhus, fearing to offend, would not receive them.

'Receive them, O Bhikkhus, and make use of them.'

4. Then Keniya the ascetic having, with his own hand, satisfied the Bhikkhu-samgha with the Buddha at their head with many drinkables until they refused any more, took his seat, when the Blessed One had washed his hands, and had laid aside the bowl, on one side.

And when he was so seated the Blessed One taught and incited and aroused and gladdened Keniya the ascetic with religious discourse: and Keniya the ascetic, when he had been taught and incited and aroused and gladdened by the Blessed One with religious discourse, spake thus to the Blessed One:

'May the venerable Gotama grant to me the privilege of providing the to-morrow's meal for him, together with the company of the Bhikkhus.'

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5. 'Great, O Keniya, is the company of the Bhikkhus. Two hundred and fifty are the Bhikkhus in number. And thou art greatly devoted to the Brâhmans.'

Yet a second time spake Keniya the ascetic to the Blessed One thus:

'What though the company of the Bhikkhus, O Gotama, be great; and though two hundred and fifty be the number of the Bhikkhus. May the venerable Gotama grant to me the privilege of providing the to-morrow's meal for him, together with the company of the Bhikkhus.'

'Great, O Keniya (&c., as before).'

Yet a third time spake Keniya the ascetic to the venerable Gotama thus:

'What though the company of the Bhikkhus (&c., as before).'

Then the Blessed One granted, by remaining silent, his consent. And when Keniya the ascetic perceived that the Blessed One had granted his consent, he arose from his seat, and departed thence.

6. Then the Blessed One on that occasion, and in that connection, after he had delivered a religious discourse, addressed the Bhikkhus, and said:

'I allow you, O Bhikkhus, eight kinds of drink-able things: mango-syrup, and jambu-syrup, and plantain-syrup [1](#), and moka-syrup, and honey, and

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grape juice, and syrup made from the edible root of the water-lily [1](#), and phârusaka [2](#)-syrup. I allow you, O Bhikkhus, the juice of all fruits, except the juice prepared from corn [3](#). I allow you, O Bhikkhus, drinks prepared from all leaves, except drinks prepared from potherbs [4](#). I allow you, O Bhikkhus, drinks prepared from all flowers, except liquorice-juice [5](#). I allow you, O Bhikkhus, the use of the juice of the sugar cane.'

7. And Keniya the ascetic, at the end of the night, had sweet food, both hard and soft, made ready at his hermitage: and he had the time announced to the Blessed One, saying, 'It is time, O Gotama, and the meal is ready.'

And the Blessed One, having put on his under robes early in the morning, went, duly bowled and . robed, to the place where the hermitage of Keniya the ascetic was. And

when he had arrived there, he sat down on the seat spread out for him, and with him the company of the Bhikkhus. Then

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[paragraph continues] Keniya the ascetic, with his own hand, offered to the company of the Bhikkhus with the Buddha at their head, and satisfied them with the sweet food, both hard and soft. And when the Blessed One had finished his meal and had washed his hands and his bowl, he (Keniya) took his seat on one side.

8. And when he was so seated the Blessed One pronounced the benediction on Keniya the ascetic in these verses:

'Of the offerings [1](#) the fire sacrifice is the chief, of sacred verses the chief is the Sâvitthi [2](#);

'Among men the king is chief; and of waters the ocean,

'Of constellations the moon is chief, and of heat-givers the sun,

But of them, the conquering ones, who long after good, the Samgha, verily, is chief.'

And when the Blessed One had, in these verses, pronounced the benediction [3](#) on Keniya the ascetic, he rose from his seat, and departed thence [4](#).

Footnotes

[129:2](#) In Pâli *Gatila*; that is, 'one with long matted hair.' See our note on Mahâvagga I, 15, I; and compare also *Dîpavamsa* I, 38; *Gâtaka* I, 15, 84; *Dhammapada*, v. 141, and the passages quoted by Professor Oldenberg in his edition of the *Kullavagga*, p. 350, and by Dr. Rhys Davids in his 'Buddhist Birth Stories,' p. 185.

[130:1](#) This is a stock phrase. Compare above VI, 34, II, and the *Tevigga Sutta* I, 7, 46, and the passages quoted on the last by Rh. D., 'Buddhist Suttas,' p. 287.

[130:2](#) That is, as a present, the usual tribute of respect.

[130:3](#) The names of these *Rishis*, and the above phrases from 'They who' &c. downwards, recur several times in the *Tevigga Sutta*. See Rh. D., 'Buddhist Suttas,' p. 172, &c. Most of these names are easily to be identified, being in Sanskrit Vâmadeva, Visvâmitra, Gamadagni (who is only mentioned in this list in reference to Rig-veda III, 62, quoted from below. See also Oldenberg's note to Sâṅkhâyana's *Grihya-sûtra* IV, 10 in *Indische Studien* XV, 153), Âṅgirasa, Bhâradvâga, Vasishtha, Kasyapa, and Bhrigu. The only doubtful names are Vâmaka and *Atthaka*. The latter must be *Ashtaka*, mentioned as the author of Rig-veda X, 104, unless it be supposed to be a corrupt reading under which some representation of Atri may lurk. Vâmaka is the only unintelligible form, for it would be difficult to see how that word could come to stand for the Vamra to whom Rig-veda X, 99 is ascribed.

[131:1](#) See the eighth section of the *Kûla-sîla*.

[132:1](#) So Buddhaghosa; but it may also be cocoa-nut or cinnamon, according to Böhlingk-Roth sub voce. Buddhaghosa's words are *Koka-pânan ti atthika-kadali-phalehi kata-pânam*; and he explains *moka* by *anattihikehi kadali-phalehi kata-pânam*. As kadali is the ordinary plantain or banana, which has no seeds, the meaning of the difference he makes between the two kinds is not clear. The expression *ekattithâlapakka*, at *Gâtaka* I, 70, evidently rests on the same meaning of the word *atthi*, which there also p. 133 cannot be, as usual, seed; for there is no such thing as a palmyra fruit with one seed. See Rh. D.'s note on p. 94 of the 'Buddhist Birth Stories.'

[133:1](#) In the text read *sâlûka*.

[133:2](#) This is the *Grewia Asiatica* of Linnaeus. See Böhlingk-Roth under *parûsaka*.

[133:3](#) Toddy and arrack are so prepared. The use of toddy was one of the famous Ten Points of the heretics at the Council of Vesâlî. See below, *Kullavagga* XII, 1, 11. Buddhaghosa explains this as 'drink made from any one of the seven kinds of corn;' where the seven kinds referred to must be those mentioned in the *Abhidhâna-ppadîpikâ*, verses 450, 451.

[133:4](#) *Dâka* = *sâka*. Compare our note below on VI, 36, 8, and *Gâtaka*, ed. Fausböll, I, 308.

[133:5](#) *Madhuka-puppha-rasam*; *Madhuka* is the *Bassia Latifolia* of Linnaeus.

[134:1](#) *Yaññâ*. Compare above, I, 22, 4, and our note there (p. 138).

[134:2](#) This is of course the well-known verse *Rig-veda* III, 62, 10. The argumentum ad hominem here is a fresh confirmation of the view already expressed above in our note on I, 15, 1, that by the *Gatilas* are to be understood the orthodox Brâhman ascetics.

[134:3](#) Compare the Book of the Great Decease I, 31, and *Gâtaka* I, 119.

[134:4](#) §§ 7, 8 recur in the *Sela Sutta* (*Sutta Nipâta*, III, 7, 21, 22), where they stand in a much more appropriate context.

36.

1. Now when the Blessed One had stayed at *Âpana* as long as he thought fit, he went on, on his pilgrimage, to *Kusinârâ*, with a great company

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of *Bhikkhus*, with two hundred and fifty *Bhikkhus*. And the *Mallas* of *Kusinârâ* heard, saying, 'The Blessed One, they say, is coming to *Kusinârâ* with a great company of *Bhikkhus*, with two hundred and fifty *Bhikkhus*.' And they established a compact to the effect that whosoever went not forth to welcome the Blessed One, should pay a fine of five hundred (pieces [1](#)).

Now at that time there was a certain *Malla*, by name *Roga*, who was a friend of the venerable *Ânanda*'s. And the Blessed One, continuing in due course his pilgrimage, arrived at *Kusinârâ*.

2. Then the *Mallas* of *Kusinârâ* went forth to welcome the Blessed One. And *Roga* the *Malla*, having gone forth to welcome the Blessed One, went on to the place where the venerable *Ânanda* was: and when he had come there, he saluted the venerable *Ânanda*, and stood by on one side. And to him, so standing, the venerable *Ânanda* spake thus: 'This is most excellent of thee, friend *Roga*, that thou hast come forth to welcome the Blessed One!'

'It is not I, O *Ânanda*, who am much moved [2](#) by the Buddha, or the Dhamma, or the *Samgha*. But by the clansmen a compact was made to the effect that whosoever went not forth to welcome the Blessed One should pay a fine of five hundred (pieces). So that it was through fear of being fined

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by my clansmen that even I went forth to welcome the Blessed One.'

Then the venerable *Ânanda* was filled with sorrow, thinking, 'How can *Roga* the *Malla* speak thus?'

3. And the venerable *Ânanda* went up to the place where the Blessed One was: and when he had come there, he saluted the Blessed One, and took his seat on one side, and so sitting the venerable *Ânanda* spake to the Blessed One thus:

'This *Roga* the *Malla*, Lord, is a very distinguished and well-known person. Great would

be the efficacy [1](#) of the adherence given by well-known persons like him to this doctrine and discipline. May the Blessed One be pleased so to act, that Roga the Malla shall become devoted to this doctrine and discipline.'

'Now that, Ânanda, is not a hard thing for the Tathâgata--so to act that Roga the Malla should become devoted to this doctrine and discipline.'

4. Then the Blessed One suffused Roga the Malla with the feeling of his love [2](#), and rising from his seat he entered into his dwelling-place. And Roga the Malla, overcome by the Blessed One by the sense of his love, just as a young calf follows the kine, so did he go on from dwelling-place to dwelling-place, and from apartment to apartment, asking the Bhikkhus:

'Where then, Sirs, is that Blessed One dwelling now, the Arahata Buddha? For we desire to visit that Blessed One, the Arahata Buddha.'

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'This, friend, is his dwelling-place, the door of which is shut. Go up therefore quietly, and without crossing the threshold, enter into the verandah, and knock at the cross-bar. The Blessed One will open the door to thee.'

5. So Roga the Malla did so, and the Blessed One opened the door. And Roga the Malla entered into the dwelling-place, and saluted the Blessed One and took his seat on one side. And to Roga the Malla sitting there the Blessed One preached in due course: that is to say, he talked to him of giving; of moral conduct; of heaven; of the danger of vanity, of the corruption of lusts; and of the advantages of renunciation. When the Blessed One saw that the mind of Roga the Malla was prepared, impressible, free from obstacles to understanding the truth, elated, and believing, then he preached that which is the principal doctrine of the Buddhas, namely, Suffering, the Cause of suffering, the Cessation of suffering, and the Path. And just as a clean cloth, free from black specks, properly takes the dye, thus did Roga the Malla, even while sitting there, obtain the pure and spotless eye of the truth (that is, the knowledge that), 'Whatsoever is subject to the condition of beginning, that is subject also to the condition of cessation.' And Roga the Malla, having seen the truth, having mastered the truth, having understood the truth, having penetrated the truth, having overcome uncertainty, having dispelled all doubts, having gained full knowledge, dependent on no one else for knowledge of the doctrine of the Teacher, thus spake to the Blessed One:

'May the venerable one be pleased, Lord, to

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receive from me alone, and not from others, the requisites of the Order: that is to say, robes, and food, and dwelling-places, and medicine for the use of the sick.'

'Whosoever, Roga, with the knowledge of a disciple, and with the insight of a disciple [1](#), has perceived the Truth, even as thou hast, they also will think, "Oh! that the venerable ones would be pleased to receive from me alone, and not from others, the requisites of the order." Therefore, Roga, they shall receive them from you, indeed, but also from others.'

6. Now at that time a certain succession had been fixed, in which the inhabitants of Kusinârâ should each in succession provide food for the Samgha. And it occurred to Roga the Malla, who had not received a place in the succession, thus: What if I were to inspect the Samgha's storehouse, and provide whatever I found wanting in the storehouse?' And on inspecting the storehouse, he found there no potherbs, and no meal [2](#). Then Roga the Malla went up to the place where the venerable Ânanda was, and when he had come there, he spake to the venerable Ânanda thus:

'It occurred to me (&c., as before, down to:) and no meal. If, Ânanda, I were to provide potherbs and meal, would the Blessed One accept them at my hands?'

7. The venerable Ânanda told this thing to the Blessed One.

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'Very good, then, Ânanda. Let him provide them.'

'Very good, then, Roga. Provide them accordingly.'

Then Roga the Malla at the end of the night, after he had had a quantity of potherbs and meal made ready, offered them to the Blessed One, saying, 'May the Blessed One accept at my hands the potherbs and the meal.'

'Very good, then, Roga. Present them to the Bhikkhus.'

The Bhikkhus, fearing to offend, did not accept them.

'Accept them, O Bhikkhus, and make use of them.'

8. Then Roga the Malla, with his own hand, offered to the company of the Bhikkhus with the Buddha at their head, and satisfied them with the potherbs and the meal. And when the Blessed One had finished his meal, and had cleansed his hands and the bowl, he (Roga) took his seat on one side. And when he was so seated the Blessed One taught, and incited, and conversed, and gladdened Roga the Malla with religious discourse. And Roga the Malla, when he had been taught, &c., rose from his seat and departed thence. And the Blessed One, on that occasion, and in that connection, when he had delivered a religious discourse, addressed the Bhikkhus, and said:

'I allow you, O Bhikkhus, all kinds of potherbs [1](#), and all kinds of meal [2](#).'

Footnotes

[135:1](#) That is, the square kahâpanas of copper or bronze, figured in the Bârhut has-reliefs, and mentioned in the Dhammapada. See Rh. D.'s 'Ancient Coins and Measures,' p. 4, § 5.

[135:2](#) Bahukato; only found in this passage. Buddhaghosa says, Nâham bhante Ânanda bahukato ti nâham Buddhâdi-gatapasâda-bahumâna idhâgato ti dasseti ti. Here Buddhâdi means the Buddha, the Dhamma, and the Samgha.

[136:1](#) Mahiddhiyo, where, as so often elsewhere, Iddhi has no supernatural connotation. Compare the passages quoted above in our note on I, 15, 2.

[136:2](#) Compare Rh. D., 'Buddhist Birth Stories,' p. 112.

[138:1](#) Sekhena, as opposed to asekhena. That is, with the knowledge of one who is not himself an Arahat. See our note on Mahâvagga I, 7, 13.

[138:2](#) See the note at the end; of § 8.

[139:1](#) Sabbañ ka tâkan (sic) ti sappi-âdîhi pakkam vâ apakkam vâ yam kiñki tâkam (B.)

[139:2](#) Pittha-khâdaniyan ti pitthamayam khâdaniyam (B.)

37.

1. Now the Blessed One, when he had stayed at Kusinârâ as long as he thought fit, went on, on his pilgrimage to Âtumâ, with a great company of the Bhikkhus, with two hundred and fifty Bhikkhus. And at that time there was dwelling at Âtumâ a certain man, who had entered the Order in his old age, and who had previously been a barber [1](#). He had two sons, handsome [2](#), skilled in discourse [3](#), able, fully educated in all the arts which belonged to the barbers' craft handed down to them by their teachers [4](#).

2. Now this dotard [5](#) heard the news: 'The Blessed One, they say, is coming to Âtumâ with

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a great company of the Bhikkhus, with two hundred and fifty Bhikkhus.' Then that dotard spake thus to his sons: 'They say the Blessed One is coming, my children [1](#), to Âtumâ with a great company of Bhikkhus, with two hundred and fifty Bhikkhus. Go, therefore, my children, and taking your barbers' lad [2](#) with you, collect in quart pots from house to house, salt, and oil, and rice, and meal. And we will prepare congey for the Blessed One when he has arrived.'

3. Very good, Father, said they, and (did so). And when people saw those young men, of pleasing appearance, and skilful in discourse, so acting, then even those who were not willing to be led into joining in the act were led to join in it; and being so led, they gave abundantly. So the young men collected a great quantity of salt, and oil; and rice, and meal.

4. And the Blessed One in due course arrived in his journey at Âtumâ; and there at Âtumâ the Blessed One stayed at the Threshing floor. And that dotard, when the night was far spent, had much congey made ready, and offered it to the Blessed One, saying, 'May the Blessed One accept the congey at my hands.'

Now the Tathâgatas sometimes ask about what they know; sometimes they do not ask about what they know. They understand the right time when to ask, and they understand the right time when not to ask. The Tathâgatas put questions full of

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sense, not void of sense: to what is void of sense, the bridge is pulled down for the Tathâgatas. For two purposes the blessed Buddhas put questions to the Bhikkhus--when they intend to preach the Truth, and when they intend to institute a rule of conduct to their disciples [1](#). And the Blessed One spake thus to that dotard, 'Whence, O Bhikkhu, is this congey?'

Then that dotard informed the Blessed One of the whole matter.

5. The Blessed Buddha rebuked him, saying, 'This is improper, O foolish one, not according to rule, unsuitable, unworthy of a Samana, unbecoming, and ought not to be done. How can you, O foolish one, having gone forth (from the world into the Order), instigate others to do what is unlawful. This will not conduce, O foolish one, to the conversion of the unconverted.'

And when he had rebuked him, and had delivered a religious discourse, he addressed the Bhikkhus, and said: 'One who has gone forth ought not, O Bhikkhus, to instigate others to an unlawful act [2](#). Whosoever does so, is guilty of a dukkata. And one, O Bhikkhus, who has formerly been a barber is not to keep a barber's boy. Whosoever does so, is guilty of a dukkata.'

Footnotes

[140:1](#) This man is identified by the tradition with the Subhadda mentioned in the accounts of the Great Decease, and of the First Council. See Rh. D.'s note on Mahâ-parinibbâna Sutta VI, 40.

[140:2](#) Buddhaghosa understands this word, which he reads differently, as meaning 'sweet-voiced.' *Mañkukâ* (sic) ti madhura-vakanâ. We follow the ordinary meaning of *mañgu*.

[140:3](#) Here again Buddhaghosa gives a technical meaning to the word, unsupported by the derivation. He says, *Pañibhâneyyakâ ti sake sippe pañibhâna-sampannâ*. This agrees with Childers's rendering (sub voce) of *Gâtaka* I, 60; but compare *Sigâlovâdâ Sutta*, ed. Grimblot, p. 309.

[140:4](#) On the idiomatic phrase *sakam âkariyakam*, compare Mahâparinibbâna Sutta III, 7, 8 (text ed. Childers, pp. 24 and following).

[140:5](#) Literally, 'this man who had gone forth (from the household state into the homeless life of the Order) in his old age.' But it is impossible to repeat this long phrase throughout the narrative as is done in the Pâli, where the meaning of the phrase is 'expressed by one compound. As the Pâli word *vuddha-pabbagito* connotes contempt, and even censure (men entering the Order in their old age being often represented as incapable of appreciating even the simplest principles of the 'doctrine and discipline'), the use of the word 'dotard' in our translation seems to retain the spirit of the Pâli epithet, while avoiding the inconvenient length of a literal version.

[141:1](#) Tâta, not tâtâ. It will be seen that Childers is wrong in supposing that the plural form is always used when more than one person is addressed.

[141:2](#) *Khura-bhandam*; not 'shaving materials;' compare *hatthi-bhando* and *assa-bhando* at Mahâvagga I, 61, and below, § 5.

[142:1](#) See Mahâvagga I, 31, 5.

[142:2](#) Unlawful, because one Bhikkhu may not beg for others, and it is unlawful for those others to accept things thus procured.

38.

1. And when the Blessed One had tarried at Âtumâ as long as he thought fit, he went on his

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journey towards Sâvatthi. And in due course, journeying straight on, he arrived at Sâvatthi, and there, at Sâvatthi, the Blessed One stayed in the Ârama of Anâtha-pindika. Now at that time there was in Sâvatthi great abundance of solid food in the shape of fruits. And the question arose among the Bhikkhus, 'Has, now, the Blessed One permitted the use of fruits as solid food, or has he not?'

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, all solid food in the shape of fruits.'

39.

1. Now at that time, seedlings belonging to the *Samgha* grew upon private ground, and seedlings belonging to private persons grew upon ground which was the property of the *Samgha*.

They told this thing to the Blessed One.

'Of seedlings belonging to the *Samgha*, grown upon private ground, half the produce, O Bhikkhus, you may have, when you have given a part to the private owner. Of seedlings belonging to a private person, grown upon ground the property of the *Samgha*, you may have the use, when you have given a part to the private owner [1](#).'

Footnotes

[143:1](#) Buddhaghosa explains the 'part' (*bhâgam*) as the twelfth part, which, he says, is in accordance with the ancient custom of India. Used absolutely, as in this passage, *bhâga* usually means 'half.'

40.

1. Now at that time there used to arise among the Bhikkhus a fear lest they should offend

in

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some particular or other, they thinking, 'Has this been permitted by the Blessed One, or has it not?'

They told this thing to the Blessed One.

'Whatsoever, O Bhikkhus, has not been disallowed by me in the words, "This beseems you not," then, if that thing is in accord with what is unlawful, and is contrary to what is lawful, that is not lawful. Whatsoever has not been disallowed by me with the words, "This beseems you not," then, if that thing is in accord with what is lawful, and is contrary to what is unlawful, that is lawful.

'And whatsoever, O Bhikkhus, has not been allowed by me with the words, "This beseems you," then, if that thing is in accord with what is lawful, and is contrary to what is unlawful, that is not lawful. Whatsoever has not been allowed by me with the words, "This beseems you," then, if that thing is in accord with what is lawful, and is contrary to what is unlawful, that is lawful [1](#).'

2. Then the Bhikkhus thought: 'Is food that may be eaten till the first watch of the night [2](#) lawful, or not, when mixed with food that ought to be eaten before noon on the same day? Is food that may be eaten at any time within seven days [3](#) lawful, or not, when mixed with food that ought to be eaten before noon on the same day? Is food that may be eaten at any time during life [4](#) lawful, or not, when mixed with food that ought to be eaten

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before noon on the same day? Is food that may be eaten at any time within seven days lawful, or not, when mixed with food that may be eaten at any time during life? Is food that may be eaten at any time during life lawful, or not, when mixed with food that may be eaten at any time within seven days?'

They told this thing to the Blessed One.

3. 'Food that may be eaten up to the first watch of the night, or food that may be eaten at any time within seven days, or food that may be eaten at any time during life, is lawful, O Bhikkhus, when mixed with food that ought to be eaten before noon on the same day, up till noon-time, and it is-not lawful after noon-time. Food that may be eaten at any time within seven days, or food that may be eaten at any time during life, is lawful, O Bhikkhus,--when it has been mixed with food that may be eaten up to the first watch of the night,--up till the first watch of the night, and is not lawful after the first watch of the night. Food that may be eaten at any time during life, is lawful, O Bhikkhus,--when it has been mixed with food that may be eaten at any time within seven days,--at any time within seven days, and is not lawful beyond seven days [1](#).'

Here ends the sixth Khandhaka on Medicaments.

Footnotes

[144:1](#) The formal expressions referred to in these two paragraphs are precisely the expressions to which, in the Book of the Great Decease VI, 40, and in the Kullavagga XI, 1, r, Subhadda is stated to have taken such serious objection.

[144:2](#) This refers to certain medicines; see Mahâvagga VI, 1, 5.

[144:3](#) This also refers to certain medicines; see the 23rd Nissaggiya.

[144:4](#) What this refers to is unknown to us.

[145:1](#) Buddhaghosa says that this holds good if the two are so mixed that the taste (rasu)

has become one (sambhinna). If the two are not so mixed, then they may be divided, and the part allow-able during the longer period may be enjoyed up to the end of that period. See I, 20, 9; V, 2, 1; VI, 16, 3; VIII, I, 24, and the notes there.

SEVENTH KHANDHAKA.

(THE KATHINA CEREMONIES.)

1.

1. Now at that time the Blessed One was staying at Sâvatthi, in the Getavana, Anâthapindika's Grove. And at that time about thirty Pâtheyyaka Bhikkhus [1](#),
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who were all dwellers in the forest, all living on alms, all dressed in rags from the dust heap, all having only three robes each, when they were on the way to Sâvatthi to visit the Blessed One, at the time when the period for entering upon Vassa was at hand, were unable to reach Sâvatthi in time to spend the Vassa there, and stayed at Sâketa on the way for the Vassa. And they spent the period of Vassa in discomfort, thinking, 'Our Blessed One is staying near us, six leagues from here, and we are not able to visit the Blessed One.'

And when, after three months, those Bhikkhus had completed their Vassa residence, and had held their Pavâranâ, they went on to the place where the Blessed One was, at Sâvatthi, in the Getavana, Anâthapindika's Grove, while the rain was falling, and the waters were gathering [1](#), and the swamps were forming, and their robes were all drenched, and they were weary. And when they had arrived, they saluted the Blessed One, and took their seats on one side.

2. Now it is the custom of the blessed Buddhas to greet kindly Bhikkhus who have just arrived. And the Blessed One said to those Bhikkhus [2](#):

Do things go well with you, O Bhikkhus? Do

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you get enough to support yourselves with? Have you kept Vassa well, in unity, and in concord, and without quarrel, and have you not suffered from want of food?

'Things go well with us, Lord; we get enough to support ourselves with, Lord; we have kept Vassa, Lord, in unity, and in concord, and without quarrel, and have not suffered from want of food. When we were on our way, Lord, about thirty Pâtheyyaka Bhikkhus, to Sâvatthi to visit the Blessed One, we were unable to reach Sâvatthi in time (&c., as in § 1, down to:). And when, after three months, Lord, we had completed our Vassa residence, and had held our Pavâranâ, we have made our way, while the rain was falling, and the waters were gathering, and the swamps were forming; and our robes were all drenched; and we have become weary.'

3. Then the Blessed One in that connection, having delivered a religious discourse, addressed the Bhikkhus, and said [1](#):

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'I prescribe, O Bhikkhus, that the Kathina ceremony shall be performed by Bhikkhus when

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they have completed their Vassa. And five things are allowable to you, O Bhikkhus, after the Kathina ceremony has been held--going for alms to the houses of people who have not invited you [1](#), going

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for alms without wearing the usual set of three robes [1](#), going for alms in a body of four or more [2](#), possessing as many robes as are wanted [3](#), and whatever number of robes shall have come to hand, that shall belong to them (that is, to the Bhikkhus entitled, by residence and otherwise, to share in the distribution [4](#)).

'And thus, O Bhikkhus, is the *Kathina* to be dedicated.

4. 'Let a learned, competent Bhikkhu proclaim

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the following *ñatti* before the *Samgha*: "This *Kathina*-cloth has become the property of the *Samgha*. If the *Samgha* is ready, let the *Samgha* hand over the *Kathina*-cloth to such and such a Bhikkhu to spread out the *Kathina*. This is the *ñatti*. Let the *Samgha*, reverend Sirs, hear me. This *Kathina*-cloth has become the property of the *Samgha*. The *Samgha* hands it over to such and such a Bhikkhu to spread out the *Kathina*. If the *Samgha* approves of the handing over of the *Kathina* to such and such a Bhikkhu for spreading it out, let it remain silent. The *Samgha* approves thereof. Therefore does it remain silent. Thus I understand [1](#)."

5. 'Now thus, O Bhikkhus, has the *Kathina* ceremony been duly held; and thus has it not been duly held [2](#).

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When, O Bhikkhus, has it not been duly held?'

The *Kathina* ceremony has not been duly held when the stuff has only been marked (for the purposes of measurement) [1](#): when it has only been washed: when it has only been calculated (to see how many robes it will make): when it has only been cut out: when it has only been pieced together [2](#): when it has only been sewn in lengths [3](#): when it has only been marked [4](#): when it has only been made strong (in the seams) [5](#): when it has only

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been strengthened by a braid [1](#) or by a binding [2](#) along the back, or by being doubled in parts [3](#): when it has only been put into the dye [4](#): when the decision (by the presiding Bhikkhu, as to which robes he will take for himself) has been made (but not been carried out [5](#)): when there has been talk (about the merit acquired by presenting the *Samgha* with cloth, and the donor has been induced thereby to show his liberality [6](#)): when the gift is only a temporary one [7](#): when the ceremony has been postponed [8](#):

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when the ceremony has had to be abandoned (because it has lasted through the night) [1](#): when the ceremony has fallen through (from other causes) [2](#): when (in the formal choice by the presiding Bhikkhu) the upper robes have been left out, or the under robes, or the waist-cloths: when any one of the five parts of the robe have been omitted in the cutting out [3](#): when the ceremony has been presided over by more than one Bhikkhu [4](#). And even when the *Kathina* ceremony has (otherwise) been normally performed, if (the *Samgha*) ratifying the distribution, be other than the (whole *Samgha*) dwelling within the boundary, then also the *Kathina* ceremony has not been duly held [5](#).

'In these cases, O Bhikkhus, the *Kathina* ceremony has not been duly held.

6. 'And when, O Bhikkhus, has the *Kathina* ceremony been duly held?'

'When the robes have been made out of new

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cotton-cloth, or as good as new, or out of cloth [1](#), or out of (rags) taken from the dust-heap [2](#), or out of odd bits picked up in the bazaar [3](#): when the decision (by the presiding Bhikkhu as to which robes he will take for himself) has not (merely) been made (but carried out): when there has been no talk about (the merit acquired by offering a

Kathina): when the gift is not merely a temporary one: when the ceremony has not been postponed: when it has not been necessary to abandon the ceremony: when the ceremony has not fallen through: when (in the choice made by the presiding Bhikkhu) the upper robes have not been left out, nor the under robes, nor the waist-cloths: when not one of the five parts of the robe have been omitted in the cutting out: when (the ceremony has been presided over) by one Bhikkhu. And also when, after the *Kathina* ceremony has been (otherwise) normally performed, the ratification has been given by the (whole *Samgha*) dwelling within the boundary.

'In these cases, O Bhikkhus, the *Kathina* ceremony has been duly held.'

Footnotes

[146:1](#) Buddhaghosa says, *Pâtheyya* (the Berlin MS. reads *Pâveyya*) is the name of a kingdom situated to the west of the Kosala country. This passage refers to Bhikkhus who dwelt there. The Bhattavaggiya Theras (so the Berlin MS.; query *Satta-vaggiya*), who were brothers of the Kosala king, sons of the same father, are here alluded to.' But with which of the many kingdoms 'to the west of the Kosala country' are we to identify *Pâtheyya*? The word does not occur in the stock list, found in different parts of the Pâli Pi.itakas, of the sixteen Mahâ-ganapadâ; that is to say, Añga, Magadha, Kâsi, Kosala, Vaggi, Malla, *Ketiya*, *Vamsa*, Kuru, *Pañkâla*, *Makkha*, Sûrasena, Assaka, Avanti, Gandhâra, Kamboga. The account of the Council at Vesâlî gives us a hint as to the right answer to the above question; for the Thera Sambhûta, who took part in that Council, is called a *Pâtheyyaka* in *Kullavagga* XII, 2, 7, and is also said at *Kullavagga* XII, 1, 8 to have lived Ahogañge Pabbate. The position of this hill is further described in the *Mahâvamsa* as being on the upper Ganges--uddhagañgâya . . . Ahogañgamhi pabbate (p. 39, ed. Turnour). Then again in *Kullavagga* XII, 1, 7 the Thera Yasa, when wishing to put himself in communication with the Bhikkhus in *Pâtheyya* and in other places, goes to Kosambî as the most convenient meeting-place for Bhikkhus coming from the East. The other places mentioned in that passage in juxta-position with *Pâtheyya* would seem to show that *Pâtheyya*, with *Pâkîna*, Avanti, and *Dakkhinâpatha*, is one of the principal divisions into which India, as then known, was divided; and that it includes most, if not all, of the great westerly kingdoms of p. 147 Kuru, *Pañkâla*, &c., which are the last eight of the sixteen kingdoms in the stock list above referred to. Probably the literal meaning of *Pâtheyya* is 'western' (Sans. *pratyāñk*). In the *Suttavibhañga* (*Pâkittiya* 34) merchants are mentioned who are travelling from *Râgagaha* to the *Pariyâlôka*, which must mean 'the western country,' just as *Pariyârâma* (*Dîpav.* 17, 11) means 'the western *Ârâma*.'

[147:1](#) *Udaka-samgahe* 'ti udakena *samgahite* ghatite *samsatthe* thale ka ninne ka ekodakibhûte 'ti attho (B.).

[147:2](#) Compare IV, I, 8, and foll.

[148:1](#) As has been remarked in a previous note (to the first *Nissaggiya Pâkittiya* Rule) some of the details of these *Kathina* ordinances are at present difficult to understand. But the general meaning of them is already clear. Immediately after the *Pavâranâ*, the ceremony by which the *Vassa* residence is closed, there follows a distribution of the robes belonging to the local *Samgha*, (that is, the portion of the Order dwelling within one boundary,) to the particular Bhikkhus composing the *Samgha*. This distribution commences with the *kathin-atthâra*, *atthâra*, 'spreading out,' not being used here literally for spreading out on the ground or otherwise, but in a secondary, juristic sense. And the

act performed receives the technical name *atthâra* by a process of putting a part for the whole, the spreading out in the sun (see our note, [p. 18](#)) for the whole ceremony. We translate the term according to the context, sometimes by 'spreading out,' sometimes by 'ceremony,' sometimes by 'dedication.'

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The *Kathina*, literally 'hard,' is the stock of cotton cloth provided by the faithful to be made up into robes for the use of the *Samgha* during the ensuing year. The whole of this cotton cloth must be dyed, sewn together, and made into robes, and then formally declared to be (not only common property, *Samghika*, but) available for immediate distribution--all on one and the same day. The object of this was that the *Samgha*, or at least a quorum of the *Samgha*, being able to be present throughout, there would be less chance of any mistake by which what was intended equally for all might come to be unequally divided among a few. All the Brethren who have kept their *Vassa* within the limits of the district within which the particular *Samgha* lives (and therefore technically called an *âvâsa*, 'residence'), and who have taken part in the *Pavâranâ*, are entitled to share in the distribution.

(Buddhaghosa says, 'Ettha kathinatthâram ke labhanti ke na labhanti. Ganavasena tâva pakkhima-kotiyâ pañka ganâ (for at least five must be present to make a *Pavâranâ* legal, *Mahâvagga IX*, 4, r) . . . *utthavassavasena purimikâya vassam upagantvâ pathama-pavâranâya pavâritâ labhanti.*')

There can of course be no *kathin-atthâra* if there is no *kathina*; and, under certain restrictions laid down in the *Nissaggiya Pâkittiya Rules*, laymen were allowed to give robes for the special use of a particular *Bhikkhu*. If, however, a layman was desirous of giving the much more meritorious gift of a *Kathina* to the whole community, then he is to present the cloth in the early morning to a properly constituted meeting of the *Samgha*, and the *Kathina* ceremony has to be gone through. All the Brethren living within the boundary have to be present, and to take part in the work of making the cotton cloth up into robes; and if there is any danger of the work not being concluded before the day is over, even the most senior *Bhikkhus*, or the most revered for their learning or insight, must lend a hand. Then follows the distribution so far only as is set forth in the next section (§ 4) and in the note to it.

Now it would often happen that, at the end of the rainy season of *Vassa*, the last year's robes of some of the *Bhikkhus* would be worn out. And yet no laymen would come forward to give a *Kathina* until some time after the *Vassa* residence had closed. But [p. 150](#) if any one did offer a *Kathina*, and the ceremony was duly performed, then each *Bhikkhu* had a right to supply his actual needs from the robes made out of the *Kathina*. He need not do so at once. His want might not be pressing, or might not even arise till afterwards. During such an interval the five privileges (*Anisamsâ*) mentioned in this section (§ 3) are accorded to the *Bhikkhus*, though they would be against the rules in force during the rest of the year.

But if the *Bhikkhu* kept on postponing his choice would the privileges accorded by this section hold good even during the whole year? Could the *Bhikkhu*, by his mere abstention, thus bring about a practical abrogation of the general rules? Not so, for the five privileges are in their turn suspended by any one of the eight things mentioned below in § 7.

