

BUDDHISM

Vinaya Texts

The actual monastic disciplinary code of the Sangha -- the Patimokkha (the rules recited fortnightly by monks), the Mahavagga, and the Kullavagga -- covering ordination, communal life, and procedures for settling disputes. Presents the complete text in T.W. Rhys Davids's and Hermann Oldenberg's 1881-85 translation (Sacred Books of the East).

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Patimokkha

The Patimokkha

¹ THE WORDS OF DISBURDENMENT. Reverence to the Blessed One, the Holy One, the Fully Enlightened One. nidAna . Introduction. May the Chapter , reverend Sirs, hear me! To-day is the sacred day (of the full, or new, moon), the fifteenth day of the half-month . If it be convenient to the Chapter, let the Chapter hold Upo- satha, let it repeat the Patimokkha. How is it with respect to the necessary preliminaries to a meeting of the Order? Let the reverend brethren announce their purity , and I will rehearse the Patimokkha! We all gladly give ear and do attend 5 ! 1 The whole of this Introduction, with the ancient commentary upon it (referred to above, in the Introduction), recurs in the Maha- vagga II, 3, where further notes will be found. The previous chapter in Dickson entitled the PuX'/Mavissaana is not part of the ancient text of the Patimokkha. 2 Sawgho; of course not the whole Order, but those members then present, spoken of collectively. 3 Uposatho pa««araso. See below, Mahavagga, Book II, and especially chap. 14. 4 That is, their freedom from any of those disabilities which are declared below, Book II, to incapacitate a member of the Order from assembling at a formal meeting on the Uposatha day. 5 On sabbe 'va santa compare ubho 'va santa in the ninth Nissaggiya, and the Old Commentary loc. cit. ['3l ® 2 Whosoever have incurred a fault, let him declare it! If no fault have been incurred it is meet to keep silence! Now, venerable Sirs, it is by your silence, that I shall know whether you are pure. As to each one question put there must be an answer, so, in such a meeting as this, each question is put 1 as many as three times. Then if any Bhikkhu, when it has been three times put, knowingly omit to declare a fault incurred, he is guilty of uttering a conscious lie. Venerable Sirs, the uttering of a deliberate lie has been declared by the Blessed One to be a condition hurtful (to spiritual progress) 2 . Therefore a fault, if there be one, should be declared by that Bhikkhu who remembers it, and desires to be cleansed therefrom. For a fault, when declared, shall be light to him. Venerable Sirs, the Introduction is now recited. Thus do I question you, venerable Sirs, 'Are you pure in this matter ? ' A second time do I question you, 'Are you pure in this matter ?' A third time do I question you, 'Are you pure in this matter ? ' The venerable ones are pure herein. Therefore do they keep silence. Thus I understand. Here endeth the recitation of the Introduction. 1 The spelling of the Pali word in the text should be anus- slvita m, and so below, anussaviyam&ne. By 'the text' we refer throughout to Mr. Dickson's very careful edition, all the necessary corrections in which—they are mostly only misprints— will be noticed in the following notes. 2 See Mahavagga II, 3, 7. PARAGIKA DHAMMA. 3 pArAika dhamma. The Paragika Rules . Here these four Rules, concerning those acts which bring about Defeat , come into recitation, x. Whatsoever Bhikkhu who has taken upon 1 The whole of the following portion of the Palimokkha, together with the ancient commentary upon it, is contained in the first book of the Vibhanga, also called the Piragikaztt. Dickson translates throughout Dhamma by 'offences.' He is no doubt right in taking the word, not in its ordinary sense of condition or quality, but in a more strictly technical, legal, sense. ' Offences ' is however not the right direction in which to limit the general

sense. Dhammd must here be 'Rules,' in accordance with the passages quoted in our Introduction, pp. xxviii-xxx. 2 Childers (sub voce) follows Burnous (Introduction, &c., p. 301) in deriving the word Pafflgika from AG with para prefixed, taking that compound in the sense of 'to expel.' Dickson's translation 'deadly sin' rests upon the same basis. The Buddhist commentators refer the word to the passive of GI with para prefixed, in the sense of 'to suffer defeat.' So the Samanta-Pasadika: PSrSgiko hotlti paragito paragayaw apanno. Now the root AG belongs to the Vedic dialect only, and is not met with in any Buddhist expressions, and even in the Vedas it does not occur with para prefixed. The Buddhist forms of speech have quite different and settled terms with which to convey the idea of expulsion. On the other hand, there was a considerable group of words in use in the Buddhist community with which paragika stands in close connection: paragi, 'to suffer defeat;' paragita, 'defeated;' paragaya, 'defeat.' We cannot therefore but think that the native commentators are right in associating paragika also with this group, and that the word really means 'involving defeat.' This may mean specifically defeat in the struggle with M&ra the Evil One; but more probably defeat in the struggle against evil generally, defeat in the effort to accomplish the object for which the Bhikkhu entered the Order, in the effort to reach the 'supreme goal' of Arahatsip. B 2 4 himself the Bhikkhus' system of self-training and rule of life, and has not thereafter withdrawn from the training, or declared his weakness, shall have carnal knowledge of any one, down even to an animal, he has fallen into defeat, he is no longer in communion h

² Whatsoever Bhikkhu shall take, from village or from wood, anything not given—what men call 'theft 2'—in such manner of taking as kings would seize the thief for, and slay, or bind, or banish him, saying, 'Thou art a thief, thou art stupid, thou art a fool, thou art dishonest,'—the Bhikkhu who in that manner takes the thing not given, he, too, has fallen into defeat, he is no longer in communion.

³ Whatsoever Bhikkhu shall knowingly deprive of life a human being, or shall seek out an assassin against a human being, or shall utter the praises of death, or incite another to self-destruction, saying, 'Ho! my friend! what good do you get from this sinful, wretched life? death is better to thee than life!'—if, so thinking, and with such an aim, he, by various argument, utter the praises of death or incite another to self-destruction—he, too, is fallen into defeat, he is no longer in communion . 1

'Declared his weakness' refers to the permission (on the ground that it was better to leave the Order than to burn) for a Bhikkhu to acknowledge himself unfit for the discipline, and throw off the robe. 'Withdrawn from the training' is the formal expression for thus throwing off the Robes. See below, Maha- vagga II, 22, 3. On sikkhasaivam, which is by no means only 'Rules of the Order,' see the Vibhanga (Par. I, 8, 1). 2 The Vibhanga (PSr. II, 3) takes theyya-sa#zkhataw as meaning 'with dishonest intent.' 3 The deviations here from Mr. Dickson's version will, we hope, justify themselves. There is no commentary on haraka, though PARAGIKA DHAMMA. 5

⁴ Whatsoever Bhikkhu, without being clearly conscious of extraordinary qualities, shall give out regarding himself that insight into the knowledge of the noble ones has been accomplished, saying, 'Thus do I know,' 'Thus do I perceive:' and at some subsequent time whether on being pressed, or without being pressed, he, feeling guilty, shall be desirous of being cleansed from his fault, and shall say, 'Brethren! when I knew not, I said that I knew; when I saw not, I said that I saw—telling a fruitless falsehood;' then, unless he so spake through undue confidence he, too, has fallen into defeat, he is no longer in communion . Venerable Sirs, the four Conditions of Defeat have been

recited, of which when a Bhikkhu has fallen into one or other, he is no longer allowed to be in co-residence with the Bhikkhus. As before, so afterwards, he is defeated, he is not in communion. The Vibhanga (Par. III, 3, 1) explains the different kinds of Satta. Papaka must be 'sinful,' not merely 'poor;' the suggestion is 'by destroying your life you will escape from the possibility of sinning.' 1 The extraordinary qualities (literally, 'superhuman qualities') are defined to be the Vimokkhas, Samadhis, the Samapattis, the -Vava- dassana, the having experienced the Noble Path, and having realised the Fruit thereof; that is to say, Arahatsip and the highest forms of spiritual emotion and intelligence which can accompany Arahatsip. They are in fact, therefore, superhuman only in the sense of extraordinary; as it is precisely human beings, and only human beings, who were supposed to be able to acquire these qualities. Ud Ah&kk a, 'Self-righteousness,' is also the last but one of the ten Sawyoanas, or 'Fetters/ which the Arahats has to break. 2 The sentences which follow in the text, but are not here translated, and in which it is declared that all the following portions of the Patimokkha have already been heard, do not occur in the Vibhanga. They are not part of the Patimokkha; but only the 6 In respect of them I ask the venerable ones, 'Are you pure in this matter?' A second time I ask, 1 Are you pure in this matter? A third time I ask, 'Are you pure in this matter?' The venerable ones are pure herein. Therefore do they keep silence. Thus I understand. Here endeth the recitation of the Pdrdikas. form to be used, when the Patimokkha cannot be recited in full, and all the remaining Rules are to be omitted. According to Maha- vagga II, 15, i, 4 this abridged recital may be used in certain cases of danger. On Yatha pure tatha pa'/Yra. there is no explanation in the Old Commentary. The phrase probably means that the Bhikkhu is irrevocably defeated. He must remain for ever in the condition (of permanent exclusion from the Order) into which he has brought himself. SAMGHADISESA DHAMMA. 7 sajghAdisesA dhammA. Rules which require, as well in their earlier AS IN THEIR LATER STAGES, FORMAL MEETINGS of the Order. Here, venerable Sirs, the thirteen matters, which, as well in their earlier as in their later stages, require formal meetings of the Order, come into recitation.

⁵ The emission of semen by design, except by a person sleeping, is a Sawghadisesa.

⁶ Whatsoever Bhikkhu, being degraded, shall, with perverted mind, come into bodily contact with a woman, by taking hold of her hand, or by taking hold of her hair, or by touching any part of her body—that is a Sawghadisesa.

⁷ Whatsoever Bhikkhu, being degraded, shall, with perverted mind, address a woman with wicked words, exciting to passion as those of a young man to a maid—that is a Sawghadisesa. 1 The expression is curious, but the authorities given by Childers (sub voce) are decisive as to its meaning. Whereas the Paraika offences were dealt with in one meeting of the Order, these thirteen offences gave rise to the various Sawghakammas (formal resolutions or proceedings at meetings of the Order), which are explained in detail in the third Khandhaka of the ATullavagga. The text of, and the ancient commentary on this portion of the Patimokkha will be found in the Vibhanga in the Book on the SawgMdisesas. 2 Otinno, literally, 'having gone down,' which the old commentator in the Vibhanga explains as 'lustfully, or with a mind bound by desire.' Our word 'degraded' has often a very similar connotation. 3 Vipariwatena, literally, 'changed;' here 'changed for the worse.' Compare Maha-sudassana Sutta II, 39, and the Old Comment at Minayeff, p. 64. * Compare the second Aniyata. 8

⁸ Whatsoever Bhikkhu, being degraded, shall, with perverted mind, magnify, in the hearing of a woman, ministration to himself 1 (by saying), 'This, Sister, would be the noblest of ministrations,

that to so righteous and exalted a religious person as myself you should minister by that act,' (meaning) sexual intercourse—that is a Sazghadisesa.

⁹ Whatsoever Bhikkhu shall act as a go-between for a woman to a man, or for a man to a woman, or for a wife, or for a paramour, or even for a harlot— that is a Sawghidisesa.

¹⁰ A Bhikkhu who, begging (the materials) together, is having a hut put up for his own use, to belong to no one (else), must have it made of due measurement. And herein this is the measurement— in length twelve spans according to the accepted span , in breadth seven spans (measured) inside. 1 Attakamapilriiariya, perhaps 'to his lusts;' but we follow the old commentator. 2 Sugata-vidatthiya. Dickson translates 'of the span of Buddha,' Sugata being one of the many epithets applied to the Buddha in poetry, or poetical prose. Mr. James D'Alwis in the Ceylon Asiatic Society's Journal for 1874 has a long article to show that this cannot be the correct meaning of the word ' Sugata' in this connection; and we think he is right, though his discussion as to what it does mean (evidently more than a simple span) seems to lead to no certain conclusion. The older Ceylon commentators take the expression as being equal to one and a half carpenter's cubits, a 'carpenter's cubit' (Sinhalese WWu-riyana) being two ordinary cubits, so that ' the Buddha's span' (as they translate it) would be four feet and a half! But the Bhikkhus of the present day in Ceylon take it to be equal to the length of the supposed foot-print of the Buddha on Adam's Peak; that is, four ordinary cubits, or six feet. See Dickson's note; and compare Nissaggiya 15, and Pa&ttiya 87-92. There is no comment on the phrase in the Old Commentary samghadisesa dhamma. 9 The Bhikkhus must be brought to the place to approve the site ; and those Bhikkhus shall approve a site free from danger , and with an open space around it . If a Bhikkhu shall, at his own request, have a hut put up on a dangerous site, without the open space around it, or shall not bring the Bhikkhus to approve the site, or shall exceed the (due) measure—that is a Saghhdisesa.

¹¹ A Bhikkhu who is having a large residence made for his own use, and to belong (also) to others, shall bring the Bhikkhus to the place to approve the site; and those Bhikkhus shall approve a site free from danger, and with an open space around it. If a Bhikkhu shall have a large residence made on a dangerous site, without the open space around it, or shall not bring the Bhikkhus to the place to approve the site—that is a Sawghhdisesa.

¹² Whatsoever Bhikkhu , in harshness, malice, or anger, shall harass (another) Bhikkhu by a groundless (charge of having committed) a Pctrāoika offence, thinking to himself, ' Perchance I may (thus) get him to fall from this religious life 6 '—and then at some later time, either when he is pressed, or without his being pressed, the case turns out to be groundless, which is especially curious if the word Sugata meant (the Buddha's,' that is to say, the Buddha's span, when that work was composed. 1 That is, either to living creatures (birds, ants, and so on) by clearing the site; or to the future resident after it is built. See the old commentator's note on Sarambha at Minayeff, p. 71. 2 ' Sufficient for a cart drawn by a yoke of oxen to pass round it,' according to the old commentator. 3 Mahallaka. Compare iTullavagga VI, 11, 1, 4 In the text read, of course, Bhikkhu, not Bhikkhu. 6 I. e. to throw off the robes, to leave the Order. xo and the Bhikkhu confesses his malice J —that is a Sawghadisesa.

¹³ Whatsoever Bhikkhu, in harshness, malice, or anger, shall harass another Bhikkhu by a groundless charge of having committed a Par&tfika offence, supporting himself by some point or other of no importance in a case that really rests on something of a different kind; thinking to himself,

‘ Perchance I may thus get him to fall from this religious life ’ —and then at some later time, either when he is pressed, or without his being pressed, the case turns out to rest on something of a different kind, and that Bhikkhu confesses his malice—that is a Sa^h- ghidisesa 2 * * * * * .

¹⁴ Whatsoever Bhikkhu shall go about to cause division in a community 8 that is at union, or shall persist in calling attention to some matter calculated to cause division, that Bhikkhu should thus be addressed by the Bhikkhus: ‘ Sir, go not about to cause division in a community that is at union;’ or, 1 Persist not in calling attention to a matter calculated to cause division ‘ Be, Sir, at one with the community, for the community, being at unity, in harmony, without dispute, dwells pleasantly under 1 Do saw was probably meant here to refer to the do so at the beginning of the rule. 2 For instance, the Bhikkhu has seen that A, who is a Khattiya, has committed some offence. He says either that he has seen a Khattiya commit that offence, and thus harasses an innocent person; or he says that A has committed a Paragika offence, whereas the offence is of a lesser nature. For ^haveyyan in the text read Mveyyan. 8 Sawgha; that is, the company of the Brethren dwelling in one place, or in one district. SAMGHIADISESA DHAMMA. II one authority .’ If that Bhikkhu, when he has thus been spoken to by the Bhikkhus, should persist as before, then let that Bhikkhu be (formally) admonished about it by the Bhikkhus as a body , even to the third time, to the intent that he abandon that course. If, while being so admonished up to the third time, he abandon that course, it is well: if he abandon it not—that is a Sawgh&disesa.

¹⁵ Now if other Bhikkhus, one, or two, or three, become adherents of that Bhikkhu, and raise their voices on his side; if they should say thus: ‘ Say not, Sirs, anything against that Bhikkhu! That Bhikkhu both speaks according to the Dhamma, and he speaks according to the Vinaya; it is our wish, too, and desire, that he adopts, and gives expression to; and he speaks, knowing that what he says appears to us also to be right: ’—then let those Bhikkhus be addressed by the Bhikkhus thus: ‘ Say not so, Sirs! That Bhikkhu speaks not according to the Dhamma, neither does he speak according to the Vinaya. Let not, Sirs, the causing of division in the community be pleasing to you! Be, Sirs, at one with the community! for the community, being at unity, in harmony, without dispute, dwells pleasantly under one discipline.’ If those Bhikkhus, when they have thus been spoken to by the Bhikkhus, should persist as before, those Bhikkhus should be 1 Ekuddeso; that is, the authority of the rules recited in the 2 Samanubhasitabbo. We think ‘admonish’ is not too strong a rendering of this term; and not inconsistent with the equality of the fraternity, as the admonition comes from the united body. The preposition sam need not imply a Sawghakamma, which appears to have been necessary only after the Sawghadisesa offence had been completed. We occasionally render the word by ‘ adjure.’ 12 (formally) adjured by the Bhikkhus, as a body, even to the third time, to the end that they abandon that course. If, while being so adjured, up to the third time, they abandon that course, it is well: if they abandon it not—that is a Sa^hgha- disesa.

¹⁶ Should a Bhikkhu refuse to listen to what is said to him*; and when spoken to by the Bhikkhus, in accordance with the Dhamma 1 2 , touching the precepts handed down in the body of recited law , will allow nothing to be said to him (objecting), ‘ Say nothing to me, Sirs, either good or bad: and I will say nothing, either good or bad, to you. Be good enough, Sirs, to refrain from speaking to me!’—then let that Bhikkhu be addressed by the Bhikkhus thus: ‘ Do not, Sir, make yourself a person who cannot be spoken to: make yourself rather, Sir, a person to whom we can speak. Speak to the Bhikkhus, Sir, in accordance with the Dhamma; and the Bhikkhus, Sir, will speak in accordance

with the Dhamma to you. For thus has the church 4 of the Blessed One grown large; that is to say, by mutual converse, and by mutual help .’ If that Bhikkhu, when he has thus been spoken to by the Bhikkhus, should persist as before, then let that Bhikkhu be 1 Dubbaois not ‘unruly,’ as Dickson has, following Childers, who gives ‘abusive, unruly, violent.’ It means rather ‘difficult to reason with, averse to instruction.’ Compare (?ataka ,151, 152. 2 Sahadhammikaw, which is here adverbial; and where the Dhamma refers to the Rules, as is pointed out in the Introduction. 3 Uddesa-pariyapannesu; uddesa being here practically the same as Patimokkha. 4 Parisa, ‘the retinue, the followers, the adherents,’ referring here to the Sawgha only. 5 In the text read vu//^apanena. SAILGHADISESA DHAMMA. 13 (formally) adjured by the Bhikkhus as a body, even to the third time, to the end that he abandon that course. If, while being so adjured, up to the third time, he abandon that course, it is well: if he abandon it not—that is a Sawzghadisesa.

¹⁷ Should a Bhikkhu dwell near a certain village or town, leading a life hurtful to the laity, and devoted to evil, (so that) his evil deeds are seen and heard, and the families led astray by him are seen and heard, let that Bhikkhu be spoken to by the Bhikkhus thus: ‘Your life, Sir, is hurtful to the laity, and evil; your evil deeds, Sir, are seen and heard; and families are seen and heard to be led astray by you. Be so good, Sir, as to depart from this residence; you have dwelt here, Sir, long enough.’ If, when that Bhikkhu is thus addressed by the Bhikkhus he should answer the Bhikkhus thus : ‘ The Bhikkhus are walking in longing, the Bhikkhus are walking in malice, the Bhikkhus are walking in delusion, the Bhikkhus are walking in fear; and, for a fault of a like nature, they send some away, and some they send not away :’—then that Bhikkhu should be spoken to by the Bhikkhus thus: 1 Say not so, Sir! The Bhikkhus walk not in longing, the Bhikkhus walk not in malice, the Bhikkhus walk not in delusion, the Bhikkhus walk not in fear; and they send not some away, for a fault of a like nature, while they send others not away. Your life, Sir, is hurtful to the laity, and evil; your evil deeds, Sir, are seen and heard, and families are seen and heard, Sir, to be led astray by you. Be so good, Sir, as to depart from this residence ; you have dwelt 1 On the use of PabMeti in this sense comp, the 2nd Par. 14 here, Sir, long enough.’ If that Bhikkhu, when thus spoken to by the Bhikkhus should persist as before, that Bhikkhu should be (formally) adjured by the Bhikkhus as a body, even to the third time, to the end that he abandon that course. If, while being so adjured, up to the third time, he abandon that course, it is well: if he abandon it not—that is a Sawghadisesa. Venerable Sirs, the thirteen matters which require, as well in their earlier as in their later stages, formal meetings of the Order, have been recited; nine which become offences at once, and four which are not completed until the third admonition. If a Bhikkhu have committed either one or other of these , for as many days as he knowingly conceals his sin, for so many days must that Bhikkhu, even against his will, remain in probation . When the probation is over, that Bhikkhu must, for six further days, undergo the Minatta discipline 3 (Penance). When the Penance has been removed, that Bhikkhu must be reinstated in some place where the community of the Bhikkhus forms a body of twenty. If a community of Bhikkhus forming a body of less than twenty, even by one, should reinstate that Bhikkhu, he is not reinstated, and that community is blameworthy. This is the proper course in that case. 1 Literally, ‘ of which.’ In the text there should be no full stop after yavatatiyaki. 2 On the regulations respecting Pari vis a (Probation), see Aulla- vagga II, 1-3. 3 On the regulations respecting Minatta (Penance), see iTulla- vagga II, 6-8. SAIWGHADISESA DHAMMA. 5 In respect of them I ask the venerable ones, ‘ Are you pure in this matter ?’ A second time I ask the venerable ones, ‘Are you pure in this matter ?’ A third time I ask the venerable ones, ‘Are you pure in this matter ?’ The

venerable ones are pure herein. Therefore do they keep silence. Thus I understand. Here endeth the recitation of the Sawgh&disesas. i aniyatA dhammA 1 . Rules regarding Undetermined Matters. Here, venerable Sirs, the two Rules regarding undetermined matters come into recitation.