We may add that at the present time in Burma and Ceylon, the robes for the *Bhikkhus* are usually provided in accordance with the rules regulating gifts to particular *Bhikkhus*. But

the gift of a *Kathina* is still by no means uncommon. See Spence Hardy's 'Eastern Monachism,' pp. 121 and foll. There is probably, however, very seldom any necessity for the Bhikkhus to avail themselves of any of the five privileges, except the last.

[150:1](#) This privilege is one of the exceptions allowed, in the Pâtimokkha, to the 46th Pâkittiya. Bhikkhus were allowed, as a general rule, to pass through a village, with their alms-bowls in their hands, in order to give any disciple who wished to do so the opportunity of giving them food. (To describe this procedure by our word 'begging,' as is so often done, is, to say the least, misleading.) The 46th Pâkittiya lays down, in certain circumstances, a restriction on this general rule. The present section removes that restriction during the period of *Kathin-atthâra*; in order, according to Buddhaghosa (see the note on Pâk. 46), to prevent the stock of robes falling short. That is, apparently, with the hope that a freer intercourse than usual between Bhikkhus and laity might lead to a gift of a *Kathina* when it was urgently required.

Here Buddhaghosa says simply, '*Anâmantâ-kâro* 'ti yâva *kathinam* na uddhariyati tâva anâmantetvâ: Âmanteti must be equal to *âpukkhati*. Compare Böhlingk-Roth under *âmantrana*.

[151:1](#) This privilege is granted as a relaxation of the 2nd Nissaggiya. Buddhaghosa says, '*Asamâdâna-kâro* 'ti ti-*kivaram* *asamâdâya karanam kîvara-vippavâso kappissatîti attho.*' Compare Mahâvagga VIII, 23, 3. It will be seen that the wording of the Pâtimokkha Rule is not inconsistent with the rule laid down here.

[151:2](#) This is a relaxation of the 32nd Pâkittiya, and is mentioned in that rule.

[151:3](#) This would seem to be a relaxation of the 1st Pâkittiya. Though it is not referred to there in terms, it is implied in the clause by which the operation of the rule is postponed till after the *Kathina* has been 'taken up,' i.e. till each Bhikkhu has actually received his share, or otherwise lost his claim to it. Till that has taken place, a Bhikkhu may use (temporarily, and without actually appropriating them) as many robes as he likes. B. says, '*Yâvadattha-kîvaran ti yâvatâ kivarena attho tâvatakam anadhitthitam avikappitam* (compare Sutta-vibhaṅga Niss. I, 3, 1) *kappissatîti attho*:

[151:4](#) That is, according to Buddhaghosa, either those belonging to a Bhikkhu who has died, or those belonging to the *Samgha* in any way. This shows that at the division not only the robes made out of the gift of a *Kathina* were to be included, but whatever robes had not been given as intended specially for some one Bhikkhu. As to the actual practice now in Ceylon, compare Spence Hardy, loc. cit. Buddhaghosa says here: '*Yo ka tattha kîvar-uppâdo tattha kathinatthata-sîmâya mataka-kîvaram vâ hotu samgham uddissa dinnam vâ samghikena tatr' uppâdena âbhatam vâ yena kenaki âkârena yam samghikam kîvaram uppagati tam tesam bhavissatîti attho.*' The use of the pronoun *nesam* at the end of the rule is awkward, following after *vo*; but the meaning as translated is not open to doubt.

[152:1](#) This formula is one of those included in the collection entitled *Kammavâkam*. It appears from Minayeff (*Prâtimoksha*, pp. 75, 76) that the Bhikkhu so appointed superintends the processes of dyeing, sewing, &c. When the new robes are ready for wear, he lays aside one of his old robes which has been worn out (*pak.uddharitvâ*), and chooses for himself one of the new ones (*navam adhitthahitvâ*), saying as he does so, '*imâya samghâiyâ* (or, as the case may be, *uttarâsaṅgena, antaravâsakena*) *kathinam attharâmi.*' This speech shows the technical application of the verb *attharati* in this connection. He then points out the remaining robes to the Bhikkhus there present,

specifying which he thinks fit for the elder, and which for the younger members of the Order (Theras and Navakas); but not assigning further any particular robes to particular Bhikkhus. Finally he calls upon the *Samgha* for their formal approval of his procedure (compare the closing words of §§5, 6). But when they have given it, the distribution is not at an end. The time has only come when each of the Bhikkhus can transmute his claim to an undivided share into the actual possession of a divided share. Until he does so, the *Kathina* privileges set out in § 3 are allowed to him.

[152:2](#) The formal permission to each Bhikkhu to take his share is p. 153 not completed by any one of the following acts having been performed. The technical terms of the tailor's craft are, as will be seen, by no means easy to follow.

[153:1](#) Ullikhita-mattenâ 'ti dîghato *ka* puthulato *ka* pamâna-gahana-mattena. Pamânam hi ganhanto tassa tassa padessassa sañgânanattham nakhâdîhi vâ parikkhedam dassento ullikhati, nalâtâdîsu vâ ghamsati. Tasmâ tam pamâna-gahanam ullikhita-mattan ti vukkati (B.).

[153:2](#) Bandhana-mattenâ 'ti mogha-suttak-âropana-mattena (B.). Mogha-suttakâni, 'false threads,' are threads put in the cloth to show where it is to be cut or sewn. See Buddhaghosa on *Kullavagga* V, II, 3 (p. 317 of H. O.'s edition). Our clause therefore means temporarily pieced together as the commencement of the tailoring work.

[153:3](#) Ovattiya (sic) -karana-mattenâ 'ti mogha-suttakânusârena dîgha-sibbita-mattena (B.). Sewn in lengths along the lines of the false threads mentioned in the last note. The word occurs also in *Mahâvagga* VIII, 14, 2; and in *Kullavagga* V, 1, 2 we are told that the *Khabbaggiya* Bhikkhus *ovattikam* dhârenti. Buddhaghosa says there *vigghita-karanam ovattikâ*.

[153:4](#) By joining on a little piece of cloth. *Kandusa-karana-mattenâ* 'ti muddiya-patta-bandhana-mattena, says Buddhaghosa.

[153:5](#) *Dalhi-karana-mattenâ* 'ti dve kimilikâyo (MS. *kilimikâyo*) ekato katvâ sibbita-mattena: athavâ *pathama-kimilikâ ghattetvâ thapitâ hoti, kathina-sâtakam tassâ kukkhi-kimilikam katvâ sappita*-(read *sibbita*-) *mattenâ* 'ti pi attho. *Mahâ-pakkariyam* *pakatîkîvarassa upassaya-dânenâ* 'ti vuttam. *Kurundiyam* *pakatipatta kîvaram dupattam kâtum kukkhi-kimilikam aliyâpana-mattenâ* 't vuttam (B.). On *kimilikâ* compare Minayeff's 'Prâtimoksha,' p. 87.

[154:1](#) *Anuvâta-karana-mattenâ* 'ti *pitthi-anuvâta-âropana-mattena* (B.). Compare VIII, 2 1, I.

[154:2](#) *Paribhanda-karana-mattenâ* 'ti *kukkhi-anuvâta-âropana-mattena* (B.). Compare VIII, 21, I.

[154:3](#) *Ovattheyya* (sic) -karana-mattenâ 'ti âgantuka-patt'-âropana-mattena: *kathina-kîvarato vâ pattam gahetvâ aññasmim akathina-kîvare patt'*-âropana-mattena (B.).

[154:4](#) *Kambala-maddana-mattenâ* 'ti *ekavâram yeva ragane pakkhittena danta-vannena pandu-palâsa-vannena vâ: sake pana sakim vâ dvikkhattum vâ rattam* (MS. *rattum*) *pi saruppam hoti vattati* (B.).

[154:5](#) Or perhaps, according to some commentators, when it has been decided to accept the gift as a *Kathina*, that is, when it has been decided that the cloth is of a suitable kind to make robes out of. Buddhaghosa says: *Nimitta-katenâ* 'ti *iminâ dussena kathinam attharissâmîti evam nimittakatena. Ettakam eva Parivâre vuttam. Atthakathâsu pana ayam sâthako sundaro, sakkâ iminâ kathinam attharittun ti evam nimittakatam katvâ laddhenâ* 'ti attho. Compare below, § 6, for this and the two following words, the meaning of which is

very doubtful.

[154:6](#) Buddhaghosa: Parikathâ-katenâ 'ti *kathinam* nâma dâtum vattati, *kathina-dâyako* bahu-puññam pasavatîti *evam* parikathâya uppâditena. *Kathinam* nâma ati-ukkattham vattati: mâtarâ pi na viññâpetum vattati: âkâsato otinna-sadisam eva vattati.

[154:7](#) Buddhaghosa simply says: kukku-katenâ 'ti tâvakâlikena. The last word means 'only for a time, temporary, on loan;' see *Gâtaka* I, 121, 393, and *Kullavagga* X, 16, 1; but the explanation is not clear. According to the *Abhidhâna-ppadîpikâ* kukku is a measure of length.

[154:8](#) Sannidhi-katenâ 'ti ettha duvidho sannidhi; *karana-sannidhi* p. 155 *ka nikaya-sannidhi* ha. Tattha tadah' eva akatvâ *thapetvâ* *karanam* *karana-sannidhi*; *samgho* *agga* *kathina-dussam* *labhitvâ* *puna-divase* *deti* *ayam* *nikaya-sannidhi* (B.).

[155:1](#) Nissaggiyenâ 'ti ratti-nissaggiyena. Parivâre pi vuttam *nissaggiyam* nâma *kayiramâne* *arunam* *udriyatîti* (B.).

[155:2](#) Akappa-katenâ 'ti anâdinna-kappa-bindhunâ (B.), which we do not understand. Perhaps we should read bindunâ.

[155:3](#) *Aññatra* *pañkakena* vâ atireka-*pañkakena* vâ 'ti *pañka* vâ atirekâni vâ *khandâni* *katvâ* *mahâ-mandala-addha-mandalâni* *dassetvâ* *katena* ' eva vattati. *Evam* hi *samandali-katam* *hoti*. *Tam* *thapetvâ* *aññena* *akkhinnakena* vâ *dvi-tti-katu-khandena* vâ na vattati (B.). On these five parts of the robe compare below, *Mahâvagga* VIII, 12,2.

[155:4](#) *Aññatra* *puggalassa* *atthârâ* 'ti *puggalassa* *atthâram* *thapetvâ* na *aññena* *samghassa* vâ *ganassa* vâ *atthârena* *atthatam* *hoti* (B.). The official 'distributor' (*atthâraka*) must be a single person, not a *gana*, or the *Samgha*.

[155:5](#) See the note on § 4, and below, VIII, 23.

[156:1](#) *Pilotikâyâ* 'ti *hata-vatthaka-sâtakena*(B.).

[156:2](#) *Pamsukulenâ* 'ti *te-vîsatiyâ* *khettesu* *uppanna-pamsukulena*.

[156:3](#) *Pâpanikenâ* 'ti *âpana-dvâre* *patita-pilotikam* *gahetvâ* *kathinatthâya* *deti*, *tenâpi* *vattatîti* *attho* (B.). Compare VIII, 14, 2.

24.

1. 7. Now when, O Bhikkhus, is the *Kathina* (that is to say, the privileges allowed after the *Kathina* ceremony) suspended?

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'There are, O Bhikkhus, these eight grounds 1 for the suspension of the *Kathina* (privileges) 2--the ground depending on (the Bhikkhus) having gone away, on (his robe being ready) finished, on his resolve (not to have it finished), on (his robe) having been destroyed, on his having heard (of the general suspension of the privileges of the whole *Samgha*), on the lapse of expectation (that a special gift of a robe would be made to him), on his having gone beyond the boundary (of the *Samgha* to whom the *Kathina* was given), on the common suspension (of the *Kathina* privileges of the whole *Samgha*).

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2. 1. 'A Bhikkhu, after the *Kathina* ceremony has been held 1, takes a robe ready for wear, and goes away, thinking, "I will come back."

'That Bhikkhu's *Kathina* privileges are suspended on the ground of his having gone away. 'A Bhikkhu, after the *Kathina* ceremony has been held, takes a robe and goes away. And when he had got beyond the boundary he thinks, "I will have the robe made up here, and will never go back." And he gets the robe made up.

'That Bhikkhu's *Kathina* privileges are suspended on the ground of his having a robe

ready for wear.

A Bhikkhu, after the *Kathina* ceremony has been held, takes a robe and goes away. And when he has got beyond the boundary he thinks, "I will neither have the robe made up, nor will I go back."

'That Bhikkhu's *Kathina* privileges are suspended on the ground of his having so decided.

'A Bhikkhu, after the *Kathina* ceremony has been held, takes a robe and goes away. And when he has got beyond the boundary he thinks, "I will have the robe made up here, and will never go back." And he has the robe made up. And as the robe is being made up for him, it is spoilt.

'That Bhikkhu's *Kathina* privileges are suspended on the ground of the robe being so spoilt.

2. 'A Bhikkhu, after the *Kathina* ceremony has been held, takes a robe and goes away, thinking, "I will come back." When he has got beyond the boundary he has that robe made up. When his robe has thus been made up he bears the news, "The *Kathina*, they say, has been suspended in that district [1](#)."

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"That Bhikkhu's *Kathina* privileges are suspended on the ground of his having heard that news.

A Bhikkhu, after the *Kathina* ceremony has been held, takes a robe and goes away, thinking, "I will come back." And when he has got beyond the boundary he has that robe made up. And then, after it has been made up, he postpones his return until the (general) suspension of privileges has taken place.

'That Bhikkhu's *Kathina* privileges are suspended on the ground of his being beyond the boundary.

'A Bhikkhu, after the *Kathina* ceremony has been held, takes a robe and goes away, thinking, "I will come back." And when he has got beyond the boundary he has that robe made up. And then, when it has been made up, he postpones his return until the very moment when the (general) suspension of privileges takes place [1](#).

'That Bhikkhu's *Kathina* privileges are suspended on the ground of the common suspension (of the privileges of the whole *Samgha*).'

End of the section entitled *Âdâya-sattaka* [2](#).

Footnotes

[156:4](#) The new chapter should have begun here, and not with the next section as printed in the text.

[157:1](#) *Mâtikâ* 'ti *mâtaro ganettiyo* 'ti *attho*(B.). So also in VIII, 14.

[157:2](#) The discussion of these eight grounds of the suspension of the five *Kathina* privileges is closely connected with the description in the 13th chapter of the two so-called *Palibodhas*. *Palibodha* seems to mean the continued existence of a claim on the Bhikkhu's side to a share in the distribution of the *Kathina*. Two conditions are necessary to the validity of this claim; the first touching the Bhikkhu's domicile (*âvâsa*), the second the state of his wardrobe (*kîvara*). He must remain within the boundary (*sîmâ*) of the *Samgha* to whom the *Kathina* has been given; or if he has left it, then he must have the intention of returning, the *animus revertendi*. And secondly, he must be in actual want of robes. If either of these conditions fail, then the Bhikkhu is *apalibodha* in respect of the *âvâsa* or the *kîvara* respectively. If he is *apalibodha* in both respects, then there follows

the suspension of the *Kathina* privileges, the *kathin-uddhâra*, or *kathin-ubbhâra*, so far as he is concerned.

So the eight grounds of the suspension of the privileges referred to in our present section (chap. 1. 7) either refer to the Bhikkhu's domicile or to the state of his robes, or to ways in which his case falls within the general suspension of privileges of the whole *Samgha*. Each of the eight cases is explained in detail in the following sections, except the sixth ground, which is specially treated of afterwards in chapters 8 and 9. See the note on the title at the end of this chapter, and compare further our note on the first Nissaggiya Pâkittiya.

[158:1](#) Literally, 'whose *Kathina* has been spread out.'

[159:1](#) In the table of contents (b. 266) *sambhunâti* is replaced by *sambhoti*.

Abhisambhuneyyam occurs in Burnouf's 'Lotus,' &c., p. 313.

[159:2](#) That is, 'the seven cases in which he takes a robe away.' The eighth case is explained below in chapters 8, 9.

3.

'A Bhikkhu, after the *Kathina* ceremony has been

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held, takes with him a robe ready for wear, and goes away, &c. [1](#)'

End of the section entitled *Samâdâya-sattaka* [2](#).

Footnotes

[160:1](#) This chapter is word for word identical with chap. 2: only instead of 'takes' (*âdâya*) read 'takes with him' (*samâdâya*). We cannot say what different meaning these two words are intended to convey.

[160:2](#) That is, 'the seven cases in which he takes a robe with him.'

4.

'A Bhikkhu, after the *Kathina* ceremony has been held, takes a robe not ready, and goes away. And when he has got beyond the boundary he thinks, "I will have the robe made up here, and will never go back;" and he gets the robe made up, &c. [3](#)'

End of the section entitled *Âdâya-khakka* [4](#).

Footnotes

[160:3](#) Six of the seven cases specified in chap. 2 (with the exception of the first of the seven) are repeated here in the same words, with the only difference that instead of 'takes a robe' it is said here 'takes a robe not ready.' The first case is necessarily omitted, because it is essential to that case, that the Bhikkhu going away takes with him a robe ready for wear.

[160:4](#) 'The six cases in which he takes a robe away.'

5.

A Bhikkhu, after the *Kathina* ceremony has been held, takes with him a robe not ready, and goes away, &c. [5](#)'

End of the section entitled Samâdâya-*khakka* 6.

Footnotes

[160:5](#) As in chap. 4. For 'takes' read 'takes with him.' See the note at chap. 3.

[160:6](#) 'The six cases in which he takes a robe with him.'

6.

1. 'A Bhikkhu, after the *Kathina* ceremony has been held, takes a robe, and goes away. And when he has got beyond the boundary he thinks, "I will have the robe made up here, and will never go back." And he gets the robe made up.

'That Bhikkhu's *Kathina* privileges are suspended on the ground of his having a robe ready for wear, &c. [1](#)

2. 'A Bhikkhu, after the *Kathina* ceremony has been held, takes a robe and goes away, thinking, "I will never come back." And when he has got beyond the boundary he thinks, "I will have the robe made up here." And he gets the robe made up, &c. [2](#)

3. 'A Bhikkhu, after the *Kathina* ceremony has been held, takes a robe and goes away, without taking a resolution; he neither thinks "I will come back," nor does he think "I will not come back." And when he has got beyond the boundary, &c. [3](#)

4. 'A Bhikkhu, after the *Kathina* ceremony has been held, takes a robe and goes away, thinking,

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[paragraph continues] "I will come back." And when he has got beyond the boundary, &c. [1](#)'

Footnotes

[161:1](#) This case is word for word identical with the second case in chap. 2. 1. After it follow the third and fourth case of chap. 2. 1, which it is unnecessary to print here again in full extent. The triad of these cases is repeated here in order to serve as a basis for the variations which are to follow in §§ 2, 3.

[161:2](#) The triad of § 1 is repeated here, with the difference, as is seen from the opening clauses which we have fully printed, that the Bhikkhu, before he has got beyond the boundary, and not afterwards as in § 1, resolves upon not returning to the âvâsa.

[161:3](#) The whole triad as in § 1. The only difference between § 3 and § 1 consists in the following words being added in § 3 in each of the three cases, 'without taking a resolution; he neither thinks "I will come back," nor does he think "I will not come back."'

[162:1](#) Supply here the whole triad as in § 1, the words 'thinking "I will come back"' being constantly added. After this triad follow three other cases which are exactly identical with the three contained in chap. 2. 2.

7.

'A Bhikkhu, after the *Kathina* ceremony has been held, takes a robe with him and goes away, &c. [2](#)'

End of the Âdâya- ('Taking away') Bhânavâra.

Footnotes

[162:2](#) The whole chapter 6 is repeated here three times, the first time replacing the words 'takes a robe' by 'takes a robe with him' (comp. chap. 3); the second time replacing 'takes a robe' by 'takes a robe not ready' (comp. chap. 4); and the third time with these two modifications combined (comp. chap. 5).

8.

1. 'A Bhikkhu, after the *Kathina* ceremony has been held, goes away with the expectation of getting a robe (presented). And when he has got beyond the boundary, &c. And he adopts such a course of action as may lead to his expectation being realised. But he obtains a robe where he had not expected it, and does not obtain it where he had expected it. And he thinks, "I will have the robe made up here, and will never go back." And he gets the robe made up.

'That Bhikkhu's *Kathina* privileges are suspended on the ground of his having a robe ready for wear.

'A Bhikkhu, after the *Kathina* ceremony has been

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held (&c., as in the preceding case). And he thinks, "I will neither have the robe made up, nor will I go back."

'That Bhikkhu's *Kathina* privileges are suspended on the ground of his having so decided.

'A Bhikkhu, after the *Kathina* ceremony has been held, &c. And he thinks, "I will have the robe made up here, and will never go back." And he has the robe made up. And as the robe is being made up for him, it is spoilt.

'That Bhikkhu's *Kathina* privileges are suspended on the ground of the robe being so spoilt.

'A Bhikkhu, after the *Kathina* ceremony has been held, goes away with the expectation of getting a robe (presented). And when he has got beyond the boundary, he thinks, "I will adopt here such a course of action as may lead to my expectation being realised, and will never go back." And he devotes himself to obtaining that expected gift, but his expectation comes to nothing.

'That Bhikkhu's *Kathina* privileges are suspended on the ground of the lapse of that expectation.'

2, 3 [1](#).

End of the section entitled Anâsâ-do/asaka [2](#).

Footnotes

[163:1](#) §§ 2, 3 stand exactly in the same relation to § 1 in which chap. 6. 2, 3 stand to chap. 6. 1.

[163:2](#) 'The twelve cases (in which the robe is received) against expectation.'

9.

1. 'A Bhikkhu, after the *Kathina* ceremony has been held, goes away with the expectation of getting

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a robe (presented), thinking, "I will come back." And when he has got beyond the boundary, he devotes himself to the realisation of his expectation, and he obtains a robe

where he had expected it, and does not obtain one where he had not expected it. And he thinks, "I will have the robe made up here, and will never go back," &c. [1](#)

2. 'A Bhikkhu, after the *Kathina* ceremony has been held, goes away with the expectation of getting a robe (presented), thinking, "I will come back." And when he has got beyond the boundary, he hears the news: "The *Kathina*, they say, has been suspended in that district." And he thinks, "Since the *Kathina* has been suspended in that district, I will devote myself here to obtaining the gift I am expecting." And he adopts such action as may lead to the realisation of his expectation, and he obtains a robe where he had expected it, and does not obtain one where he had not expected it. And he thinks, "I will have the robe made up here, and will never go back," &c. [2](#)

3. 'A Bhikkhu, after the *Kathina* ceremony has been held, goes away with the expectation of getting a robe (presented), thinking, "I will come back." And when he has got beyond the boundary, he adopts such action as may lead to the realisation of his expectation, and he obtains a robe where he had expected it, and does not obtain one where he had not expected it, and he has that robe made up.

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[paragraph continues] When that robe has thus been made up he hears the news, "The *Kathina*, they say, has been suspended in that district."

That Bhikkhu's *Kathina* privileges are suspended on the ground of his having heard that news.

'A Bhikkhu, after the *Kathina* ceremony has been held, goes away with the expectation of getting a robe, thinking, "I will come back." And when he has got beyond the boundary, he thinks, "I will devote myself to obtaining that expected gift, and will never go back." And he cares for that expected gift, but his expectation collapses.

That Bhikkhu's *Kathina* privileges are suspended on the ground of the lapse of that expectation.

'A Bhikkhu, after the *Kathina* ceremony has been held, goes away with the expectation of getting a robe, thinking, "I will come back." And when he has got beyond the boundary, he devotes himself to the realisation of his expectation, and he obtains a robe where he had expected it, and does not obtain one where he had not expected it, and he has that robe made up. And then, after it has been made up, he postpones his return until the (general) suspension of privileges has taken place.

'That Bhikkhu's *Kathina* privileges are suspended on the ground of his being beyond the boundary.

'A Bhikkhu, after the *Kathina* ceremony has been held (&c., as in the preceding case, down to:) And then, after it has been made up, he postpones his return until the very moment when the (general) suspension of privileges takes place.

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'That Bhikkhu's *Kathina* privileges are suspended on the ground of the common suspension.'

End of the section entitled *Āsâ-dolasaka* [1](#).

Footnotes

[164:1](#) Here follows the same development into the four cases of *nitthânantika*, *sannitthânantika*, *nâsanantika*, and *âsâvakkhedika kathinuddhâra*, as in chap. 8. 1.

[164:2](#) Supply here the same four cases as in the preceding paragraph or in chap. 8. 1.

[166:1](#) 'The twelve cases (in which the robe is received) as expected.'

10.

'A Bhikkhu, after the *Kathina* ceremony has been held, goes away on some business. And when he has got beyond the boundary, he conceives the expectation of getting a robe (presented). And he devotes himself to the realisation of his expectation, and he obtains, &c. [2](#)'

End of the *Karanîya-dolasaka* [3](#).

Footnotes

[166:2](#) See chap. 8. 1. The same three times four cases are specified here as in chap. 8; only the opening clauses of each case, which we have printed above, are different from those in chap. 8.

[166:3](#) 'The twelve cases of (the Bhikkhu's going away on) business.'

11.

1. 'A Bhikkhu, after the *Kathina* ceremony has been held, goes away travelling to the (four) quarters (of the world [4](#)), guarding [5](#) his claim to a share in the robes. When he is so travelling, the Bhikkhus ask him: "Where have you kept Vassa, friend, and where have you your share in the robes?"

'He replies: "I have kept Vassa in such and such

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a residence, and there I have my share in the robes."

'They say to him: "Go, friend, and bring your robe hither; we will make it up for you here."

'And he goes to that residence and asks the Bhikkhus: "Where is the portion of robes due to me, friends?"

'They reply: "Here it is, friend; where are you going?"

'He says: "I will go to such and such a residence; there the Bhikkhus will make up the robe for me."

'They answer: "Nay, friend, do not go; we will make up the robe for you here."

'And he thinks, "I will have the robe made up here, and will not go back (to that other place)," &c. [1](#)

2. 'A Bhikkhu, after the *Kathina* ceremony has been held, goes away travelling (&c., as in 1, down to:) "Here it is, friend." And he takes that robe and sets out for that residence. On the way some Bhikkhus ask him: "Friend, where are you going?"

'He says: "I intend to go to such and such a residence; there the Bhikkhus will make up the robe for me."

'They answer: "Nay, friend, do not go; we will make up the robe for you here."

'And he thinks, "I will have the robe made up here, and will not go back (to that other place)," &c. [2](#)

3. 'A Bhikkhu, after the *Kathina* ceremony has been held, goes away travelling (&c., as in § 1, down to:) "Here it is, friend." And he takes that robe, and sets out for that residence. And when going

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to that residence, he thinks, "I will have the robe made up here, and will not go back (to

that place)," &c. [1](#)'

End of the Apakinana-navaka [2](#).

Footnotes

[166:4](#) Comp. II, 21, 1.

[166:5](#) Apakinayamâna, comp. apakiti; apakita.

[167:1](#) Here follow the three cases as given in chap. 6. 1, in the usual way.

[167:2](#) The usual three cases; see the preceding note.

[168:1](#) The same three cases as before.

[168:2](#) 'The nine cases in which he guards (his claim).'

12.

'A Bhikkhu intent on finding a comfortable place (to live in), after the *Kathina* ceremony has been held, takes a robe, and goes away, thinking, "I will go to such and such a residence; if it is comfortable there, I will remain there if it is not, I will go to such and such a residence; if it is comfortable there, I will remain there; if it is not, I will go to such and such a residence; if it is comfortable there, I will remain there; if it is not, I will go back."

'When he has got beyond the boundary, he thinks, "I will have the robe made up here, and will never go back," &c. [3](#)'

End of the five cases of the Bhikkhu intent on comfort.

Footnotes

[168:3](#) The usual three cases as before, and then the two cases of the *sîmâtikkantika kathinuddhâra* and the *saha bhikkhûhi kathinuddhâra*, which run as may be seen from chap. 2. 2 (the two last cases there) or from chap. 9. 3.

13.

1. 'On two conditions, O Bhikkhus, the claim (of a Bhikkhu to a share in the distribution) of the

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[paragraph continues] *Kathina* continues to exist, and on the failing of these two conditions it is lost [1](#).

'And which are the two conditions, O Bhikkhus, for the continued existence of that claim? The condition regarding the residence, and the condition regarding the robe.

'And which, O Bhikkhus, is the condition regarding the residence? A Bhikkhu, O Bhikkhus, goes away (for a time), when it is raining or storming, with the intention of returning to that residence. In this case, O Bhikkhus, the condition regarding the residence is fulfilled. And which, O Bhikkhus, is the condition that regards the robe? A Bhikkhu's robe, O Bhikkhus, is not made up, or not ready, or his expectation of getting a robe has ceased. In this case, O Bhikkhus, the condition regarding the robe is fulfilled. These, O Bhikkhus, are the two conditions for the continued existence of the claim.

2. 'And which, O Bhikkhus, is the failing of the two conditions by which the claim is lost? The failing of the condition regarding the residence, and the failing of the condition

regarding the robe.

'And in which case, O Bhikkhus, does the condition regarding the residence fail?

'A Bhikkhu, O Bhikkhus, goes away from the residence, giving it up, turning away from it with contempt, abandoning it, with the intention of not returning. In this case, O Bhikkhus, the condition regarding the residence fails. And in which case, O Bhikkhus, does the condition regarding the robe

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fail? A Bhikkhu's robe, O Bhikkhus, has been made up, or spoilt, or lost, or burnt, or his expectation of getting a robe has ceased. In these cases, O Bhikkhus, the condition regarding the robe fails. This is the failing of the two conditions, O Bhikkhus, by which the claim is lost.'

End of the seventh Khandhaka, the *Kathina*-khandhaka.

Footnotes

[169:1](#) Literally, there are two Palibodhas of the *Kathina* and two Apalibodhas. On the subject discussed in this chapter--the Palibodhas--see the note on chap. 1. 7.

EIGHTH KHANDHAKA.

(THE DRESS OF THE BHIKKHUS.)

1.

1. At that time the blessed Buddha dwelt at Râgagaha, in the *Veluvana*, in the *Kalandakanivâpa*. At that time *Vesâlî* was an opulent, prosperous town, populous, crowded with people, abundant with food [1](#); there were seven thousand seven hundred and seven storeyed buildings, and seven thousand seven hundred and seven pinnacled buildings, and seven thousand seven hundred and seven pleasure grounds (*Ârâmas*), and seven thousand seven hundred and seven lotus-ponds. There was also the courtesan *Ambapâlikâ* [2](#), who was beautiful, graceful, pleasant, gifted with the highest beauty of complexion, well versed in dancing, singing, and lute-playing, much visited by desirous people. She asked fifty (*kahâpanas*) for one night. Through that person *Vesâlî* became more and more flourishing.

2. Now a merchant from Râgagaha went to *Vesâlî* on a certain business. That Râgagaha merchant saw what an opulent, prosperous town *Vesâlî* was, how populous, crowded with people, and abundant with food, and the seven thousand seven

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hundred and seven storeyed buildings . . . and the courtesan *Ambapâlikâ*, who was beautiful . . . and through whom *Vesâlî* became more and more flourishing. And the Râgagaha merchant, after having done his business in *Vesâlî*, returned to Râgagaha and went to the place where the Mâgadha king *Seniya Bimbisâra* was. Having approached him, he said to the Mâgadha king *Seniya Bimbisâra*: 'Vesâlî, Your Majesty, is an opulent, prosperous town (&c., as in § 1, down to:) Through that person *Vesâlî* becomes more and more flourishing. May it please Your Majesty, let us also install a courtesan.'

(The king replied), 'Well, my good Sir, look for such a girl whom you can install as courtesan.'

3. Now at that time there was at Râgagaha a girl *Sâlavatî* by name, who was beautiful, graceful, pleasant, and gifted with the highest beauty of complexion. That girl *Sâlavatî*

the Râgagaha merchant installed as courtesan. And before long the courtesan Sâlavatî was well versed in dancing, singing, and lute-playing, and much visited by desirous people, and she asked one hundred (*kahâpanas*) for one night. And before long the courtesan Sâlavatî became pregnant. Now the courtesan Sâlavatî thought: 'Men do not like a pregnant woman. If anybody should find out regarding me that "The courtesan Sâlavatî is pregnant," my whole position will be lost. What if I were to have the people told that I am sick.'

And the courtesan Sâlavatî gave orders to the door-keeper (saying), 'Let no man enter here, my good door-keeper, and if a man calls for me, tell him that I am sick.' The door-keeper accepted

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this of the courtesan Sâlavatî (by saying), Yes, Madam.'

4. And the courtesan Sâlavatî, when the child in her womb had reached maturity, gave birth to a boy. And the courtesan Sâlavatî gave orders to her maid-servant (saying), 'Go, my girl, put this boy into an old winnowing basket, take him away, and throw him away on a dust-heap.' The servant accepted this order of the courtesan Sâlavatî (by saying), 'Yes, Madam,' put that boy into an old winnowing basket, took him away, and threw him away on a dust-heap.

At that time a royal prince, Abhaya by name 1, went betimes to attend upon the king, and saw that boy, around whom crows were gathering. When he saw that, he asked the people: 'What is that, my good Sirs, around which the crows are gathering?'

It is a boy, Your Highness 2.'

'Is he alive, Sirs?'

'He is alive, Your Highness.'

'Well, my good Sirs, bring that boy to our palace and give him to the nurses to nourish him.'

And those people accepted that order of the royal prince Abhaya (by saying), 'Yes, Your Highness,' brought that boy to the palace of the royal prince Abhaya, and gave him to the nurses (saying),

'Nourish (this boy).'

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Because (the people had said about this boy to Abhaya), 'He is alive' (*gîvati*), they gave him the name of *Gîvaka*; because he had been caused to be nourished by the royal prince (*kumârena posâpito*), they gave him the name of *Komârabhakka* 1.

5. And ere long *Gîvaka Komârabhakka* came to the years of discretion. And *Gîvaka Komârabhakka* went to the place where the royal prince Abhaya was; having approached him he said to the royal prince Abhaya: 'Who is my mother, Your Highness, and who is my father?'

'I do not know your mother, my good *Gîvaka*, but I am your father, for I have had you nourished.'

Now *Gîvaka Komârabhakka* thought: 'In these royal families it is not easy to find one's livelihood without knowing an art. What if I were to learn an art.'

6. At that time there lived at *Takkasilâ* (*Τάξιλα*) a world-renowned physician. And *Gîvaka Komârabhakka* without asking leave of the royal prince Abhaya set out for *Takkasilâ*. Wandering from place to place he came to *Takkasilâ* and to the place where

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that physician was. Having approached him he said to that physician, 'I wish to learn your

art, doctor.

'Well, friend *Gîvaka*, learn it.'

And *Gîvaka Komârabhakka* learnt much, and learnt easily, and understood well, and did not forget what he had learnt. And when seven years had elapsed, *Gîvaka Komârabhakka* thought: 'I learn much, and learn easily, and I understand well, and I do not forget what I have learnt. I have studied now seven years, and I do not see the end of this art. When shall I see the end of this art?'

7. And *Gîvaka Komârabhakka* went to the place where that physician was; having approached him he said to that physician: 'I learn much, doctor, and I learn easily; I understand well, and do not forget what I have learnt. I have studied now seven years, and I do not see the end of this art. When shall I see the end of this art?'

'Very well, my dear *Gîvaka*, take this spade, and seek round about *Takkasilâ* a *yogana* on every side, and whatever (plant) you see which is not medicinal, bring it to me.'

Gîvaka Komârabhakka accepted this order of that physician (saying), 'Yes, doctor,' took a spade, and went around about *Takkasilâ* a *yogana* on every side, but he did not see anything that was not medicinal. Then *Gîvaka Komârabhakka* went to the place where that physician was; having approached him he said to that physician: 'I have been seeking, doctor, all around *Takkasilâ* a *yogana* on every side, but I have not seen anything that is not medicinal.'

(The physician replied), 'You have done your learning, my good *Gîvaka*; this will do for acquiring your livelihood.' Speaking thus he gave to *Gîvaka*

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[paragraph continues] *Komârabhakka* a little (money) for his journey (home).

8. And *Gîvaka Komârabhakka* took that little money, given to him for his journey, and set out for *Râgagaha*. And on the way at *Sâketa* that little money of *Gîvaka Komârabhakka* was spent. Now *Gîvaka Komârabhakka* thought: 'These ways are wild, and there is but little water and little food; it is difficult to travel here without money for the journey. What if I were to try to get some money for my journey.'