¹⁸ Whatsoever Bhikkhu shall take a seat with a woman, one man with one woman, in secret, on a secluded seat, suitable 2 (for sexual intercourse); and if a believing woman, trustworthy of speech, who has seen (them so), shall lay it to his charge under one or other of three Rules, either under the Para- ^ika , or under the Sawghadisesa , or under the Pa- /fittiya 5 Rules:—let then that Bhikkhu, if he acknowledge that he has so sat, be dealt with (according to the circumstances reported) for a Paraika, or for a Sawghadisesa, or for a Pi/ṣittiya; or let that Bhikkhu be dealt with under that one of those three Rules under which the believing woman, trustworthy in speech, shall lay it to his charge. This rule relates to a matter undetermined.

¹⁹ And furthermore, even if the seat be not secluded, and not convenient (for sexual intercourse), but be convenient for addressing a woman with wicked words , then whatsoever Bhikkhu shall take 1 The whole of the following portion of the Patimokkha, together with the Old Commentary on it, recurs in the Vibhanga, Book III. 2 Alawkammaniye, an expression found only in this passage. The Vibhanga interprets it as above (Aniyata I, 2, i). 3 The 1st Paragika. 4 The 2nd SawgMdisesa. 6 Pa&ttiya 44, 45; and compare also 7, 27. 6 Compare the 3rd Sawghadisesa, and probably the 4th is also referred to. ANIYATA DHAMMA. 17 a seat with a woman, one man with one woman, in secret, on such a seat, and a believing woman, trustworthy in speech, who has seen (them so), shall lay it to his charge under one or other of two Rules, either under the Sawgh&disesa, or under the Paiit- tiya Rule—let then that Bhikkhu, if he acknowledge that he has so sat, be dealt with (according to the circumstances reported) for a Sawghidisesa, or for a Piittiya; or let that Bhikkhu be dealt with under that one of those two Rules under which the believing woman, trustworthy in speech, shall lay it to his charge. This rule relates to a matter undetermined. Venerable Sirs, the two Rules regarding uncertain matters have been recited. In respect of them I ask the venerable ones, ‘Are you pure in this matter ?’ A second time I ask the venerable ones, ‘ Are you pure in this matter ?’ A third time I ask the venerable ones, ‘ Are you pure in this matter ?’ The venerable ones are pure herein. Therefore do they keep silence. Thus I understand. Here endeth the recitation of the Aniyatas. i PATIMOKKIIA. nissaggiyA pAatittiyA dhammA. PAinTTiYA Rules involving Forfeiture. Here, venerable Sirs, the thirty Paiittiya Rules involving forfeiture come into recitation. i. When the robes have been settled, when the Kalina has been taken up by the Bhikkhu, an extra robe may be kept up to the end of a period of ten days. To him who goes beyond that there is a Pafittiya offence involving forfeiture . 1 The following Rules, most of which have long ago fallen into abeyance, depend in great measure upon communistic customs of the ancient Fraternity, which are now somewhat difficult to understand. The following explanation of this rule, and more especially of the first few words of it, is therefore submitted with diffidence. At the end of the Yassa period (see below, Mahivagga, Books III and VII) the Sawgha, or community of brethren in any place, was accustomed to give over to some one of the Bhikkhus such store of robes (KaMina-dussa) as it possessed; and it should here be observed that no Bhikkhu had a separate personal ownership over his robes, though nominally given to him for his own use, and really his own subject to the rules, they were, technically speaking, the property of the whole Sawgha (that is, here, of the Order as a whole, not of the community residing together at that place). The Bhikkhu above referred to then spread the store of robes out to dry (suriye attharati); and afterwards satisfied out of it the wants of any brother whose robes, through the

dampness of the season or other causes, had become spoiled. Meanwhile, each of the Bhikkhus had, of course, to wear something—it being one of the points most frequently insisted upon that a Bhikkhu should be decently clad, in direct contradiction to certain then popular views as to the sanctity of nakedness—but, during the interval, some of the rules about the robes were temporarily relaxed. Now the Mahavagga (VII, i, 7) gives eight reasons by which the Ka¹/ina license would be extinguished for any one particular Bhikkhu alone—as it would be for the community at that place NISSAGGIYA PAT¹ITTIYA DHAMMA. 19

²⁰ When the robes have been settled, after the taking up of the Ka¹/dna by the Bhikkhu, if a Bhikkhu be without his three robes, even for a single night, unless with the permission of the Bhikkhus — that is a Paiittiya offence involving forfeiture . by the formal ‘taking up of the store of robes’ (KaMinuddhara or KaZnnassa ubbh¹&ra);—and with it that Bhikkhu’s claim to a share in the common store. These eight reasons are merely eight ways in which that particular Bhikkhu’s wants are already amply supplied; and the necessity, in his case, for a relaxation of the rules no longer exists. One of these reasons is that his set of robes is settled or done for B¹ivara m niMita¹»); which, according to the old commentator on our rule here, means that his set has been made, or spoiled, or destroyed, or burnt, or that his hope of receiving one from the laity has been disappointed (niZZita¹&varasmin ti iivara m kata m va hoti ns.tlha.rn va Vinattham va Aa.ddha.rn va ¹lvarasd va upa/£Minna, according to which the Scholion in Dickson’s note must be corrected). In each of these cases his wants are already supplied by the set of robes he has retained for wear during the process of drying : only the case of those Bhikkhus remains to be settled who have not had new robes made, and whose old ones were still good enough to wear during that process. After the KaZnnuddhara, either particular or general, no Bhikkhu can retain for his own use an atireka-¹ivara, a spare robe. He must give it up to any brother who has need of it. As to the 1 ten days,’ the Sutta Vibhanga has the following story. Ananda, after the KaZfinuddhara, has a spare robe. He wants to give it to Sariputta; but the latter is in Saketa, and is not expected back till the ninth or tenth day. So the Buddha, to meet such cases, establishes the rule that the spare robe may be kept up to the tenth day. The words ‘ a Paiittiya offence involving forfeiture,’ repeated at the end of each of the Nissaggiyas, are intended to mean that that offence involves, firstly, all that a Paiittiya involves; and secondly, forfeiture. 1 To this Rule there is the following story in the Sutta Vibhanga. Certain Bhikkhus left their robes in charge of the other Bhikkhus, C 2 20

²¹ When the robes have been settled, when the K a Mina has been taken up by the Bhikkhu, if a set of robes should be offered to a Bhikkhu out of season, it may be accepted by that Bhikkhu, should he so wish. But when he has accepted it, it must be made up at once; and if it be not sufficient for him, it maybe kept up to the end of a month by that Bhikkhu should he have any hope that the deficiency may be supplied. If he keep it beyond that time, even if there be hope of (the deficiency) being supplied—that is a Pafdttiya offence requiring forfeiture.

²² Whatsoever Bhikkhu shall have his soiled robe 1 washed, or dyed, or beaten by a Bhikkhunf (sister) 2 who is not related to him—that is a Panttiya offence involving forfeiture .

²³ Whatsoever Bhikkhu shall receive a robe from the hands of a Bhikkhunf not related to him, except in exchange—that is a Paidttiya offence involving forfeiture.

²⁴ Whatsoever Bhikkhu shall ask a householder, or a householder’s wife , not being related to him, and went on a journey. The robes, being laid by for a long time, became spoilt. The Buddha

thereupon forbad a Bhikkhu, under the circumstances stated in this Rule, to separate himself from his robes (ti-[^]ivara). As regards the permission we have the story that a sick Bhikkhu was invited home that his friends might nurse him. He answers, ‘ The Blessed One has forbidden us to separate ourselves from our robes. I am sick, and unable to travel in my robes.’ Then the Blessed One allows a sick brother to obtain leave to dispense with the Rule. 1 Literally, ‘an old robe,’ which the Vibhanga (Nissaggiya IV, 2,1) explains as one that has been once worn. a And so, frequently, below. 3 Compare the 17th Nissaggiya. 4 Householder is here gahapati; that is, pater familias. See Rh. D.’s note on Maha-sudassana Sutta I, 41. NISSAGGIYA PAA’ITTIYA DHAMMA. 21 for a robe, except at the right season—that is a Paittiya offence involving forfeiture. 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.

²⁵ If the householder, or the householder’s wife, should offer him a choice 1 from (the materials for) many robes, that Bhikkhu may have robes made out of it up to the (due portion of) inner and outer robes. If he has robes made beyond this limit—that is a Ph’ittiya offence involving forfeiture.

²⁶ In case the value in barter of a set of robes has been laid by, for a particular Bhikkhu, by a householder who is not a relative of his, or a householder’s lady, with the intention ‘ I will get a set of robes in exchange for this robe-fund, and so provide a dress for such and such a Bhikkhu—in that case, 1 One MS. of the Vibhanga reads abhihaw; but another reads abhiha//^u2, as does Minayeff; while the Samanta-Pasadika makes it equal to abhiharituwz. The right reading is probably abhiha/[^]uw. In any case, the unusual form and grammatical construction throw some doubt on the exact meaning of the phrase. The Samanta-Pasadika, which explains it philologically as just mentioned, goes on in the next words to explain it syntactically as abhiharitva, which it refers to the subject of pavareyya, and states could be done either actually, or by words. Dickson’s rendering, ‘ arrange to supply him,’ does not accurately convey the force of pavareyya; but the right rendering may be ‘should offer to bring forth for him (whatever he chose) from (amongst the material for) many robes.’ The only possible alternative is 1 should make him an offer to take whatever he chose from amongst the material for many robes.’ Compare the 34th Pa&ttiya. Santar-uttara-paramawi is meant, according to the Vibhanga, to imply ‘ to the extent of one inner, and one outer robebut we preserve the ambiguity of the text. 22 if that Bhikkhu, before the offer has been made to him, go and give directions as to the make of the robe, saying, 1 It would be well, Sir, to get in exchange such and such a sort of robe with that robe- fund to clothe me with;’ desiring something fine— that is a Pafittiya offence involving forfeiture .

²⁷ In case two persons, householders or householders’ ladies, have each laid by for a particular Bhikkhu the value in barter of a set of robes, with the intention, ‘ We will each get a set of robes in exchange for this robe-fund, and so provide a dress for such and such a Bhikkhu :’—in that case, if that Bhikkhu, before the offer has been made to him, go and give directions as to the make of the robe, saying, ‘ It would be well, Sirs, to get in exchange, with the value in barter you have each laid by, such and such a sort of robe to clothe me with, the two becoming one:’ desiring something fine—that is a Pa/ittiya offence involving forfeiture.

²⁸ In case a Raa, or a Khattiya, or a Brahman, or a Gahapati should send by messenger, for a particular Bhikkhu, the value in barter of a set of robes, saying, ‘ Get a set of robes in exchange for this robe-fund, and provide a dress for such and such a Bhikkhu!’ if then that messenger should go to

that Bhikkhu and say, ‘ I have brought, Sir, this robe-fund for your reverence. May your reverence 1 Both Dickson and Childers have gone too far in rendering ^etapetva by ‘purchase.’ The Samanta-Pasadika (Minayeff, 78) explains it by parivattetva. So Rh. D., ‘Ancient Coins and Measures of Ceylon,’ p. 6. In the text read Ket a pan am (compare KaMyana, p.322 of Senart’s edition); and it should not be rendered ‘ money; ’ see Rh. D., loc. cit. The ‘ Robe-fund’ consisted of things for barter. In the text the va after amlatakassa should be omitted. NISSAGGIYA pijSTITTIYi DHAMMA. 23 accept the robe-fund!’ let then that monk answer that messenger thus : ‘ We do not, my friend, accept the value in barter for a set of robes; but we may accept a set of robes, at the right time, and of the suitable kind.’ If then that messenger shall answer that Bhikkhu thus : ‘ Has then your reverence a person who attends (to such matters for you)?’ then, Bhikkhus \ let the Bhikkhu, to whom the robes are to belong, point out, as his agent, the man who keeps the drama in order , or some believer, saying, ‘ This man, my friend, is the Bhikkhus’ agent.’ If then that messenger, when he has made an appointment with that agent, shall come to that Bhikkhu, and say, ‘ I have made an appointment, Sir, with that agent whom your reverence pointed out. Let your reverence come, and he will clothe you with the set of robes betimes!’ then, Bhikkhus , let that Bhikkhu, to whom the set of robes is to belong, go to the agent and warn him and remind him two or three times, saying, ‘ Sir, I have need of a set of robes!’ If, while so warning and reminding 3 two or three times, he should succeed in obtaining 1 This word of address is most noteworthy as standing quite isolated in the Patimokkha. It must be meant as an address by the Buddha himself to the Brethren; for, if it were the address of the Bhikkhu reciting the Patimokkha, the expression used would necessarily be ayasmanto, as in the closing words of each chapter, or other words to that effect. That it should have been left in is a striking proof of the faithfulness with which the Patimokkha has been preserved. Is it a survival of some form of words older even than the Patimokkha ? or is it merely an ancient blunder ? 2 The Ir&ma is, literally, the grove or pleasure-ground in which the monks’ residence stood; but it had probably before this already come to include the residence, or vihara, itself. 3 In the text read ^odayamano, sarayamano; the medial participle with active sense, as often. 24 the robes, it is well. Should he not succeed in obtaining them, let him up to the fourth, fifth, or sixth time go and stand silently on that matter . If, while so standing silently on that matter up to the fourth, fifth, or sixth time, he should succeed in obtaining the set of robes, it is well. Should he not succeed in obtaining them (so), and then, exerting himself beyond that point succeed in obtaining them—that is a Paittiya offence involving forfeiture. (But) if he should not succeed in obtaining them, let him either go himself, or send a messenger (to the place) whence the robe-fund was brought to him, and say, ‘ The robe-fund which your reverences sent for a Bhikkhu, that has in no wise advantaged that Bhikkhu. Take heed, your reverences, of your own, that your own go not to ruin !’ This is the proper course in that case . Here ends the first section, the ‘ Robe-section.’ ix. Whatsoever Bhikkhu shall have a rug or mat made with silk in it—that is a Piittiya offence involving forfeiture . 1 In the text read Makkhattuparamaw. This silent standing is the only mode of asking for food permitted to a Bhikkhu. 2 Both here, and in the Conclusion of the Sa?«ghadisesa, and further below in the 22nd Nissaggiya, where the same phrase occurs, Mr. Dickson takes it to mean, ‘ This is the way to Nirvawa.’ We are unable to see any foundation for such a rendering. 8 The following rules were for use in a tropical climate, and refer not to bed coverings, but to materials spread over a hard seat or couch. The word translated ‘ rug or mat’ is a more general term, meaning ‘ a thing spread; ’ but there is no corres-

NISSAGGIYA PAXITTIYA DHAMMA. 25

²⁹ Whatsoever Bhikkhu shall have a rug or mat made of pure black wool of goats' hair 1 —that is a Pafittiya offence involving forfeiture.

³⁰ In case a Bhikkhu is having a new rug made, two parts should be taken of pure black wool of goats' hair, the third part of white wool, and the fourth of the colour of oxen (reddish brown). If a Bhikkhu should have a new rug made without taking two parts of pure black wool, the third of white, and the fourth of tawny—that is a PiC 7 ittiya offence involving forfeiture .

³¹ When a Bhikkhu has had a new rug made, he should use it for six years. If he should have another new rug made within the six years, whether he has got rid, or has not got rid of the former one, unless with the permission of the Bhikkhus 3 —that is a Paiittiya offence involving forfeiture.

³² When a Bhikkhu is having a new rug made to sit upon, a piece of the breadth of the accepted span 4 must be taken from all round the old one in ponding word in English, as 'coverlet' or 'counterpane' would imply a different state of things. 1 The Sutta Vibhanga says that kSaka is of two kinds, either ^•itiya kaaka or raana-kaaka; that is, that the wool is either naturally black, or dyed of that colour. Elaka is a goat, not a sheep. 2 This is deliberately chosen as an ugly mixture, which would lessen the commercial value of the rug, by making it unfashionable. 3 Regarding this permission the Vibhanga gives the following story. A sick monk was asked by his relatives to come home, that they might nurse him. He answered that he was too ill to carry his rug, could not get on without one, and could not have a new one made within six years. Then the Blessed One established this exception to the general Rule. 4 See the note on the 6th Sawghadisesa. 26 order to disfigure it. If a Bhikkhu should have a new seat-rug made without taking a span's width from all round the old one—that is a Paiittiya offence involving forfeiture.

³³ In case a Bhikkhu should get some goats' wool whilst he is on a journey , let him accept it, if he likes ; and when he has accepted it, he may carry it in his own hand, if there are no porters, for the distance of three leagues . Should he carry it further than that, even if there are no porters—that is a Pafittiya offence involving forfeiture.

³⁴ Whatsoever Bhikkhu shall get goats' wool washed, or dyed, or combed out by a Bhikkhunl who is not related to him—that is a Pafittiya offence involving forfeiture .

³⁵ Whatsoever Bhikkhu shall receive gold or silver, or get some one to receive it for him, or allow it to be kept in deposit for him 4 —that is a Pafittiya offence involving forfeiture. 1 Addhana-magga-paipanno; which the KankM Vita- ram (Minayeff, p. 80) explains as being on a long road, called addhana (high-road). But one may be on a high-road without going a long journey. 2 Yoanas; a yoana being a trifle under eight miles. See Rh. D., 'Ancient Coins and Measures' &c., pp. 16, 17. 3 Compare the 4th Nissaggiya. 4 Upanikkhittam va sadiyeyya; which cannot possibly mean ' if he thinks to appropriate money entrusted to him,' as Mr. Dickson translates. See Rh. D., ' Ancient Coins ' &c., p. 7 - The method of procedure on a breach of this rule, or of the next, is thus described in the Vibhanga. The guilty Bhikkhu has to give up the gold or silver to the community (Sawgha, not here, as elsewhere in sentences concerning forfeiture, ' or to a gaa or to a puggala'). Then when an aramika or an upasaka comes, it is to be given to him, to buy ghee or oil with it for the Sawzgha; and whatever is bought is the common property of all the Sawzgha, save the guilty Bhikkhu. Should the layman object to undertake the NISSAGGIYA PAATITTIYA DHAMMA. 27

³⁶ Whatsoever Bhikkhu shall engage in any one of the various transactions in which silver is used—that is a Paiittiya offence involving forfeiture.

³⁷ Whatsoever Bhikkhu shall engage in any one of the various kinds of buying and selling—that is a Paṭṭiya offence involving forfeiture. End of the second section, the ‘Silk-section.’

³⁸ A spare bowl maybe kept up to the limit of ten days. To him who exceeds that there is a Paṭṭiya offence involving forfeiture.

³⁹ Whatsoever Bhikkhu shall get another new bowl in exchange for an (old) one broken in less than five places—that is a Paṭṭiya offence involving forfeiture. That bowl must be forfeited by that Bhikkhu to the company of Bhikkhus; and whichever in that company of Bhikkhus shall be the worst bowl, that shall be given to that Bhikkhu with the words, ‘This, Bhikkhu, is thy bowl; it must be kept until it breaks.’ This is the right course in that case.

⁴⁰ Now those medicines which may be used by the sick Bhikkhus—to wit, ghee, butter, oil, honey, molasses—when they have received them, they may enjoy them, storing them up to the seventh day. To him who exceeds that there is a Paṭṭiya offence involving forfeiture. Spending of the gold or silver, he is to be asked to throw it away. Or, if this cannot be managed, then, as a last resource, some Bhikkhu is to be formally appointed ‘Bullion-remover’ (Rupiya- ^MaaWaka), and he is to go and throw it away somewhere, ‘ani- mittaw katva,’ (without making any mark at the place!) 28

⁴¹ When he sees that a month of the hot days has yet to run, let a Bhikkhu provide himself with the materials for robes for the rainy season : when he sees that half a month of the hot days has yet to run, let him make them, and wear them. Should he provide himself with the materials for robes for the rainy season when more than a month of the hot days has yet to run; or should he make them, and wear them, when more than half a month of the hot days has yet to run—that is a Paṭṭiya offence involving forfeiture.

⁴² Whatsoever Bhikkhu, when he has himself given a set of robes to another Bhikkhu, shall thereafter, being angry or displeased with him, take them away, or get them taken away—that is a Paṭṭiya offence involving forfeiture.

⁴³ Whatsoever Bhikkhu shall himself ask for yarn, and have it woven up by weavers into cloth for a set of robes—that is a Paṭṭiya offence involving forfeiture.

⁴⁴ In case a householder, who is not related to him, or a householder’s lady, shall have the cloth for a set of robes woven for a particular Bhikkhu by weavers ; in that case, if that Bhikkhu, before the offer has been made to him, shall go to the weavers, and give directions as to the make of the robe, saying, ‘This robe-cloth, my friends, is being woven for me. Make it long and broad, and make it thick, and well woven, and evenly woven h and with even lines, and well carded. If you do so, ourselves will 1 Suppavayita?», literally, ‘well woven forth.’ We follow the Samanta-Pasadika in its explanation of this word, but with considerable hesitation. Compare the relation between Sanskrit ota and prota; and between English ‘web’ and ‘woof.’ NISSAGGIYA PAṬṬIYA DHAMMA. 2 9 make it up to you, friends, in some way or other!’ If that Bhikkhu, having thus spoken, should make it up 2 to them in any way, even by the contents of a begging bowl—that is a Paṭṭiya offence involving forfeiture.