At that time the *setthi's* 1 wife at *Sâketa* had been suffering for seven years from disease in the head; many very great and world-renowned physicians came, but they could not restore her to health; they received much gold, and went away.

And *Gîvaka Komârabhakka*, when he had entered *Sâketa*, asked the people: 'Who is sick here, my good Sirs? Whom shall I cure?'

'That *setthi's* wife, doctor, has been suffering for seven years from a disease in the head; go, doctor, and cure that *setthi's* wife.'

9. Then *Gîvaka Komârabhakka* went to the house of that householder, the *setthi*; and when he had reached it, he gave orders to the door-keeper (saying), 'Go, my good door-keeper, and tell the *setthi's* wife: "A physician has come in, Madam, who wants to see you."'

That door-keeper accepted this order of *Gîvaka Komârabhakka* (saying), 'Yes, doctor,' went to the place where the *setthi's* wife was, and having approached her, he said to the *setthi's* wife: 'A physician has come in, Madam, who wants to see you.'

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'What sort of man is that physician, my good door-keeper?'

'He is a young man, Madam.'

'Nay, my good door-keeper, what can a young physician help me? Many very great and world-renowned physicians have come and have not been able to restore me to health;

they have received much gold, and have gone away.'

10. Thus that door-keeper went to *Gîvaka Komârabhakka*; having approached him he said to *Gîvaka Komârabhakka*: 'The *setthi*'s wife has said, doctor: "Nay, my good door-keeper (&c., as in § 9)."'

(*Gîvaka* replied), 'Go, my good door-keeper, and tell the *setthi*'s wife: "The physician, Madam, says: 'Do not give me anything beforehand, Madam when you shall have been restored to health, then you may give me what you like.'"

The door-keeper accepted this order of *Gîvaka Komârabhakka* (saying), 'Yes, doctor,' went to the place where the *setthi*'s wife was, and having approached her he said to the *setthi*'s wife: 'The physician, Madam, says (&c., as above).'

'Well, my good door-keeper, let the physician enter.'

The door-keeper accepted this order of the *setthi*'s wife (saying), 'Yes, Madam,' went to the place where *Gîvaka Komârabhakka* was, and having approached him he said to *Gîvaka Komârabhakka*: 'The *setthi*'s wife calls you, doctor.'

11. Then *Gîvaka Komârabhakka* went to the place where the *setthi*'s wife was; having approached her, and having carefully observed the change in the appearance of the *setthi*'s wife, he said to the

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setthi's wife: 'We want one pasata 1 of ghee, Madam.' Then the *setthi*'s wife ordered one pasata of ghee to be given to *Gîvaka Komârabhakka*. And *Gîvaka Komârabhakka* boiled up that pasata of ghee with various drugs, ordered the *setthi*'s wife to lie down on her back in the bed, and gave it her through her nose. And the butter given through the nose came out through the mouth. And the *setthi*'s wife spat it out into the spittoon, and told the maid-servant: 'Come, my girl, take this ghee up with a piece of cotton.'

12. Then *Gîvaka Komârabhakka* thought: 'It is astonishing how niggardly this house-wife is, in that she has this ghee, which ought to be thrown away, taken up with a piece of cotton. I have given her many highly precious drugs. What sort of fee will she give me?'

And the *setthi*'s wife, when she observed the change of demeanour in *Gîvaka Komârabhakka*, said to *Gîvaka Komârabhakka*: 'Why are you perplexed, doctor?'

'I thought: "It is astonishing, &c.'"

'Householders like us, doctor, know why to economize thus; this ghee will do for the servants or workmen to anoint their feet with, or, it can be poured into the lamp. Be not perplexed, doctor, you will not lose your fee.'

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13. And *Gîvaka Komârabhakka* drove away the disease in the head which the *setthi*'s wife had had for seven years, by once giving her medicine through the nose. Then the *setthi*'s wife, who had been restored to health, gave four thousand (*kâhâpanas*) to *Gîvaka Komârabhakka*; her son (thinking), 'My mother stands there restored,' gave him four thousand; her daughter-in-law (thinking), 'My mother-in-law stands there restored,' gave him four thousand; the *setthi*, the householder, (thinking), 'My wife stands there restored,' gave him four thousand and a man-servant and a maid-servant and a coach with horses.

Then *Gîvaka Komârabhakka* took those sixteen thousand (*kâhâpanas*) and the man-servant, the maid-servant, and the coach with the horses, and set out for *Râgagaha*. In due course he came to *Râgagaha*, and to the place where the royal prince *Abhaya* was; having approached him he said to the royal prince *Abhaya*: 'This, Your Highness, (have I received for) the first work I have done, sixteen thousand and a man-servant and a maid-servant and a coach with horses; may Your Highness accept this as payment for my

bringing up.'

'Nay, my dear *Gîvaka*, keep it, but do not get a dwelling for yourself elsewhere than in our residence.'

Gîvaka Komârabhakka accepted this order of the royal prince *Abhaya* (saying), 'Yes, Your Highness,' and got himself a dwelling in the residence of the royal prince *Abhaya*.

14. At that time the Magadha king *Seniya Bimbisâra* suffered from a fistula; his garments were stained with blood. When the queens saw that,

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they ridiculed (the king, and said): 'His Majesty is having his courses. His Majesty will bring forth!' The king was annoyed at that. And the Magadha king *Seniya Bimbisâra* said to the royal prince *Abhaya*: 'I am suffering, my dear *Abhaya*, from such a disease that my garments are stained with blood; and the queens, when they see it, ridicule (me by saying), "His Majesty is, &c." Pray, my dear *Abhaya*, find a physician for me, able to cure me.'

'This excellent young physician of ours, Sire, *Gîvaka*, he will cure Your Majesty.'

'Then pray, my dear *Abhaya*, give orders to the physician *Gîvaka*, and he shall cure me.'

15. Then the royal prince *Abhaya* gave orders to *Gîvaka Komârabhakka* (saying), 'Go, my dear *Gîvaka*, and cure the king.'

Gîvaka Komârabhakka accepted this order of the royal prince *Abhaya* (by saying), 'Yes, Your Highness,' took some medicament in his nail, and went to the place where the Magadha king *Seniya Bimbisâra* was. Having approached him, he said to the Magadha king *Seniya Bimbisâra*: 'Let us see your disease, Your Majesty.' And *Gîvaka Komârabhakka* healed the fistula of the Magadha king *Seniya Bimbisâra* by one anointing.

Then the Magadha king *Seniya Bimbisâra*, having been restored to health, ordered his five hundred wives to put on all their ornaments; then he ordered them to take their ornaments off and to make a heap of them, and he said to *Gîvaka Komârabhakka*: 'All these ornaments, my dear *Gîvaka*, of my five hundred wives shall be thine.'

'Nay, Sire, may Your Majesty remember my office.'

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'Very well, my dear *Gîvaka*, you can wait upon me and my seraglio and the fraternity of *Bhikkhus* with the Buddha at its head.'

Gîvaka Komârabhakka accepted this order of the Magadha king *Seniya Bimbisâra* (by saying), 'Yes, Your Majesty.'

16. At that time the *setthi* at *Râgagaha* had been suffering for seven years from a disease in the head. Many very great and world-renowned physicians came, and were not able to restore him to health; they received much gold and went away. And a prognostication had been made by the physicians to him, to wit: Some of the physicians said: 'The *setthi*, the householder, will die on the fifth day;' other physicians said: 'The *setthi*, the householder, will die on the seventh day.'

Now (a certain) *Râgagaha* merchant thought: 'This *setthi*, this householder, does good service both to the king and to the merchants' guild. Now the physicians have made prognostication to him(&c., as above). There is *Gîvaka*, the royal physician, an excellent young doctor. What if we were to ask the king for his physician *Gîvaka* to cure the *setthi*, the householder?'

17. And the *Râgagaha* merchant went to the place where the Magadha king *Seniya Bimbisâra* was; having approached him, he said to the Magadha king *Seniya Bimbisâra*:

That *setthi*, Sire, that householder, does good service both to Your Majesty and to the merchants' guild. Now the physicians have made prognostication to him, &c. May it please Your Majesty to order the physician *Gîvaka* to cure the *setthi*, the householder.' Then the Magadha king *Seniya Bimbisâra* gave

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orders to *Gîvaka Komârabhakkâ* (saying), 'Go, my dear *Gîvaka*, and cure the *setthi*, the householder.'

Gîvaka Komârabhakkâ accepted this order of the Magadha king *Seniya Bimbisâra* (by saying), 'Yes, Your Majesty,' went to the place where the *setthi*, the householder, was, and having approached him, and having carefully observed the change in his appearance, he said to the *setthi*, the householder: 'If I restore you to health, my good householder, what fee will you give me?'

'All that I possess shall be yours, doctor, and I will be your slave.'

18. 'Well, my good householder, will you be able to lie down on one side for seven months?'

'I shall be able, doctor, to lie down on one side for seven months.'

'And will you be able, my good householder, to lie down on the other side for seven months?'

'I shall be able, doctor, to lie down on the other side for seven months.'

'And will you be able, my good householder, to lie down on your back for seven months?'

'I shall be able, doctor, to lie down on my back for seven months.'

Then *Gîvaka Komârabhakkâ* ordered the *setthi*, the householder, to lie down on his bed, tied him fast to his bed, cut through the skin of the head, drew apart the flesh on each side of the incision, pulled two worms out (of the wound), and showed them to the people (saying), 'See, Sirs, these two worms, a small one and a big one. The doctors who said, "On the fifth day the *setthi*, the householder, will die," have seen this big worm, and how it would penetrate on the fifth day to the brain of

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the *setthi*, the householder, and that when it had penetrated to the brain, the *setthi*, the householder, would die. Those doctors have seen it quite rightly. And the doctors who said, "On the seventh day the *setthi*, the householder, will die," have seen this small worm, and how it would penetrate on the seventh day to the brain of the *setthi*, the householder, and that when it had penetrated to the brain, the *setthi*, the householder, would die. Those doctors have seen it quite rightly.' (Speaking thus) he closed up the sides of the wound, stitched up the skin on the head, and anointed it with salve.

19. And when seven days had elapsed, the *setthi*, the householder, said to *Gîvaka Komârabhakkâ*: 'I am not able, doctor, to lie down on one side for seven months.'

'Did you not tell me, my good householder: "I shall be able, doctor, to lie down on one side for seven months?"'

'It is true, doctor, I told you so indeed, but I shall die (if I do); I cannot lie down on one side for seven months.'

'Well, my good householder, then you must lie down on the other side for seven months.'

And when seven days had elapsed, the *setthi*, the householder, said to *Gîvaka Komârabhakkâ*: 'I am not able, doctor, to lie down on the other side for seven months.'

'Did you not tell me, &c.'

'Did you not tell me, &c.'

It is true, doctor, I told you so indeed, &c.'

'Well, my good householder, then you must lie down on your back for seven months.'

And when seven days had elapsed, the *setthi*, the householder, said to *Gîvaka Komârabhakka*: 'I am

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not able, doctor, to lie down on my back for seven months.'

Did you not tell me, &c.?''

It is true, doctor, I told you so indeed, &c.'

20. 'If I had not spoken thus to you, my good householder, you would not have lain down even so long a time. But I knew beforehand, "After three times seven days the *setthi*, the householder, will be restored to health." Arise, my good householder, you are restored; look to it what fee you give me.'

'All that I possess shall be yours, doctor, and I will be your slave.'

'Nay, my good householder, do not give me all that you possess, and do not be my slave; give one hundred thousand (*kâhâpanas*) to the king, and one hundred thousand to me.'

Then the *setthi*, the householder, having regained his health, gave a hundred thousand (*kâhâpanas*) to the king, and a hundred thousand to *Gîvaka Komârabhakka*.

21. At that time the son of the *setthi* at Benares, who used to amuse himself by tumbling (*mokkhakikâ* 1), brought upon himself an entanglement of his

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intestines, in consequence of which he could digest neither the rice-milk which he drank, nor the food of which he partook, nor was he able to ease himself in the regular way. In consequence of that he grew lean, he looked disfigured and discoloured, (his complexion became) more and more yellow, and the veins stood out upon his skin.

Now the *setthi* of Benares thought: 'My son is suffering from such and such a disease: he neither can digest the rice-milk which he drinks (&c., as above, down to:) and the veins stand out upon his skin. What if I were to go to *Râgagaha* and to ask the king for his physician *Gîvaka* to cure my son.'

And the *setthi* of Benares went to *Râgagaha* and repaired to the place where the Magadha king *Seniya Bimbisâra* was; having approached him he said to the Magadha king *Seniya Bimbisâra*: 'My son, Your Majesty, is suffering from such and such a disease: he neither can digest the rice-milk which he drinks (&c., as above, down to:) and the veins stand out upon his skin. May it please Your Majesty to order the physician *Gîvaka* to cure my son.'

22. Then the Magadha king *Seniya Bimbisâra* gave orders to *Gîvaka Komârabhakka* (saying), 'Go, my dear *Gîvaka*; go to Benares, and cure the *setthi*'s son at Benares.'

Gîvaka Komârabhakka accepted this order of the Magadha king *Seniya Bimbisâra* (by saying), 'Yes, Your Majesty,' went to Benares, and repaired to the place where the son of the Benares *setthi* was; having approached him, and having carefully

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observed the change in his appearance, he ordered the people to leave the room, drew the curtain, tied him fast to a pillar, placed his wife in front of him, cut through the skin of the belly, drew the twisted intestines out, and showed them to his wife (saying), 'Look here what the disease was, from which your husband was suffering. This is the reason why he neither can digest the rice-milk which he drinks, nor can digest the food of which he partakes, nor is able to ease himself in the regular way, and why he has grown lean, and looks disfigured and discoloured, and (why his complexion has become) more and more yellow, and the veins have stood out upon his skin.' (Speaking thus), he disentangled the twisted intestines, put the intestines back (into their right position), stitched the skin together, and anointed it with salve. And before long the Benares *setthi*'s

son regained his health.

Then the *setthi* of Benares (saying to himself), 'My son stands here restored to health,' gave sixteen thousand (*kâhâpanas*) to *Gîvaka Komârabhakka*. And *Gîvaka Komârabhakka* took those sixteen thousand (*kâhâpanas*), and went back again to *Râgagaha*.

23. At that time king *Paggota* (of *Uggenî*) was suffering from jaundice. Many very great and world-renowned physicians came and were not able to restore him to health; they received much gold and went away. Then king *Paggota* sent a messenger to the Magadha king *Seniya Bimbisâra* (with the following message): 'I am suffering from such and such a disease; pray, Your Majesty 1, give

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orders to the physician *Gîvaka*; he will cure me.' Then the Magadha king *Seniya Bimbisâra* gave orders to *Gîvaka Komârabhakka* (saying), 'Go, my dear *Gîvaka*; go to *Uggenî*, and cure king *Paggota*.'

Gîvaka Komârabhakka accepted this order of the Magadha king *Seniya Bimbisâra* (by saying), 'Yes, Your Majesty,' went to *Uggenî* and to the place where king *Paggota* was, and having approached him, and having carefully observed the change in his appearance, he said to king *Paggota*:

24. 'I will boil up some ghee, Sire, which Your Majesty must drink.'

'Nay, my good *Gîvaka*; do what you can for restoring me without giving me ghee; I have an aversion and a distaste for ghee.'

Then *Gîvaka Komârabhakka* thought: 'The disease of this king is such a one that it cannot be cured without ghee. What if I were to boil up ghee so that it takes the colour, the smell, and the taste of an astringent decoction 1.'

Then *Gîvaka Komârabhakka* boiled some ghee with various drugs so as to give it the colour, the smell, and the taste of an astringent decoction. And *Gîvaka Komârabhakka* thought: 'When this king will shall have taken the butter and digested it, it will make him vomit. This king is cruel; he might have me killed. What if I were to take leave before

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hand.' And *Gîvaka Komârabhakka* went to the place where king *Paggota* was; having approached him he said to king *Paggota*:

25. 'We physicians, Sire, draw out roots and gather medical drugs at such an hour as this. May it please Your Majesty to send the following order to the (royal) stables, and to the gates (of the town): "Let *Gîvaka* ride out on what animal he likes; let him leave (the town) by what gate he likes; let him leave at what hour he likes; let him enter again at what hour he likes."'

And king *Paggota* sent the following order to the (royal) stables and to the gates (of the town): 'Let *Gîvaka* ride out on what animal he likes, &c.'

At that time king *Paggota* had a she-elephant, called *Bhaddavatikâ*, which could travel fifty *yoganas* (in one day). And *Gîvaka Komârabhakka* gave the ghee to king *Paggota* (saying), 'May Your Majesty drink this decoction.' Then, having made king *Paggota* drink the ghee, *Gîvaka Komârabhakka* went to the elephant stable, and hasted away from the town on the she-elephant *Bhaddavatikâ*.

26. And when king *Paggota* had drunk that ghee and was digesting it, it made him vomit. Then king *Paggota* said to his attendants: 'That wicked *Gîvaka*, my good Sirs, has given me ghee to drink. Go, my good Sirs, and seek the physician *Gîvaka*.'

(The attendants answered), 'He has run away from the town on the she-elephant *Bhaddavatikâ*.'

At that time king Paggota had a slave, Kâka by name, who could travel sixty yoganas (in one day), who had been begotten by a non-human being. To this slave Kâka; king Paggota gave the order: 'Go, my good Kâka, and call the physician Gîvaka back

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[paragraph continues] (saying), "The king orders you to return, doctor." But those physicians, my good Kâka, are cunning people; do not accept anything from him.'

27. And the slave Kâka overtook Gîvaka Komârabhakka on his way, at Kosambî, when he was taking his breakfast. And the slave Kâka said to Gîvaka Komârabhakka: 'The king orders you to return, doctor.'

(Gîvaka replied), 'Wait, my good Kâka, until we have taken our meal; here, my good Kâka, eat.'

(Kâka said), 'Nay, doctor, the king has told me, "Those physicians, my good Kâka, are cunning people; do not accept anything from him."' "

At that time Gîvaka Komârabhakka, who had cut off some drug with his nail, was eating an emblic myrobalan fruit and drinking water. And Gîvaka Komârabhakka said to the slave Kâka: 'Here, my good Kâka, eat of this myrobalan fruit and take some water.'

28. Then the slave Kâka thought: 'This physician eats the myrobalan and drinks the water; there cannot be any harm in it;' so he ate half of the myrobalan and drank some water. And that half myrobalan which (Gîvaka) had given him to eat, opened his bowels on the spot.

Then the slave Kâka said to Gîvaka Komârabhakka: 'Can my life be saved, doctor?'

(Gîvaka replied), 'Be not afraid, my good Kâka, you will be quite well. But the king is cruel; that king might have me killed; therefore do I not return.'

Speaking thus he handed over to Kâka the she-elephant Bhaddavatikâ and set out for Râgagaha. Having reached Râgagaha in due course, he went to

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the place where the Magadha king Seniya Bimbisâra was; having approached him he told the whole thing to the Magadha king Bimbisâra.

(Bimbisâra said), 'You have done right, my good Gîvaka, that you have not returned; that king is cruel; he might have had you killed.'

29. And king Paggota, being restored to health, sent a messenger to Gîvaka Komârabhakka (with this message), 'May Gîvaka come to me; I will grant him a boon.'

(Gîvaka replied), 'Nay, Sir, may His Majesty remember my office.'

At that time king Paggota had a suit of Siveyyaka cloth 1, which was the best, and the most excellent, and the first, and the most precious, and the noblest of many cloths, and of many suits of cloth, and of many hundred suits of cloth, and of many thousand suits of cloth, and of many hundred thousand suits of cloth. And king Paggota sent this suit of Siveyyaka cloth to Gîvaka Komârabhakka. Then Gîvaka Komârabhakka thought: 'This suit of Siveyyaka cloth which king Paggota has sent me, is the best and the most excellent (&c., down to:) and of many hundred thousand suits of cloth. Nobody else is worthy to receive it but He the blessed, perfect

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[paragraph continues] Arahât-Buddha, or the Magadha king Seniya Bimbisâra.'

30. At that time a disturbance had befallen the humors of the Blessed One's body. And the Blessed One said to the venerable Ânanda: 'A disturbance, Ânanda, has befallen the humors of the Tathâgata's body; the Tathâgata wishes to take a purgative.' Then the venerable Ânanda went to the place where Gîvaka Komârabhakka was; having

approached him he said to *Gîvaka Komârabhakkā*:

'My good *Gîvaka*, a disturbance has befallen the humors of the *Tathâgata*'s body; the *Tathâgata* wishes to take a purgative.'

(*Gîvaka* replied), 'Well, venerable *Ânanda*, you ought to rub the Blessed One's body with fat for a few days.'

And the venerable *Ânanda*, having rubbed the Blessed One's body with fat for some days, went to the place where *Gîvaka Komârabhakkā* was; having approached him he said to *Gîvaka Komârabhakkā*: 'I have rubbed, my good *Gîvaka*, the *Tathâgata*'s body with fat; do you now what you think fit.'

31. Then *Gîvaka Komârabhakkā* thought: 'It is not becoming that I should give a strong purgative to the Blessed One.' (Thinking thus), he imbued three handfuls of blue lotuses with various drugs and went therewith to the place where the Blessed One was; having approached him he offered one handful of lotuses to the Blessed One (saying), 'Lord, may the Blessed One smell this first handful of lotuses; that will purge the Blessed One ten times.' Thus he offered also the second handful of lotuses to the Blessed One (saying), 'Lord, may the Blessed One smell this second handful of lotuses;

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that will purge the Blessed One ten times.' Thus he offered also the third handful of lotuses to the Blessed One (saying), 'Lord, may the Blessed One smell this third handful of lotuses; that will purge the Blessed One ten times. Thus the Blessed One will have purged full thirty times.' And *Gîvaka Komârabhakkā*, having given to the Blessed One a purgative for full thirty times, bowed down before the Blessed One, and passed round him with his right side towards him, and went away.

32. And *Gîvaka Komârabhakkā*, when he was out of doors, thought: 'I have given indeed to the Blessed One a purgative for full thirty times, but as the humors of the *Tathâgata*'s body are disturbed, it will not purge the Blessed One full thirty times; it will purge the Blessed One only twenty-nine times. But the Blessed One, having purged, will take a bath; the bath will purge the Blessed One once; thus the Blessed One will be purged full thirty times.'

And the Blessed One, who understood by the power of his mind this reflection of *Gîvaka Komârabhakkā*, said to the venerable *Ânanda*: '*Gîvaka Komârabhakkā*, *Ânanda*, when he was out of doors, has thought: "I have given indeed (&c., as above, down to:) thus the Blessed One will be purged full thirty times." Well, *Ânanda*, get warm water ready.' The venerable *Ânanda* accepted this order of the Blessed One (saying), 'Yes, Lord,' and got warm water ready.

33. And *Gîvaka Komârabhakkā* went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he sat down near him; sitting near him *Gîvaka Komârabhakkā* said to the Blessed One: 'Lord, has the

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[paragraph continues] Blessed One purged?' (Buddha replied), 'I have purged, *Gîvaka*' (*Gîvaka* said), 'When I was out of doors, Lord, I thought: "I have given indeed, &c." Lord, may the Blessed One take a bath, may the Happy One take a bath.' Then the Blessed One bathed in that warm water; the bath purged the Blessed One once; thus the Blessed One was purged full thirty times.

And *Gîvaka Komârabhakkā* said to the Blessed One: 'Lord, until the Blessed One's body is completely restored, you had better abstain from liquid food.' And ere long the Blessed One's body was completely restored.

34. Then *Gîvaka Komârabhakkā* took that suit of *Siveyyaka* cloth and went to the place where the Blessed One was; having approached him, and having respectfully saluted the Blessed One, he sat down near him. Sitting near him, *Gîvaka Komârabhakkā* said to the Blessed One: 'Lord, I ask one boon of the Blessed One.' (Buddha replied), 'The *Tathâgatas*, *Gîvaka*, are above granting boons (before they know what they are).' (*Gîvaka* said), 'Lord, it is a proper and unobjectionable demand.'--'Speak, *Gîvaka*.'

'Lord, the Blessed One wears only *pamsukûla* robes (robes made of rags taken from a dust heap or a cemetery [1](#)), and so does the fraternity of *Bhikkhus*. Now, Lord, this suit of *Siveyyaka* cloth has been sent to me by king *Paggota*, which is the best, and the most excellent, and the first, and the most precious, and the noblest of many cloths and of

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many suits of cloth, and of many hundred suits of cloth, and of many thousand suits of cloth, and of many hundred thousand suits of cloth. Lord, may the Blessed One accept from me this suit of *Siveyyaka* cloth, and may he allow to the fraternity of *Bhikkhus* to wear lay robes [1](#).'

The Blessed One accepted the suit of *Siveyyaka* cloth. And the Blessed One taught, incited, animated, and gladdened *Gîvaka Komârabhakkā* by religious discourse. And *Gîvaka Komârabhakkā*, having been taught, incited, animated, and gladdened by the Blessed One by religious discourse, rose from his seat, respectfully saluted the Blessed One, passed round him with his right side towards him, and went away.

35. And the Blessed One, after having delivered a religious discourse in consequence of that, thus addressed the *Bhikkhus*:

'I allow you, O *Bhikkhus*, to wear lay robes. He who likes may wear *pamsukûla* robes; he who likes may accept lay robes. Whether you are pleased with the one or with the other sort [2](#) of robes, I approve it.'

Now the people at *Râgagaha* heard, 'The Blessed One has allowed the *Bhikkhus* to wear lay robes.' Then those people became glad and delighted (because they thought), 'Now we will bestow gifts (on the *Bhikkhus*) and acquire merit by good works,

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since the Blessed One has allowed the *Bhikkhus* to wear lay robes.' And in one day many thousands of robes were presented at *Râgagaha* (to the *Bhikkhus*).

And the people in the country heard, 'The Blessed One has allowed the *Bhikkhus* to wear lay robes.' Then those people became glad (&c., as above, down to:) And in one day many thousands of robes were presented through the country also (to the *Bhikkhus*).

36. At that time the *Samgha* had received a mantle. They told this thing to the Blessed One.

'I allow you, O *Bhikkhus*, to wear a mantle.'

They had got a silk mantle.

'I allow you, O *Bhikkhus*, to wear a silk mantle.'

They had got a fleecy counterpane [1](#).

'I allow you, O *Bhikkhus*, to use a fleecy counterpane.'

End of the first *Bhânavâra*.

Footnotes

[171:1](#) Compare *Mahâ-sudassana Sutta* I, 3, and *Mahâ-parinibbâna Sutta* V, 42.

[171:2](#) See above, VI, 30, 6; *Mahâ-parinibbâna Sutta* II, 16 seq.

[173:1](#) This royal prince Abhaya' (Abhaya kumâra) is mentioned by the Gainas under the name of Abhayakumâra as the son of Seniya, i.e. Bimbisâra. See Jacobi, *Zeitschrift der Deutschen Morg. Gesellschaft*, vol. xxxiv, p. 187.

[173:2](#) The word which we have translated 'Your Highness' (deva, lit. 'God') is the same which is used by all persons except by *Samanas* in addressing a king.

[174:1](#) Evidently the redactors of this passage referred the first part of the compound *Komârabhakkâ* to the royal prince (kumâra) Abhaya, and intended *Komârabhakkâ* to be understood as 'a person whose life is supported by a royal prince.' So also the name Kumâra-Kassapa is explained in the *Gâtaka* commentary (Rh. D., 'Buddhist Birth Stories,' p. 204). The true meaning of the name, however, appears to have been different, for in Sanskrit *kumârabhrityâ* and *kaumârabhritya* are technical terms for the part of the medical science which comprises the treatment of infants (see Wise, 'Commentary on the Hindu System of Medicine,' p. 3). We believe, therefore, that this surname *Komârabhakkâ* really means, 'Master of the *kaumârabhritya* science.'

[176:1](#) See the note at I, 7, 1.

[178:1](#) One *prasrîta* or *prasrîti* ('handful') is said by the Sanskrit lexicographers to be equal to two palas. About the pala, which according to the ghee measure (*ghritapramâna*) of Magadha was the thirty-second part of a *prastha*, see the *Atharva-parishista* 35, 3, ap. Weber, *Ueber den Vedakalender namens Jyotisham*, p. 82. Compare also Rh. D., 'Ancient Coins and Measures of Ceylon,' pp. 18, 19.

[184:1](#) *Mokkhakikâ* is explained in a passage quoted by Childers sub voce and taken from the *Sumaṅgala Vilâsinî* on the 4th *Magghima Sîla*. (Compare Rh. D., 'Buddhist Suttas from the Pâli,' p. 193.) The passage from Buddhaghosa is however not devoid of ambiguity. He says: '*Mokkhakikâ* is the feat of turning over and over. One gets hold of a staff in the air, and places his head on the ground; turning himself upside down. This is what is meant (by the word *mokkhakikâ*).' It is not clear whether the performer suspends himself by his feet from a horizontal bar fixed at a height above the ground; or whether he turns a somersault, holding at the same time a stick in his hands. The latter seems p. 185 more in accordance with the phrase 'holding a stick in the air' (*âkâse dandam gahetvâ*) and with the phrase 'turning over and over' (*samparivattanam*).

[r86:1](#) This passage in which king Paggota is represented as addressing king Bimbisâra by the respectful expression 'deva' may in our p. 187 opinion be brought forward against Professor Jacobi's conjecture (*Zeitschrift der Deutschen Morg. Gesellschaft*, vol. xxxiv, p. 188) that Bimbisâra was merely a feudal chief under the supreme rule of king Paggota. The *Pitaka* texts are always very exact in the selection of the terms of respect in which the different persons address each other.

[187:1](#) See, about the decoctions used in medicine, VI, 4.

[190:1](#) Buddhaghosa gives two explanations of *Siveyyakam dussayugam*. 'Either *Siveyyaka* cloth means the cloth used in the Uttarakuru country for veiling the dead bodies when they are brought to the burying-ground (*sivathikâ*). (A certain kind of birds take the bodies to the Himavat mountains in order to eat them, and throw the cloths away. When eremites find them there, they bring them to the king.) Or *Siveyyaka* cloth means a cloth woven from yarn which skilful women in the Sivi country spin.' No doubt the latter explication is the right one.

[193:1](#) Buddhaghosa: 'To the Blessed One during the twenty years from his Sambodhi till this story happened no one had presented a lay robe.'

[194:1](#) Gahapatikîvâra may be translated also, as Buddhaghosa explains it, 'a robe presented by lay people.'

[194:2](#) Itarî tara ('the one or the other') clearly refers to the two sorts of robes mentioned before, not, as Childers (s.v. itarî taro) understands it, to whether the robes are good or bad. Compare also chap. 3, § 2.

[195:1](#) See Abhidhânapp. v. 312.

2.

At that time the king of Kâsi [2](#) sent to Gîvaka Komârabhakka a woollen garment made half of Benares cloth . . . [3](#). Then Gîvaka Komârabhakka

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took that woollen garment made half of Benares cloth and went to the place where the Blessed One was; having approached him, and respectfully saluted the Blessed One, he sat down near him. Sitting near him, Gîvaka Komârabhakka said to the Blessed One: 'Lord, this woollen garment made half of Benares cloth. . . . [1](#) has been sent to me by the king of Kâsi. May the Blessed One, Lord, accept this woollen garment, which may be to me a long time for a good and a blessing.' The Blessed One accepted that woollen garment.

And the Blessed One taught (&c., as in chap. I, 34, down to:) and went away.

And the Blessed One, after having delivered a religious discourse in consequence of that, thus addressed the Bhikkhus:

'I allow you, O Bhikkhus, to use woollen garments.'

Footnotes

[195:2](#) Buddhaghosa: 'This king was Pasenadi's brother, the same father's son.' He appears to have been a sub-king of Pasenadi, for in the Lohikka-sutta it is stated that Pasenadi's rule extended both over Kâsi and Kosala ('Râgâ Pasenadi Kosalo Kâsikosalam agghâvasati').

[195:3](#) Our translation of *addhakâsikam kambalam* is merely p. 196 conjectural. Buddhaghosa has the following note: '*Addhakâsiyam*, here kâsi means one thousand; a thing that is worth one thousand, is called kâsiya. This garment was worth five hundred; therefore it is called *addhakâsiya*. And for the same reason it is said, *upaddhakâsinam khamamânam*.' Perhaps *vikâsikam* at VI, 15, 5 may have some connection with the word used here.

[196:1](#) See last note.

3.

1. At that time the fraternity got robes of different kinds. Now the Bhikkhus thought: 'What robes are allowed to us by the Blessed One, and what robes are not allowed?' They told this thing to the Blessed One.

'I allow you, O Bhikkhus, six kinds of robes, viz.

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those made of linen, of cotton, of silk, of wool, of coarse cloth, and of hempen cloth.'

2. At that time the Bhikkhus accepted lay robes, but did not get *pamsukûla* robes, because they had scruples (and thought): 'The Blessed One has allowed us either kind of robes only, not both kinds [1](#).'

They told this thing to the Blessed One.

'I allow, O Bhikkhus, that he who accepts lay robes, may get also pamsukûla robes. If you are pleased with those both sorts of robes, I approve that also.'

Footnotes

[197:1](#) See chap. 1, § 35.

4.

1. At that time a number of Bhikkhus were travelling on the road in the Kosala country. Some of these Bhikkhus went off (the road) to a cemetery in order to get themselves pamsukûla robes; some (other) Bhikkhus did not wait. Those Bhikkhus who had gone to the cemetery for pamsukûla robes, got themselves pamsukûlas; those Bhikkhus who had not waited, said to them: 'Friends, give us also a part (of your pamsukûlas).' They replied, 'We will not give you a part, friends; why have you not waited?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you are not obliged to give a part against your will to Bhikkhus who have not waited.'

2. At that time a number of Bhikkhus were travelling on the road in the Kosala country. Some

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of these Bhikkhus went off (the road) to a cemetery in order to get themselves pamsukûla robes; some (other) Bhikkhus waited for them. Those Bhikkhus who had gone to the cemetery for pamsukûla robes, got themselves pamsukûlas; those Bhikkhus who had waited, said to them: 'Friends, give us also a part (of your pamsukûlas).' They replied, 'We will not give you a part, friends; why did you not also go off (to the cemetery)?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you give a part (even) against your will to Bhikkhus who have waited.'

3. At that time a number of Bhikkhus were travelling on the road in the Kosala country. Some of these Bhikkhus went aside first from (the road) to a cemetery in order to get themselves pamsukûla robes; some (other) Bhikkhus went aside later. Those Bhikkhus who had gone first to the cemetery for pamsukûla robes, got themselves pamsukûlas; those Bhikkhus who had got off later, did not get any, and said (to the other ones): 'Friends, give us also a part.' They replied, 'We will not give you a part, friends; why did you get off (to the cemetery) after us?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you are not obliged to give a part against your will to Bhikkhus who have gone (to the cemetery) later (than yourselves).'

4. At that time a number of Bhikkhus were travelling on the road in the Kosala country. They went altogether off (the road) to a cemetery in order to get themselves pamsukûla robes; some of the Bhikkhus got pamsukûlas, other Bhikkhus did not

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get any. The Bhikkhus who had got nothing, said: 'Friends, give us also a part (of your pamsukûlas).' They replied, 'We will not give you a part, friends; why did you not get (them yourselves)?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you give a part (even) against your will to Bhikkhus who have gone (to the cemetery) together with yourselves.'

5. At that time a number of Bhikkhus were travelling on the road in the Kosala country. They went off (the road) to a cemetery in order to get themselves pamsukûla robes, after having made an agreement (about the distribution of what they were to find). Some of the Bhikkhus got themselves pamsukûlas, other Bhikkhus did not get any. The Bhikkhus who had got nothing, said: 'Friends, give us also a part (of the pamsukûlas).' They replied, 'We will not give you a part, friends; why did you not get (them yourselves)?' They told this thing to the Blessed One. 'I prescribe, O Bhikkhus, that you give a part, (even) against your will, to Bhikkhus who have gone (with you to the cemetery) after having made with you an agreement (about the distribution of the pamsukûlas).'

5.

1. At that time people went to the Ârâma with robes 1 (which they intended to present to the

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[paragraph continues] Bhikkhus). They found there no Bhikkhu who was to receive the robes; so they took them back again. (In consequence of that) few robes were given (to the Bhikkhus).