⁴⁵ In case a robe should fall to the lot of a Bhikkhu, as a special gift, ten days before the Kattika-temasa 3 full moon, that Bhikkhu may take it, considering it as a special gift: and when he has it, he may keep it up till the robe time . 1 In the text read Eva?l so bhikkhu. 2 Anupadageyya is a double potential. Bahama would be equal to Sanskrit dadyama; and to that a second potential termination

has been added. 3 The expression in the Pali is literally ‘ should a special robe come to a Bhikkhu,’ &c.; where ‘special robe’ is aMeka-Kva- ra;«, explained in the Samanta-Pasadika (Minayeff, 83) as equal to aWayika-kivarawz. The Vibhanga says, ‘ If a man wants to join the army or to emigrate, or if a man has fallen sick, or a woman is with child, or an unbeliever has come to believe, or a believer is edified (pasado uppanno hoti); then, if such a one send a messenger to the Bhikkhus, saying, “ Let their reverences come hither, I will give a gift for the rainy season ” (vassavasikawz; perhaps, “ such a gift as the laity are wont to give to the Bhikkhus who have spent the vassa among them”)—that is an aMeka-Ētvaraz»’ (Minayeff, 82, 83). AWaya is an immediate, threatening, danger : compare the expression 1 donatio mortis causa.’ ‘ Special robe ’ is, no doubt, an inadequate rendering; but we have chosen it in reference to the special circumstances under which the donation is made, and in default of a better translation. Compare the 85th Pa&ttiya. The Kattika-tem&si-puwwama is, according to the Vibhanga (Minayeff, p. 82), the close of the Pavarazza, the ceremony at the end of Vassa (see below, Book IV). The robe time is the time when the robes were settled. The Vibhanga says, ‘ Robe time is, if the robes have not been laid out to dry (see the note to the first rule in this division of the Pati- mokkha), the last month of the rains; if they have, it is five months.’ 3° Should he keep it beyond that—that is a Pdiittiya offence involving forfeiture.

⁴⁶ When vassa is completed up to the full moon in Kattika 1 in case a Bhikkhu, who is dwelling in a place belonging to the class of those forest dwellings which are held to be insecure and dangerous, should desire to do so, he may leave one or other of his three robes in a hut inside a village, and if there is any ground for that Bhikkhu being separated from that robe, he may be separated from it up to the sixth night. Should he separate himself from it more than that, except by permission from the Bhikkhus—that is a Pafittiya offence involving forfeiture.

⁴⁷ Whatsoever Bhikkhu shall cause to be diverted to himself any benefit already dedicated to the Sa m- gha—that is a Paidttiya offence involving forfeiture. Here ends the third section, the ‘ Bowl-section.’ Venerable Sirs, the thirty Piiittiya Rules involving forfeiture have been recited. In respect of them I ask the venerable ones, ‘Are you pure in this matter ?’ 1 This is a different date from that mentioned in the last rule, and one month later. The Vibhanga explains the date here as Kattika-Mtum&sins, whereas the date in Rule 28 is temasinl, and is called by the Samanta-Pasadika (Minayeff, p. 82) paMama- kattika-purcwama. The same distinction is evident, from Mah&vagga IV, 14, 7-11, between Pavaraa and the iTatumasini. But how both these full moons came to be called Kattika is not clear. NISSAGGIYA PAATITTIYA DHAMMA, 31 A second time I ask the venerable ones, ‘Are you pure in this matter ?’ A third time I ask the venerable ones, ‘Are you pure in this matter ?’ The venerable ones are pure herein. Therefore do they keep silence. Thus I understand. Here ends the recitation of the Nissaggiyas. 32 pAa’ittiyA dhammA. The Pax-ittiya 1 Rules. Now here, venerable Sirs, the ninety-two Pa/’ittiya Rules (Rules regarding matters requiring expiation) come into recitation. r. There is Pi/Ēittiya in a deliberate lie.

⁴⁸ There is Pa/Ēittiya in abusive language.

⁴⁹ There is PA-Ēittiya in slander of a Bhikkhu.

⁵⁰ Whatsoever Bhikkhu shall cause one not received into the higher grade (of the Order 2) to recite the Dhamma clause by clause 3 —that is a Paittiya.

⁵¹ Whatsoever Bhikkhu shall, for more than two or three nights, lie down (to sleep) in the same place with one not received into the higher grade (of the Order)—that is a Pdiittiya.

⁵² Whatsoever Bhikkhu shall lie down (to sleep) in the same place with a woman—that is a Padittiya .

⁵³ Whatsoever Bhikkhu shall preach the Dhamma, in more than five or six words, to a woman, 1 That is, ‘ requiring repentance.’ Compare the Sanskrit terms Prayajlittika and Prayarittiya. 2 Literally, ‘one who has not received the upasampadt.’ 8 Anupasampanna»2 padaso dhammaw vaeyya. This rule is directed against a wrong method of teaching the Dhamma to a Samawera. See the extracts from the Old Commentary, and from the Samanta-PasidiM, given by Minayeff on p. 84. Read however in the second line osapenti for asapenti; and then go on anvakkharaw nama, rupam anLbfcan ti vuHamano ruppan ti opateti: anuvyaanam nama, rupam anian ti vuWamano vedana amkka. ti sadda m ni/^Mreti, &c. 4 For the text read m&tugamena. PAiTITTIYA DHAMMA. 33 without a man arrived at years of discretion 1 (being present)—that is a Piiittiya.

⁵⁴ Whatsoever Bhikkhu shall tell one not received into the higher grade (of the Order) that the (speaker or any other Bhikkhu) has extraordinary spiritual gifts, even when such is the case 2 — that is a Piiittiya.

⁵⁵ Whatsoever Bhikkhu shall tell one not received into the higher grade (of the Order) of a Bhikkhu having fallen into any grave offence—that is a Pafittiya. xo. Whatsoever Bhikkhu shall dig the ground or have it dug 3 —that is a Pa/ittiya. Here ends the first section, the ‘Falsehood-section.’

⁵⁶ There is Pa/£ittiya in destroying any vegetable.

⁵⁷ There is Pafittiya in prevarication, or in wor- rying (the assembled Bhikkhus; for instance, by refusing to answer 4). x 3. There is Pa/£ittiya in stirring up ill-will against, in speaking disrespectfully of (any Bhikkhu deputed to any official duty 6). 1 Virewu. The Vibhanga says, ‘ a man able to understand what is well said, and what is wrongly said; what is wicked, and what is not wicked.’ Compare the use of virewuta at Gataka I, 231. 2 To do so when it was not the case, would be a Paraika. See the 4th Parag-ika, and our note there on the meaning of utta- rimanussa-dhammaw!. The ‘even’ here means that the truth of the averment makes no excuse for it. 3 Because doing so might bring some living thing into danger. 4 Vihesake; which must be understood as being done in a formal meeting of the Sawgha during an official enquiry. 6 The words in parentheses are supplied from the explanations in the Vibhanga. [>3] D 34

⁵⁸ Whatsoever Bhikkhu who has put out, or got another to put out to air, a bedstead, or a chair, or a mat, or a stool , the common property of the Samgha; and when going away shall not put it back, or have it put back, but shall depart without saying anything to anybody—that is a Pafittiya.

⁵⁹ Whatsoever Bhikkhu has put out, or got another to put out, a bedstead in a dwelling-place common to a Samgha ; and when going away shall not put it back, or have it put back, but shall depart without saying anything to anybody—that is a Pafittiya.

⁶⁰ Whatsoever Bhikkhu, in a dwelling-place common to a Samgha, shall lie down where he knows that he is encroaching on (the space occupied by) a Bhikkhu who arrived before him, thinking, ‘ If he become inconvenienced he may go away’—if he does it for that object, and for no other 2 3 —that is a Pafittiya.

⁶¹ Whatsoever Bhikkhu, being angry or displeased with another Bhikkhu, shall drive him out, or get him driven out of a dwelling-place common to a Samgha —that is a Pafittiya.

⁶² Whatsoever Bhikkhu shall hurriedly sit down, or lie down, in the upper story of a dwelling-place common to a Samgha, on a bedstead or chair with removable legs—that is a Pas’ittiya. 1
'Kokkh&m, the meaning of which is not quite clear. The Vibhanga says there are four kinds, made of bark, of usira roots, of mmlga grass, and of bulrushes. It is apparently therefore of wickerwork. 2
That is, according to the Vibhanga, the rule does not apply to an invalid, or to one suffering from the heat, or the cold; and so on. 3 Because if he does so, he might unwittingly upset the furniture,
PAJOTTIYA DHAMMA. 35

⁶³ In case a Bhikkhu is having a large dwelling- place put up, he may have the work rectified, in a place where straw is scarce, round the doors, and where the bolts are put in, and the openings for light are set, and till the roof has been twice or thrice covered in . Should he go beyond that, even in such a place—that is a Pa/&ittiya.

⁶⁴ Whatsoever Bhikkhu shall sprinkle water with living creatures in it, or shall cause such to be sprinkled on grass or on clay—that is a Pa/&ittiya. Here ends the second section, the ‘ Bhutagama-section.’

⁶⁵ Whatsoever Bhikkhu, not thereto deputed, shall exhort the Bhikkhuni’s 2 —that is a Pa&ttiya. or fall himself, to the injury of some one who was rightfully on the ground floor. 1 In the text read dvittiMSadanassa: Mite pi. This rule, directed against too great luxury in the matter of a perfectly finished dwelling, is somewhat obscure, owing to our want of information as to the mode in which such dwellings should be put up. It refers probably to a hut, albeit a large one, of wattel and daub (kudda .: comp. Rh. D.’s note on the Maha- parinibb&na Sutta V, 41). The Samanta-PasadiM divides dvara- kosa into dvara-okasa, and quotes various estimates from the old Sinhalese commentaries as to the proper extent of this space (see Minayeff, p. 87). 2 Ovadeyya; that is, shall preach to them the eight Garu- dhammt. On these see the passages mentioned in the Index appended to the text of the Aullavagga; and on the ova da see Aullavagga X, 9, 2, and following. The mode of procedure is laid down in the Vibhanga as follows: ‘ The Bhikkhu asks the Bhikkhuni’s, “Are you all present, sisters, and do none raise objections (that is, are you samaggt)?” If they say, “ That is so. Sir!” he asks, “Are the eight Garu-dhamm 4 being kept up?” If they say, “ They are, Sir ! ” he is to say, “ That, sisters, is the exhortation 1 ” and so deliver it to them. If they say, “ They are D 2 36

⁶⁶ If a Bhikkhu, even when thereto deputed, exhort the Bhikkhuni’s after the sun has set—that is a Paiittiya.

⁶⁷ Whatsoever Bhikkhu shall go to the dwelling-place of Bhikkhuni’s, and there exhort the Bhikkhuni’s \ except on the (right) occasion—that is a Paiittiya. Herein this is the right occasion: (to wit), when a Bhikkhuni is ill. This is the right occasion in this passage.

⁶⁸ Whatsoever Bhikkhu shall speak thus : ‘ The Bhikkhus exhort the Bhikkhuni's for the sake of gain 2 !’—that is a Pdiittiya.

⁶⁹ Whatsoever Bhikkhu shall give a robe to a Bhikkhuni who is not related to him, except in exchange—that is a Paiittiya.

⁷⁰ Whatsoever Bhikkhu shall make up a robe, or have it made up, for a Bhikkhuni who is not related to him—that is a Paiittiya.