They told this thing to the Blessed One.

I prescribe, O Bhikkhus, that you appoint a Bhikkhu possessed of the following five qualities, to receive the robes (presented to the Bhikkhus): (a person) who does not go in the evil course of lust, in the evil course of hatred, in the evil course of delusion, in the evil course of fear, and who knows what has been received and what has not.

2. 'And you ought, O Bhikkhus, to appoint (such a Bhikkhu) in this way: First, that Bhikkhu must be asked (to accept that commission). When he has been asked, let a learned, competent Bhikkhu proclaim the following ñatti before the Samgha: "Let the Samgha, reverend Sirs, hear me. If the Samgha is ready, let the Samgha appoint the Bhikkhu N. N: to receive the robes (presented to the Bhikkhus). This is the ñatti. Let the Samgha, reverend Sirs, hear me. The Samgha appoints the Bhikkhu N. N. to receive the robes (presented). Let any one of the venerable brethren who is in favour of our appointing the Bhikkhu N. N. to receive the robes (presented), be silent, and any one who is not in favour of it, speak. The Bhikkhu N. N. has been appointed by the Samgha to receive the robes (presented). The Samgha is in favour of it, therefore are you silent; thus I understand."

Footnotes

[199:1](#) It will be as well to remind the reader that here and in the following chapters kîvara can mean both 'a robe' and 'cloth for making robes.'

6.

1. At that time the Bhikkhus who had to receive the robes (presented), after having received them, left them there (in the Vihâras) and went away; the robes were spoilt. They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you appoint a Bhikkhu possessed of the following five qualities, to lay by the robes (received): (a person) who does not go in the evil course of lust, in the evil course of hatred, in the evil course of delusion, in the evil course of fear, and who knows what is laid by and what is not.

2. 'And you ought, O Bhikkhus, to appoint (&c., see chap. 5, § 2).'

7.

At that time the Bhikkhus appointed to lay the robes by, laid the robes by in an open hall, or at the foot of a tree, or in the hollow of a Nimba tree [1](#); thus they were eaten by rats and white ants.

They told this thing to the Blessed One.

I prescribe, O Bhikkhus, that you appoint what the Samgha chooses, a Vihâra, or an *Addhayoga* [2](#), or a storied building, or an attic, or a cave, to be the store-room [3](#) (of the Samgha).

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'And you ought, O Bhikkhus, to appoint it in this way: Let a learned, competent Bhikkhu proclaim the following *ñatti* before the Samgha: "Let the Samgha, reverend Sirs, hear me. If the Samgha is ready, let the Samgha appoint the Vihâra called N. N, to be the store-room (of the Samgha), (&c., the usual formula of a *ñaatidutiya kamma*).'"

Footnotes

[201:1](#) Compare III, 12, 5.

[201:2](#) Compare I, 30, 4.

[201:3](#) The word *bhandâgâra* does not imply any special reference to robes more than to any other articles belonging to the Samgha. A good many things which were usually kept in the *bhandâgâra* are mentioned at *Kullav. VI, 21, 3*.

8.

1. At that time the cloth in the Samgha's store-room was not protected (from rain, mice, &c.) They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you appoint a Bhikkhu possessed of the following five qualities, to take charge of the store-room: (a person) who does not go in the evil course of lust (&c., as in chap. 5, § 1), and who knows what is protected and what is not.

'And you ought, O Bhikkhus, to appoint (&c., see chap. 5, § 2):

2. At that time the *Khabbaggiya* Bhikkhus expelled a Bhikkhu, who had charge of a store-room, from his place.

They told this thing to the Blessed One.

'Let no one, O Bhikkhus, expel a Bhikkhu, who has charge of a store-room, from his place. He who does so, commits a *dukkata* offence.'

9.

1. At that time the Samgha's store-room was over-full of clothes.

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They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that they should be distributed by the assembled Samgha.'

At that time the whole Samgha, when distributing the clothes, made a bustle.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you appoint a Bhikkhu possessed of the following five qualities, to distribute the clothes: (a person) who does not go in the evil course of lust . . . and who knows what is distributed and what is not.

'And you ought, O Bhikkhus, to appoint (&c. see chap. 5, § 2).'

2. Now the Bhikkhus appointed to distribute the clothes thought: 'In what way are we to distribute the clothes?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you first assort the clothes, estimate them, share them according to their higher or lower value [1](#), then count the Bhikkhus, divide them into troops [2](#), and divide the portions of cloth (accordingly).'

Now the Bhikkhus, who were to distribute the clothes, thought: 'What portion of cloth shall be given to the *Sâmaneras*?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you give to the *Sâmaneras* half a portion.'

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3. At that time a certain Bhikkhu wished to go across (a river or a desert) with the portion that should come to him.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you give to a Bhikkhu who is going across (a river or a desert), the portion that should come to him.'

At that time a certain Bhikkhu wished to go across (a river or a desert) with a greater portion (of cloth than fell to his share).

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you give more than the due portion (to a Bhikkhu who desires it), if-he gives a compensation.'

4. Now the Bhikkhus, who were to distribute the clothes, thought: 'How are we to assign the portions of cloth (to the single Bhikkhus), by turns as they arrive (and ask for cloth), or according to their age (i.e. the time elapsed since their ordination)?'

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you cast lots, made of grass-blades, after having made every defective portion even.'

Footnotes

[203:1](#) Buddhaghosa: 'If there are robes of the same quality, for instance, each worth ten (*kâhâpanas*), for all Bhikkhus, it is all right; if they are not, they must take together the robes which are worth nine or eight, with those which are worth one or two, and thus they must make equal portions.'

[203:2](#) 'In case the day should not suffice for distributing the robes to the Bhikkhus one by one' (Buddhaghosa).

10.

1. At that time the Bhikkhus dyed cloth with (cow-)dung or with yellow clay. The robes were badly coloured.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you use the following six kinds of dye, viz. dye made of roots, dye made of trunks of trees, dye made of bark, dye made of leaves, dye made of flowers, dye made of fruits.'

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2. At that time the Bhikkhus dyed cloth with unboiled dye; the cloth became ill-smelling.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you boil the dye (and use) little dye-pots.'

They spilt the dye.

'I prescribe, O Bhikkhus, that you put basins (under the dye-pots) to catch the spilt (dye).'

At that time the Bhikkhus did not know whether the dye was boiled or not.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you let a drop of dye fall into water, or on to your nail (in order to try if the dye is duly boiled).'

3. At that time the Bhikkhus, when pouring the dye out (of the pot), upset the pot; the pot was broken.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you use a dye-ladle or a scoop with a long handle.'

At that time the Bhikkhus did not possess vessels for keeping dye.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you get jars and bowls for keeping the dye.'

At that time the Bhikkhus rubbed the cloth against the vessels and the bowls (in which they dyed it); the cloth was rent.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you use a (large) trough for dyeing (cloth) in.'

11.

1. At that time the Bhikkhus spread the cloth on the floor (when they had dyed it); the cloth became dusty.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you spread grass (and put the cloth on it).'

The grass they had spread was eaten by white ants. They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you get a bambû peg or rope to hang the cloth on.'

They hung it up in the middle; the dye dropped down on both sides.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you tie it fast at the corner.'

The corner wore out.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, the use of a clothes-line.'

The dye dropped down on one side.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, that you turn the cloth, when dyeing it, whenever required, and that you do not go away before the dye has ceased to drop.'

2. At that time the cloth had become stiff 1. They told this thing to the Blessed One.

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'I prescribe, O Bhikkhus, that you clip (the cloth) into water (in order to remove the excessive dye).'

At that time the cloth became rough.

They told this thing to the Blessed One.

'I prescribe, O Bhikkhus, (that you smooth it by) beating it with your hands.'

At that time the Bhikkhus possessed *akkhinnaka* 1 robes of yellowish colour like ivory.

The people were annoyed, murmured, and became angry: '(The Bhikkhus dress) like those who still live in the pleasures of the world.'

They told this thing to the Blessed One.

'You ought not, O Bhikkhus, to possess *akkhinnaka* robes. He who does, commits a

dukkata offence.'

Footnotes

[206:1](#) Buddhaghosa: Patthinan ti (this is the reading of the Berlin MS.) atiragitattâ thaddham, i.e. 'Patthinam means that it had become stiff from too much dye.' Thîna or thinna is Sanskrit styâna.

[207:1](#) That is, made of untorn cloth. See VIII, 21, 2.

12.

1. Now when the Blessed One had remained at Râgagaha as long as he thought fit, he set forth on his journey towards Dakkhinâ-giri (the Southern Hills [2](#)). And the Blessed One beheld how the Magadha rice fields were divided into short pieces [3](#),

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and in rows [1](#), and by outside boundaries [2](#) (or ridges), and by cross boundaries [3](#).

On seeing this the Blessed One spake thus to the venerable Ânanda: 'Dost thou perceive, Ânanda, how the Magadha rice fields are divided into short pieces, and in rows, and by outside boundaries, and by cross boundaries?'

'Even so, Lord.'

'Could you, Ânanda, provide [4](#) robes of a like kind for the Bhikkhus?'

'I could, Lord.'

Now when the Blessed One had remained in the Southern Hills as long as he thought fit, he returned again to Râgagaha.

Then Ânanda provided robes of a like kind for many Bhikkhus; and going up to the place where the Blessed One was, he spake thus to the Blessed One: 'May the Blessed One be pleased to look at the robes which I have provided.'

2. Then the Blessed One on that occasion addressed the Bhikkhus and said: 'An able man, O Bhikkhus, is Ânanda; of great understanding, O Bhikkhus, is Ânanda, inasmuch as what has been spoken by me in short that can he understand in full, and can make the cross seams [5](#), and the

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intermediate cross seams [1](#), and the greater circles [2](#), and the lesser circles [3](#), and the turning in [4](#), and the lining of the turning in [5](#), and the collar piece [6](#), and the knee piece [7](#), and the elbow piece [8](#). And it shall be of torn pieces [9](#), roughly sewn together [10](#), suitable for a Samana, a thing which his enemies cannot covet [11](#). I enjoin upon you, O Bhikkhus, the use of an under robe of torn pieces, and of an upper robe of torn pieces, and of a waist cloth of torn pieces [12](#).'

Footnotes

[207:2](#) These are always mentioned in connection with Râgagaha (Mahâvagga I, 53 Kullavagga XI, 1-10), and are probably the name of the mountainous district immediately south of Râgagaha.

[207:3](#) *Akkibaddhan* (sic) ti *katurassakedârakabaddham* (B.). I have never seen a field divided 'ray-fashion,' which would apparently be the literal translation of the term, and it is difficult to see how the necessary water could be conducted from strip to strip of a field so divided. Buddhaghosa also, though his explanation is insufficient, evidently does not take *akki* in the ordinary sense (Rh. D.).

[208:1](#) *Palîbaddhan* (sic) ti *âyâmato ka vitthârato ka dighamariyâdabaddham* (B.).

[208:2](#) Mariyâdabaddhan (sic) ti antarantarâya mariyâdâya mariyâdabaddham (B.).

[208:3](#) Siñghâtakabaddhan (sic) ti mariyâdâyâ (sic) mariyâdam vinivigghitvâ gatathhâne siñghâtakabaddham. *Katukkasanthânan* ti attho (B.).

[208:4](#) *Samvidahitun* ti kâtum (B.).

[208:5](#) Kusim pi 'ti âyâmato ka vitthârato ka anuvâtâdînam dîghapattânam etam adhivakanam (B.).

[209:1](#) *Addhaku*sî ti antarantarâ rassa-pattânam nâmam (B.).

[209:2](#) Mandalan ti pañka-khandika-kîvarassa ekekasmim khande mahâ-mandalam (B.).

[209:3](#) *Addhamandalan* ti khuddaka-mandalam (B.).

[209:4](#) Vivattan ti mandalañ ka *addha-mandalañ* ka ekato katvâ sibbitam magghima-khandam (B.).

[209:5](#) Anuvivattan ti tassa ubhosu passesu dve khandâni. Athavâ vivattassa ekekapassato dvinnam pi katunnam pi khandânam etam nâmam (B.).

[209:6](#) Gîveyyakan ti gîva-tthâne dalhi-karan-attham aññam suttam sibbitam âgantuka-pattam (B.).

[209:7](#) Gañgheyyakan ti gañgha-pâpuna-tthâne tath' eva samsibbita-pattam. Gîva-tthâne ka gañgha-tthâne ka pattânam ev' etam nâman ti pi vadanti (B.).

[209:8](#) Bâhantan ti anuvivattânam bahi ekekakhandam. Athavâ supamânam kîvaram pârupentena samharitâ bâhâya upari thapitâ ubho anto-bahi-mukhâ titthanti. Tesam etam nâmam. Ayam eva hi nayo Mahâ-atthakathâyam vutto ti (B.). This latter explanation from bâhâ seems evidently more correct than the other one from bahi; and we accordingly follow it.

[209:9](#) See the end of the last chapter.

[209:10](#) Satta-lûkha; in which compound the signification of satta is by no means clear. Buddhaghosa has no note upon it. Now it is curious that in chapter 21, below, it is laid down that the robe is to be sutta-lûkha, the meaning of which would fit this passage excellently. We have accordingly adopted that reading here.

[209:11](#) Compare the similar expressions at *Gâtaka* I, 8 and 9.

[209:12](#) The general sense of this chapter is clear enough. As an Indian field, the common property of the village community, was p. 210 divided, for the purposes of cultivation, across and across, so must also the Bhikkhu's robe be divided. That some, both of the agricultural and of the tailoring terms, should now be unintelligible to us is not surprising. Buddhaghosa himself, as the extracts from his commentary show, was not certain of the meaning of them all.

13.

1. Now when the Blessed One had remained at Râgagaha as long as he thought fit, he went forth on his journey towards Vesâlî. And the Blessed One, when on the high road between Râgagaha and Vesâlî, saw a number of Bhikkhus smothered up in robes [1](#), they went along with robes made up into a roll [2](#) on their heads, or on their backs, or on their waist. And when the Blessed One saw them, he thought: 'With too great celerity have these foolish persons given themselves up to superfluity [3](#) in the matter of dress. It would be well were I to confine the dress of the Bhikkhus within limits, and were to fix a bound thereto.'

2. And the Blessed One, proceeding in due course on his journey toward Vesâlî, arrived at that place. And there, at Vesâlî, the Blessed One stayed at the Gotamaka shrine [4](#). And

at that time in the cold

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winter nights, in the period between the Ashṛakâ festivals when the snow falls 1, the Blessed One sat at night in the open air with but one robe on, and the Blessed One felt not cold. As the first watch of the night was coming to its end, the Blessed One felt cold; and he put on a second robe, and felt not cold. As the middle watch of the night was coming to its end, the Blessed One felt cold; and he put on a third robe, and felt not cold. As the last watch of the night was coming to an end, when the dawn was breaking and the night was far spent 2, the Blessed One felt cold; and he put on a fourth robe, and felt not cold. 3. Then this thought sprang up in the Blessed One's mind: 'Those men of good birth 3 in this doctrine and discipline who are affected by cold, and are afraid of cold, they are able to make use of three robes 4. It were well if in confining within limits the dress of the Bhikkhus, and in fixing a bound thereto, I were to allow the use of three robes.' And on that occasion the Blessed One, when he had

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delivered a religious discourse, addressed the Bhikkhus, and said:

4, 5. 'When on the high road, &c. . . . I saw, &c. . . . and I thought, &c. . . . (all the chapter is repeated down to ". . . . I were to allow the use of three robes"). I allow you, O Bhikkhus, the use of three robes, (to wit), a double waist cloth, and a single 1 upper robe, and a single under garment 2.'

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6. Now at that time the *Khabbaggiya* Bhikkhus, on the ground that three robes had been allowed by the Blessed One, used to frequent the village in one suit of three robes, and in another suit to rest in the Ârâma, and in another to go to the bath. Then those Bhikkhus who were modest were annoyed, murmured, and became indignant, saying, How can the *Khabbaggiya* Bhikkhus wear extra suits of robes.'

And those Bhikkhus told the matter to the Blessed One. Then the Blessed One on that occasion, when he had delivered a religious discourse, addressed the Bhikkhus, and said: 'You are not, O Bhikkhus, to wear an extra suit of robes. Whosoever does so, shall be dealt with according to law 1:

7. Now at that time the venerable Ânanda had acquired an extra suit of robes, and the venerable Ânanda was desirous of giving the extra suit to the venerable Sâriputta, but the venerable Sâriputta was staying at Sâketa. Then the venerable Ânanda thought: 'It hath been laid down by the Blessed One that we are not to keep an extra suit of robes. Now I have received one, and I want to give it to the venerable Sâriputta; but he is staying at Sâketa. What now shall I do?'

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And the venerable Ânanda told this thing to the Blessed One.

'How long will it be, Ânanda, before the venerable Sâriputta returns?'

'He will come back, Lord, on the ninth or the tenth day from now.'

Then the Blessed One on that occasion, when he had delivered a religious discourse, addressed the Bhikkhus, and said:

'I allow you, O Bhikkhus, to keep an extra suit of robes up to the tenth day 1.'

8. Now at that time the Bhikkhus used to get extra suits of robes given to them. And these Bhikkhus thought: 'What now should we do with extra suits of robes?'

They told this thing to the Blessed One.

'I enjoin upon you, O Bhikkhus, to make over an extra suit of robes (to other Bhikkhus

who have no robes 2).'

Footnotes

[210:1](#) *Ubbhandite kîvarehi*. The former word is of course applied to the Bhikkhus. Compare Childers, under *Bhandikâ*, and *Gâtaka I*, 504 (last line but one).

[210:2](#) *Bhisî* = Sanskrit *Brisî*. Compare the 14th *Pâkittiya*, where we ought to have rendered the word 'bolster.' Childers is incorrect in translating it by 'mat'

[210:3](#) Mentioned also, as being near to *Vesâlî*, in the 'Book of the Great Decease,' III, 2.

[210:4](#) *Bâhullâya âvattâ*. This phrase occurs in *Mahâvagga I*, 31, 5.

[211:1](#) See our note on the same phrase at *Mahâvagga I*, 20, 15.

[211:2](#) *Nandimukhiyâ rattiyâ*. The derivation of this phrase is uncertain, though the general meaning is not subject to doubt. The Sanskrit form of the whole phrase will be found in the *Lalita Vistara* at p. 447. Comp. *Sârîkhâyana-grihya*, ed. Oldenberg, IV, 4, where the word *nândîmukho* occurs in a different connection.

[211:3](#) In the text read *Ye pi kho kulaputtâ*. The idea is that men of lower grade, being accustomed to cold, would not want so many robes. But there must be one rule for all; and the rule is accordingly made to suit the comfort of the weaker brethren--early Buddhism, contrary to an erroneous opinion still frequently expressed, being opposed to asceticism.

[211:4](#) Or, 'to get on with the three robes.' Compare the use of *yâpetum* in the 'Book of the Great Decease,' II, 32.

[212:1](#) *Ekakkiyam*. Compare *Gâtaka I*, 326. Buddhaghosa says *dvigunam dupatta-samghâtîm ekakkiyam ekapattam*. Though 'single,' the lengths of cotton cloth, pieced together, of which the robes were made, were allowed to be doubled at the seams, the collar, the elbows, and the knees. See above, VII, 1, 5.

[212:2](#) The waist cloth (*samghâti*) was wrapped round the waist and back, and secured with a girdle. The under garment (*antaravâsaka*; see also the end of this note) was wrapped round the loins and reached below the knee, being fastened round the loins by an end of the cloth being tucked in there; and sometimes also by a girdle. The upper robe (*uttarâsamga*) was wrapped round the legs from the loins to the ankles, and the end was then drawn, at the back, from the right hip, over the left shoulder, and either (as is still the custom in Siam, and in the Siamese sect in Ceylon) allowed to fall down in front, or (as is still the custom in Burma, and in the Burmese sect in Ceylon) drawn back again over the right shoulder, and allowed to fall down on the back. From the constant reference to the practice of adjusting the robe over one shoulder as a special mark of respect (for instance, *Mahâvagga I*, 29, 2; IV, 3, 3), the Burmese custom would seem to be in accordance with the most ancient way of usually wearing the robe. The oldest statues of the Buddha, which represent the robe as falling over only one shoulder, are probably later than the passages just referred to.

The ordinary dress of laymen, even of good family, in Gotama's time was much more scanty than the decent dress thus prescribed for the Bhikkhus. See Rh. D.'s note on the 'Book of the Great Decease,' VI, 26. But it consisted also, like that of the Bhikkhus, not in garments made with sleeves or trousers, to fit the limbs, but in simple lengths of cloth. The *antara-vâsaka* corresponds, in the dress of the monks, to p. 213 the *sârîka* in the dress of ordinary women, and was of the same shape as the *udaka-sârîka*, or bathing dress, prescribed for the use both of monks (below, chapter 15) and of nuns

(Bhikkhunîvibhaṅga, Pâkittiya XXII). The latter was, however, somewhat shorter. The ordinary dress of the Bhikkhunîs or Sisters consisted of the same three garments as that of the Bhikkhus.

[213:1](#) That is, according to the first Nissaggiya. The first section of the Sutta-vibhaṅga on that rule is identical with this section.

14.

1. Now when the Blessed One had remained at Vesâlî as long as he thought fit, he went onwards on his journey towards Benares. And in due course he arrived at Benares, and there, at Benares, he stayed in the hermitage in the Migadâya.

Now at that time a certain Bhikkhu's under robe was torn. And that Bhikkhu thought:

'The Blessed

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[paragraph continues] One has ordained the use of three robes, a double waist cloth, and a single upper robe, and a single under-garment [1](#), and this under-garment of mine is torn. What if I were to insert a slip of cloth [2](#) so that the robe shall be double all round and single in the middle.'

2. So that Bhikkhu inserted a slip of cloth. And the Blessed One on his way round the sleeping apartments saw him doing so, went up to the place where he was, and said to him:

'What are you doing, O Bhikkhu?'

'I am inserting a slip of cloth, Lord.'

'That is very good, O Bhikkhu. It is quite right of you, O Bhikkhu, to insert a slip of cloth.'

And the Blessed One on that occasion, when he had delivered a religious *discourse*, addressed the Bhikkhus, and said:

'I allow you, O Bhikkhus, to use a double waist cloth, and a single upper robe, and a single under-garment, of cloths which are new, or as good as new [3](#); and the use of a fourfold waist cloth, and of a double upper robe, and of a double under robe of cloth which has been worn for a long time. You are to make endeavour to get sufficient material from rags taken from the dust-heap [4](#), or from bits picked up in the bazaar [4](#). I allow you, O Bhikkhus, slips of cloth inserted bolt-like to hold a torn robe

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together, patches [1](#), darns [2](#), and small pieces of cloth sewn on by way of marking [2](#), or of strengthening [2](#) the robe.'

Footnotes

[214:1](#) So the first Nissaggiya; the second section of the Sutta-vibhaṅga on which rule is identical with this section 7.

[214:2](#) On *vikappetum*, compare our note above, the 59th Pâkittiya, and below, chapters 20, 22.

[215:1](#) See above, VIII, 13, 5.

[215:2](#) Buddhaghosa says, *Aggataṃ akkhâdeyyan* (sic) ti *khinnatthâne pilotika-khandam laggâpeyyam*. The word occurs at *Gâtaka* I, 8, where the liability to want such an insertion is given as one of the nine disadvantages of a robe from the ascetic's point of view.

[215:3](#) *Ahata-kappânam*. See above, VII, 1, 6.

[215:4](#) See our notes on these expressions above, VII, 1, 6.

[216:1](#) This liability to have to be patched is given, in connection with the previous phrase, as one of the nine disadvantages of robes at *Gâtaka* I, 8; and *tunnavaâya* occurs as the expression for a mender of old clothes at *Kullavagga* VI, 5, I.

[216:2](#) See our notes on these expressions above, VII, 1, 5.

15.

1. Now when the Blessed One had remained at Benares as long as he thought fit, he went onwards on his journey toward Sâvatthi. And in due course journeying 'straight on he arrived at Sâvatthi; and there, at Sâvatthi, he stayed at the *Getavana*, Anâtha-pindika's Ârâma. And Visâkhâ the mother of Migâra went up to the place where the Blessed One was; and when she had come there, she saluted the Blessed One, and took her seat on one side. And the Blessed One taught Visâkhâ the mother of Migâra seated thus: and incited, and aroused, and gladdened her with religious discourse. And Visâkhâ the mother of Migâra when she had been thus taught, &c., spake thus to the Blessed One: 'Will my Lord the Blessed One consent to accept his morrow's meal at my hands, together with the company of the Bhikkhus?' The Blessed One, by remaining silent, granted his consent; and Visâkhâ the mother of Migâra, perceiving that the Blessed One had consented, rose from her seat, and saluted the Blessed One, and keeping him on her right side as she passed him, she departed thence.

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2. Now at that time, when the night was far spent, there was a great storm of rain over the whole world [1](#). And the Blessed One said to the Bhikkhus:

'Just as it is raining in the *Getavana*, O Bhikkhus, so is it raining over the whole world. Let yourselves, O Bhikkhus, be rained down upon, for this is the last time there will be a mighty storm of rain over the whole world.'

'Even so, Lord,' said those Bhikkhus in assent to the Blessed One; and throwing off their robes they let themselves be rained down upon.

3. And Visâkhâ the mother of Migâra having provided sweet food, both hard and soft, gave command to a slave girl, saying,

'Go thou [2](#) to the Ârâma; and when you are there, announce the time, saying, "The time, Sirs, has arrived, and the meal is ready."'

'Even so, my Lady,' said the slave girl in assent to Visâkhâ, the mother of Migâra; and going to the Ârâma she beheld there the Bhikkhus, with their robes thrown off, letting themselves be rained down upon. Then thinking, 'These are not Bhikkhus in the Ârâma, they are naked ascetics letting the rain fall on them,' she returned to the place where Visâkhâ the mother of Migâra was, and said to her:

There are no Bhikkhus in the Ârâma; there are

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naked ascetics there, letting the rain fall on themselves.'

Then it occurred to Visâkhâ the mother of Migâra--she being learned, expert, and wise--

'For a certainty the venerable ones must have thrown off their robes in order to let themselves be rained down upon, and this foolish girl thinks therefore that there are no Bhikkhus in the Ârâma, but only naked ascetics letting the rain fall on them.' And she again gave command to the slave girl, saying,

'Go thou to the Ârâma; and when you are there, announce the time, saying, "The time, Sirs, has arrived, and the meal is ready."'

4. Now the Bhikkhus when they had cooled their limbs, and were refreshed in body, took their robes, and entered each one into his chamber, When the slave girl came to the Ârâma, not seeing any Bhikkhus, she thought: 'There are no Bhikkhus in the Ârâma. The Ârâma is empty.' And returning to Visâkhâ the mother of Migâra she said so.

Then it occurred to Visâkhâ the mother of Migâra--she being learned, expert, and wise--'For a certainty the venerable ones, when they had cooled their limbs and were refreshed in body, must have taken their robes, and entered each one into his chamber.' And she again gave command to the slave girl, saying, 'Go thou to Ârâma; and when you are there announce the time, saying, "The time, Sirs, has arrived, and the meal is ready."'

5. And the Blessed One said to the Bhikkhus: 'Make yourselves ready, O Bhikkhus, with bowl and robe; the hour for the meal has come.'

'Even so, Lord,' said the Bhikkhus in assent to

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the Blessed One. And in the morning the Blessed One, having put on his under-garment, and being duly bowled and robed, vanished from the Getavana as quickly as a strong man would stretch forth his arm when it was drawn in, or draw it in again when it was stretched forth, and appeared in the mansion 1 of Visâkhâ the mother of Migâra. And the Blessed One took his seat on the seat spread out for him, and with him the company of the Bhikkhus.

6. Then said Visâkhâ the mother of Migâra: Most wonderful, most marvellous is the might and the power of the Tathâgata, in that though the floods are rolling on knee-deep, and though the floods are rolling on waist-deep, yet is not a single Bhikkhu wet, as to his feet, or as to his robes.' And glad and exalted in heart she served and offered with her own hand to the company of the Bhikkhus, with the Buddha at their head, sweet food, both hard and soft. And when the Blessed One had finished his meal, and had cleansed his hands and the bowl, she took her seat on one side. And, so sitting, she spake thus to the Blessed One:

'Eight are the boons, Lord, which I beg of the Blessed One.'

'The Tathâgatas, O Visâkhâ, are above granting boons (before they know what they are) 2.'

'Proper, Lord, and unobjectionable are the boons I ask.'

'Speak then, O Visâkhâ.'

7. 'I desire, Lord, my life long to bestow robes

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for the rainy season on the Samgha, and food for in-coming Bhikkhus, and food for out-going Bhikkhus, and food for the sick, and food for those who wait upon the sick, and medicine for the sick, and a constant supply of congey, and bathing robes for the nuns.'

'But what circumstance is it, O Visâkhâ, that you have in view in asking these eight boons of the Tathâgata?'

'I gave command, Lord, to my slave girl, saying, "Go thou to the Ârâma; and when you are there, announce the time, saying, "The time, Sirs, has arrived, and the meal is ready."'

And the slave girl went, Lord, to the Ârâma; but when she beheld there the Bhikkhus with their robes thrown off, letting themselves be rained down upon, she thought: "These are not Bhikkhus in the Ârâma, they are naked ascetics letting the rain fall on them," and she returned to me and reported accordingly. Impure, Lord, is nakedness, and revolting. It was this circumstance, Lord, that I had in view in desiring to provide the Samgha my life

long with special garments for use in the rainy season [1](#).

8. 'Moreover, Lord, an in-coming Bhikkhu, not being able to take the direct roads, and not knowing the places where food can be procured, comes on his way wearied out by seeking for an alms. But when he has partaken of the food I shall have provided for in-coming Bhikkhus, he will come on his way without being wearied out by seeking for an alms, taking the direct road, and knowing the place where food can be procured. It was this circumstance

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that I had in view in desiring to provide the *Samgha* my life long with food for in-coming Bhikkhus.

'Moreover, Lord, an out-going Bhikkhu, while seeking about for an alms for himself, may be left behind by the caravan [1](#), or may arrive too late at the place whither he desires to go, and will set out on the road in weariness. But when he has partaken of the food I shall have provided for out-going Bhikkhus, he will not be left behind by the caravan; he will arrive in due time at the place whither he desires to go, and he will set out on the road when he is not weary. It was this circumstance, Lord, that I had in view in desiring to provide the *Samgha* my life long with food for out-going Bhikkhus.

9. 'Moreover, Lord, if a sick Bhikkhu does not obtain suitable foods his sickness may increase upon him, or he may die. But if a Bhikkhu have taken the diet that I shall have provided for the sick, neither will his sickness increase upon him, nor will he die. It was this circumstance, Lord, that I had in view in desiring to provide the *Samgha* my life long with diet for the sick.

'Moreover, Lord, a Bhikkhu who is waiting upon the sick, if he has to seek out food for himself, may bring in the food (to the invalid) when the sun is already far on his course [2](#), and he will lose his

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opportunity of taking his food [1](#). But when he has partaken of the food I shall have provided for those who wait upon the sick, he will bring in food to the invalid in due time, and he will not lose his opportunity of taking his food. It was this circumstance, Lord, that I had in view in desiring to provide the *Samgha* my life long with food for those who wait upon the sick.

10. 'Moreover, Lord, if a sick Bhikkhu does not obtain suitable medicines his sickness may increase upon him, or he may die. But if a Bhikkhu have taken the medicines which I shall have provided for the sick, neither will his sickness increase upon him, nor will he die. It was this circumstance, Lord, that I had in view in desiring to provide the *Samgha* my life long with medicines for the sick.

'Moreover, Lord, the Blessed One when at Andhakavinda, having in view the ten advantages thereof, allowed the use of congey [2](#). It was those advantages I had in view, Lord, in desiring to provide the *Samgha* my life long with a constant supply of congey.

11. 'Now, Lord, the Bhikkhunîs are in the habit of bathing in the river *Akiravatî* with the courtesans, at the same landing-place, and naked. And the courtesans, Lord, ridiculed the Bhikkhunîs, saying, "What is the good, ladies, of your maintaining [3](#) chastity when you are young? are not the

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passions things to be indulged? When you are old, maintain chastity then; thus will you be obtainers of both ends." Then the Bhikkhunîs, Lord, when thus ridiculed by the courtesans, were confused. Impure, Lord, is nakedness for a woman, disgusting, and

revolting. It was this circumstance, Lord, that I had in view in desiring to provide the Bhikkhunî-samgha my life long with dresses to bathe in.'

12. 'But what was the advantage you had in view for yourself, O Visâkhâ, in asking these eight boons of the Tathâgata?'

'Bhikkhus who have spent the rainy seasons in various places will come, Lord, to Sâvatthi, to visit the Blessed One. And on coming to the Blessed One they will ask, saying, "Such and such a Bhikkhu, Lord, has died. Where has he been re-born, and what is his destiny?" Then will the Blessed One explain that he had attained to the fruits of conversion, or of the state of the Sakadâgâmins, or of the state of the Anâgâmins, or of Arahatsip 1. And I, going up to them, shall ask, "Was that brother, Sirs, one of those who had formerly been at Sâvatthi?"

13. 'If they should reply to me, "He had formerly been at Sâvatthi," then shall I arrive at the conclusion, "For a certainty did that brother enjoy either the robes for the rainy season, or the food for the in-coming Bhikkhus, or the food for the out-going Bhikkhus, or the food for the sick, or the food for those that wait upon the sick, or the

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medicine for the sick, or the constant supply of congey." Then will gladness spring up within me on my calling that to mind; and joy will arise to me thus gladdened; and so rejoicing all my frame will be at peace; and being thus at peace I shall experience a blissful feeling of content; and in that bliss my heart will be at rest; and that will be to me an exercise of my moral sense, an exercise of my moral powers, an exercise of the seven kinds of wisdom 1! This, Lord, was the advantage I had in view for myself in asking those eight boons of the Blessed One.'

14. 'It is well, it is well, Visâkhâ. Thou hast

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done well in asking eight boons of the Tathâgata with such advantages in view.'

And the Blessed One gave thanks to Visâkhâ the mother of Migâra in these verses; 'Whatsoever woman, upright in life, a disciple of the Happy One, gives, glad at heart and overcoming avarice, both food and drink--a gift, heavenly, destructive of sorrow, productive of bliss,--

'A heavenly life does she attain, entering upon the Path that is free from corruption and impurity;

'Aiming at good, happy does she become, and free from sickness, and long does she rejoice in a heavenly body.'

And when the Blessed One had given thanks to Visâkhâ the mother of Migâra in these verses, he arose from his seat, and departed thence.

15. Then the Blessed One on that occasion, after he had delivered a religious discourse, addressed the Bhikkhus, and said:

I allow you, O Bhikkhus, garments for the rainy season 1, and food for in-coming Bhikkhus, and food for out-going Bhikkhus, and diet for the sick, and food for those that wait upon the sick, and medicine for the sick, and a constant supply of congey, and bathing robes for the sisterhood.'

Here ends the chapter called the Visâkhâ-bhânavâra.

Footnotes

[217:1](#) Kâtuddîpiko, literally, 'over the four continents,' into which the world was

supposed to be divided. Compare Genesis vii. 44.

[217:2](#) *Gakkha ge*; where *ge* is the appropriate form of address invariably used to a female slave or maid-servant. Compare Childers, in the 'Dictionary,' p. 617.

[219:1](#) *Kotthaka* does not only mean a room, as given by Childers: it signifies here, as at *Gâtaka* I, 227, a battlemented dwelling, the house of a person of rank.

[219:2](#) See our note on this phrase at I, 54, 4.

[220:1](#) See below, the note on § 15.

[221:1](#) Compare *sukhâ vihâyati* in the *Sigâlovâda Sutta* at p. 302 of Grimblot's 'Sept Suttas Pâlis.'

[221:2](#) Compare *Ussûra-seyyo* in the *Sigâlovâda Sutta* at p. 302 of Grimblot's 'Sept Suttas Pâlis;' and Böhlingk-Roth, under *utsûra*.

[222:1](#) *Bhatakkhedam* *karissati*, because he may not eat solid food after sun-turn.

[222:2](#) See *Mahâvagga* VI, 24. The ten advantages are enumerated in § 5 there.

[222:3](#) In the text read *kinnena*. Compare *Bhikkhunû-vibhaṅga*, *Pâkittiya* XXI, 1, where the whole passage recurs. The first sentence also recurs *ibid.*, *Pâkittiya* II.

[223:1](#) A conversation of the kind here referred to is related, as having actually taken place at *Nâdika*, in the 'Book of the Great Decease,' II, 5-8.

[224:1](#) The succession of ideas in this paragraph is very suggestive, and throws much light both upon the psychological views and upon the religious feelings of the early Buddhists. The exact rendering of course of the abstract terms employed in the Pâli text is no doubt, as yet, beset with difficulty, for the reasons pointed out in Rh. D.'s 'Buddhist Suttas from the Pâli,' pp. xxv, xxvi; but the general sense of the passage is already sufficiently clear. For one or two words we have no real and adequate equivalent.

Kâya is neither 'body' nor 'faculties;' it is the whole frame, the whole individuality, looked at rather objectively than subjectively, and rather from the outward and visible than from the inner, metaphysical, stand-point. Compare the use of *Sakkâya-ditthi* and of *Kâyena passati*.

Sukha is not so much 'happiness,' simply and vaguely, as the serenity of the bliss which follows on happiness. It is contrasted with, and follows after, *pâmogga* and *pîti*, in the same way as in this passage, in the standing description of the *Ghânas* (translated by Rh. D. in the *Mahâ-sudassana Sutta* II, 5-8, in the 'Buddhist Suttas,' p. 272). Its opposite, *Dukkha*, is a positive state of pain, and in comparison with this, *sukha* is negative, the absence of pain.

Kitta is always more emotional than intellectual. It has the connotation, not of 'mind,' as is usually and erroneously supposed, but of 'heart.'

[225:1](#) The size of such a garment is limited by the 91st *Pâkittiya* to six spans by two-and-a-half--that is just enough to go round the loins from the waist half down to the knee. It would be decent, and yet avoid the disadvantage of wearing the robes in the rain, where they would become wet and heavy in the manner described, for instance, at *Mahâvagga* VII, 1, 1.

16.

1, 2. Now at that time Bhikkhus who had eaten sweet foods went to sleep unmindful and unthoughtful. And they who had thus gone to sleep, dreamed 1

3 'I allow, O Bhikkhus, for the protection of the body, and of the robe, and of the

sleeping-place, the use of a mat.'

4. Now at that time the mat, being too short [2](#), did not protect the whole of the sleeping-place.

'I allow you, O Bhikkhus, to have a covering made as large as you like.'

Footnotes

[226:1](#) The remainder of this introductory story scarcely bears translation. The first sentences recur in the Sutta-vibhaṅga, *Samghâdisesa* I, 2, I, and *Pâkittiya* V, 1, I.

[226:2](#) The length of a mat (*nisîdanam*) was limited by the 89th *Pâkittiya* to two spans by one.

17 3.

1. Now at that time the venerable *Belatthasîsa*, the superior of the venerable *Ânanda*, had a disease of thick scabs; and by reason of the discharge thereof his robes stuck to his body. The Bhikkhus moistened those robes with water, and loosened them (from his body).

The Blessed One, as he was going on his rounds through the sleeping-places, saw them [doing so], and going up to the place where they were, he asked them:

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'What is the matter, O Bhikkhus, with this Bhikkhu?'

'The venerable one has the disease of thick scabs; and by reason of the discharge thereof his robes stick to his body. So we are moistening those robes thoroughly with water, to loosen them (from his body).'

2. Then the Blessed One on that occasion, after having delivered a religious discourse, addressed the Bhikkhus, and said:

'I allow, O Bhikkhus, to whomsoever has the itch, or boils, or a discharge, or scabs, the use of an itch-cloth [1](#).'

Footnotes

[226:3](#) This introductory story is also given as the introduction to *Mahâvagga* VI, 9.

[227:1](#) According to the 90th *Pâkittiya* such a cloth must not be more than four spans in length, and two in breadth.

18.

1. Now *Visâkhâ* the mother of *Migâra* took a cloth for wiping the face, and went up to the place where the Blessed One was. And on arriving there, she saluted the Blessed One, and took her seat on one side, and, so sitting, *Visâkhâ* the mother of *Migâra* spake thus to the Blessed One:

'May the Blessed One be pleased to accept of me this cloth for wiping the face, that that may be to me for a long time for a blessing and for good.'

And the Blessed One accepted the cloth for wiping the face. And he taught, and incited, and aroused, and gladdened *Visâkhâ* the mother of *Migâra* with religious discourse. And she, so taught &c., rose from her seat, and saluted the

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[paragraph continues] Blessed One, and passing him on her right side, she departed thence.

Then the Blessed One on that occasion, after having delivered a religious discourse, addressed the Bhikkhus, and said:

'I allow you, O Bhikkhus, a cloth to wipe your faces with.'

19.

1. Now at that time Roga the Malla was a friend of the venerable Ânanda's [1](#). And a linen cloth belonging to Roga the Malla had been deposited in the keeping of the venerable Ânanda; and the venerable Ânanda had need of a linen cloth.

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to take a thing on trust (that it would be given to you) when it belongs to a person possessed of these five qualifications--he must be an intimate and familiar friend who has been spoken to (about it) [2](#) and is alive, (and the Bhikkhu taking the thing) must know "He will remain pleased with me after I have taken it." I allow you, O Bhikkhus, to take a thing on trust (that it would be given to you) [3](#) when it belongs to a person possessed of these five qualifications.'

Footnotes

[228:1](#) He is also mentioned as such in Mahâvagga VI, 36.

[228:2](#) Buddhaghosa says, Âlapito ti mama santakam ganhâhi yam ikkheyyâsîti evam vutto.

[228:3](#) Vissâsam gahetum, on which phrase compare vissâsâ ganhâti in chapter 31, below, where the context leaves no doubt as to its meaning.

20.

1. Now at that time the Bhikkhus were fully provided with the three robes, but they had need of water-strainers [1](#) and of bags (to carry their bowls and other things in) [2](#).

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, pieces of cloth requisite (for those purposes).'

2. Then it occurred to the Bhikkhus: 'The things allowed by the Blessed One--the three robes, and the robes for the rainy season, and the mat, and the bed-covering, and the cloth to cover boils &c. with, and to wipe the face with, and required (for water-strainers and bags)--are all these things things which ought to be kept to ourselves [3](#), or things which ought to be handed over [4](#) (from time to time by one Bhikkhu to another)?'

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to keep in hand the three robes, and not to assign them--to keep to yourselves the robes for the rainy season during the four months of the rains, but beyond that time to hand them over--to keep to yourselves the mats and the bed coverings, and not to hand them over--to keep to yourselves the coverings for the itch &c. while the disease lasts, but beyond that time to

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hand them over--to keep to yourselves the cloths to wipe the face with, and those required for water-strainers and bags, and not to hand them over.'

Footnotes

[229:1](#) Compare Kullavagga VI, 13.

[229:2](#) Compare the passages given in the index to the text of the Kullavagga, p. 355, s.v. thavikâ.

[229:3](#) Compare below, VIII, 24, 3.

[229:4](#) Compare above, VIII, 8, 3.

21.

1. Now the Bhikkhus thought: 'What is the limit for the size of a robe up to which it ought to be handed over to another Bhikkhu [1](#)?'

They told this matter to the Blessed One.

'I prescribe, O Bhikkhus, to hand over any robe which is in length eight inches according to the accepted inch [2](#).'

Now at that time a robe belonging to the venerable Mahâ Kassapa, which had been made of cast-off pieces of cloth became heavy (by reason of the weight of the new pieces tacked on to it [3](#)).

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to darn it roughly together with thread [4](#).'

It was uneven at the end [5](#).

They told this thing to the Blessed One.

'I allow you, O Bhikkhus, to remove the unevenness [6](#).'

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The threads frayed out [1](#).

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to put a braiding or a binding along or round (the edge) [2](#):

Now at that time the ribbons [3](#) of the under garment gave way [4](#).

They told this matter to the Blessed One.

'I allow you, O Bhikkhus, to make an eight-footed . . . [5](#).'

2. Now at that time when a set of robes was being made for a certain Bhikkhu it was impossible to make it entirely from torn pieces of cloth [6](#).

'I allow you, O Bhikkhus, to have two of the robes made of torn pieces of cloth, and one of cloth not torn.'

It was impossible to make two of the robes of torn pieces of cloth, and one of cloth not torn.

'I allow you, O Bhikkhus, to make two robes

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[paragraph continues] (out of the set) of untorn pieces, and one of torn pieces.'

Even this was impossible.

'I allow you, O Bhikkhus, to make (each robe out of the set) half (from torn pieces) and half [1](#) (from untorn pieces). But a set of robes made entirely from untorn pieces is not to be worn. Whosoever shall wear (a set of robes so made) is guilty of a dukkata.'

Footnotes

[230:1](#) See VIII, 13, 8, and our note on the 59th Pâkittiya.

[230:2](#) See our note on this word in the 92nd Pâkittiya.

[230:3](#) So explains the commentary, *Khinna-tthâne aggalâropanena garuko hoti*.

[230:4](#) Suttalûkham kâton ti sutten' eva aggalam kâton ti attho (B.). Compare above, chapter 12. 2.

[230:5](#) Vikanno ti suttam añkitvâ sibbantânam eko samghâti-kono digho hoti, says Buddhaghosa. Vikannaka in the 233rd Gâtaka seems to mean 'harpoon.'

[230:6](#) Vikannam uddharitun ti dîgha-konam khinditum (B.).

[231:1](#) Okiratî (sic) ti khinna-konato galati (B.). Galati at VI, r3, 1, is 'ran over,' whereas

okiriyanti at the corresponding passages VI, 12, 1, 2, is 'were spilt.' Probably the above rendering is the real meaning here, as the threads could not be literally spilt or sprinkled.

[231:2](#) On these difficult technical terms Buddhaghosa provokingly says, *anuvâtam paribhandam anuvâtâñ k' eva paribhandam*. Childers, under the first, has merely 'with the wind,' and under the second, 'girdle.' The same expressions occur also above, at VII, 1, 5, where Buddhaghosa, again only explains the words by the words themselves.

[231:3](#) We probably ought to read *pattâ*, not *pattâ*; but what is meant by the ribbons of the *samghâni* is very doubtful. Buddhaghosa says nothing.

[231:4](#) For *luggati* compare *paluggati*.

[231:5](#) What this is is again uncertain, and Buddhaghosa gives no help.

[231:6](#) See above, chapter 11, at the end.

[232:1](#) *Anvâdhikam*, on which Buddhaghosa says nothing.

22.

1. Now at that time a quantity of robes had come into the possession of a certain Bhikkhu, and he was desirous of giving those robes to his father and mother.

They told this matter to the Blessed One.

'Since they are his father and mother, what can we say, O Bhikkhus, though he give them to them. I allow you, O Bhikkhus, to give (robes, in such a case,) to your parents. And a gift of faith is not to be made of no avail. Whosoever shall make it of no avail, he is guilty of a *dukkata* [2](#).'

Footnotes

[232:2](#) Compare the 1st and 3rd Nissaggiyas, and above, VIII, 13, 8, as to the rules concerning extra robes, and what is to be done with them.

23.

1. Now at that time a certain Bhikkhu who had deposited his robes [3](#) in Andhavana entered the

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village for alms (clad only) in his waist cloth and nether garment [1](#). Thieves carried off that robe. That Bhikkhu became ragged and ill-clad.

The Bhikkhus spake thus: 'How is it, friend, that you have become ragged and ill-clad?'

'I had deposited my robe in Andhavana, and entered the village in my waist cloth and nether garment. Thieves carried off that robe., Thence am I become ragged and ill-clad.'

They told this matter to the Blessed One.

'You are not, O Bhikkhus, to enter the village (clad only) in your waist cloth and nether garment. Whosoever shall do so is guilty of a *dukkata* [2](#).'

2. Now at that time the venerable Ânanda through thoughtlessness went into the village for alms in his waist cloth and nether garment.

The Bhikkhus spake to him thus: 'Hath it not been laid down by the Blessed One that we are not to enter the village in our waist cloth and nether garment. Why have you, O friend, gone so into the village?'

'It is true, my friends, that it has been laid down by the Blessed One that we are not to enter the village so, but I did it out of thoughtlessness.'

They told this matter to the Blessed One.

3. 'There are five reasons, O Bhikkhus, for laying

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aside the robe [1](#)--when he (the Bhikkhu) is sick, when it is the appointed time for keeping the rainy season [2](#), when it is necessary to go to the other side of a river, when the vihâra has been securely fastened with a bolt [3](#), when the *Kathina* ceremony has been performed [4](#). These, O Bhikkhus, are the five reasons for laying aside the robe (*Samghâti*).

'There are five reasons, O Bhikkhus, for laying aside the waist cloth and the nether garment. [The reasons are the same as in the last paragraph.] These, O Bhikkhus, are the five reasons, &c.

'There are five reasons for laying aside the garment for use in the rainy season--when he is sick, when it is necessary to go beyond the boundary (?) [5](#), when it is necessary to go to the other side of a river, when the vihâra has been securely fastened with a bolt, when the garment for use in the rainy

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season has not been made, or has been left unfinished [1](#).

'These, O Bhikkhus, are the five reasons,' &c.

Footnotes

[232:3](#) For the rule as to such depositing, see the 29th Nissaggiya. [p. 233](#) *Kîvara* (robe) must here be used for *Samghâti*. See our note on VIII, 13, 5, and section 2, below, where *samghâti* occurs.

[233:1](#) On Santaruttara, see the 7th Nissaggiya. It is clear from this passage that Buddhaghosa was right in his limitation of the word as used in that rule; and we should have done better, therefore, to follow it in our translation of the rule.

[233:2](#) Compare the 1st, 2nd, 3rd, and 4th Sekhîyas, and the 2nd Nissaggiya; and also above, VII, 1, 3.

[234:1](#) Here the word used is *Samghâti*.

[234:2](#) On *samketa*, compare II, 8, 1. Buddhaghosa merely says here, *Vassika-samketan ti kattâro mâse*. As *samketa* implies a mutual agreement, the 'appointed time' here probably means, not the time fixed by the Buddha, but the time agreed upon by the *Samgha* as that to which the rule laid down by the Buddha should apply. There may easily have arisen questions as to the exact day on which the four months should properly begin; and there were even differences of opinion as to the exact length of the period itself, some making it three, and some four months. See on these points Childers, under *Vassa* and *Vassûpanâyikâ*.

[234:3](#) From fear of thieves.

[234:4](#) See the and Nissaggiya, and above, VII, 1, 3.

[234:5](#) Buddhaghosa has nothing on this reason. It would seem that the garment in question might be left behind when the Bhikkhu had to go on a journey, if that journey would take him beyond the boundary of the technical 'residence.' On the use of the word, see the passages collected by H.-O. in the Index to the Pâli Text (vol. ii. p. 349, s.v. *sîmâ*).

[235:1](#) It is evident from this last reason that the reasons are not such as would justify a Bhikkhu in laying aside the garment in such a way as to remain naked, but such as would justify him in not using the rainy-season garment when he might otherwise have done so. In the five cases mentioned he might wear the nether garment only reaching from above the navel to below the knees, instead of the garment for the rainy season, which was smaller in size. See our note above on VIII, 13, 5, and VIII, 15, 15.

24.

1. Now at that time a certain Bhikkhu kept Vassa 2 alone. The people then gave him robes, saying, 'We give them to the *Samgha*.'

Then that Bhikkhu thought: 'It has been laid down by the Blessed One that the lowest number which can constitute a *Samgha* is four 3. Now I am by myself, and these people have given the robes, saying, "We give them to the *Samgha*." I had better take these robes, which are the property of a *Samgha*, to Sâvatthi.'

So that Bhikkhu did so, and told the matter to the Blessed One.

'These robes are your own, O Bhikkhu, until the *Kathina* ceremony shall have been performed 4.'

2. 'Now in case, O Bhikkhus, a Bhikkhu keep Vassa alone, and the people of the place give

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him robes, intending them for the *Samgha*,--I prescribe, O Bhikkhus, that those robes shall be his until the *Kathina* ceremony shall have been performed.'

3. Now at that time a certain Bhikkhu spent the rest of the year (besides the rainy season) 1 alone. The people there (&c., as before, in the first paragraph of 24. 1, down to the end). So that Bhikkhu did so, and told the matter to the Bhikkhus. They told the matter to the Blessed One.

'I prescribe, O Bhikkhus, that you are to divide such robes with the *Samgha* (whether large or small in number) that may be present there.

4. 'Now in case, O Bhikkhus, a Bhikkhu spend the rest of the year (besides the rainy season) alone, if and the people of the place give him robes, intending them for the *Samgha*,--I allow, O Bhikkhus, that that Bhikkhu should appropriate those robes to himself 2, saying, "These robes are for me." If another Bhikkhu should arrive before those robes have been appropriated to that Bhikkhu, an equal share is to be given (to the incoming Bhikkhu). If while the robes are being divided by those Bhikkhus, and before the lot has been cast, another Bhikkhu should arrive, an equal share is to be given to him. If while the robes are being divided by those Bhikkhus, and after the lot has been cast, another Bhikkhu

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should arrive, an equal share need not, if they do not wish it 1, be given to him.'

5. Now at that time two Theras, who were brothers, the venerable Isidâsa and the venerable Isibhatta, having spent the rainy season in Sâvatthi, went to take up their abode in a certain village. The people there, thinking, 'It is long since these Theras have arrived here,' made gifts of both food and robes.

The Bhikkhus who resided there asked the Theras, saying, 'These robes, Sirs, which are the property of the *Samgha*, have come to us through the Theras' arrival 2. Will the Theras accept a share?'

The Theras answered: 'As we understand the rule laid down by the Blessed One, these robes belong to you alone until the *Ka Mina* ceremony shall have been performed 3.'

6. Now at that time three Bhikkhus spent the rainy season at Râgagaha. The people there made gifts of robes, saying, 'We give them to the *Samgha*.'

Then those Bhikkhus thought thus: 'It has been laid down by the Blessed One that the smallest *Samgha* shall consist of four persons, and we are only three, and these people have made gifts of robes, intending to give them to the *Samgha*. What now ought we to do with them?'

Now at that time there were staying in Pâtaliputta,
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at the kukkurârâma, a number of Theras--the venerable Nilavâsi, and the venerable Sânavâsi 1, and the venerable Gopaka, and the venerable Bhagu, and the venerable Phalika-sandâna. And those Bhikkhus went to Pâtaliputta, and asked the Theras what they should do.

The Theras answered: 'As we understand the rule laid down by the Blessed One, these robes belong to you alone until the Kathina ceremony shall have been performed.'

Footnotes

235:2 That is, spent the rainy season.

235:3 This is laid down in Mahâvagga IX, 4, I.

235:4 And thereby the Kathina license suspended. Compare the 1st, and, and 3rd Nissaggiyas, and our note on p. 18.

236:1 Buddhaghosa says, Utukâlan ti vassânato *aññam kâlam*, where vassâna means the rainy season. See Abhidhânappadîpikâ, verse 79.

236:2 On this sense of *adhithâtum*, see above, Mahâvagga VIII, 20, 2.

237:1 Akâmâ; on which compare II, 27, 15, and especially II, 34, 3, and IV, 17, 6.

237:2 Âgamma, which is here nearly the same as uddissa. To give the full import of the expression it would be necessary to say, have come to us in consequence of the inducement offered to the givers by the presence of the Theras here.'

237:3 See our note above on § 1.

25.

1. Now at that time the venerable Upananda of the Sakya race, having spent the rainy season at Sâvatthi, went to take up his abode in a certain village. The Bhikkhus in that place assembled together with the object of dividing the robes. They said to him 'These robes, friend, which are the property of the Samgha, are about to be divided. Will you accept a share of them?'

'Yes, friends, I will,' said he; and taking his share, departed thence and took up his abode elsewhere.

[The same thing happened there, and] he departed thence and took up his abode elsewhere.

[The same thing happened there, and so] he returned to Sâvatthi with a great bundle of robes.

2. The Bhikkhus said to him: 'What a meritorious

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of the robes be assigned to Upananda of the Sakya race?'

They told the matter to the Blessed One.

'Give, O Bhikkhus, to that foolish one but one portion 1. In case, O Bhikkhus, a Bhikkhu spend the rainy season alone in two residences, thinking thus to obtain many robes, then, if he have spent exactly half the season in one place and half in another, a half portion of the robes due to him shall be given to him in one place, and a half in the other; but in whichever place of the two he have spent a greater part of the rainy season, thence shall the portions of robes due to him be given.'

Footnotes

[238:1](#) There is a Sânavâsi who takes a prominent part at the Council of Vesâlî (Kullavagga XII, 1, 8; XII, 2, 4). He is probably meant to be considered the same as this one.

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person you are, friend Upananda. Plenty of robes have come into your possession!

'Where is my merit, friends?' said he, and [told them all that had happened] [1](#).

3. 'How then, friend Upananda, have you spent the rainy season in one place, and accepted a share of robes in another place?'

'Yes, friends, that is so.'

Those Bhikkhus who were moderate were indignant, murmured, and became annoyed, saying, 'How can the venerable Upananda spend the rainy season in one place, and accept a share of robes in another place?'

They told the matter to the Blessed One.

'Is it true, Upananda, as they say, that you have spent the rainy season in one place, and have accepted a share of robes in another place?'

'It is true, Lord.'

The Blessed Buddha rebuked him, saying, 'How can you, O foolish one, act so? This will not redound to the conversion of the unconverted, or to the increase of the converted!'

And after having rebuked him, and delivered a religious discourse, he addressed the Bhikkhus, saying, 'Whosoever, O Bhikkhus, has spent the rainy season in one place, is not to accept a share of the robes in another place. Whosoever does so shall be guilty of a dukkara.'

4. Now at that time the venerable Upananda of the Sakya race spent the rainy season alone in two residences, thinking thus to obtain many robes. And the Bhikkhus thought:

'How should his portion

[239:1](#) Section 1 repeated, with the necessary change of person, &c.

26.

1. Now at that time a certain Bhikkhu had a disturbance in his bowels, and he lay fallen in his own evacuations. And the Blessed One on going round the sleeping-places accompanied by the venerable Ânanda came to that Bhikkhu's abode, and saw him so.

And he went up to him, and asked him, 'What is the matter with you, O Bhikkhu?'

'I have a disturbance, Lord, in my bowels.'

'Then have you, O Bhikkhu, any one to wait upon you?'

'No, Lord.'

'Why do not the Bhikkhus wait upon you?'

'Because I am of no service, Lord, to the Bhikkhus.'

2. Then the Blessed One said to the venerable

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[paragraph continues] Ânanda: 'Go, Ânanda, and fetch some water. Let us bathe this Bhikkhu.'

'Even so, Lord,' said the venerable Ânanda, in assent to the Blessed One, and fetched the water. And the Blessed One poured the water over that Bhikkhu; and the venerable Ânanda wiped him down. And the Blessed One taking hold of him at the head, and the venerable Ânanda at the feet, they lifted him up, and laid him down upon his bed.

3. Then the Blessed One, on that occasion and in that connection, convened a meeting of the Bhikkhu-samgha, and asked the Bhikkhus, 'Is there, O Bhikkhus, in such and such an

apartment, a Bhikkhu who is sick?'

'There is, Lord.'

'Then what, O Bhikkhus, is the matter with that Bhikkhu?'

'He has a disturbance, Lord, in his bowels.'

'And is there any one, O Bhikkhus, to wait upon him?'

'No, Lord.'

Why, then, do not the Bhikkhus wait upon him?'

'That Bhikkhu, Lord, is of no service to the Bhikkhus; therefore do they not wait upon him.'

'Ye, O Bhikkhus, have no mothers and no fathers who might wait upon you! If ye, O Bhikkhus, wait not one upon the other, who is there indeed who will wait upon you?'

Whosoever, O Bhikkhus, would wait upon me, he should wait upon the sick.

4. 'If he have an upagghâya, his upagghâya should wait upon him as long as his life lasts, and wait until he has recovered; and so if he have an âkariya, a saddhi-vihârîka, an antevâsika, a fellow

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saddhi-vihârîka, or a fellow antevâsika [1](#). And if he have neither of all these, then should the Samgha wait upon him; and whosoever does not do so, shall be guilty of a dukkata.

5. 'There are five qualities, O Bhikkhus, which, when a sick man has, he is difficult to wait upon--when he does not do what is good for him; when he does not know the limit (of the quantity of food) that is good for him [2](#); when he does not take his medicine; when he does not let a nurse who desires his good know what manner of disease he has, or when it is getting worse that that is so, or when it is getting better that that is so, or when it is stationary that that is so; and when he has become unable to bear bodily pains that are severe, sharp, grievous, disagreeable, unpleasant, and destructive to life [3](#). These are the five qualities, O Bhikkhus, which, when a sick man has, he is difficult to wait upon.

6. 'There are five qualities, O Bhikkhus, which, when a sick man has, he is easy to wait upon--when he does' (&c., the contrary of the last section).

7. 'There are five qualities, O Bhikkhus, which, when one who waits upon the sick has, he is incompetent to the task--when he is not capable of prescribing medicines; when he does not know what (diet) is good and what is not good for the patient, serving what is not good, and not serving what is good for him; when he waits upon the sick out of

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greed, and not out of love; when he revolts from removing evacuations, saliva or vomit; when he is not capable from time to time of teaching, inciting, arousing, and gladdening the patient with religious discourse. These are the five qualities, O Bhikkhus, which, when one who waits upon the sick has, he is incompetent to the task.

8. 'There are five qualities, O Bhikkhus, which, when one who waits upon the sick has, he is competent to the task--when he is capable' (&c., the contrary of the last section).

Footnotes

[240:1](#) Buddhaghosa says, Ekâdhippâyan ti ekam adhippâyam. Eka-puggala-pativisam eva dethâ ti attho.

[242:1](#) On all except the last two this duty has already been enjoined above in the passages on the mutual duties of masters and pupils (Mahâvagga I, 24, 25; I, 26, II; I, 32, 3; I, 33, r).

[242:2](#) Compare Gâtaka II, 293, 294.

[242:3](#) This last clause occurs also above, at I, 49, 6.

27.

1. Now at that time two Bhikkhus were journeying along a high road in the country of Kosala. And they came to a certain residence, and there one of the two fell ill. Then the Bhikkhus there thought: 'Waiting upon the sick has been highly spoken of by the Blessed One. Let us then, friends, now wait upon this Bhikkhu.' And they waited upon him, and while he was being nursed by them, he completed his time [1](#). Then those Bhikkhus took that Bhikkhu's bowl and his robes, and went to Sâvatthi, and told the matter to the Blessed One.

'On the death of a Bhikkhu, O Bhikkhus, the *Samgha* becomes the owner of his bowl and of his robes. But, now, those who wait upon the sick are of much service. I prescribe, O Bhikkhus, that the bowl and the set of robes are to be assigned by the

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[[paragraph continues](#)] *Samgha* to them who have waited upon the sick. And thus, O Bhikkhus, are they to be assigned. The Bhikkhu who has waited upon the sick ought to go before the *Samgha*, and to say thus: "Such and such a Bhikkhu, Sirs, has completed his time. These are his set of robes and his bowl." Then a discreet and able Bhikkhu ought to lay the proposition before the *Samgha*, saying, "Let the *Samgha* hear me. Such and such a Bhikkhu has completed his time. These are his set of robes and his bowl. If it is convenient to the *Samgha*, let the *Samgha* assign this set of robes and this bowl to those who have waited upon the sick." This is the *ñatti*.' [Here follow the usual formal words of a *kammavâkâ* [1](#).]

3. Now at that time a certain Sâmanera had completed his time.

They told this matter to the Blessed One.

[The decision and the *kammavâkâ* are the same as in §2.]

4. Now at that time a certain Bhikkhu and a Sâmanera waited upon a sick Bhikkhu; and while he was being waited upon by them he completed his time. And the Bhikkhu who had waited upon the sick thought: 'How now ought the due portion of robes be given to the Sâmanera who waited upon the sick?'

They told this matter to the Blessed One.

'I prescribe, O Bhikkhus, that you are to give an equal portion to a Sâmanera who waits upon the sick.'

5. Now at that time a certain Bhikkhu who was

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possessed of much property, and of a plentiful supply of a Bhikkhu's requisites, completed his time.

They told this matter to the Blessed One.

'On the death of a Bhikkhu, O Bhikkhus, the *Samgha* becomes the owner of his bowl and of his robes. But, now, those who wait upon the sick are of much service. I prescribe, O Bhikkhus, that the set of robes and the bowl are to be assigned by the *Samgha* to them who have waited upon the sick. And whatever little property and small supply of a Bhikkhu's requisites there may be, that is to be divided by the *Samgha* that are present there; but whatever large quantity of property and large supply of a Bhikkhu's requisites there may be, that is not to be given away [1](#) and not to be apportioned [2](#), but to belong to the *Samgha* of the four directions [3](#), those who have come in, and those who have not [4](#).'

Footnotes

[243:1](#) That is, he died.

[244:1](#) There is only one, not three Kammavâkâs, given in the text.

[245:1](#) See Kullavagga VI, 15, 2.

[245:2](#) See Kullavagga VI, 16, 2.

[245:3](#) That is, 'of all the world.'

[245:4](#) This description of the totality of the Samgha is constantly found in dedicatory inscriptions. See Rh. D.'s paper in the Indian Antiquary, May, 1872.

28.

1. Now at that time a certain Bhikkhu came naked up to the place where the Blessed One was, and said:

'The Blessed One, Lord, has praised in many ways the moderate man and the contented who has eradicated (evil), who has shaken off his passions, who is gracious, reverent, energetic [5](#). Now this

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nakedness, Lord, is in many ways effectual to moderation and content, to the eradication of evil, to the suppressions of the passions, to graciousness, reverence, and zeal. It were well, Lord, if the Blessed One would enjoin nakedness upon the Bhikkhus.'

The Blessed Buddha rebuked him, saying, 'This would be improper, O foolish one, crooked, unsuitable, unworthy of a Samana, unbecoming, and it ought not to be done. How can you, O foolish one, adopt nakedness as the Titthiyas do? This will not conduce, O foolish one, to the conversion of the unconverted.'

And when he had rebuked him, and had delivered a religious discourse, he addressed the Bhikkhus, and said:

'You are not, O Bhikkhus, to adopt nakedness, as the Titthiyas do [1](#). Whosoever does so, shall be guilty of a grave offence (Thullakkaya).'

2. [The whole -section repeated respectively in the case of a Bhikkhu clad in a garment of grass, clad in a garment of bark [2](#), clad in a garment of phalaka cloth [3](#), clad in a garment of hair [4](#), clad in the skin of a wild animal, clad in the feathers of

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an owl, clad in antelope skins (with the hoofs left on) [1](#). But instead of 'adopt nakedness as the Titthiyas do' substitute respectively 'wear a garment of grass, &c., which is the symbol [2](#) the Titthiyas use.']

3. Now at that time a certain Bhikkhu came up to the place where the Blessed One was, clad in cloth made of the stalks of the akka plant [3](#).

[All as before in § 1, down to:]

And when he had rebuked him, and had delivered a religious discourse, he addressed the Bhikkhus, and said:

'You are not, O Bhikkhus, to dress yourselves in the stalks of the akka plant. Whosoever does so, shall be guilty of a dukkata.'

[§ 3 is then repeated of a Bhikkhu clad in cloth made of the makaki fibre [4](#).]

Footnotes

[245:5](#) So, for example, in Kullavagga I, 1, 3.

[246:1](#) Compare above, VIII, 15, 7 and 11.

[246:2](#) This is several times referred to in the Gâtakas; for instance, pp. 6, 9, 12,

[246:3](#) Perhaps made of leaves. Compare Böhlingk-Roth's, No. 5, sub voce; and *Gâtaka* I, 304 (phalakatharasayana). Perhaps also *Gâtaka* I, 356, 'making a man his phalaka,' may be a figure of speech founded on this use of the word, and mean 'making him his covering.'

[246:4](#) Like the well-known *Titthiya Agita*, one of the six great heretics (*Sâmañña-phala Sutta*, ed. Grimblot, p. 114, Book of the Great Decease, V, 60).

[247:1](#) Buddhaghosa, at *Suttavibhaṅga*, *Pârâgika* I, 10, 3, where this word occurs, says on it, *Aginakkhikan* (sic) *ti salomam sakhuram agina-miga-kammam*. Compare also above, *Mahāvagga* V. 4.

[247:2](#) *Titthiya-dhaga*. Compare *Gâtaka* I, 65, and *Kullavagga* I, 2 7.

[247:3](#) *Akkanâlan ti akkanâlamayam* (B.). Compare Böhlingk-Roth, under *arka*.

[247:4](#) *Potthako ti makakimayo vukkati* (B.). So also Childers, sub voce.

29.

1. Now at that time the *Khabbaggiya* *Bhikkhus* wore robes that were all of a blue, light yellow, crimson, brown, black, brownish yellow, or dark

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yellow colour [1](#); they wore robes with skirts to them which were not made of torn pieces of cloth, or were long, or had flowers on them, or cobras' hoods on them; they wore jackets, and dresses of the *Tirîta* plant [2](#), and turbans.

The people were indignant, murmured, and became annoyed, saying, 'This is like those still living in the enjoyments of the world.'

They told the matter to the Blessed One.

'Robes that are all of a blue colour [&c.; all the things mentioned in the first paragraph being here repeated] are not to be worn. Whosoever wears them shall be guilty of a *dukkata* [3](#).'

Footnotes

[248:1](#) See Buddhaghosa's explanations of all these colours in the note on V, 2, I.

[248:2](#) Buddhaghosa says on this word, *Tirîtan* (sic) *ti pana rukkhakhallimayam, tam pâdapunkhanam kâtum vattati. Khalli* is 'bark.'

[248:3](#) Buddhaghosa says that the robes of the colours mentioned in this chapter may be worn if they have first been dyed, or may be used as coverlets, or may be cut up and used as parts of robes. So the robes with skirts to them may be worn if the forbidden skirts have first been torn or cut off.

30.

1. Now at that time *Bhikkhus*, after having spent the rainy season, but before a gift of robes had fallen to the *Samgha*, went away (from the place); left the Order; died; admitted that they were *Sâmaneras*; or that they had abandoned the precepts; or that they had become guilty of an extreme

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offence; or that they were mad; or that their minds were unhinged; or that they suffered bodily pain; or that suspension had been pronounced against them for their refusal to acknowledge an offence they had committed, or to atone for such an offence, or to renounce a false doctrine; or that they were eunuchs; or that they had furtively attached themselves (to the *Samgha*); or that they had gone over to the *Titthiyas*; or that they were

an animal; or that they had been guilty of matricide, or of parricide; or that they had murdered an Arahant; or that they had violated a Bhikkhunî; or that they had caused a schism in the Samgha; or that they had shed (a Buddha's) blood; or that they were hermaphrodites [1](#).

They told this matter to the Blessed One.

2. 'In case, O Bhikkhus, a Bhikkhu, after having spent the rainy season, goes away before a gift of robes has fallen to the Samgha--then they are nevertheless to be allotted to him if there be any person present proper to receive them on his behalf.

'Moreover in case, O Bhikkhus, a Bhikkhu, after having spent the rainy season, and before a gift of robes has fallen to the Samgha, leaves the Order, or dies, or acknowledges that he has become a Sâmanera, or that he has abandoned the precepts, or lastly that he has become guilty of an extreme offence,--then the Samgha becomes the owner (of the portion of robes that would have fallen to him).

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'Moreover in case, O Bhikkhus, a Bhikkhu, after having spent the rainy season, and before a gift of robes has fallen to the Samgha, acknowledges that he has become mad, or unhinged in his mind, or in bodily pain, or that he has been suspended for refusal to acknowledge an offence he had committed, or to atone for such an offence, or to renounce a false doctrine--then (his portion of robes is nevertheless) to be allotted to him if there be any person present proper to receive them on his behalf.

'Moreover in case, O Bhikkhus, a Bhikkhu, after having spent the rainy season, and before a gift of robes has fallen to the Samgha, acknowledges that he is a eunuch, or that he had furtively attached himself to the Samgha, or that he had gone over to the Tittiyas, or that he is an animal, or that he had been guilty of matricide, or of parricide, or that he had murdered an Arahant, or that he had violated a Bhikkhunî, or that he had raised a schism in the Samgha, or that he had shed a Buddha's blood, or that he is a hermaphrodite--then the Samgha becomes the owner (of the portion of robes that would have fallen to him).