⁷¹ Whatsoever Bhikkhu, by appointment, shall travel along a high road in company with a Bhikkhuni, even to go as far as the village, except on the right occasion—that is a Paiittiya. not,

Sir! ” he should go all through them, saying, “ A sister who has been received into the higher grade even one hundred years, &c. (and so on to the end of the Garu-dhamma).” ‘ If he preach any other Dhamma to those who say, “ We, Sir, are all present, and none raise objections ! ” he is guilty of a Duk- kaa. If he preach the eight Garu-dhamma to those who say, “No, Sir, that is not so!” (vagg’ amh’ ayya ti, where vagga is vyagra, the opposite of samagga), he is guilty of a Dukkaa. If he preach another Dhamma, when the eight Garu-dhammS have not committed to their charge, he is guilty of a Dukkaa.’ 1 Compare Wullavagga X, 6, 1. 2 Amisa-hetu; that is, in order that the sisters may be induced to supply the preachers with food, medicine, &c. PAiTITTIYA DHAMMA. 37 Herein this is the right occasion : (to wit), when the road is so insecure and dangerous that travellers on it have to carry arms. This is the right occasion in this passage.

⁷² Whatsoever Bhikkhu, by appointment, shall go on board the same boat, whether going up stream or down stream, in company with a Bhikkhuni, except for the purpose of crossing over to the other side—that is a PaAttiya.

⁷³ Whatsoever Bhikkhu, knowing it to be so, shall eat food procured by the intervention of a Bhikkhuni, unless the laity (who give the food) had already undertaken (to give it to him) 1 —that is a Paiittiya.

⁷⁴ Whatsoever Bhikkhu shall take a seat, one man with one woman, in company with a Bhikkhuni, in a secret place 2 —that is a Pittiya. Here ends the third section, the ‘ Bhikkhunovada-section.’

⁷⁵ A Bhikkhu who is not sick may take one meal at a public rest-house . Should he take more than that—that is a Paiittiya. 1 The introductory story in the Vibhanga is of a Bhikkhu bom in Rag-agaha, who went to a relative’s house, and a meal was there being prepared for him by his relatives. A kulupika bhikkhuni then arrives, and says, ‘ My friends, give the gentleman a meal!’ Then the Bhikkhu was in doubt whether he ought not to refuse it as being Bhikkhuni-paripaṭitaz. 2 Compare the Aniyata Dhammi 3 Eko avasatha-pi»<so bhuiig-itabbo. An avasatha is one of those ‘chaultries,’ or public resting-places, which good Buddhists were wont to put up in the villages or at cross roads. At some of 38

⁷⁶ There is Paiittiya in going in a body to receive a meal , except on the right occasion. Herein the right occasion is this: (to wit), when there is sickness, when robes are being given, when robes are being made, when on a journey (on foot), when on board a boat, when (the influx of Bhikkhus) is great , when a general invitation is given to Samaras . This is right occasion in this passage.

⁷⁷ There is Paiittiya in taking food in turn , except on the right occasion. Herein the right occasion is this: (to wit), when there is sickness, when robes are being given, when these a constant supply of rice was provided for travellers. See the Maha-parinibbana Sutta I, 10; II, 5 (pp. 10, 16); Gataka, No. 31 (‘ Buddhist Birth Stories,’ pp. 280-285); Maha-sudassana Sutta I, 63; Dhammapada Commentary apud Fausboll, 185. The Samanta-PasMka on this rule (Minayeff, p. 88) says that a vasatha- pi»(/o is a meal in such an avasatha. 1 On this rule compare jffullavagga VII, 3,13. ‘In a body’ means four or more Bhikkhus going together to the same house. 2 Maha-samayo. The Vibhanga relates how, when vassa was over, the Bhikkhus repaired in great numbers to visit the Buddha. On such occasions it was difficult or impossible for them all, if they adhered to the strict rule, to obtain their meals. 3 S a m a n a - b h a 11 a - s a m a y o. See the Vibhanga, and the Sa- manta-Pasadika, quoted by Minayeff, pp. 88, 89. ‘ Samaras,’ of course, includes others besides Buddhists. 4 Parampara-bho^ane; that is, in picking and choosing with regard to food, or in regard to different invitations. The Bhikkhus were to

eat straight on whatever was given, and to accept invitations in the order in which they were received. But a sick Bhikkhu might choose one morsel rather than another; and Bhikkhus in health might accept an invitation to a house where robes are going to be given, or made, rather than to a house where only a meal was offered. The last exception was simply to guard against the stock of robes falling short (Bhikkhh . . . n&dhivasenti: /Bvarawz parittaz uppaggati, says the Vibhanga). PAXTTTIYA DHAMMA. 39 robes are being made. This is right occasion in this passage.

⁷⁸ In case people should offer a Bhikkhu, who has gone to some house, to take as much as he chose of their sweetmeats and cakes, that Bhikkhu, should he so wish, may accept two or three bowls full . If he should accept more than that—that is a Paf’ittiya. When he has accepted two or three bowls full , he must take them away, and divide them up among the Bhikkhus. That is the proper course in this case.

⁷⁹ Whatsoever Bhikkhu, when he has once finished his meal, though still invited (to continue eating 2), shall eat or partake of 3 food that has not been left over , whether hard or soft 5 —that is a Pav&ittiya. 1 In the text read dvittipattapura. The word for sweetmeats, pftva, includes all those sweetmeats which it was then (as it is now) the custom to send as presents from one house to another at weddings, funerals, and such occasions. ‘Cakes’ (mantha) refers to those rice-cakes, &c., which were usually prepared as provision for a journey. Compare Crataka I, 80. ‘Should offer to take as much as he chose’ is the phrase referred to above in our note on the 7th Nissaggiya. The Vibhanga says here, Abhihaux» pavareyya ’ti yavatakaw ikkhzsi tavatakaw gawhahlti. 2 Pavarito. The Vibhanga says, Pavarito nama asanaw pa»- n&y ati bho^anaw paimayati hatthapase tk ito abhiharati paikkhepo paimayati, which means, we think, ‘ A seat for him is there, food is there, (the host) standing near- him still makes invitation, but there takes place a refusal (of the proffered food).’ 3 Khfideyya vfi bhuwg-eyya vfi. 4 The ‘ not left over’ refers only to the case of a sick Bhikkhu. A Bhikkhu in health, when he has once finished his meal, ought not to eat what he has left. 5 Khadaniyawz vfi bhoaniyaw va. The former term is used of hard food, such as biscuits, cakes, meats, fruits, &c.; the latter 40

⁸⁰ Whatsoever Bhikkhu shall offer a Bhikkhu who has finished his meal, though still invited to continue eating, his choice of food, whether hard or soft, that has not been left over, saying, ‘Come, now, Bhikkhu; take and eat!’ deliberately desiring to stir up longing (in that Bhikkhu); then if that Bhikkhu eats 1 —that is a Ph>6ittiya.

⁸¹ Whatsoever Bhikkhu shall take or eat any food, whether hard or soft, at the wrong time 2 — that is a Ph/§ittiya.

⁸² Whatsoever Bhikkhu shall eat food, whether hard or soft, that has been put by—that is a Pa/£ittiya.

⁸³ Whatsoever Bhikkhu, when he is not sick, shall request, for his own use, and shall partake of delicacies—to wit, ghee, butter, oil, honey, molasses, fish, flesh, milk, curds 3 —that is a Pa/^ittiya.

⁸⁴ Whatsoever Bhikkhu shall place, as food, within the door of his mouth, anything not given to him, save only water and a tooth-cleaner 4 —that is a Paz&ittiya. _ Here ends the fourth section, the ‘Bhoana-section.’

⁸⁵ Whatsoever Bhikkhu shall, with his own term of soft foods, such as boiled rice, curries, &c. The two words for eating correspond to these two ideas. 1 Bhuttasmiwj paittiya; that is, the offence is

completed when the eating has taken place; but the offer alone is not a Paiittiya. So the Vibhanga. 2 After sun-turn. 3 In the text read tani; madhu phattita[^]. 4 Dantapowa; doubtless the same, perhaps an older expression for, the dantakaMa referred to in Afullavagga V, 31. It is a piece of fragrant root (cinnamon, betel, &c.) about eight inches long. PA.K1TTIYA DHAMMA. 4 [^] hand, give food, whether hard or soft, to an A/£elaka or to a Paribb&^aka or to a Paribbajdka 1 —that is a PaZ'ittiya.

⁸⁶ Whatsoever Bhikkhu shall address a Bhikkhu thus: 'Come, brother; let us go, for a meal, to the village, or the town!' and then, whether after he has got an alms for him, or without having got an alms for him, shall send him away, saying, 'Go away, brother! Talking with you, or sitting with you, is not pleasant to me. Talking, or sitting each one by himself, is more pleasant to me!'—if he does this for this cause, and for no other 2 —that is a Piittiya.

⁸⁷ Whatsoever Bhikkhu shall force his way into a house where a meal is going on, and take a seat there—that is a PaC'ittiya. 1 These are the various non-Buddhist religious teachers or devotees, most of whom rejected the Vedas. The Paribbaakas were mostly, though not always, wandering logicians, willing to maintain theses against all the world. Paribbaika is merely the feminine of the last. Aelaka, which naturally has no feminine, were the naked ascetics. The sect now called Gains are divided into two classes, Svetam- baras and Digambaras, the latter of which eat naked. They are known to be the successors of the school called Niga«//zas in the Pali Piakas; and it is not certain whether the Niga«//zas are included in the Afcelakas. It is probable that the Brahman ascetics, the Vanaprasthas, were not included under the term Paribba- ^•akas; but our information on the exact meaning of these terms is, as yet, very imperfect. 2 That is merely to get rid of him, in order to gain any purpose of his own. The Vibhanga gives as examples that the Bhikkhu sees some valuable things, and wants to get them; or sees some woman, and wants to speak to her. 3 Sabho^•ane kule; the meaning of which is not quite clear. The Old Commentary says, 'A sabhoana kula is one where 42

⁸⁸ Whatsoever Bhikkhu shall take a seat, in secret, with a woman, in a concealed place 1 —that is a Pdiittiya.

⁸⁹ Whatsoever Bhikkhu shall take a seat, in secret, with a woman, one man with one woman— that is a Paittiya.

⁹⁰ Whatsoever Bhikkhu, who has been invited (to a house), and has been (thus already) provided with a meal, shall, without having previously spoken about it to a Bhikkhu, if there is one there, go on his (begging) rounds among the families, either before meal-time or after meal-time, except on the right occasion—that is a PaC'ittiya. there is a husband and a wife; and they both, husband and wife, are not gone forth from, are not devoid of lust ' (Minayeff, p. 89, under P.; but for anatikkantS read anikkhanta). Then the Samanta-PasMika, doubtless to justify this suggested implication, makes sabhoana»2 equal to saha ubhohi .ganehi (!); or, in the alternative, to sabhogaw, since 'the wife is the bhoga of a man still given to passion, and the husband the bhoga of a wife.' The use of Bhoana in any such sense is extremely forced, and was perhaps only suggested by the following rules; but it is just possible we should translate, 1 a household still given to pleasure ' (compare Aullavagga VIII, 5, 1), or 'fond of good food' (compare Milinda Pareha 76). On anupakhaga compare the 16th Paiittiya. 1 Compare the 30th Pa&ttiya, and the two Aniyata DhammS. 2 The Vibhanga has the following stories in regard to these two particulars. A family devoted to Upananda invited him and another Bhikkhu. Before meal-time he went to attend on other families (purebhattaw kulani payirupasati). The people delayed giving his meal to the other Bhikkhu till Upananda should arrive. He came late; and the other

Bhikkhu was thereby discomforted. The family devoted to Upananda sent him food for his use; saying it was to be given to the Sawgha, with special reference to him. He had gone for an alms to the village. The messengers delivered the food and the message, and asked where Upananda was. PAiTITTIYA DHAMMA. 43 Herein the right occasion is this: (to wit), a time of giving of robes, a time of making of robes. That is right occasion in this passage.

⁹¹ A Bhikkhu who is not sick may accept a (standing) invitation with regard to the requisites 1 for four months. If he accept it for a period longer than that—unless there be a second invitation, or a perpetual invitation—that is a Pa/£ittiya.

⁹² Whatsoever Bhikkhu shall go to see an army drawn up in battle-array, except for a cause thereto sufficient—that is a Pa/^ittiya.

⁹³ And if there be any reason for that Bhikkhu's going to the army, that Bhikkhu may remain there for two or three nights. If he remain longer than that—that is a Pa£ittiya.

⁹⁴ And if while remaining there for two or three nights he should go to the battle-array, or to the numbering of the forces, or to the drawing up of the forces, or to a review 2 —that is a Paiattiya. End of the fifth section, the 'Aielaka-section.' The Bhikkhus told the matter to the Blessed One. He directed the present to be accepted, and laid by till Upananda should return. After Upananda returned, he nevertheless went out again to attend on other families, and the food so sent went bad. The Bhikkhu is to tell a resident Bhikkhu before, on account of this rule, giving up his usual rounds, in order that he may still go if a sick Bhikkhu wants medicine. The exceptions are, as above, to prevent the stock of robes falling short. 1 These are usually four—clothing, food, residence, and medicine. This rule refers more especially to medicine, as appears from the explanation in the Vibhanga. 2 On this rule compare the third section of the Magima-Sila, 44

⁹⁵ There is PaC'ittiya in the drinking of fermented liquors, or strong drinks .

⁹⁶ There is PaSittiya in poking (another person) with the finger.

⁹⁷ There is Pai'ittiya in sporting in the water .

⁹⁸ There is Paittiya in disrespect .

⁹⁹ Whatsoever Bhikkhu shall frighten a Bhik- khu 4 —that is a PaHttiya.

¹⁰⁰ Whatsoever Bhikkhu, who is not sick, shall, desiring to warm himself , kindle a fire, or have a fire kindled, without cause sufficient thereto—that is a PaHttiya.

¹⁰¹ Whatsoever Bhikkhu shall bathe at intervals of less than half a month, except on the proper occasion—that is a Pa£ittiya. Herein this is proper occasion : (to wit), the two and a half months during which there is hot weather, and during which there is fever; namely, the last month and a half of the heats, and the first month and the third section of the Maha-Sila (translated in Rh. D.'s 'Buddhist Suttas from the Pali,' pp. 192, 198). We follow the Vibhanga in the interpretation of the various terms. 1 The Old Commentary (quoted by Minayeff, p. 90) distinguishes between sura and meraya by the former being derived from flour, water, &c., and the latter from flowers, fruits, &c. 2 Throwing water over one another, and chasing one another, were common amusements at the public and private bathing-places. Our MSS. read throughout hasa-dhamme. 3 Anadariye. That is, according to the Vibhanga, paying no heed, when one's attention is drawn by an upasampanna to the fact that this or that action is against the rule laid down (pafwiat- tawz). But compare also Aullavagga VIII, 8,1. 4 In the text read bhiwzsapeyya. 6 H. O.'s MS. reads visibbanapekho. At Mahavagga I, 20, 15,

visibbesuw occurs in the sense of ‘they warmed themselves.’ Trenckner at p. 47 of the Milinda Pawha reads aggi m ^aletvi vislvetva; and at p. 102, sasibbitavisibbitattl sakhanawz. PAiTITTIYA DHAMMA. 45 of the rains : when sick ; when there is work; when on a journey; when there has been wind and rain. This is right occasion in this connection.

¹⁰² A Bhikkhu who receives a new robe must choose one or other mode of disfigurement out of the three modes of disfigurement; either (making part of it) dark blue, or (marking part of it with) mud, or (making part of it) black. If a Bhikkhu should make use of a new robe without choosing one or other mode of disfigurement out of the three modes of disfigurement 2 —that is a Paṭṭiya.

¹⁰³ Whatsoever Bhikkhu who has made over 3 his robe to a Bhikkhu, or to a Bhikkhuni, or to a probationer, or to a Samawera, or to a Samaeri, shall continue to make use of it as a thing not (formally) given—that is a Paṭṭiya. 1 The Vibhanga refers the first of these periods to the hot weather, and the second to the fever weather. 2 In the text insert a full stop after kaasamaw va. The object of this rule, according to the Vibhanga, is to enable a Bhikkhu to trace his robe should it get lost by being mixed up with others. Compare the 19th Nissaggiya. 3 The Vibhanga says, ‘ There are two ways of appointment (in making over, vikappana), promising in the presence, and promising in the absence (of the person to whom the appointment is made). Promise in the presence is by the words, “ I make over this robe to you, or to such and such a one (then present)!” Promising in the absence is by the words, “ I give this robe to you for you to appoint (to some one else).” Then the person spoken to should say, “ Who is your friend, or intimate acquaintance ? ” “ Such a one, or such a one.” Then the other should say, “ I give this to them. This is their property. Wear it, or part with it, or do with it as you like ! ” ’ These last are the formal words used on presenting a robe ; and by their use the property in the robe is transferred. After that the original owner, in spite of the formal words, may not, according to our rule, continue to use the robe. On apaWuddharakaw see Childers, sub voce paMuddharo. 46 60. Whatsoever Bhikkhu shall hide, or cause another to hide, a Bhikkhu’s bowl, or his robe, or the mat on which he sits, or his needle-case or his girdle, even though in fun—that is a Paṭṭiya. End of the sixth section, the ‘Surapana -section.’

¹⁰⁴ Whatsoever Bhikkhu shall deliberately deprive any living thing of life—that is a Paṭṭiya.

¹⁰⁵ Whatsoever Bhikkhu shall, knowingly, drink water with living things in it—that is a Paṭṭiya.

¹⁰⁶ Whatsoever Bhikkhu shall stir up for decision again a matter which he knows to have been settled according to the Dhamma 1 2 —that is a Paṭṭiya.

¹⁰⁷ Whatsoever Bhikkhu, who knows of it, shall conceal a serious offence 3 committed by a Bhikkhu — that is a Paṭṭiya.

¹⁰⁸ Whatsoever Bhikkhu shall admit a person under twenty years of age to the higher grade in the Order, knowing him (or her) to be so—(while) the person is not admitted to the higher grade, and the other Bhikkhus (who assist) are blameworthy— this is in him 4 a Paṭṭiya.

¹⁰⁹ Whatsoever Bhikkhu shall, by appointment, journey along the same route with a caravan of 1 In the text read srU’igharaw. 2 Compare the 79th Paṭṭiya, and -Sullavagga IV, 14 passim. 3 That is, a Parag-ika, or a Sawghadisesa. 4 The upa.g’g-Mya is guilty of a Paṭṭiya; the Sfcariya, and the gaa, of a Dukkaa, says the Vibhanga. PAiTITTIYA DHAMMA. 47 robbers, knowing it to be such, even as far as the next village 1 2 —that is a Paṭṭiya.

¹¹⁰ Whatsoever Bhikkhu shall, by appointment, journey along the same route with a woman , even as far as the next village—that is a Pa’ittiya.

¹¹¹ Whatsoever Bhikkhu shall speak thus: ‘In this wise do I understand that the Dhamma has been proclaimed by the Blessed One: that to him who cultivates those Qualities which have been called “ dangerous ” by the Blessed One, there is not sufficient danger (to prevent his acquiring spiritual gifts) 3 ;’ then that Bhikkhu should be addressed by the Bhikkhus thus: ‘Say not so, brother! bear not false witness against the Blessed One! For neither is it seemly to bring a false accusation against the Blessed One, nor could the Blessed One speak so. By many a figure , brother, have the Dangerous Qualities been declared by the Blessed One to be full of danger , and also to be sufficient to prevent him who cultivates them (from attaining spiritual gifts) 3 / If that Bhikkhu, when he has thus been spoken to by the Bhikkhus, should persist as before, then let that Bhikkhu be (formally) admonished about it by the Bhikkhus as a body, even to the third time, to the intent that he abandon that course. 1 Compare the 27 th Pdittiya. A caravan that sets out with intent to steal or rob on the way is meant. 2 Compare the 27th and 28th Pa&ttiyas. 3 These are specified in detail in Mahavagga II, 3, 7. 4 Pariyaya; fulness, extent, of illustration and explanation. Not merely manner, or method, of statement. Much of this pariyaya will be found in the various similes used in the A’ullavagga loc. cit. 5 In the text here, and in the corresponding clause of No. 70, read anekapariyayena avuso antarayika dhamma antarayika vuttsl bhagavatd, as in ATullavagga I, 32. 48 If, while being so admonished, up to the third time, he abandon that course, it is well. If he abandon it not—that is a Paiittiya .

¹¹² Whatsoever Bhikkhu, knowing him to be so, shall eat in company with, or dwell together with , or sleep in one place with a Bhikkhu who talks thus (as in 68), and has not been dealt with according to the law , and has not laid aside his delusion—that is a Pitdttiya.