3. '[The same rules as in § 2, if he had gone away, &c., after the gift of robes had been made to the Samgha, but before the robes had been divided among the individual members of the Samgha belonging to the place where he had spent the rainy season.]

4. 'Moreover in case, O Bhikkhus, after the Bhikkhus have spent the rainy season, divisions arise among the Samgha before any robes have fallen to them, and the people there give the water (of

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presentation [1](#)) to one party, and the robes to the other party, thinking, "We are giving to the Samgha"--then those (robes are the property) of the (whole) Samgha.

The people there give the water of presentation to one party, and the robes to the same party, thinking, "We are giving to the Samgha"--then those robes are the property of the whole Samgha.

5. '[In the same two cases, if the people intend to give to the one party only, the robes are to be the property of that party.]

6. 'Moreover in case, O Bhikkhus, after the Bhikkhus have spent the rainy season, divisions arise among the Samgha after the gift of robes has been made to the Samgha, but before the division (of the robes to the individual members) has taken place--then at the division an equal share is to be given to all.'

Footnotes

[249:1](#) The above list of disqualifications has already occurred at II, 36; IV, 14.

[251:1](#) There is no doubt that this is the meaning here of udaka. Compare above, Mahāvagga I, 22, 18, and Gâtaka I, 93; III, 286; Dīpavamsa XIII, 29.

31.

1. Now at that time the venerable Revata sent a robe to the venerable Sâriputta in charge of a certain Bhikkhu, saying, 'Give this robe to the' Thera.' But that Bhikkhu, whilst on the way, took the robe himself in trust on the venerable Revata [2](#).

Now the venerable Revata, on meeting with the

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venerable Sâriputta, asked him, saying, 'I sent to the venerable Thera a robe. Did that robe come into his hands?'

'I know nothing, friend, about that robe.'

Then the venerable Revata said to that Bhikkhu: 'I sent a robe, my friend, in your charge to the Thera. Where is that robe?'

'I took the robe myself, Lord, in trust upon you.'

They told the matter to the Blessed One.

2. 'In case, O Bhikkhus, a Bhikkhu send a robe in charge of a Bhikkhu, saying, "Give this robe to such and such a Bhikkhu;" and he, whilst on the way, takes it himself in trust on the one who sends it--then it is rightly taken. But if he takes it himself in trust on the one to whom it was sent, it is wrongly taken.

[The same repeated, the latter case being put first, and the former case last.]

'Moreover in case, O Bhikkhus, a Bhikkhu send a robe in charge of a Bhikkhu, saying, "Give this robe to such and such a Bhikkhu;" and he, whilst on the way, hears that that Bhikkhu who sent it is dead;--then if he keeps the robe himself [1](#) as the robe of a deceased Bhikkhu, it is rightly kept; if he takes it himself in trust on the one to whom it was sent, it is wrongly taken.

'[In the same case], if he, whilst on the way, hears that that Bhikkhu to whom it was sent is dead--then if he keeps the robe himself as the robe of a deceased Bhikkhu, it is wrongly kept; if he takes

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it himself in trust on the one who sent it, it is rightly taken.

[In the same case, if he hears, whilst on the way, that both are dead--then if he keeps it himself as the robe of a deceased Bhikkhu, to wit, the one who sent it, it is rightly kept; if he keeps it himself as the property of a deceased Bhikkhu, to wit, the one to whom it was sent, it is wrongly kept.]

3. 'Moreover in case, O Bhikkhus, a Bhikkhu send a robe in charge of a Bhikkhu, saying, "I give the robe to such and such a Bhikkhu"--then [in all the cases given in § 2 the decision is reversed] [1](#).'

Footnotes

[251:2](#) That is, in trust that the venerable Revata, if he knew that the Bhikkhu wanted it, would have given it to him. See above, Mahāvagga VIII, 19.

[252:1](#) On this meaning of *adhitthati*, see our note above, VIII, 20,2; VIII, 24,2.

[253:1](#) The reason of all this is, that if the sender (A) says to the messenger (B), 'Give this robe to the sendee (C),' the property in the robe does not pass; if A says to B, 'I give this

robe to C,' it does pass.

32.

1. There are, O Bhikkhus, these eight grounds [2](#) for the getting of a gift of robes--when he gives it to the boundary, when he gives it to (a *Samgha* which is) under agreement (with other *Samghas*), when he gives it on a declaration of alms, when he gives it to the *Samgha*, when he gives it to both the *Samghas*, when he gives it to the *Samgha* which has spent the rainy season (at the place), when he gives it to a specified number [3](#), when he gives it to a single Bhikkhu.

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'When he gives it to the boundary, it is to be divided among all those Bhikkhus who have come within the boundary [1](#).

'When he gives it to a *Samgha* which is under agreement, there are a number of residences which hold in common whatever they get, and what is given in one residence is given in all.

'When he gives it on a declaration of alms (means when the givers say), "We give it at the place where constant supply of alms is kept up for the *Samgha* [2](#)."

'When he gives it to the *Samgha*, it is to be divided among the *Samgha* there present.

'When he gives it to both the *Samghas*, though there be many Bhikkhus and only one Bhikkhunî, an equal half is to be given (to each of the two *Samghas*), and though there be many Bhikkhunîs and only one Bhikkhu, an equal half is to be given (to each of the two *Samghas*).

'When he gives it to the *Samgha* which has spent the rainy season, it is to be divided among as many Bhikkhus as have spent the rainy season at that particular residence.

'When he gives it to a specified number, it is the number present at the giving of congey, or

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rice, or hard food, or robes, or bedding, or medicine [1](#).

'When he gives it to a single Bhikkhu, he says, "I give a set of robes to such and such a one."

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NINTH KHANDHAKA.

(VALIDITY AND INVALIDITY OF FORMAL ACTS OF THE SAMGHA.)

1.

1. At that time the blessed Buddha dwelt at *Kampâ*, on the brink of the lotus-pond *Gaggarâ*. At that time there was in the country of *Kâsi* (a village) called *Vâsabha-gâma*. There a Bhikkhu called *Kassapa-gotta* had his residence, who was bound (to that place) by the string (of the religious duties which he had to perform there [1](#)), and who exerted himself to the end that clever Bhikkhus from a distance might come to that place, and the clever Bhikkhus therein might live at ease, and that (religious life at that residence might progress, advance, and reach a high state.

Now at that time a number of Bhikkhus, making their pilgrimage in the country of *Kâsi*, came to *Vâsabha-gâma*. And the Bhikkhu *Kassapa-gotta* saw those Bhikkhus coming from afar; when he saw them, he prepared seats for them, brought water for the washing of their feet, a foot-stool, and a towel [2](#).

Then he went forth to meet them, took their bowls and their robes, offered them (water) to drink, and provided a bath for them, and provided also rice-milk and food hard and soft.

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Now those stranger Bhikkhus thought: 'The resident Bhikkhu here, O friends, is indeed good-natured; he provides a bath for us and provides also rice-milk, and food, hard and soft. What if we were to stay here, friends, at Vâsabha-gâma.' Thus those stranger Bhikkhus stayed there at Vâsabha-gâma.

2. Now the Bhikkhu Kassapa-gotta thought: 'These stranger Bhikkhus are rested now from their travel-weariness; they did not know their way here before, but now they know their way. It is trouble-some indeed to be busy all one's life for people not related to one's self, and being asked 1 is disagreeable to men. What if I were to provide no longer rice-milk, and food, hard and soft (for those Bhikkhus).' Thus he did not provide any more (for them) rice-milk, and food, hard and soft.

Then those stranger Bhikkhus thought: 'Formerly, friends, this resident Bhikkhu used to provide baths for us, and to provide also rice-milk, and food, hard and soft. But now he does not provide any more rice-milk, and food, hard and soft. This resident Bhikkhu, friends, is in anger with us now. Well, friends, let us pronounce expulsion against this resident Bhikkhu.'

3. Then those stranger Bhikkhus assembled and said to the Bhikkhu' Kassapa-gotta: 'Formerly, friend, you used to provide baths for us and to provide also rice-milk, and food, hard and soft. But now you do not provide any more rice-milk, and food, hard and soft. You have committed an offence, friend; do you see that offence?'

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'There is no offence, friends, for me to see.'

Then those stranger Bhikkhus pronounced expulsion against the Bhikkhu Kassapa-gotta for his refusal to see that (pretended) offence. Then the Bhikkhu Kassapa-gotta thought: 'I do not know indeed whether this is an offence or not, and whether I have made myself guilty of an offence or not, and whether I have been expelled or not, and whether that sentence is lawful or unlawful, objectionable or unobjectionable, valid or invalid. What if I were to go to *Kampâ* and to ask the Blessed One about this matter?'

4. And the Bhikkhu Kassapa-gotta put his resting-place in order, took up his alms-bowl and his robe, and went forth to *Kampâ*; and in due course he came to *Kampâ* and to the place where the Blessed One was. Having approached him and respectfully saluted the Blessed One, he sat down near him.

Now it is the custom of the blessed Buddhas to exchange greeting with incoming Bhikkhus. And the Blessed One said to the Bhikkhu Kassapa-gotta: 'Is it all well with you, O Bhikkhu? Do you find your living? Have you made your journey without too much fatigue? And from what plate do you come, O Bhikkhu?'

'It is all well, Lord; I find my living, Lord; I have made the journey, Lord, without too much fatigue:

5. 'There is in the country of *Kâsi*, Lord, (a village) called *Vâsabha-gâma*. There I had my residence, Lord, (&c. 1, down to:) Then those

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stranger Bhikkhus, Lord, pronounced against me expulsion for my refusal to see that offence. Then I thought, Lord: "I do not know indeed whether this is an offence or not, and whether I have made myself guilty of an offence or not, and whether I have been

expelled or not, and whether that sentence is lawful or unlawful, objectionable or unobjectionable, valid or invalid. What if I were to go to *Kampâ* and to ask the Blessed One about this matter." Thus I have come here, Lord.'

6. (Buddha replied): 'This is no offence, O Bhikkhu; it is not an offence. You are innocent; you are not guilty of an offence. You are not expelled, and have not been expelled; the sentence by which you have been expelled is unlawful, objectionable, and invalid. Go, O Bhikkhu, and settle yourself again at *Vâsabha-gâma*.'

The Bhikkhu Kassapa-gotta expressed his assent to the Blessed One (by saying), 'Yes, Lord,' rose from his seat, and having respectfully saluted the Blessed One and walked round him with his right side towards him, he went on his way to *Vâsabha-gâma*.

7. Now those stranger Bhikkhus (at *Vâsabha-gâma*) were overcome by scruples and remorse:

It is all loss to us indeed, it is no gain to us; we will fare ill indeed, we will not fare well, in this that we have expelled that pure, guiltless Bhikkhu without any cause and reason. Well, friends, let us go to *Kampâ* and let us confess there in the Blessed One's presence our sin in its sinfulness.'

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And those stranger Bhikkhus put their resting-places in order, took up their alms-bowls and their robes, and went forth to *Kampâ*, and in due course they came to *Kampâ* and to the place where the Blessed One was. Having approached him and respectfully saluted the Blessed One, they sat down near him. Now it is the custom of the blessed Buddhas (&c. 1, down to:) 'It is all well, Lord; we find our living, Lord; we have made the journey, Lord, without too much fatigue. There is in the country of *Kâsi*, Lord, (a village) called *Vâsabha-gâma*; from that place we come, Lord.'

8. 'So are you, O Bhikkhus, those who have expelled the resident Bhikkhu there?'

'We are, Lord.'

'For what cause, O Bhikkhus, and for what reason?'

'Without any cause and reason, Lord.'

Then the Blessed One rebuked those Bhikkhus: 'That is improper, O Bhikkhus, it is unbecoming, indecent, unworthy of *Samanas*, unallowable, and to be avoided. How can you, O fools, expel a pure and guiltless Bhikkhu, without any cause and reason? This will not do, O Bhikkhus, for converting the unconverted.' Having thus rebuked them and delivered a religious discourse, he thus addressed the Bhikkhus: 'Let no one, O Bhikkhus, expel a pure and guiltless Bhikkhu without cause and reason. He who does, commits a *dukkata* offence.'

9. Then those Bhikkhus rose from their seats, adjusted their upper robes so as to cover one

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shoulder, prostrated themselves, inclining their heads to the feet of the Blessed One, and said to the Blessed One: 'Transgression, O Lord, has overcome us like the foolish, like the erring, like the unhappy, in this that we have expelled a pure, guiltless Bhikkhu without any cause and reason. May, O Lord, the Blessed One accept (the confession of) our sin in its sinfulness, and we will refrain from it in future.'

'Truly, O Bhikkhus, transgression has overcome you like the foolish, like the erring, like the unhappy, in that you have expelled a pure, guiltless Bhikkhu without any cause and reason. But as you see, O Bhikkhus, your sin in its sinfulness, and duly make amends for it, we accept it from you. For this, O Bhikkhus, is called progress in the discipline of the

noble one, if one sees his sin in its sinfulness, and duly makes amends for it, and refrains from it in future.'

Footnotes

[253:2](#) Mâtikâ; used in the same sense here as at VII, 1, 7.

[253:3](#) That is, of monks and nuns--the Bhikkhu--*saṃgha* and the Bhikkhunî-*saṃgha*.

[254:1](#) See chapters II, 6 and following.

[254:2](#) Buddhaghosa says, Bhikkhâ-*paññattiyâ*, ti attano *parikkâgapañña-paññapanatthâne*. Ten' ev' âha yattha *saṃghassa dhuvakârâ kariyantî ti*. Tass' attho, *yasmim vihâre imassa kîvara-dâyakassa santakam saṃghassa pâkavattam vâ vattati*, *yasmim vâ vihâre bhikkhû attano bhâram katvâ sadâ gehe bhogesi*. Yattha *vârena âvâso vâ kârîto*, *salâkabhattâdîni vâ nibaddhâni*, *yena pana sakalo pi vihâro patitthâpito*, *tattha vattabham eva n' atthi ime dhuvakârâ nâma*.

[255:1](#) That is, he invites a number of Bhikkhus to partake of *yâgu*, and when the *yâgu* is served he says, 'I give robes to those who have partaken of the *yâgu*,' and so on in all the other cases except that of robes. In that case he says, 'I give robes to those who have previously received robes from me' (B.).

[256:1](#) Tanti-baddha. Buddhaghosa says, Tanti-baddho 'ti *tasmim âvâse kâtabbatâ-tanti-paribaddho*.

[256:2](#) See our note at I, 6, 11.

[257:1](#) As he was obliged to ask the people of *Vâsabha-gâma* for what the stranger Bhikkhus wanted.

[258:1](#) See §§ 1-3. Instead of 'the Bhikkhu Kassapa-gotta' the p. 259 pronoun of the first person is to be read; and the appellation 'Lord,' addressed to Buddha, is inserted several times.

[260:1](#) See § 4. The alterations to be made ('those Bhikkhus' instead of 'the Bhikkhu Kassapa-gotta,' &c.) are obvious.

2.

1. At that time the Bhikkhus of *Kampâ* performed official acts in the following ways: they performed unlawful acts before an incomplete congregation; they performed unlawful acts before a complete congregation; they performed lawful acts before an incomplete congregation; they performed seemingly lawful acts before an incomplete congregation; they performed seemingly lawful acts before a complete congregation; a single Bhikkhu pronounced expulsion against a single one; a single Bhikkhu pronounced expulsion against two; a single Bhikkhu

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pronounced expulsion against a number of Bhikkhus; a single Bhikkhu pronounced expulsion against a *Samgha*; two Bhikkhus pronounced expulsion against a single one against two against a number of Bhikkhus against a *Samgha*; a number of Bhikkhus pronounced expulsion against a single one against two against another number against a *Samgha*; a *Samgha* pronounced expulsion against another *Samgha* [1](#)

2. Those Bhikkhus who were moderate, were annoyed, murmured, and became angry: 'How can the Bhikkhus of *Kampâ* perform official acts in the following ways: perform unlawful acts before an incomplete congregation (&c., down to:) how can a *Samgha* pronounce expulsion against another *Samgha*?'

These Bhikkhus told this thing to the Blessed One.

'Is it true, as they say, O Bhikkhus, that the Bhikkhus of *Kampâ* perform official acts in the following ways, &c.?'

'It is true, Lord.'

Then the blessed Buddha rebuked those Bhikkhus: 'It is improper, O Bhikkhus, what these foolish persons are doing; it is unbecoming, indecent, unworthy of *Samanas*, unallowable, and to be avoided. How can these foolish persons, O Bhikkhus, perform official acts in the following ways, &c. This will not do, O Bhikkhus, for converting the unconverted.' Having thus rebuked them and delivered a religious discourse, he thus addressed the Bhikkhus:

3. 'If an official act, O Bhikkhus, is performed

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unlawfully by an incomplete congregation, it is no real act [1](#) and ought not to be performed. An official act performed unlawfully by a complete congregation is no real act and ought not to be performed (&c., as in § 1, down to:). A seemingly lawful act performed before a complete congregation is no real act and ought not to be performed. In case a single Bhikkhu pronounces expulsion against a single one,--this is no real act and ought not to be performed (&c., down to:). In case a *Samgha* pronounces expulsion against another *Samgha*,--this is no real act and ought not to be performed.

4. 'There are, O Bhikkhus, four kinds of official acts (which a *Samgha* can perform); an unlawful act performed by an incomplete congregation, an unlawful act performed by a complete congregation, a lawful act performed by an incomplete congregation, and a lawful act performed by a complete congregation.

'If, O Bhikkhus, an act is unlawful and performed by an incomplete congregation--such an act, O Bhikkhus, is objectionable and invalid on account of its unlawfulness and of the incompleteness (of the congregation). Such an act, O Bhikkhus, ought not to be performed, nor is such an act allowed by me.

'If, O Bhikkhus, an act is unlawful and performed by a complete congregation--such an act, O Bhikkhus, is objectionable and invalid on account of its unlawfulness. Such an act, &c.

'If, O Bhikkhus, an act is lawful and performed by an incomplete congregation--such an act, O Bhikkhus, is objectionable and invalid on account of

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the incompleteness (of the congregation). Such an act, &c.

'If, O Bhikkhus, an act is lawful and performed by a complete congregation--such an act, O Bhikkhus, is unobjectionable and valid on account of its lawfulness and of the completeness (of the congregation). Such an act, O Bhikkhus, ought to be performed, and such an act is allowed by me.

'Therefore, O Bhikkhus, you ought to train yourselves thus: "Lawful acts which are performed by complete congregations--such acts will we perform [1](#)."'

Footnotes

[262:1](#) The cases of a *Samgha*'s expelling a single Bhikkhu, or two Bhikkhus, or a number of Bhikkhus, are omitted, because such proceedings are lawful.

[263:1](#) I.e. it is null and void.

[264:1](#) A similar injunction is found at the close of chapter II, 14.

3.

1. At that time the *Khabbaggiya* Bhikkhus performed official acts in the following ways: they performed unlawful acts before an incomplete congregation (&c., as in chap. 2, § 1, down to:) they performed seemingly lawful acts before a complete congregation; they performed acts without a *ñatti* 2 and with the proclamation (of the *kammavâkâ* 2) they performed acts without a proclamation (of the *kammavâkâ*) and with the *ñatti*; they performed acts without a *ñatti* and without a proclamation (of the *kammavâkâ*); they performed acts contrary to the Dhamma; they performed acts contrary to the Vinaya; they performed acts contrary to the doctrine of the Teacher; and they performed acts against which (the Bhikkhus present) protested, which were unlawful, objectionable, and invalid. Those Bhikkhus who were moderate, were annoyed,

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[paragraph continues] &c. These Bhikkhus told this thing to the Blessed One.

'Is it true, as they say, O Bhikkhus, that the *Khabbaggiya* Bhikkhus, &c.?'

It is true, Lord, &c.'

Having thus rebuked them and delivered a religious discourse, he thus addressed the Bhikkhus:

2. 'If an official act, O Bhikkhus, is performed unlawfully by an incomplete congregation, it is no real act and ought not to be performed (&c. 1, down to:). If an official act, O Bhikkhus, is performed against which (the Bhikkhus present) protest, which is unlawful, objectionable, and invalid, this is no real act and ought not to be performed.

3. 'There are, O Bhikkhus, six kinds of official acts (which a *Samgha* can perform): an unlawful act, an act performed by an incomplete congregation, an act performed by a complete congregation, a seemingly lawful act performed by an incomplete congregation, a seemingly lawful act performed by a complete congregation, a lawful act performed by a complete congregation.

'And which, O Bhikkhus, is an unlawful act? If one performs, O Bhikkhus, a *ñattidutiya* act 2 with one *ñatti*, and does not proclaim a *kammavâkâ*, such an act is unlawful. If one performs, O Bhikkhus, a *ñattidutiya* act with two *ñatti* and does not proclaim a *kammavâkâ* with one *kammavâkâ* and does not propose a *ñatti* with two

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kammavâkâs and does not propose a *ñatti*, such an act is unlawful.

4. 'If one performs, O Bhikkhus, a *ñattikatuttha* act with one *ñatti* and does not proclaim a *kammavâkâ*, such an act is unlawful. If one performs, O Bhikkhus, a *ñattikatuttha* act with two (. . . three, four) *ñattis* and does not proclaim a *kammavâkâ*, such an act is unlawful. If one performs, O Bhikkhus, a *ñattikatuttha* act with one *kammavâkâ* (. . . . with two, three, four *kammavâkâs*) and does not propose a *ñatti*, such an act is unlawful. Such acts, O Bhikkhus, are called unlawful acts.

5. 'And which, O Bhikkhus, is an act of an incomplete congregation?

'If, O Bhikkhus, at a *ñattidutiya* act not all Bhikkhus, as many as are entitled to vote, are present, if the *khanda* 1 of those who have to declare their *khanda* has not been conveyed (to the assembly), and if the Bhikkhus present protest, such an act is performed by an incomplete congregation.

'If, O Bhikkhus, at a *ñattidutiya* act as many Bhikkhus as are entitled to vote, are present, but if the *khanda* of those who have to declare their *khanda* has not been conveyed (to the assembly), and if the Bhikkhus present protest, such an act is performed by an incomplete congregation.

'If, O Bhikkhus, at a *ñattidutiya* act as many Bhikkhus as are entitled to vote, are present, if the *khanda* of those who have to declare their *khanda* has been conveyed, but if the Bhikkhus present protest, such an act is performed by an incomplete congregation.

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'If, O Bhikkhus, at a *ñattikatuttha* act, &c. [1](#)

'Such acts, O Bhikkhus, are called acts performed by incomplete congregations.

6. 'And which, O Bhikkhus, is an act of a complete congregation?

'If, O Bhikkhus, at a *ñattidutiya* act as many Bhikkhus as are entitled to vote, are present, if the *khanda* of those who have to declare their *khanda* has been conveyed (to the assembly), and if the Bhikkhus present do not protest, such an act is performed by a complete congregation.

If, O Bhikkhus, at a *ñattikatuttha* act (&c., as in last section).

Such acts, O Bhikkhus, are called acts performed by complete congregations.

7. 'And which, O Bhikkhus, is a seemingly lawful act performed by an incomplete congregation?

If, O Bhikkhus, at a *ñattidutiya* act the *kammavâkâ* is proclaimed first and the *ñatti* is proposed afterwards, if not all Bhikkhus, as many as are entitled to vote, are present, &c. [2](#)

8. 'And which, O Bhikkhus, is a seemingly lawful act performed by a complete congregation?

'If, O Bhikkhus, at a *ñattidutiya* act the *kammavâkâ* is proclaimed first and the *ñatti* is proposed afterwards, if as many Bhikkhus as are entitled to vote, are present, &c. [3](#)

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9. 'And which, O Bhikkhus, is a lawful act performed by a complete congregation?

'If, O Bhikkhus, at a *ñattidutiya* act the *ñatti* is proposed first and afterwards the act is performed with one *kammavâkâ*, if as many Bhikkhus as are entitled to vote, are present, if the *khanda* of those who have to declare their *khanda* has been conveyed (to the assembly), and if the Bhikkhus present do not protest, such an act is lawful and performed by a complete congregation.

'If, O Bhikkhus, at a *ñattikatuttha* act the *ñatti* is proposed first and afterwards the act is performed with three *kammavâkâs*, if as many Bhikkhus as are entitled to vote, &c., such an act is lawful and performed by a complete congregation.'

Footnotes

[264:2](#) See I, 28, &c.

[265:1](#) Here the different categories of forbidden acts are enumerated one after the other, as in § 1.

[265:2](#) About *ñatti*, *kammavâkâ*, *ñattidutiya*, and *ñattikatuttha* acts, see our note at I, 28, 3. 'Proposing a *ñatti*' and 'proclaiming a *kammavâkâ*' mean proposing a motion and putting a resolution to the assembled brethren.

[266:1](#) See II, 23.

[267:1](#) The identical three cases given before with regard to the *ñattidutiya* act are repeated here.

[267:2](#) The six cases given in this paragraph, of which three refer to *ñattidutiya* acts and three to *ñattikatuttha* acts, differ from those specified in § 5 only by the statement added in each of these cases regarding the inverted order of *ñatti* and *kammavâkâ*.

[267:3](#) This paragraph stands precisely in the same relation to § 6 in which the preceding

one stands to § 5.

4.

1. 'There are five kinds of *Samghas*: the *Bhikkhu Samgha* consisting of four persons, the *Bhikkhu Samgha* consisting of five persons of ten persons of twenty persons of more than twenty persons.

'In case, O *Bhikkhus*, the *Bhikkhu Samgha* consist of four persons, and acts lawfully, and is complete, it is entitled to perform all official acts except three acts, that is, the *upasampadâ* ordination, *pavâranâ*, and *abbhâna* 1.

'In case, O *Bhikkhus*, the *Bhikkhu Samgha* consist of five persons, and acts lawfully, and is complete, it is entitled to perform all official acts except

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two acts, that is, the *upasampadâ* ordination in the central countries 1 and *abbhâna*.

'In case, O *Bhikkhus*, the *Bhikkhu Samgha* consist of ten persons, and acts lawfully, and is complete, it is entitled to perform all official acts except one, namely, *abbhâna*.

'In case, O *Bhikkhus*, the *Bhikkhu Samgha* consist of twenty persons, and acts lawfully, and is complete, it is entitled to perform all official acts.

'In case, O *Bhikkhus*, the *Bhikkhu Samgha* consist of more than twenty persons, and acts lawfully, and is complete, it is entitled to perform all official acts.

2. 'An official act, O *Bhikkhus*, which requires the presence of four persons, if performed by a congregation in which a *Bhikkhunî* is the fourth, is no real act, and ought not to be performed. An official act, O *Bhikkhus*, which requires the presence of four persons, if performed by a congregation in which a *sikkhamânâ* is the fourth, in which a *sâmanera*, &c. 2, is the fourth, in which a person belonging to another communion is the fourth, in which a person staying within a different boundary 3 is the fourth, in which a person poised in the air by supernatural power is

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the fourth, in which a person against whom the *Samgha* institutes a proceeding is the fourth--is no real act and ought not to be performed.'

End of the regulations about acts performed by four persons.

3-5. 'An official act, O *Bhikkhus*, which requires the presence of five (. . . . ten, twenty) persons, if performed by a congregation in which a *Bhikkhunî*, &c. 1, is the fifth (. . . . tenth, twentieth), is no real act and ought not to be performed.'

End of the regulations about acts performed by five, (ten, twenty) persons.

6. 'If, O *Bhikkhus*, a congregation in which a person sentenced to the *parivâsa* discipline 2 is the fourth, institutes the proceedings of *parivâsa*, of *mûlâya paṭikassanâ*, and of *mânatta*, or if a congregation in which such a person is the twentieth, confers *abbhâna*, this is no real act and ought not to be performed.

'If, O *Bhikkhus*, a congregation in which a person that ought to be sentenced to *mûlâya paṭikassanâ* that ought to be sentenced to *mânatta* that is subject to the *mânatta* discipline

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on whom the *abbhâna* sentence ought to be conferred 1, institutes the proceedings of

parivâsa, of mûlâya patikassanâ, and of mânatta, or if a congregation in which such a person is the twentieth, confers abbhâna, this is no real act and ought not to be performed.
7. 'Of some persons, O Bhikkhus, the protest 2 raised in the assembly is effectual, of some persons it is ineffectual.

'And which are the persons, O Bhikkhus, whose protest raised in the assembly is ineffectual?

'The protest, O Bhikkhus, raised in the assembly by a Bhikkhunî is ineffectual. The protest, O Bhikkhus, raised in the assembly by a sikkhamânâ (&c. 3, down to:) by a person against whom the Samgha institutes a proceeding, is ineffectual. These are the persons, O Bhikkhus, whose protest raised in the assembly is ineffectual.

8. 'And which are the persons, O Bhikkhus, whose protest raised in the assembly is effectual?

'The protest, O Bhikkhus, of a Bhikkhu who is healthy (in mind), who belongs to the same communion 4, who stays within the same boundary 5, even

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if he have committed a sin which brings about immediate punishment in hell,--if he give notice of his protest at the meeting,--is effectual. This is the person, O Bhikkhus, whose protest raised in the assembly is effectual.

9. 'There are, O Bhikkhus, two cases of expulsion 1 (pronounced against, a person). If expulsion, O Bhikkhus, had not been pronounced (before) against a person, and the Samgha pronounces expulsion against him, there are some against whom such expulsion has been pronounced duly, and others against whom it has been pronounced unduly.

'And which is a person, O Bhikkhus, against whom, if expulsion had not been pronounced before, and the Samgha pronounces expulsion against him, expulsion has been pronounced unduly? In case, O Bhikkhus, there be a pure, guiltless Bhikkhu,--if the Samgha pronounces expulsion against him, expulsion has been pronounced unduly. This, O Bhikkhus, is called a person against whom, if expulsion had not been pronounced before, and the Samgha pronounces expulsion against him, expulsion has been pronounced unduly.

'And which is a person, O Bhikkhus, against whom, &c., expulsion has been pronounced duly? In case, O Bhikkhus, there be an ignorant, unlearned Bhikkhu, a constant offender, who is unable to discern what is an offence 2, who lives in lay society, unduly

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associating himself with lay people,--if the Samgha pronounces expulsion against him, expulsion has been pronounced duly. This, O Bhikkhus, is called a person, &c.

10. 'There are, O Bhikkhus, two cases of restoration (of an expelled Bhikkhu). If restoration, O Bhikkhus, had not been granted before to a person, and the Samgha grants restoration to him, there are some to whom such restoration will have been granted duly, and others to whom it will have been unduly granted.

'And which is a person, O Bhikkhus, to whom, &c., restoration has been granted unduly? A eunuch, O Bhikkhus, to whom restoration had not been granted before, and whom the Samgha restores, has been restored unduly. A person who has furtively attached himself (to the Samgha), &c. 1, to whom restoration had not been granted before, and whom the Samgha restores, has been restored unduly.

'This, O Bhikkhus, is called a person to whom, &c., restoration has been granted unduly. These, O Bhikkhus, are called persons to whom, &c., restoration has been granted duly.

11. 'And which is a person, O Bhikkhus, to whom, &c., restoration has been granted

duly?' &c. [2](#)

End of the first Bhânavâra, called the Vâsabha-gâma Bhânavâra.

Footnotes

[268:1](#) See Kullavagga III, 2 seq.

[269:1](#) As regards the exceptional regulations referring to the upasampadâ ordination in the bordering countries, see above, V, 13, 12.

[269:2](#) Here follows the very frequent enumeration given, for instance, at II, 36, §§ 1-4.

[269:3](#) Generally speaking, the two categories of 'persons belonging to another communion,' and 'persons staying within another boundary,' can be considered as coincident. In certain cases, however, they could be distinguished; see X, 1, §§ 9, 10.

[270:1](#) Here the enumeration of § 2 is repeated.

[270:2](#) See about parivâsa, and the other *Samghakammas* referred to in this paragraph, the details given in the second book of the Kullavagga.

[271:1](#) But has not yet been conferred. An *abbhita Bhikkhu* is considered as fully rehabilitated.

[271:2](#) Against official acts which the *Samgha* is performing.

[271:3](#) This list of persons who cannot protest against official acts of the *Samgha* differs from that given in § 2 or at II, 36, §§ 1-4, only by three categories being here added after 'a person guilty of an extreme offence' (*antimavatthum agghâpannaka*). These categories are the following: 'a madman,' 'a person whose mind is unhinged,' 'a person who suffers (bodily) pain.' See II, 22, 3, &c,

[271:4](#) That is, the *Samgha* which is going to perform the act in question.

[271:5](#) See the note at § 2.

[272:1](#) Compare the rules regarding the *pabbâganiyakamma*, Kullavagga I, 13 seq., and our note at I, 79, 1.

[272:2](#) *Anapadâna*. Buddhaghosa: 'Anapadâno 'ti apatâna-(read apadâna-) virahito. apadânam vukkati parikkhedo. âpatti-parikkheda-virahito 'ti attho.' Probably the word must not be derived from the root *dâ*, 'to give,' but from *dâ*, 'to cut.'

[273:1](#) See the list of persons given at II, 36, 3.

[273:2](#) The formality and the repetitions are the same here as in § 20, and need not be repeated. The list of persons whose restoration is stated to be valid is the same as at I, 71

5.

1. 'In case, O Bhikkhus, there be no offence which a Bhikkhu should see (or, acknowledge as committed by himself), and if the *Samgha*, or a number of Bhikkhus, or a single person reprove him (and say): "You have committed an offence, friend; do you see that offence?"--and he replies: "There is no offence, friends, which I should see," and the *Samgha* pronounces expulsion against him for his refusal to see that offence,--this is an unlawful act.

In case, O Bhikkhus, there be no offence which a Bhikkhu should atone for, &c. [1](#)

'In case, O Bhikkhus, there be no false doctrine which a Bhikkhu should renounce, &c. [2](#)

2. 'In case, O Bhikkhus, there be no offence which a Bhikkhu should see, and there be no offence which he should atone for, and if the *Samgha*, or a number of Bhikkhus, or a single person reprove him (and say): "You have committed an offence, friend; do you see that offence? Atone for that offence,"--and he replies: "There is no offence, friends,

which I should see; there is no offence,

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friends, which I should atone for," and the *Samgha* pronounces expulsion against him for his refusal to see that offence, or for his refusal to atone for that offence,--this is an unlawful act.

3-5 [1](#).

6-7. 'In case, O Bhikkhus, there be an offence which a Bhikkhu should see, and if the *Samgha*, or a number of Bhikkhus, or a single person reprove him (and say): "You have committed an offence, friend; do you see that offence?"--and he replies: "Yes, friends, I see it," and the *Samgha* pronounces expulsion against him for his (pretended) refusal to see that offence,--this is an unlawful act.

'In case, O Bhikkhus, there be an offence which a Bhikkhu should atone for, &c. [2](#)

8-9. 'In case, O Bhikkhus, there be an offence which a Bhikkhu should see, and if the *Samgha*, or a number of Bhikkhus, or a single person reprove him (and say): "You have committed an offence, friend; do you see that offence?"--and he replies: "There is no offence, friends, which I should see," and the *Samgha* pronounces expulsion against him for his refusal to see that offence,--this is a lawful act [3](#).'

Footnotes

[274:1](#) The *ukkhepaniyakamma âpattiyâ appaṭinissagge* (expulsion for a Bhikkhu's refusal to atone for an offence) is spoken of here exactly in the same terms as those in which the *ukkhepaniyakamma âpattiyâ adassane* (expulsion for a Bhikkhu's refusal to see an offence) is spoken of in the preceding clause. The brethren say to the pretended offender, 'You have committed an offence, friend; atone for that offence'--which he refuses to do.

[274:2](#) As above; the Bhikkhus institute the *ukkhepaniyakamma pâpikâya ditthiyâ appaṭinissagge* (expulsion for a Bhikkhu's refusal to renounce a false doctrine).

[275:1](#) As in § 2, the first and second of the three cases given in § 1 are combined, so follow now combinations of the first and third, the second and third, and of the first, second, and third cases respectively.

[275:2](#) Here follow again the cases of the *ukkhepaniyakamma âpattiyâ appaṭinissagge* and *pâpikâya ditthiyâ appaṭinissagge*, and the combinations of the three cases as above.

[275:3](#) Here follow the two other cases, together with the combinations of the three, exactly as above.

6.

1. And the venerable Upâli [1](#) went to the place where the Blessed One was. Having approached him and respectfully saluted the Blessed One, he sat down near him. Sitting near him the venerable Upâli said to the Blessed One: 'Lord, if a complete congregation performs an act at which the presence (of the accused Bhikkhu) is required, in his absence--is this act, Lord, performed lawfully according to Dhamma and Vinaya?'

'It is performed, Upâli, unlawfully against Dhamma and Vinaya.'

2. 'Lord, if a complete congregation performs an act at which (the accused Bhikkhu) ought to be called upon for an answer, without calling upon him for an answer--if it performs an act at which the confession (of the culprit) is required, without his confession--if it grants to a Bhikkhu to whom *sativinaya* [2](#) ought to be granted, an *amûlḥavinaya* [3](#)--if it proceeds against a Bhikkhu to whom *amûlḥavinaya* ought to be granted, with the *tassapâpiyyasikâkamma* [4](#)--if it proceeds against a Bhikkhu against

whom the tassapâpiyyasikâkamma ought

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to be instituted, with the tagganiyakamma 1--if it proceeds against a Bhikkhu against whom the tagganiyakamma ought to be instituted, with the nissayakamma--if it proceeds against a Bhikkhu against whom the nissayakamma ought to be instituted, with the pabbâganiyakamma--if it proceeds against a Bhikkhu against whom the pabbâganiyakamma ought to be instituted, with the patisâraniyakamma--if it proceeds against a Bhikkhu against whom the patisâraniyakamma ought to be instituted, with the ukkhepaniyakamma--if it sentences a Bhikkhu against whom the ukkhepaniyakamma ought to be instituted, to parivâsa 2--if it sentences a Bhikkhu who ought to be sentenced to parivâsa, to mûlâya patikassanâ--if it sentences a Bhikkhu who ought to be sentenced to mûlâya patikassanâ, to mânatta--if it grants to a Bhikkhu who ought to be sentenced to mânatta, the decree of abbhâna--if it confers on a Bhikkhu to whom abbhâna ought to be granted, the upasampadâ ordination,--is this act, Lord, performed lawfully according to Dhamma and Vinaya?'

3. 'It is performed, Upâli, unlawfully against Dhamma and Vinaya. If a complete congregation, Upâli, performs an act at which the presence (of the accused Bhikkhu) is required, in his absence (&c., down to:) confers on a Bhikkhu to whom abbhâna ought to be granted, the upasampadâ ordination,--in such case, Upâli, this act is performed unlawfully against Dhamma and Vinaya, and in such case this Samgha trespasses against the law.'

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4. 'Lord, if a complete congregation performs an act at which the presence (of the accused Bhikkhu) is required, in his presence (&c., down to:) confers on a person, on whom the upasampadâ ordination ought to be conferred, the upasampadâ ordination,--is this act, Lord, performed lawfully according to Dhamma and Vinaya?'

It is performed, Upâli, lawfully according to Dhamma and Vinaya. If a complete congregation performs an act (&c., down to:) the upasampadâ ordination,--in such case, Upâli, this act is performed lawfully according to Dhamma and Vinaya, and in such case this Samgha does not trespass against the law.'

5. 'Lord, if a complete congregation grants to a Bhikkhu to whom sativinaya ought to be granted, an amûl/havinaya, and to a Bhikkhu to whom amûl/havinaya ought to be granted, a sativinaya (&c. 1, down to:) confers on a Bhikkhu to whom abbhâna. ought to be granted, the upasampadâ ordination, and grants to a person on whom the upasampadâ ordination ought to be conferred, the decree of abbhâna,--is this act, Lord, performed lawfully according to Dhamma and Vinaya?'

6. 'It is performed, Upâli, unlawfully against Dhamma and Vinaya. If a complete congregation grants to a Bhikkhu, &c.,--in such case, Upâli, this act is performed unlawfully against Dhamma and

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[paragraph continues] Vinaya, and in such case this Samgha trespasses against the law.'

7. 'Lord, if a complete congregation grants sativinaya to a Bhikkhu to whom sativinaya ought to be granted, and amûl/havinaya to a Bhikkhu to whom amûl/havinaya ought to be granted (&c. 1, down to:) grants abbhâna to a Bhikkhu to whom abbhâna ought to be granted, and confers the upasampadâ ordination on a person on whom the upasampadâ ordination ought to be conferred,--is this act, Lord, performed lawfully according to Dhamma and Vinaya?'

8. 'It is performed, Upâli, lawfully according to Dhamma and Vinaya (&c., down to:) and in such case this *Samgha* does not trespass against the law.'

9. And the Blessed One thus addressed the Bhikkhus: 'If a complete congregation, O Bhikkhus, grants to a Bhikkhu to whom sativinaya ought to be granted, an *amûl*havinaya, in such case, O Bhikkhus, this act is performed unlawfully against Dhamma and Vinaya, and in such case this *Samgha* trespasses against the law. If a complete congregation, O Bhikkhus, institutes against a Bhikkhu to whom sativinaya ought to be granted, the tassapâpiyyasikâkamma (&c. 2, down to:) grants to a person on whom the

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upasampadâ ordination ought to be conferred, the decree of *abbhâna*,--in such case, O Bhikkhus, this act is performed unlawfully against Dhamma and Vinaya, and in such case this *Samgha* trespasses against the law.'

End of the second *Bhânavâra*, which contains the questions of Upâli.

Footnotes

[276:1](#) That the redactors of this *Pitaka* have chosen Upâli here and at X, 6, *Kullavagga* II, 2, 7, to question the Blessed One about the Vinaya regulations, stands evidently in connection with the tradition ascribing to Upâli an especial authority regarding the rules of the Order and styling him, as is said in the *Dîpavamsa* (IV, 3, 5; V, 7, 9), *agganikkhittaka*, i.e. original depositary, of the Vinaya tradition. See our Introduction, p. xii seq.

[276:2](#) See *Kullavagga* IV, 4, 10.

[276:3](#) See *Kullavagga* IV, 5.

[276:4](#) See *Kullavagga* IV, 11.

[277:1](#) This *Samghakamma* and the following ones are explained in *Kullavagga* I, 1 seq.

[277:2](#) For this term and the next ones, see *Kullavagga* III, 1-9.

[278:1](#) The *Samghakammas* enumerated in § 2, beginning with sativinaya, are arranged here in pairs, in direct and reverse order, in this way: sativinaya and *amûl*havinaya, *amûl*havinaya and sativinaya; then *amûl*havinaya and tassapâpiyyasikâkamma, tassapâpiyyasikâkamma and *amûl*havinaya, &c.

[279:1](#) The same dyads as in § 5.

[279:2](#) In this paragraph all possible combinations of two different *Samghakammas* are formed in this way: first, sativinaya is combined with *amûl*havinaya and all the rest, down to upasampadâ; then *amûl*havinaya with all terms from tassapâpiyyasikâ down to sativinaya, and so on; the whole series ends thus with the combinations of upasampadâraha with all terms from sativinaya down to *abbhâna*.

7.

1. 'In case, O Bhikkhus, a Bhikkhu be litigious, contentious, quarrelsome, disputatious, and constantly raise questions before the *Samgha*, And the other Bhikkhus say among each other: "This Bhikkhu, friends, is indeed litigious, contentious, &c.; well, let us proceed against him with the tagganiyakamma 1." And they proceed against him with the tagganiyakamma unlawfully 2 with an incomplete congregation 3, and he then goes from that district to another district. There the Bhikkhus say among each other: "Against this Bhikkhu, friends, the *Samgha* has proceeded with the tagganiyakamma unlawfully with an incomplete congregation; well, let us proceed against him with the tagganiyakamma."

And they proceed against him with the tagganiyakamma unlawfully with a complete congregation, and he then goes from that district again to- another district. And there the Bhikkhus again say among each other (&c.,

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down to:) and they proceed against him with the tagganiyakamma lawfully with an incomplete congregation seemingly lawfully 1 with an congregation seemingly lawfully with a complete congregation 2.

2-5. 'In case, O Bhikkhus, a Bhikkhu be litigious, &c. 3

6. 'In case, O Bhikkhus, a Bhikkhu be ignorant, unlearned, a constant offender, unable to discern what is an offence 4, and lives in lay society, unduly associating himself with lay people. And the other Bhikkhus say among each other: "This Bhikkhu, friends, is indeed ignorant, unlearned, &c.; well, let us proceed against him with the nissayakamma 5," and they proceed against him with the nissayakamma unlawfully with an incomplete congregation, &c. 6

7. 'In case, O Bhikkhus, a Bhikkhu leads a life hurtful to the laity, and devoted to evil 7. And the other Bhikkhus say among each other: "This

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[paragraph continues] Bhikkhu, friends, leads a life hurtful to the laity, and devoted to evil; well, let us proceed against him with the pabbâganiyakamma 1," &c. 2

8. 'In case, O Bhikkhus, a Bhikkhu abuses and reviles lay people. And the other Bhikkhus say among each other: "This Bhikkhu, friends, abuses and reviles lay people; well, let us proceed against him with the parisâranīyakamma 3," &c. 2

9-11. 'In case, O Bhikkhus, a Bhikkhu, having committed an offence, refuses to see that offence (committed by himself) 4. And the other Bhikkhus say among each other: "This Bhikkhu, friends, has committed an offence and refuses to see that offence; well, let us pronounce expulsion against him for his refusal to see that offence 5," &c. 2

12-13. 'In case, O Bhikkhus, a Bhikkhu, against whom the Samgha has proceeded with the tagganiyakamma, behaves himself properly, lives modestly, aspires to get clear of his penance, and asks for the revocation of the tagganiyakamma sentence. And the other Bhikkhus say among each other: "This Bhikkhu, friends, against whom the Samgha has proceeded with the tagganiyakamma, in truth behaves himself properly; he lives modestly, &c.; well, let us revoke the tagganiyakamma sentence pronounced against him." And they revoke the tagganiyakamma sentence

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pronounced against him unlawfully with an incomplete congregation. And he then goes from that district to another district. There the Bhikkhus say among each other: "The tagganiyakamma sentence, friends, pronounced against this Bhikkhu has been revoked by the Samgha unlawfully with an incomplete congregation," &c. 1

14. 'In case, O Bhikkhus, a Bhikkhu against whom the Samgha has proceeded with the nissayakamma with the pabbâganiyakamma with the parisâranīyakamma against whom the Samgha has pronounced expulsion for his refusal to see an offence for his refusal to atone for an offence for his refusal to renounce a false doctrine, behaves himself properly, &c. 2

15. 'In case, O Bhikkhus, a Bhikkhu be litigious, contentious, quarrelsome, disputatious, and constantly raise questions before the Samgha. And the other Bhikkhus say among each other: "This Bhikkhu, friends, is indeed litigious, contentious, &c.; well, let us proceed against him with the tagganiyakamma." And they proceed against him with the

tagganiyakamma, unlawfully with an incomplete congregation. Now among the *Samgha* residing in that district a contention is raised whether this is an act performed unlawfully with an incomplete congregation, or an act performed unlawfully with a complete congregation, or an act performed lawfully with an incomplete

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congregation, or an act performed seemingly law-fully with an incomplete congregation, or an act performed seemingly lawfully with a complete congregation, or an act not performed, badly performed, to be performed again. In this case, O Bhikkhus, the Bhikkhus who say: "It is an act performed unlawfully with an incomplete congregation"--and the Bhikkhus who say: "It is an act not performed, badly performed, to be performed again"--these Bhikkhus are right herein.

16. 'In case, O Bhikkhus, a Bhikkhu be litigious (&c., as in § 15, down to:) and they proceed against him with the tagganiyakamma unlawfully with a complete congregation . . . lawfully with an incomplete congregation . . . seemingly lawfully with an incomplete congregation . . . seemingly lawfully with a complete congregation. Now among the *Samgha* residing in that district (&c., as in § 15).

17-20. 'In case, O Bhikkhus, a Bhikkhu be ignorant, unlearned,' &c. [1](#)

End of the ninth Khandhaka, which treats of the events in *Kampâ*.

Footnotes

[280:1](#) See *Kullavagga* I, 1-8.

[280:2](#) See above, chap. 3, § 3 seq.

[280:3](#) See above, chap. 3, § 5.

[281:1](#) See above, chap. 3, § 7.

[281:2](#) See above, chap. 3, § 8.

[281:3](#) As in § 1, but with a different arrangement of the five categories on which this exposition is based: unlawfully with an incomplete congregation, unlawfully with a complete congregation, lawfully with an incomplete congregation, seemingly lawfully with an incomplete congregation, seemingly lawfully with a complete congregation. In § 1 these categories are arranged in their natural order; in § 2 the second is placed at the head, then follow the third, fourth, fifth, and finally the first; in § 3 the exposition likewise begins with the third and ends with the second, &c. This arrangement is called 'a wheel' (*kakka*).

[281:4](#) See the note at chap. 4, § 9.

[281:5](#) See *Kullavagga* I, 9-12.

[281:6](#) The same five cases and the same *kakka* as in §§ 1-5.

[281:7](#) See the 13th *Samghâdisesa* Rule.

[282:1](#) See *Kullavagga* I, 13-17.

[282:2](#) As in §§ 1-5 or in § 6.

[282:3](#) *Kullavagga* I, 18-24.

[282:4](#) § 10: A Bhikkhu, having committed an offence, refuses to atone for that offence. § 11: A Bhikkhu refuses to renounce a false doctrine.

[282:5](#) § 10: For his refusal to atone for that offence. § 11: For his refusal to renounce that false doctrine.

[283:1](#) The analogous five cases with the *kakka* development as in §§ 1-5.

[283:2](#) As in §§ 12, 13.

[284:1](#) The text treats here in §§ 17, 18 of the nissayakamma (see § 6) and of the *Samghakammas* down to the expulsion for a Bhikkhu's refusal to renounce a false doctrine (see §§ 7-11) in the same manner as the *tagganiyakamma* is spoken of in §§ 15, 16. Then follows (§§ 19, 20) an exactly analogous exposition about the revocation of these *Samghakammas*, which stands in the same relation to §§ 15-18 in which §§ 12-14 stand to §§ 1-11.

TENTH KHANDHAKA.

(SCHISMS AMONG THE SAMGHA.)

1.

1. At that time the blessed Buddha dwelt at Kosambî in the Ghositârâma.

At that time a certain Bhikkhu had committed an offence which he considered as an offence, while the other Bhikkhus considered that offence as no offence. Afterwards he began to consider that offence as no offence, and the other Bhikkhus began to consider that offence as an offence.

Now those Bhikkhus said to that Bhikkhu: 'You have committed an offence, friend; do you see that offence?'

(He replied): 'There is no offence, friends, which I should see.'

Then those Bhikkhus, bringing about unanimity (of the fraternity for their sentence) pronounced expulsion against that Bhikkhu for his refusal to see that offence.

2. Now that Bhikkhu was erudite; he had studied the Agamas; he knew the Dhamma, the Vinaya, the Mâtikâ [1](#); he was wise, learned, intelligent, modest, conscientious, anxious for training.

And that Bhikkhu went to his companions and friends among the Bhikkhus, and said to them: 'This is no offence, friends; this is not an offence.'

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[\[paragraph continues\]](#) I am offenceless; I am not guilty of an offence; I am unexpelled and, have not been expelled; the sentence by which I have been expelled is unlawful, objectionable, and invalid. May the venerable ones be my partisans according to Dhamma and Vinaya.'

Thus that Bhikkhu got his companions and friends among the Bhikkhus on his side.

And he sent also a messenger to his companions and friends among the Bhikkhus of the whole country (with the following message): 'This is no offence, friends; this is not an offence (&c., down to:). May the venerable ones be my partisans according to Dhamma and Vinaya.'

Thus that Bhikkhu got also his companions and friends among the Bhikkhus of the whole country on his side.

3. Now those Bhikkhus who were partisans of the expelled Bhikkhu, went to the place where those who had expelled him, were. Having approached them, they said to the Bhikkhus who had expelled him: This is no offence, friends; this is not an offence. This Bhikkhu is offenceless; this Bhikkhu is not guilty of an offence. This Bhikkhu is unexpelled; this Bhikkhu has not been expelled. The sentence by which he has been expelled is unlawful, objectionable, and invalid.'

When they had spoken thus, the Bhikkhus who had expelled that Bhikkhu, said to the partisans of the expelled one: 'This is an offence, friends; this is not no offence. This Bhikkhu is an offender; this Bhikkhu is not offenceless. This Bhikkhu is expelled; this

Bhikkhu is not unexpelled. The sentence by which he has been expelled is lawful,
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unobjectionable, and valid. Do not stand, O venerable ones, on the side of this expelled
Bhikkhu; do not follow him.'

But the partisans of the expelled Bhikkhu, though they were spoken to thus by the
Bhikkhus who had expelled him, persevered nevertheless on the side of that expelled
Bhikkhu and followed him.

4. And a certain Bhikkhu went to the place where the Blessed One was. Having
approached him and respectfully saluted the Blessed One, he sat down near him. Sitting
near him that Bhikkhu said to the Blessed One: 'A certain Bhikkhu, Lord, had committed
an offence which he considered as an offence (&c., as in §§ 1-3, down to:). But the
partisans, Lord, of the expelled Bhikkhu, though they were spoken to thus by the
Bhikkhus who had expelled him, persevered nevertheless on the side of that expelled
Bhikkhu and followed him.'

5. Then the Blessed One (exclaimed): 'The Bhikkhu *Samgha* is divided! The Bhikkhu
Samgha is divided!'--and he rose from his seat and went to the place where the Bhikkhus
were who had pronounced that sentence of expulsion. Having approached them, he sat
down on the seat they had prepared. Sitting there the Blessed One said to the Bhikkhus
who had pronounced expulsion against that Bhikkhu: 'Do not think, O Bhikkhus, that you
are to pronounce expulsion against a Bhikkhu whatever be the facts of the case, saying,
"It occurs to us to do so; it occurs to us to do so."

6. 'In case, O Bhikkhus, a Bhikkhu has committed an offence which he considers as no
offence, while the other Bhikkhus consider it as an offence--if, O Bhikkhus, those
Bhikkhus know with regard

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to that Bhikkhu: "This venerable brother is erudite; he has studied the *Âgamas*; he knows
the Dhamma, the Vinaya, the *Mâtikâ*; he is wise, learned, intelligent, modest,
conscientious, anxious for training. Should we pronounce expulsion against this Bhikkhu
for his refusal to see that offence, and should we not hold Uposatha with that Bhikkhu,
but hold Uposatha without that Bhikkhu, this matter will cause among the *Samgha*
altercations, contentions, discord, quarrels, divisions among the *Samgha*, disunion among
the *Samgha*, separations among the *Samgha*, schisms among the *Samgha*,"--in that case,
O Bhikkhus, let those Bhikkhus, standing in awe of causing divisions, not pronounce
expulsion against that Bhikkhu for his refusal to see his offence.

7. 'In case, O Bhikkhus, a Bhikkhu has committed (&c., as above, down to:). "Should we
pronounce expulsion against this Bhikkhu for his refusal to see that offence, and should
we not hold Pavâranâ with that Bhikkhu, but hold Pavâranâ without that Bhikkhu, and
not perform official acts with that Bhikkhu, but perform official acts without that
Bhikkhu, and not sit down on our seats with that Bhikkhu, but sit down on our seats
without that Bhikkhu, and not sit down to drink rice-milk with that Bhikkhu, but sit down
to drink rice-milk without that Bhikkhu, and not sit down in the dining-hall with that
Bhikkhu, but sit down in the dining-hall without that Bhikkhu, and not dwell under one
roof with that Bhikkhu, but dwell under one roof without that Bhikkhu, and not perform
with that Bhikkhu, according to seniority, the duties of respectfully saluting each other,
rising from our seats, raising the joined hands before each other, and all

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proper duties, but perform without that Bhikkhu, according to seniority, the duties, &c.,--

this matter will cause among the *Samgha* (&c., as in § 6, down to the end).'

8. And the Blessed One, having spoken thus to the Bhikkhus who had pronounced that sentence of expulsion, rose from his seat, and went to the place where the partisans of the expelled Bhikkhu were. Having approached them, he sat down on the seat they had prepared. Sitting there the Blessed One said to the partisans of the expelled Bhikkhu: 'Do not think, O Bhikkhus, if you have committed an offence, that you need not atone for that offence, (saying to yourselves): "We are without offence." In case, O Bhikkhus, a Bhikkhu has committed an offence which he considers as no offence, while the other Bhikkhus consider it as an offence--if, O Bhikkhus, that Bhikkhu knows with regard to those Bhikkhus: "These venerable brethren are erudite (&c., down to:) anxious for training. It is impossible that they should, on my account, or on account of anybody else, abandon themselves to walking in longing, in malice, in delusion, in fear. Should these Bhikkhus pronounce expulsion against me for my refusal to see that offence, and should they not hold Uposatha with me, but hold Uposatha without me, and should they not hold Pavâranâ with me, but hold Pavâranâ without me (&c., as in § 7), this matter will cause, &c., schisms among the *Samgha*,"--in that case, O Bhikkhus, let that Bhikkhu, standing in awe of causing divisions, acknowledge that offence on the authority of his brethren 1.'

And the

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[paragraph continues] Blessed One, having spoken thus to the partisans of the expelled Bhikkhu, rose from his seat and went away.

9. At that time the Bhikkhus who were partisans of that expelled Bhikkhu, held Uposatha and performed official acts at that same place, within the boundary. On the other hand the Bhikkhus who had pronounced expulsion against him, went outside the boundary and there held Uposatha, and performed official acts.

Now a certain Bhikkhu of those who had expelled that Bhikkhu, went to the place where the Blessed One was; having approached him and having respectfully saluted the Blessed One, he sat down near him. Sitting near him that Bhikkhu said to the Blessed One: 'Lord, those Bhikkhus who are partisans of that expelled Bhikkhu, hold Uposatha, and perform official acts, at that same place, within the boundary. On the other hand, we who have pronounced expulsion against him, have gone outside the boundary and there hold Uposatha and perform official acts.'

(Buddha replied): 'If those Bhikkhus, O Bhikkhu, who are partisans of that expelled Bhikkhu, will hold Uposatha, and perform official acts, at that same place, within the boundary, according to the rules laid down by me about *ñatti* and *anussâvanâ*, these official acts which they perform will be lawful, unobjectionable, and valid. And if you, O Bhikkhus, who have expelled that Bhikkhu, will hold Uposatha, and perform official acts, at that same place, within the boundary (&c., down to:) and valid.

10. 'And why is this so? These Bhikkhus belong to another communion than that to which you

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belong, and you belong to another communion than that to which they belong.

'There are two cases, O Bhikkhu, in which a Bhikkhu (though he dwell within the same boundary) is considered as belonging to another communion:--either he himself makes himself belong to another communion 1, or the *Samgha* in a complete congregation pronounces expulsion against him for his refusal to see (an offence committed by himself), or to atone (for such an offence), or to renounce (a false doctrine). These, O

Bhikkhu, are the two cases in which a Bhikkhu is considered as belonging to another communion.

'There are two cases, O Bhikkhu, in which a Bhikkhu (belonging to either of the categories mentioned) reacquires the belonging to the same communion (with his brethren within the same boundary); either he himself makes himself belong (again) to that same communion [2](#), or the *Samgha*, having expelled him for his refusal to see (an offence), or to atone (for an offence), or to renounce (a false doctrine), restores him in a complete congregation. These, O Bhikkhu, are the two cases in which a Bhikkhu reacquires the belonging to the same communion.

Footnotes

[285:1](#) See Kullavagga I, t I, I, with our note.

[289:1](#) In the text *sandhâya* must be corrected into *saddhâya*; see Kullavagga XI, 1, 10.

[291:1](#) By associating with expelled Bhikkhus.

[291:2](#) By giving up his connection with expelled Bhikkhus.

2.

1. At that time the Bhikkhus, among whom altercations, contentions, and quarrels had arisen, in the dining-hall and amidst the houses, behaved

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improperly towards each other in gesture and word, and came to blows.

The people were annoyed, murmured, and became angry (saying), 'How can these Sakyaputtiya Samanas, when altercations, contentions, and quarrels have arisen among them, &c., and come to blows?' Some Bhikkhus heard those people that were annoyed, murmured, and had become angry. The moderate Bhikkhus were annoyed, murmured, and became angry (saying), 'How can the Bhikkhus, when altercations, &c.?' These Bhikkhus told the thing to the Blessed One.

'Is it true, O Bhikkhus, &c.?'

'It is true, Lord.'

Having rebuked them, and delivered a religious discourse, he thus addressed the

Bhikkhus: 'When divisions have arisen among the *Samgha*, O Bhikkhus, and when unlawful conduct and unfriendliness prevail among the Bhikkhus, then you ought to sit down on your seats (separately, saying to yourselves): "At least we will not behave improperly towards each other in gesture or word, and will not come to blows." When divisions have arisen among the *Samgha*, O Bhikkhus, and when lawful conduct' and friendliness prevail among the Bhikkhus, then you may sit down (together), one by one from each side [1](#).'

At that time the Bhikkhus, among whom altercations, contentions, and quarrels had arisen, wounded each other with sharp words in the assemblies, and were unable to settle that question.

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Then a certain Bhikkhu went to the place where the Blessed One was; having approached him and respectfully saluted him, he stationed himself near him. Standing near him, that Bhikkhu said to the Blessed One: 'Lord, the Bhikkhus among whom altercations, contentions, and quarrels have arisen, wound each other with sharp words in the assemblies, and are unable to settle that question. Pray, Lord, may the Blessed One go to those Bhikkhus out of compassion towards them.'

And the Blessed One expressed his consent by remaining silent.

Then the Blessed One went to the place where those Bhikkhus were; having approached them, he sat down on the seat they had prepared. Sitting there the Blessed One thus addressed those Bhikkhus: 'Enough, O Bhikkhus, no altercations, no contentions, no disunion, no quarrel!'

When he had spoken thus, a certain Bhikkhu, an adherer of the party who were wrong, said to the Blessed One: 'Lord, may the Blessed One, the king of Truth, be patient! Lord, may the Blessed One quietly enjoy the bliss he has obtained already in this life! The responsibility for these altercations and contentions, for this disunion and quarrel will rest with us alone.'

And for the second time the Blessed One thus addressed those Bhikkhus: 'Enough, O Bhikkhus, &c.' And for the second time that Bhikkhu who adhered to the party who were wrong, said to the Blessed One: 'Lord, may the Blessed One, &c.' Then the Blessed One spoke thus to those Bhikkhus:

3. 'In former times, O Bhikkhus, there lived at

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[paragraph continues] Benares a king of Kâsi, Brahmadata by name, wealthy, rich in treasures, rich in revenues, rich in troops and vehicles, the lord over a great realm, with full treasuries and storehouses. And there was also a king of Kosala, Dîghîti by name, not wealthy, poor in treasures, poor in revenues, poor in troops and vehicles, the lord over a small realm, with empty treasuries and storehouses.

'And king Brahmadata, O Bhikkhus, of Kâsi, having set the four hosts of his army in array, went out to war with king Dîghîti of Kosala.

'And king Dîghîti of Kosala heard, O Bhikkhus: "King Brahmadata of Kâsi, having set the four hosts of his army in array, has gone out to war with me." Then king Dîghîti of Kosala thought, O Bhikkhus: "King Brahmadata of Kâsi is wealthy, rich in treasures, &c.; and I am not wealthy, poor in treasures, &c. I am not able to stand against even one attack of king Brahmadata of Kâsi. What if I were to flee from the town beforehand."

'And king Dîghîti of Kosala, O Bhikkhus, took his queen-consort with him and fled from the town beforehand.

Then king Brahmadata of Kâsi, O Bhikkhus, conquered the troops and vehicles, the realm, the treasuries and storehouses of king Dîghîti of Kosala, and took possession of them.

And king Dîghîti of Kosala, O Bhikkhus, together with his consort, went forth to Benares. Wandering from place to place he came to Benares, and there at Benares, O Bhikkhus, king Dîghîti of Kosala dwelt, together with his consort, at a certain place near the town, in a potter's dwelling, in disguise, in the guise of a wandering ascetic.

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4. 'And ere long, O Bhikkhus, the queen-consort of king Dîghîti of Kosala became pregnant. And there came upon her the longing of pregnant women; and she desired, at sunrise, to see an army, with its four hosts set in array, clad in armour, standing on auspicious ground, and to drink the water in which the swords were washed.

'And the queen-consort, O Bhikkhus, of king Dîghîti of Kosala said to king Dîghîti of Kosala: "I am pregnant, Lord, and the longing of pregnancy has come upon me; and I desire, at sunrise, &c."

'(The king replied): "Whence shall come, O queen, to people in distress like us, an army with four hosts set in array, clad in armour, standing on auspicious ground, and the water

in which the swords are washed?"

'(The queen said): "If I do not obtain it, Lord, I shall die."

5. 'Now at that time, O Bhikkhus, the Brâhmana who was domestic chaplain to king Brahmadata of Kâsi, was a friend of king Dîghîti of Kosala. And king Dîghîti of Kosala, O Bhikkhus, went to the place where that Brâhmana, the domestic chaplain to king Brahmadata of Kâsi, was; having approached him he said to that Brâhmana, the domestic chaplain to king Brahmadata of Kâsi: "Your lady-friend, my beloved, is pregnant, and the longing of pregnant women has come upon her; and she desires (&c., as above)."

'(The Brâhmana replied): "Well, O king, let us see the queen also."

'Then, O Bhikkhus, the queen-consort of king Dîghîti of Kosala went to the place where that Brâhmana, the domestic chaplain to king Brahmadata

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of Kâsi, was. And, O Bhikkhus, that Brâhmana, the domestic chaplain to king Brahmadata of Kâsi, saw the queen-consort of king Dîghîti of Kosala coming from afar. On seeing her he rose from his seat, adjusted his upper robe so as to cover one shoulder, raised his joined hands to the queen-consort of king Dîghîti of Kosala, and three times uttered this exclamation: "Verily a Kosala king dwells in thy womb! Verily a Kosala king dwells in thy womb!" (And further he said): "Do not despond, O queen, you will obtain the sight at sunrise of an army with its four hosts set in array, clad in armour, standing on auspicious ground, and you will obtain the drinking of the water in which the swords are washed."

6. And, O Bhikkhus, that Brâhmana, the domestic chaplain to king Brahmadata of Kâsi, went to the place where king Brahmadata of Kâsi was. Having approached him, he said to king Brahmadata of Kâsi: "Lord, the signs that appear are such, that to-morrow at sunrise an army with four hosts, set in array, clad in armour, must station itself on auspicious ground, and the swords must be washed."

Then, O Bhikkhus, king Brahmadata of Kâsi gave order to his attendants: "Do, my friends, what the Brâhmana, my domestic chaplain, tells you."

'Thus, O Bhikkhus, the queen-consort of king Dîghîti of Kosala obtained the sight at sunrise, &c., and the drinking of the water in which the swords were washed.

'And, O Bhikkhus, the queen-consort of king Dîghîti of Kosala, when the child in her womb had reached maturity, gave birth to a boy. They called

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him Dîghâvu ("Longeval"). And ere long, O Bhikkhus, young Dîghâvu came to the years of discretion.

7. 'And king Dîghîti of Kosala, O Bhikkhus, thought: "This king Brahmadata of Kâsi has done much harm to us. By him we have been robbed of our troops and vehicles, our realm, our treasuries and storehouses. Should he find us out here, he will have us all three killed. What if I were to cause young Dîghâvu to dwell outside the town."

Then king Dîghîti of Kosala, O Bhikkhus, caused young Dîghâvu to dwell outside the town. And young Dîghâvu, O Bhikkhus, dwelling outside the town, ere long learnt all arts.'

8. 'At that time, O Bhikkhus, the barber of king Dig-hid of Kosala dwelt at the court of king Brahmadata of Kâsi. Now, O Bhikkhus, this barber of king Dîghîti of Kosala saw king Dîghîti of Kosala dwelling, together with his consort, at Benares, at a certain place near the town, in a potter's dwelling, in disguise, in the guise of a wandering ascetic.

When he had seen him, he went to the place where king Brahmadata of Kâsi was, and having approached him, he said to king Brahmadata of Kâsi: "King Dîghîti of Kosala, Your Majesty, dwells, together with his consort, at Benares, at a certain place near the town, in a potter's dwelling, in disguise, in the guise of a wandering ascetic."

9. Then, O Bhikkhus, king Brahmadata of Kâsi gave order to his attendants: "Well, my friends, bring king Dîghîti of Kosala and his consort before me."

And those people, O Bhikkhus, accepted this order of king Brahmadata of Kâsi (by saying),

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[paragraph continues] "Yes, Your Majesty," and brought king Dîghîti of Kosala and his consort before him.

'Then, O Bhikkhus, king Brahmadata of Kâsi gave order to his attendants: "Well, my friends, bind king Dîghîti of Kosala and his consort firmly with strong ropes, tie their arms to their backs, have them close shaven, lead them around with loud beatings of drums from road to road and from cross-way to cross-way, then lead them out of the town by the southern gate, hew them in four pieces to the south of the town, and throw the pieces away to the four quarters."

'And those people, O Bhikkhus, accepted this order of king Brahmadata of Kâsi (by saying), "Yes, Your Majesty," bound king Dîghîti of Kosala and his consort firmly with strong ropes, tied their arms to their backs, had them close shaven, and led them around with loud beatings of drums from road to road and from cross-way to cross-way.

10. 'Now, O Bhikkhus, young Dîghâvu thought "For a long time I have not seen my father and mother. What if I were to go and see my father and mother." And young Dîghâvu, O Bhikkhus, entered Benares, and saw his father and mother, bound firmly with strong ropes, their arms tied to their backs, close shaven, and being led around with loud beating of drums from "road to road and from cross-way to cross-way. When he saw that, he went up to his father and mother.

'And king Dîghîti of Kosala, O Bhikkhus, saw young Dîghâvu coming from afar; seeing young Dîghâvu he said to him: "Do not look long, my dear Dîghâvu, and do not look short 1. For not by

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hatred, my dear Dîghâvu, is hatred appeased; by not-hatred, my dear Dîghâvu, hatred is appeased."

11. 'When he had spoken thus, O Bhikkhus, the people said to king Dîghîti of Kosala: "This king Dîghîti of Kosala is mad and raves. What has this Dîghâvu to do with him? Who is he to whom he says: Do not look long, &c.?" (Dîghîti replied): "I am not mad, my friends, nor do I rave. 'He who is clever will understand it."

'And for the second time, &c. And for the third time, O Bhikkhus, king Dîghîti of Kosala said to young- Dîghâvu, &c. And for the third time said the people (&c., down to:) "He who is clever will understand it."

'Then those people, O Bhikkhus, having led king Dîghîti of Kosala and his consort around from road to road and from cross-way to cross-way, led them out of the town by the southern gate, hewed them in four pieces to the south of the town, threw the pieces away to the four quarters, stationed there a troop of soldiers, and went away.

12. 'Then young Dîghâvu, O Bhikkhus, went to Benares, got strong drink there, and made those soldiers drink it. When they were drunk and had fallen down, he gathered the pieces (of the two bodies), made a funeral pile, put his father's and his mother's bodies on

that pile, set it on fire, and raising his clasped hands he three times circumambulated the funeral pile.

'Now at that time, O Bhikkhus, king Brahmadata of Kâsi had gone up on to the terrace of his splendid palace. And king Brahmadata of Kâsi, O Bhikkhus, saw young Dîghâvu, who, raising his clasped hands, three times circumambulated the

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funeral pile. When he saw that, he thought: "Doubtless this man is a relation or kinsman of king Dîghîti of Kosala. Alas for my misfortune, that nobody will tell me (what this means)!"

13. 'And young Dîghâvu, O Bhikkhus, went to the forest. There he cried and wept to his heart's content. Then he wiped his tears, entered the town of Benares, went to the elephant stables near the royal palace, and said to the elephant trainer: "I wish to learn your art, master."

"Well, my good young man, learn it."

'And young Dîghâvu, O Bhikkhus, arose in the night, at dawn's time, and sung in the elephant stables in a beautiful voice, and played upon the lute. And king Brahmadata of Kâsi, O Bhikkhus, having risen in the night, at dawn, heard that singing in a beautiful voice and that playing upon the lute in the elephant stables. On hearing that he asked his attendants: "Who is it, my friends, who has risen in the night, at dawn's time, and has sung in the elephant stables in so beautiful a voice, and has played upon the lute?"

14. '(The attendants replied): "A young pupil, Your Majesty, of such and such an elephant trainer, has risen in the night, at dawn, and has sung in the elephant stables in so beautiful a voice, and has played upon the lute."

'(The king said): "Well, my friends, bring that young man to me."

'Those people accepted, O Bhikkhus, that order of king Brahmadata of Kâsi (by saying),

"Yes, Your Majesty," and brought young Dîghâvu to him.

"Is it you, my good young man, who has risen in the night, &c.?"

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"Yes, Your Majesty."

"Well, my good young man, sing and play upon the lute (also before me)."

'Young Dîghâvu, O Bhikkhus, accepted this order of king Brahmadata of Kâsi (by saying), "Yes, Your Majesty," and in order to win (the king's) favour he sung in a beautiful voice and played upon the lute.

'And king Brahmadata of Kâsi, O Bhikkhus, said to young Dîghâvu: "Be my attendant, my good young man."

'Young Dîghâvu, O Bhikkhus, accepted this order of king Brahmadata of Kâsi (by saying), "Yes, Your Majesty." And young Dîghâvu, O Bhikkhus, became (a servant) of king Brahmadata of Kâsi, rising before him, lying down after him, willingly obeying all his commands, agreeable in his conduct, pleasing in his words. And ere long, O Bhikkhus, king Brahmadata of Kâsi gave to young Dîghâvu an intimate position of trust.

15. 'And king Brahmadata of Kâsi, O Bhikkhus, said to young Dîghâvu: "Well, my young friend, put the horses to the chariot; we will go a-hunting." And young Dîghâvu, O Bhikkhus, accepted this order of king Brahmadata of Kâsi (by saying), "Yes, Your Majesty," put the horses to the chariot, and said to king Brahmadata of Kâsi: "The horses have been put to your chariot, Your Majesty; you may do now as you think fit."

'And king Brahmadata of Kâsi, O Bhikkhus, ascended the chariot, and young Dîghâvu drove the chariot: and he drove the chariot in such a way that the hosts (of the royal

retinue) went one way, and the chariot went another way.

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And after a long drive, O Bhikkhus, king Brahmadata of Kâsi said to young Dîghâvu: "Well, my young friend, stop now the chariot. I am tired; I would lie down."

Young Dîghâvu, O Bhikkhus, accepted this order of king Brahmadata of Kâsi (by saying), "Yes, Your Majesty," stopped the chariot, and sat down on the ground cross-legged. And king Brahmadata of Kâsi, O Bhikkhus, lay down, laying his head in the lap of young Dîghâvu; and as he was tired, he fell asleep in a moment.

16. 'And young Dîghâvu thought, O Bhikkhus: "This king Brahmadata of Kâsi has done much harm to us. By him we have been robbed of our troops and vehicles, our realm, our treasuries and storehouses. And he has killed my father and mother. Now the time has come to me to satisfy my hatred,"--(thinking thus) he unsheathed his sword. Then, O Bhikkhus, young Dîghâvu thought: "My father said to me in the hour of his death: 'Do not look long, my dear Dîghâvu, and do not look short. For not by hatred, my dear Dîghâvu, is hatred appeased; by not-hatred, my dear Dîghâvu, hatred is appeased.' It would not become me to transgress my father's word,"--(thinking thus) he put up his sword.

And for the second time . . . and for the third time young Dîghâvu thought, O Bhikkhus: "This king Brahmadata of Kâsi has done much harm to us" (&c., down to:)--(thinking thus) he put up his sword.

At that moment, O Bhikkhus, king Brahmadata of Kâsi, frightened, terrified, full of anguish, and alarmed, suddenly arose.

'And young Dîghâvu, O Bhikkhus, said to king

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[paragraph continues] Brahmadata of Kâsi: "Why do you arise so suddenly, O king, frightened, terrified, full of anguish and alarmed?"

'(The king replied): "I dreamt, my young friend, that young Dîghâvu, the son of king Dîghâti of Kosala, came upon me with his sword; therefore have I arisen so suddenly, frightened, terrified, full of anguish, and alarmed."

17. 'Then, O Bhikkhus, young Dîghâvu, stroking with his left hand the head of king Brahmadata of Kâsi, and with his right hand unsheathing his sword, said to king Brahmadata of Kâsi: "I am that young Dîghâvu, O king, the son of king Dîghâti of Kosala. You have done much harm to us. By you we have been robbed of our troops and vehicles, our realm, our treasuries and storehouses. And you have killed my father and mother. Now the time has come to me to satisfy my hatred."

'Then, O Bhikkhus, king Brahmadata of Kâsi fell down before young Dîghâvu, inclining his head to his feet, and said to young Dîghâvu: "Grant me my life, my dear Dîghâvu! Grant me my life, my dear Dîghâvu!"

"How can I grant you your life, O king? It is you, O king, who should grant me my life!"

"Well, my dear Dîghâvu, then grant me my life, and I will grant you your life."

Thus, O Bhikkhus, king Brahmadata of Kâsi and young Dîghâvu granted each other their lives and took each other's hands and swore an oath not to do any harm to each other.

'And king Brahmadata of Kâsi, O Bhikkhus, said to young Dîghâvu: "Well, my dear Dîghâvu, put now the horses to the chariot; we will go."

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'And young Dîghâvu, O Bhikkhus, accepted this order of king Brahmadata of Kâsi (by saying), "Yes, Your Majesty," put the horses to the chariot, and said to king Brahmadata

of Kâsi: "The horses have been put to your chariot, Your Majesty; you may do now as you think fit."

'And king Brahmadata of Kâsi, O Bhikkhus, ascended the chariot, and young Dîghâvu drove the chariot; and he drove the chariot in such a way that they soon reached again the hosts (of the royal retinue).

18. 'And king Brahmadata of Kâsi, O Bhikkhus, having entered Benares, convoked his ministers and counsellors and said to them: "If you should see, my good Sirs, young Dîghâvu, the son of king Dîghâti of Kosala, what would you do to him?"

'Some (of the ministers) replied: "We would cut off his hands, Your Majesty;" (others said): "We would cut off his feet"--"We would cut off his hands and feet"--"We would cut off his ears"--"We would cut off his nose"--"We would cut off his ears and his nose"--"We would cut off his head."

"This is young Dîghâvu, Sirs, the son of king Dîghâti of Kosala. It is not permitted to do any-thing to him; he has granted me my life, and I have granted him his life."

19. 'And king Brahmadata of Kâsi, O Bhikkhus, said to young Dîghâvu: "Why did your father say to you in the hour of his death: 'Do not look long, &c.'--what did your father mean by that?"

'What my father said, O king, in the hour of his death: 'Not long'--(means): 'Let not your hatred last long;' this did my father mean when he said in the hour of his death: 'Not long.' And

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what my father said, O king, in the hour of his death: 'Not short'--(means): 'Do not be hasty to fall out with your friends;' this did my father mean when he said in the hour of his death: 'Not short.' And what my father said, O king, in the hour of his death: 'For not by hatred, my dear Dîghâvu, is hatred appeased; by not-hatred, my dear Dîghâvu, is hatred appeased'--(means this): 'You have killed my father and mother, O king. If I should deprive you therefore of life, O king, then your partisans, O king, would deprive me of life; my partisans again would deprive those of life. Thus by hatred that hatred would not be appeased. But now, O king, you have granted me my life, and I, O king, have granted you your life; thus by not-hatred hatred has been appeased.' This did my father mean when he said in the hour of his death: 'For not by hatred, &c.'"

20. 'Then king Brahmadata of Kâsi, O Bhikkhus, thought: "O wonderful! O marvellous! How clever is this young Dîghâvu, that he understands in its full extent the meaning of what his father spoke so concisely,"--and he gave him back his father's troops and vehicles, his realm, his treasuries and storehouses, and he gave him his daughter, 'Now, O Bhikkhus, if such is the forbearance and mildness of kings who wield the sceptre and bear the sword, so much more, O Bhikkhus, must you so let your light shine before the world that you, having embraced the religious life according to so well-taught a doctrine and a discipline, are seen to be forbearing and mild.'

And for the third time [1](#) the Blessed One thus

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addressed those Bhikkhus: 'Enough, O Bhikkhus, no altercations, no contentions, no disunion, no quarrels!'

And for the third time that Bhikkhu who adhered to the party who were wrong, said to the Blessed One: 'Lord, may the Blessed One, the king of Truth, be patient! Lord, may the Blessed One quietly enjoy the bliss he has obtained already in this life! The responsibility for these altercations and contentions, for this disunion and quarrel will rest with us

alone.' And the Blessed One thought: 'Truly these fools are infatuate; it is no easy task to administer instruction to them,'--and he rose from his seat and went away.

End of the first Bhânavâra, which contains the story of Dîghâvu.

Footnotes

[292:1](#) Asanantarikâya. Buddhaghosa: 'Eekam âsanam antaram katvâ nisîditabbam.'

[298:1](#) This enigmatic phrase will be found explained below, § 19.

[305:1](#) See § 2.

3.

And in the forenoon the Blessed One, having put on his under-robcs, took up his alms-bowl and his kîvara, and entered the town of Kosambî for alms. Having collected alms in Kosambî, after his meal, when he had returned from his alms-pilgrimage, he put his resting-place in order, took up his alms-bowl and his kîvara, and standing in the midst of the assembly he pronounced the following stanzas:

'Loud is the noise that ordinary men make. Nobody thinks himself a fool, when divisions arise in the Samgha, nor do they ever value another person higher (than themselves).

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'Bewildered [1](#) are (even) the clever words of him who is versed in the resources of eloquence. As wide as they like they open their mouth. By whom they are lead they do not see.

'''He [2](#) has reviled me, he has beaten me, he has oppressed me, he has robbed me,"--in those who nurse such thoughts, hatred will never be appeased.

'''He has reviled me, he has beaten me, he has oppressed me, he has robbed me,"--in those who do not nurse such thoughts, hatred is appeased.

'For not by hatred is hatred ever appeased; by not-hatred it is appeased; this is an eternal law.

'The others [3](#) do not know that we must keep ourselves under restraint here; but those who know it, their quarrels are appeased.

'They whose bones are broken (by their foes), who destroy lives, who rob cows, horses, and treasures, who plunder realms,--even these may find conciliation. How should you not find it?

'If [4](#) a man find a wise friend, a companion who

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lives righteously, a constant one, he may walk with him, overcoming all dangers, happy and mindful [1](#).

'If he find no wise friend, no companion who lives righteously, no constant one, let him walk alone, like a king who leaves his conquered realm behind [2](#), like an elephant in the elephant forest [3](#).

'It is better to walk alone; with a fool there is no companionship. Let a man walk alone; let him do no evil, free from cares, like an elephant in the elephant forest [3](#).'

Footnotes

[307:1](#) Parimutthâ. Buddhaghosa: 'Parimutthâ 'ti mutthassatino.' Mutthassati cannot be connected with mûlha, as Childers supposes, but it is evidently mushitasmirîti (Kathâsarits. 56, 289; compare satisammosa, Mil. Pañha, p. 266). Thus it appears that

parimuttha must be derived also from the root mush.

[307:2](#) These verses are inserted in the Dhammapada, vv. 3-6.

[307:3](#) That is to say, those who do not follow the Buddha's teaching. On this meaning of *pare compare parappavâdâ* at Mahâ-parinibbâna Sutta V, 62. Professor Max Müller, who in the first edition of his translation of the Dhammapada (Buddhaghosa's Parables, p. lvi) has 'Some do not know that we must all come to an end here,' in the revised edition (Sacred Books of the East, vol. x) renders the phrase, 'The world does not know that we must all come to an end here.'

[307:4](#) The following three verses have also been inserted in the Dhammapada, vv. 328-330. The two first recur in the Khaggavisâna-sutta of the Sutta Nipâta, vv. 11, 12.

[308:1](#) On the juxtaposition of happiness with mindfulness, see the constantly repeated phrase occurring, for instance, in the Teviggâ Sutta I, 49 (at the end). It would perhaps be better to read *satîmâ* in the text, as Fausböll has done, *metri causâ*.

[308:2](#) That is, who abdicates, and devotes himself in the forest to a hermit's life. This is given as the crucial instance of a happy life in the *Gâtaka* Story, No. 10.

[308:3](#) Professor Fausböll reads in both verses *mâtaṅgarañño* instead of *mâtaṅgaraññe*.

4.

1. And the Blessed One, having pronounced these stanzas standing in the midst of the assembly, went forth to Bâlakalonakâra-gâma (or, to Bâlaka, the salt-maker's village). At that time the venerable Bhagu dwelt at Bâlakalonakâra-gâma. And the venerable Bhagu saw the Blessed One coming from afar; seeing him he prepared a seat, brought water for the washing of his feet, a foot-stool, and a towel, went forth to meet him, and took his bowl and his robe. The Blessed One sat down on the seat he had prepared; and [p. 309](#)

when he was seated, the Blessed One washed his feet. And also the venerable Bhagu, having respect-fully saluted the Blessed One, sat down near him. When he was sitting near him, the Blessed One said to the venerable Bhagu: 'Is it all well with you, O Bhikkhu? Do you find your living? Do you get food without too much trouble?' 'It is all well with me, Lord; I find my living, Lord; I get food, Lord, without too much trouble.'

And the Blessed One, having taught, incited, animated, and gladdened the venerable Bhagu by religious discourse, rose from his seat and went forth to the Eastern Bambû Park (*Pâkîna-vamsa-dâya*).

2. At that time the venerable Anuruddha and the venerable Nandiya and the venerable Kimbila dwelt at *Pâkîna-vamsa-dâya*. And the park-keeper saw the Blessed One coming from afar; seeing him he said to the Blessed One: 'Do not enter this park, O Samana; here dwell three noble youths accustomed to comfort and ease; you must not annoy them.' And the venerable Anuruddha heard what the park-keeper was saying to the Blessed One; hearing that he said to the park-keeper: 'Do not keep off the Blessed One, my good park-keeper; our teacher, the Blessed One, has arrived.' And the venerable Anuruddha went to the place where the venerable Nandiya and the venerable Kimbila were; having approached them, he said to the venerable Nandiya and to the venerable Kimbila: 'Come here, my venerable friends! Come here, my venerable friends! Our teacher, the Blessed One, has arrived.'

3. And the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila went forth to meet the Blessed One; one took the bowl and the

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robe of the Blessed One, the other one prepared a seat, the third one brought water for the washing of his feet, a foot-stool, and a towel. Then the Blessed One sat down on the seat they had prepared; and when he was seated, the Blessed One washed his feet. And also those venerable persons, having respectfully saluted the Blessed One, sat down near him. When the venerable Anuruddha was sitting near him, the Blessed One said to him:

'Is it all well with you, O Anuruddhas 1? Do you find your living? Do you get food without too much trouble?'

'It is all well with us, Lord; we find our living, Lord; we get food, Lord, without too much trouble.'

'And do you live, O Anuruddhas, in unity and concord, without quarrels, like milk and water (mixed together) 2, and looking at each other with friendly eyes?'

'Certainly, Lord, do we live in unity and concord (&c., down to:) and looking at each other with friendly eyes.'

'And in what way, O Anuruddhas, do you live in unity and concord, &c.?'

4. 'I think, Lord: "It is all gain to me indeed, it is high bliss for me indeed, that I live in the companionship of brethren like these." Thus, Lord, do I exercise towards these venerable brethren friendliness in my actions, both openly and in secret; I

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exercise (towards them) friendliness in my words, and friendliness in my thoughts, both openly and in secret. And I think thus, Lord: "What if I were to give up my own will and to live only according to the will of these venerable brethren." Thus, Lord, I give up my own will and live only according to the will of these venerable brethren. Our bodies, Lord, are different, but our minds, I think, have become one 1.'

And also the venerable Nandiya and also the venerable Kimbila said to the Blessed One: 'I think also, Lord: "It is all gain to me" (&c., down to:) have become one.

'In this way, Lord, do we live in unity and concord, without quarrels, like milk and water (mixed together), and looking at each other with friendly eyes.'

5. 'And do you live, O Anuruddhas, in earnestness, zeal, and resolvedness?'

'Certainly, Lord, do we live in earnestness, zeal, and resolvedness.'

'And in what way, O Anuruddhas, do you live in earnestness, zeal, and resolvedness?'

'He 2 who first of us comes back, Lord, from the village, from his alms-pilgrimage, prepares seats, gets water for washing feet, a foot-stool, and a towel, cleans the slop-basin, and gets it ready, and puts there (water to) drink and food. He who comes back last from the village, from his alms-pilgrimage, eats, if there is any food left (from the dinner of the others) and if he desires to do so; and if he does

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not desire (to eat), he throws it away at a place free from grass, or pours it away into water in which no living things are; takes away the seat, puts away the water for washing the feet, the foot-stool, and the towel, cleans the slop-basin and puts it away, puts the water and the food away, and sweeps the dining-room. He who sees a water-pot, or a bowl for food, or an easing-chair, empty and void, puts it (into its proper place), and if he is not able to do so single-handed, he calls some one else, and thus we put it (into its place) with our united effort, but we do not utter a word, Lord, on that account. And every five days, Lord, we spend a whole night, sitting together, in religious discourse. In this way, Lord, do we live in earnestness, zeal, and resolvedness.'

6. And the Blessed One, having taught, incited, animated, and gladdened the venerable

Anuruddha and the venerable Nandiya and the venerable Kimbila by religious discourse, rose from his seat, and went forth to Pârileyaka. Wandering from place to place he came to Pârileyaka. There the Blessed One dwelt at Pârileyaka, in the Rakkhita grove, at the foot of the Bhaddasâla tree. Then in the mind of the Blessed One, who was alone, and had retired into solitude, the following thought arose: 'Formerly I did not live at ease, being troubled by those litigious, contentious, quarrelsome, disputatious Bhikkhus of Kosambî, the constant raisers of questions before the *Samgha*. But now, being alone and without a companion, I live pleasantly and at ease, remote from those litigious, contentious, quarrelsome, disputatious Bhikkhus of Kosambî, the constant raisers of questions before the *Samgha*.' And there

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dwelt also a noble elephant, who was surrounded by a crowd of elephants, she-elephants, elephant-calves, and young elephants; the grass blades he ate had their tips broken; the branches he broke down (the other elephants) ate; the water he drank was turbid; and when he waded into the river and plunged down, the she-elephants came and rubbed up their bodies against him. Now that noble elephant thought: 'I am surrounded by a crowd of elephants (&c., down to:) and rub up their bodies against me. What if I were to live alone, far away from those crowds.'

7. And that noble elephant left the herd behind, and went to Pârileyaka, to the Rakkhita grove, to the foot of the Bhaddasâla tree, to the place where the Blessed One was. Having approached him, he administered with his trunk to the Blessed One (water to) drink and food, and removed the grass from that place. And that noble elephant thought:

Formerly I did not live at ease, surrounded by that crowd of elephants (&c., down to:) and rubbed up their bodies against me. But now, being alone and without a companion, I live pleasantly and at ease, remote from those elephants, she-elephants, elephant-calves, and young elephants.'

Then the Blessed One, both regarding his own retirement, and understanding by the power of his mind the thoughts which had arisen in the mind of that noble elephant, on this occasion pronounced this solemn utterance:

'Thus the noble one and the noble, the elephant tusked with tusks like cart poles 1 (and the noble

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[paragraph continues] One among men)--the mind of the one and the mind of the other harmonise in this, that they take delight in dwelling alone in the forest.'

Footnotes

[310:1](#) We have here the plural Anuruddhâ, meaning Anuruddha and his friends. So in *Kullavagga* I, 13, 6 Sâriputtâ means Sâriputta and Moggallâna.

[310:2](#) Khîrodakibhûtâ can scarcely contain an allusion to the Milk Ocean (see Childers, s.v. khîrodaka). Milk and water is frequently chosen by the Indian poets as a type of the most perfect union.

[311:1](#) Compare the last poem in the *Sutta Nipâta*, and especially v. 1143.

[311:2](#) Compare IV, 1.

[313:1](#) Îsâdanta; see Böhrtlingk-Roth, sub voce îshâ.

5.

1. And the Blessed One, having dwelt at Pârileyaka as long as he thought fit, went forth

to Sâvatthi. Wandering from place to place he came to Sâvatthi. There the Blessed One dwelt at Sâvatthi, in the *Getavana*, the garden of Anâtha-pindika. And the lay-devotees of Kosambî thought: 'These venerable Bhikkhus of Kosambî have brought much misfortune to us; worried [1](#) by them the Blessed One is gone. Well, let us neither salute the venerable Bhikkhus of Kosambî, nor rise from our seats before them, nor raise our hands before them, nor perform the proper duties towards them, nor honour and esteem and revere and support them, nor give them food when they come on their walks for alms; thus, when they are not honoured, esteemed, revered, supported, and hospitably received by us, they will go away, or return to the world, or propitiate the Blessed One.'

2. Thus the lay-devotees of Kosambî did not salute any more the Bhikkhus of Kosambî, nor did they rise from their seats before them (&c., down to:) nor gave them food when they came on their walks for alms.

Then the Bhikkhus of Kosambî, when they were no more honoured (&c., down to:) and hospitably

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received by the lay-devotees of Kosambî, said to each other: 'Well, friends, let us go to Sâvatthi and let us settle there that question before the Blessed One.' And the Bhikkhus of Kosambî put their resting-places in order, took up their alms-bowls and their robes, and went forth to Sâvatthi.

3. And the venerable Sâriputta heard: 'Those litigious, contentious, quarrelsome, disputatious Bhikkhus of Kosambî, the constant raisers of questions before the *Samgha*, are coming to Sâvatthi.' And the venerable Sâriputta went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he sat down near him. Sitting near him the venerable Sâriputta said to the Blessed One: 'Lord, those litigious, contentious (&c., down to:) are coming to Sâvatthi. How am I to behave, Lord, towards those Bhikkhus?'

'Well, Sâriputta, you must side with those who are right according to the Dhamma.'

'But how shall I discern, Lord, what is right and what is wrong?'

4. 'There are eighteen things, Sâriputta, by which you may conclude that a Bhikkhu is wrong according to the Dhamma. In case, Sâriputta, a Bhikkhu declares what is not Dhamma to be Dhamma, or declares what is Dhamma not to be Dhamma, or declares what is not Vinaya to be Vinaya, or declares what is Vinaya not to be Vinaya, or declares what has not been taught and spoken by the Tathâgata to have been taught and spoken by the Tathâgata, or declares something taught and spoken by the Tathâgata not to have been taught and spoken by the Tathâgata, or declares what has not been

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practised by the Tathâgata to have been practised by the Tathâgata, or declares something practised by the Tathâgata not to have been practised by the Tathâgata, or declares what has not been ordained by the Tathâgata to have been ordained by the Tathâgata, or declares something ordained by the Tathâgata not to have been ordained by the Tathâgata, or declares what is no offence to be an offence, or declares an offence to be no offence, or declares a slight offence to be a grievous offence, or declares a grievous offence to be a slight offence, or declares (a rule regarding) an offence to which there is an exception to be without an exception, or declares (a rule regarding) an offence to which there is no exception to admit of exceptions [1](#), or declares a grave offence [2](#) to be a not grave offence, or declares an offence that is not grave to be a grave offence,--these are the eighteen things, Sâriputta, by which you may conclude that a Bhikkhu is wrong

according to the Dhamma.

5. 'And there are eighteen things, Sâriputta, by which you may conclude that a Bhikkhu is right according to the Dhamma. In case, Sâriputta, a Bhikkhu declares what is not Dhamma to be not

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[paragraph continues] Dhamma, or declares what is Dhamma to be Dhamma (&c., down to:), or declares a grave offence to be a grave offence, or declares an offence that is not grave to be not grave,--these are the eighteen things, Sâriputta, by which you may conclude that a Bhikkhu is right according to the Dhamma.'

6. And the venerable Mahâmoggallâna heard (&c., as in § 3--5)--and the venerable Mahâkassapa heard, &c.--and the venerable Mahâkakkâna heard, &c.--and the venerable Mahâkott'hita 1 heard, &c.--and the venerable Mahâkappina heard, &c.--and the venerable Mahâkunda heard, &c.--and the venerable Anuruddha heard, &c.--and the venerable Revata heard, &c.--and the venerable Upâli heard, &c.--and the venerable Ânanda heard, &c.--and the venerable Râhula heard (&c., as above).

7. And Mahâpagâpati Gotamî heard: 'Those litigious, contentious, quarrelsome, disputatious Bhikkhus of Kosambî, the constant raisers of questions before the Samgha, are coming to Sâvatthi.' And Mahâpagâpati Gotamî went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, she stationed herself near him. Standing near him Mahâpagâpati Gotamî said to the Blessed One:

'Lord, those litigious, contentious (&c., down to:) are coming to Sâvatthi. How am I to behave, Lord, towards those Bhikkhus?'

'Well, Gotamî, hear the Dhamma on both sides. When you have heard the Dhamma on both sides,

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then accept the opinion and the belief and the doctrine and the cause of those Bhikkhus who are right according to the Dhamma; and whatever the Bhikkhunîsamgha has to apply for to the Bhikkhusamgha 1, for all that you must apply to the party of those who are right.'

8. And Anâtha-pindika the householder heard (&c., as in 3, down to:). 'How am I to behave, Lord, towards those Bhikkhus?'

'Well, householder, bestow gifts on both sides; having bestowed gifts on both sides, hear the Dhamma on both sides. When you have heard the Dhamma on both sides, then accept the opinion and the belief and the doctrine and the cause of those Bhikkhus who are right according to the Dhamma.'

9. And Visâkhâ Migâramâtâ heard, &c. 2

10. And the Bhikkhus of Kosambî in due course came to Sâvatthi. And the venerable Sâriputta went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he sat down near him. Sitting near him the venerable Sâriputta said to the Blessed One: 'Lord, those litigious, contentious, quarrelsome, disputatious Bhikkhus of Kosambî, the constant raisers of questions before the Samgha, have arrived at Sâvatthi. How are we, Lord, to arrange the dwelling-places of those Bhikkhus?'

'Well, Sâriputta, assign separate dwelling-places to them.'

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'And if there be no separate dwelling-places, what are we to do then, Lord?'

'Then, Sâriputta, you must separate (some dwelling-places from the rest) and then assign

them (to those Bhikkhus). But in no wise, Sâriputta, do I say that the dwelling-place of a senior Bhikkhu must be taken from him. He who does that, commits a dukkata offence.'

'And how are we to act, Lord, regarding (the distribution of) material gifts 1?'

'Material gifts, Sâriputta, must be distributed among all in equal parts.'

11. And that Bhikkhu against whom expulsion had been pronounced, pondering over both Dhamma and Vinaya, came to the following conclusion: 'This is an offence; this is not no offence. I am an offender; I am not offenceless. I am expelled; I am not unexpelled. The sentence by which I have been expelled is lawful, unobjectionable, and valid.' Then that expelled Bhikkhu went to the expelled Bhikkhu's partisans; having approached them, he said to the partisans of the expelled Bhikkhu: 'This is an offence, friends; this is not no offence, &c. Come now, my venerable brethren, and restore me.'

12. Then the partisans of that expelled Bhikkhu took with them the expelled Bhikkhu, and went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, they sat down near him. Sitting near him those Bhikkhus said to the Blessed One: 'Lord, this Bhikkhu, against whom expulsion has been pronounced, says, "This is an offence, friends (&c.,

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down to:) and restore me." What are we to do here, Lord?'

This is an offence, O Bhikkhus; this is not no offence. This Bhikkhu is an offender; this Bhikkhu is not offenceless. This Bhikkhu is expelled; he is not unexpelled; the sentence by which he has been expelled is lawful, unobjectionable, and valid. But since this Bhikkhu, O Bhikkhus, having committed an offence, and having been sentenced to expulsion, sees (his offence), restore now that Bhikkhu, O Bhikkhus.'

13. And the partisans of that expelled Bhikkhu, having restored that expelled Bhikkhu, went to the Bhikkhus who had sentenced him to expulsion; having approached them, they said to the Bhikkhus who had pronounced that sentence: 'As regards that matter, friends, which gave origin to altercations among the Samgha, to contentions, discord, quarrels, divisions among the Samgha, to disunion among the Samgha, to separations among the Samgha, to schisms among the Samgha,--that Bhikkhu (who was concerned in that matter), having committed an offence, and having been sentenced to expulsion, has seen (his offence) and has been restored. Come, friends, let us declare now the re-establishment of concord among the Samgha in order to bring that matter to an end.'

Then the Bhikkhus who had pronounced that sentence of expulsion, went to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, they sat down near him; sitting near him those Bhikkhus said to the Blessed One: 'Lord, those partisans of the expelled Bhikkhu have said to us: "As regards

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that matter (&c., down to:) in order to bring that matter to an end." What are we to do here, Lord?'

14. 'Since this Bhikkhu, O Bhikkhus, having committed an offence, and having been sentenced to expulsion, has seen (his offence) and has been re-stored, let the Samgha, O Bhikkhus, declare the re-establishment of concord in order to bring that matter to an end. And this declaration is to be performed in this way: Let all brethren assemble together, both the sick and the healthy; no one is allowed to send his declaration of *khandā* 1 (and to stay away). When you have assembled, let a learned, competent Bhikkhu proclaim the following *ñatti* before the Samgha: "Let the Samgha, reverend Sirs, hear me. As regards that matter which gave origin to altercations among the Samgha, to contentions, discord,

quarrels, divisions among the *Samgha*, to disunion among the *Samgha*, to separations among the *Samgha*, to schisms among the *Samgha*,--that Bhikkhu (concerned in that matter), having committed an offence, and having been sentenced to expulsion, has seen (his offence) and has been restored. If the *Samgha* is ready, let the *Samgha* declare the re-establishment of concord in order to bring that matter to an end. This is the *ñatti*. Let the *Samgha*, reverend Sirs, hear me (&c. 2, down to:) the re-establishment of concord, in order to bring that matter to an end, has been declared by the *Samgha*; the division that existed among the *Samgha* has been settled; the disunion that existed

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among the *Samgha* has been settled. The *Samgha* is in favour (of this declaration); therefore you are silent; thus I understand." Then let the *Samgha* hold Uposatha and proclaim the Pâtimokkha.'

Footnotes

[314:1](#) Ubbâlha; see *Gâtaka* I, 300, and *Mahâvagga* III, 9, 1.

[316:1](#) Our translation of *sâvasesa* and *anavasesa* is entirely conjectural. By the exceptions alluded to here we believe that such clauses must be understood as, for instance, in the sixth *Nissaggiya* Rule the words: 'Except at the right season;--here the right season means when the Bhikkhu has been robbed of his robe, or when his robe has been destroyed. This is the right season in this connection.'

[316:2](#) The term '*Dutthullâ âpatti*' is used also in the ninth *Pâkittiya* Rule, and the Old Commentary there states that by 'grave offences' those belonging to the *Pârâgika* and *Samghâdisesa* classes are understood.

[317:1](#) The name of this Thera is spelt in the MSS. *Mahâkott'hita* and *Mahâkott'hita*. In the Northern Buddhist works he is called *Mahâkaushthilya*. In the *Lalita Vistara* (p. 1, ed. Calc.) *Kaundilya* is a misprint.

[318:1](#) See *Kullavagga* X, 1, 4, and the 59th *Pâkittiya* Rule in the *Bhikkhunî-pâtimokkha*.

[318:2](#) As in § 8. Instead of 'Well, householder,' read 'Well, Visâkhâ.'

[319:1](#) Such as food, robes, &c.

[321:1](#) See II, 23.

[321:2](#) Here follows the repetition of the *ñatti* and the other solemn formulas belonging to a *ñattidutiya kamma* in the usual way.

6.

1. And the venerable Upâli 1 went to the place where the Blessed One was. Having approached him and respectfully saluted the Blessed One, he sat down near him. Sitting near him the venerable Upâli said to the Blessed One: 'Lord, if the *Samgha*, regarding a matter which has given origin to altercations (&c., down to:) to schisms among the *Samgha*, declares the re-establishment of concord, without having inquired into that matter and without having got to the bottom of it, is this declaration, Lord, lawful?'

'If the *Samgha*, Upâli, regarding a matter (&c., down to:) declares the re-establishment of concord, without having inquired into that matter and without having got to the bottom of it,--this declaration, Upâli, is unlawful.'

'But if the *Samgha*, Lord, regarding a matter (&c., down to:) declares the re-establishment of concord, after having inquired -into that matter and after having got to the bottom of it,--is this declaration, Lord, lawful?'

'If the *Samgha*, Upâli, (&c., down to:) declares the re-establishment of concord, after

having inquired

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into that matter and after having got to the bottom of it,--this declaration, Upâli, is lawful.'

2. 'How many kinds are there, Lord, of the re-establishment of concord among a *Sâmg*ha?'

'There are the following two kinds, Upâli, of re-establishment of concord among a *Sam*gha: Con-cord may be re-established, Upâli, in the letter, but not in the spirit, and concord may be' re-established both in the spirit and in the letter.

And in what case, Upâli, is concord re-established in the letter,' but not in the spirit? If the *Sam*gha, Upâli, (&c., as above) declares the re-establishment of concord, without having inquired into that matter and without having got to the bottom of it,--in this case, Upâli, concord is said to have been re-established in the letter, but not in the spirit.

'And in what case, Upâli, is concord re-established both in the spirit and in the letter? If the *Sam*gha, Upâli, (&c., as above) declares the re-establishment of concord, after having inquired into that matter and after having got to the bottom of it,--in this case, Upâli, concord is said to have been re-established both in the spirit and in the letter. These, Upâli, are the two kinds of re-establishment of concord among a *Sam*gha.'

3. And the venerable Upâli rose from his seat, adjusted his upper robe so as to cover one shoulder, bent his clasped hands towards the Blessed One, and addressed the Blessed One in the following stanzas:

'In the affairs of the *Sam*gha and in its consultations, in the business that arises and in trials, what sort of man is then most wanted? what Bhikkhu is then most worthy of the leadership?'

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'Above all he who is blameless in his moral conduct, who watches over his behaviour, whose senses are well controlled, whom his rivals do not reprove according to the law,--for there is nothing for which they could censure him,

'Such a man, who abides in blameless conduct, is well versed (in the doctrine), and mighty are his words. He is not perplexed, nor does he tremble, when he enters an assembly 1. He does not disparage his cause by vain talk.

'So also when he is asked questions in the assemblies, he does not hesitate, and is not troubled. By his timely words, that solve the questions, the clever man gladdens the assembly of the wise.

'Full of reverence for elder Bhikkhus, well versed in what his teacher has taught him, able to find out (the right), a master of speech, and skilled in making his rivals fail,

'By whom his rivals are annihilated, by whom many people receive instruction,--he does not for-sake the cause he has taken up, (nor does he become tired) of answering questions and putting questions without hurting others;

'If he is charged with a mission, he takes it upon himself properly, and in the business of the *Sam*gha (he does) what they tell him 2;--when a number of Bhikkhus despatches him (somewhere), he obeys

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their command, but he does not think therefrom, "It is I who do this;"--

'In what cases a Bhikkhu commits an offence, what an offence is, and how it is atoned for, both these expositions are well known to him 1; he is versed in the rules about offence and atonement;--

'By what deeds a Bhikkhu brings expulsion upon himself, in what cases one has been expelled, and the rehabilitation of a person who has undergone that penance,--all this he also knows, well versed in the Vibhaṅgas;--

'Full of reverence for elder Bhikkhus, for the young, for the Theras, for the middle-aged, bringing welfare to many people, a clever one:--such a Bhikkhu is the one who is then worthy of the leadership.'

End of the tenth Khandhaka, which contains the story of the Bhikkhus of Kosambî.

End of the Mahāvagga.

Footnotes

[322:1](#) See the note at IX, 6, 1.

[324:1](#) The same idea is put into the Buddha's mouth in the Mahâparinibbâna Sutta I, 23, 24.

[324:2](#) We propose to read *âhu nam yathâ*. This seems more satisfactory than the reading and the explanation found in Buddhaghosa's *Atthakathâ*: 'yathâ nâma *âhunam* *âhutipindam* samugganhandi (sic) *evam* api so somanassagâten' *eva ketasâ samghassa kikkesu samuggaho*.'

[325:1](#) For 'Exposition' the text has *vibhaṅga*, about the technical meaning of which see our Introduction, pp. xv seq. 'Both' refers to the *Bhikkhuvibhaṅga* and *Bhikkhunîvibhaṅga*. In the text, *ubhayassa* must be corrected into *ubhay' assa*, i.e. *ubhaye assa*.