¹¹³ If a Simazzera 4 even should say thus: ‘In this wise do I understand that the Dhamma has been proclaimed by the Blessed One: that to him who cultivates those Qualities which have been called “ dangerous ” by the Blessed One there is not sufficient danger (to prevent his attaining to spiritual gifts);’ then that Samazzera should be addressed by the Bhikkhus thus : ‘ Say not so, good Samazzera ! Bear not false witness against the Blessed One. For neither is it seemly to bring a false accusation against the Blessed One, nor could the Blessed One speak so. By many a figure, good Samazzera, have the 1 This rule is directed against the delusion that sin, to a very holy man, loses its danger and its sinfulness. Compare the 4th Sazrcghadisesa; and, on the method of procedure here laid down, the 10th to the 13th Sawzghddisetas. At ATullavagga I, 32 lust is declared to be an antar&yiko dhammo; and falsehood another at Mahavagga II, 3, 3. The Samanta-Pasadika (quoted by Mina- yeff, p. 92) gives five divisions of these ‘dangerous qualities.’ 2 This the Vibhanga explains as holding Uposatha, or Pava- raa, or a Sawghakamma with him. 3 Ukkhitto anosarito, says the Vibhanga. Compare Mahavagga IX, 4, 10, 11. 4 Samawuddeso ; which is explained by the Old Commentary as equal to Samawera. Why, in the Patimokkha, now one and now the other expression should be used, is not clear. In the later texts SSmarcera is the usual form, but samazzuddeso is found also in a few passages. PAXITTIYA DHAMMA. 49 Dangerous Qualities been declared by the Blessed One to be full of danger, and also to be sufficient to prevent him who cultivates them (from attaining to spiritual gifts)/ And if that S 4 maera, when so addressed by the Bhikkhus, shall persist in that course, that Samaera should be addressed by the Bhikkhus thus: ‘From this day forth, good Sama- »era, neither can that Blessed One be referred to 1 by you as your Teacher, nor can the privilege, which the other

Samaweras enjoy, of sleeping in the same place with the Bhikkhus for two or three nights , any longer be yours ! Depart! away with you 3 !' Whatsoever Bhikkhu shall encourage 4 * , or support , or eat with, or sleep in the same place with, a Samawera thus expelled—that is a Paiittiya. End of the seventh section, the 'Sappaaka 6 -section.' 1 Apadisitabbo. Compare the four Mahapadesa in the Maha-parinibMna Sutta IV, 7-11. 2 Compare the 5th Pa&ttiya. 3 In the text read Z'ara pi re; that is, / Sara api re, instead of £ara pare. On vinassa compare Mahavagga I, 61, r. 4 Upalapeyya. Compare Mahavagga I, 59, and Mahi-parinib- Mna Sutta I, 5, and the passages quoted in Rh. D.'s version of the latter passage. The Old Commentary says, 'Flatters him (talks him over, tassa upalapeti) by saying, " I will give you a bowl, or a robe, or hear you repeat, or answer your questions." ' 6 Upa// Sapeyya. The Old Commentary says, 'by providing him with chunam, or clay, or a tooth-cleanser, or water to wash his face with.' No doubt upa//Mpeti is used in the sense of showing such personal attentions to another, as the upa//Mka did to the Buddha ; and such services would very rightly come under this rule. Yet here, as often, the comment is rather a scholastic exegesis of the sentence, than a philologically exact explanation of the word. 6 This title is taken from the second, not, as in all the other cases, from the first rule in the section. [13] E 50

¹¹⁴ Whatsoever Bhikkhu, when admonished by the Bhikkhus in respect of some precept in accordance with the Dhamma, shall speak thus: ' I cannot submit myself to that precept, brother, until I shall have enquired touching it of another Bhikkhu, an experienced master of the Vinaya'—that is a Pai'ittiya. A Bhikkhu desirous of training, Bhikkhus , should learn, and enquire, and settle in his own mind. This is the right rule in this connection.

¹¹⁵ Whatsoever Bhikkhu, when the Patimokkha is being recited, shall speak thus: ' What comes of these minor 2 precepts being here recited, save only that they tend to misgiving, and worry, and perplexity!'—there is Pafittiya in thus throwing contempt on the precepts .

¹¹⁶ Whatsoever Bhikkhu, when at the half month the Patimokkha is being recited, should say thus : ' Now for the first time do I notice that this rule, they say, is handed down in the Suttas, is embraced in the Suttas!'—then, if the other Bhikkhus shall know concerning that Bhikkhu thus: ' This Bhikkhu has taken his place at the recitation of the Patimokkha once, or twice, not to say oftener 4 * '—that Bhikkhu is not only not made free on account of his ignorance , but he is to be dealt with according to the Dhamma for the offence into which he has fallen, and furthermore he is to be charged with foolishness (in the words), ' This is loss to thee, 1 On this strange allocution see the note to the 10th Nissaggiya. 2 Khuddanukhuddakehi. Compare the Maha-parinibMna Sutta VI, 3, and the passages quoted there in Rh. D.'s note. s In the text read vivawwake. 4 In the text read ko pana vSdo bhiyyo. 6 In the text read a£ma?zakena. PAatflTTIVA DHAMMA. 5 I brother, this is an evil to thee, in that when the Patimokkha is being recited you fail to take it to your heart, and attend to it with care.' There is PMittiya in such foolish conduct.

¹¹⁷ Whatsoever Bhikkhu, being angry or displeased with another Bhikkhu, shall give a blow— that is a Pa/£ittiya.

¹¹⁸ Whatsoever Bhikkhu, being angry or displeased with another Bhikkhu, shall make use of any threatening gesture 1 —that is a Paittiya.

¹¹⁹ Whatsoever Bhikkhu shall harass a Bhikkhu with a (charge of) Sawghadisesa without ground—that is a PaC'ittiya.

¹²⁰ Whatsoever Bhikkhu shall intentionally suggest difficulties of conscience to a Bhikkhu, with the idea of causing him uneasiness, even for a moment; if he does it to that end alone—that is a Pafittiya.

¹²¹ Whatsoever Bhikkhu shall stand by overhearing when Bhikkhus are quarrelling, or making a disturbance, or engaged in a dispute, hoping to hear what they shall utter; if he does it to that end alone—that is a Paiittiya.

¹²² Whatsoever Bhikkhu, when he has declared his consent to formal proceedings conducted according to the Dhamma, shall thereafter grumble (about those proceedings) 2 —that is a Paiattiya. 1 Talasattikazrc uggireyya. The Old Commentary says, Kdya m va kayapaibaddhaw va antamaso uppalapattaw pi ubEareti. Compare Svudhani uggiritva at rataka I, 150. 2 If he should raise any formal objections so as to re-open the question, that would fall under the 63rd P£/£ittiya. On ‘ declaring one’s consent’ in this and the following rule, see below, MahSvagga II, 23. The whole rule, as well as on No. 63, is repeatedly referred to in iTullavagga IV, 14. E 2 5 2 8 0. Whatsoever Bhikkhu, when the Sawgha is engaged in conducting a (formal) enquiry, shall rise from his seat, and go away, without having declared his consent—that is a Pa/6ittiya.

¹²³ Whatsoever Bhikkhu, when, in a regularly constituted Sawgha ’, he has given away a robe, shall thereafter grumble about it, saying, ‘ The Bhikkhus appropriate the property of the Sawgha according to friendship ’—that is a Pdiittiya.

¹²⁴ Whatsoever Bhikkhu shall divert to the use of any individual property dedicated to the Samgha., knowing it to be so—that is a Pai’ittiya. Here ends the eighth section, the ‘ Sahadhammika-section/

¹²⁵ Whatsoever Bhikkhu shall cross the threshold of an anointed Khattiya king, when the king has not gone forth, and the queen has not withdrawn, without first having had himself announced 1 2 — that is a Paiittiya. 1 Samaggena sawghena. See the note to the 21st Pa&ttiya. 2 Indakhila, the word translated ‘ threshold,’ is explained in the Old Commentary by sayani-ghara, ‘sleeping chamber;’ but this is rather a didactic gloss on the rule. Compare the note above on the 43rd Pa&ttiya. The phrase ‘ when the queen has not gone in’ is somewhat doubtful. H. O.’s MS. of the Vibhahga reads (as MinayefF does) aniggata-ratanake, instead of Dickson’s aniha- ta-ratanake. The former is the better reading; nihata is impossible, it must be either nihata or nihaa. But ratanaka, though the queen is one of the seven Ratanas of a king, is not found elsewhere used absolutely for a queen : the use of raake, too, immediately after ra?lwo, instead of ra nne or ra^-ini, is curious. A possible alternative rendering would be ‘when the court has not departed, and the regalia not laid asidebut we prefer on PAXITTIYA DHAMMA. 53

¹²⁶ Whatsoever Bhikkhu shall pick up, or cause another to pick up, except in a grove or in a dwelling-place, a jewel, or anything deemed a jew r eP— that is a Paiittiya. Should a Bhikkhu have picked up, either in a grove or in a dwelling-place, a jewel, or anything deemed a jewel, it is to be laid aside, that he to whom it may belong may take it away. This is the right course in such a case.

¹²⁷ Whatsoever Bhikkhu shall, out of hours , enter a village, without having informed a Bhikkhu if one is present , except on account of business of a special nature 4 thereto sufficient—that is a Paiittiya.

¹²⁸ Whatsoever Bhikkhu shall have a needle- case made of bone, or ivory, or horn, it shall be broken up—and that is a P<LEittiya.

¹²⁹ When a Bhikkhu is having a new bedstead or chair made, it should be made with legs eight inches in height, according to the accepted inch, exclusive of the lowermost piece of the bed frame. To him who exceeds that limit there is a Paṭṭiya, the whole the Old Commentator's explanation of raaka and ratanaka. 1 Ratanasammataw; that is, a thing made of one of those substances ranked with gems, such as jade, coral, &c. 2 Vikāṭa; that is, says the Old Commentary, from sun-turn in one day till sun-rise in the next. 3 Santaṃ bhikkhuṃ. If one is not present, he may go without. The Old Commentary gives no such definition of being present, as Mr. Dickson has supplied. 4 Aṭṭhāyika. Compare the note on the 28th Nissaggiya. 6 Sugatangulena. See the note on the 6th Saṃghadisesa. 6 Aṇi. There is no explanation of this term, either in the Old Commentary, or in the Samanta-Pasādika. 54 and (the legs of the piece of furniture) shall be cut down (to the proper size). 88. Whatsoever Bhikkhu shall have a bedstead or a chair made, stuffed with cotton, the stuffing shall be torn out—and that is a Paṭṭiya.

¹³⁰ When a Bhikkhu is having a rug or mat to sit upon made, it must be made of the right measure. Herein this is the measure: in length two spans, according to the accepted span; in breadth one span; the border one span. To him who exceeds that limit there is a Paṭṭiya, and (the article) shall be cut down (to the proper size).

¹³¹ When a Bhikkhu is having an itch-cloth made, it must be made of the right measure. Herein this is the measure: in length four spans, according to the accepted span; in width two spans. To him who exceeds that limit there is a Paṭṭiya, and (the cloth) shall be cut (down to the proper size).

¹³² When a Bhikkhu is having a garment made for the rainy season, it must be made of the right measure. Herein this is the right measure: in length six spans, according to the accepted span; in breadth two spans and a half. To him who exceeds that limit there is a Paṭṭiya, and (the garment) shall be cut (down to the proper size).

¹³³ Whatsoever Bhikkhu shall have a robe made of the dimensions of a Sugata's robe, or larger— 1 Tula m; which the Old Commentary expands into three kinds—tula m from a tree, tulaṃ from a creeper, and thlaw from a young fowl. 2 When a Bhikkhu had a boil, or running sore, or any such disease, the use of an itch-cloth (so called from the first in the list of skin complaints there mentioned) is laid down in Mahavagga VIII, 17. 3 On the doubtful meaning of Sugata, see the note above on Pliṭṭiya DHAMMA. 55 that is a Paṭṭiya, and (the robe) shall be cut down to the proper size. Herein this is the measure of the Sugata robe of a Sugata: in length nine spans, according to the accepted span; in breadth six spans. This is the measure of the Sugata robe of a Sugata. End of the ninth section, the 'Ratana-section.' Venerable Sirs, the ninety-two rules regarding matters requiring expiation have been recited. In respect of them I ask the venerable ones, 'Are you pure in this matter?' A second time I ask the venerable ones, 'Are you pure in this matter?' A third time I ask the venerable ones, 'Are you pure in this matter?' The venerable ones are pure herein. Therefore do they keep silence. Thus I understand. Here endeth the recitation of the Paṭṭiyas. the 28th Nissaggiya. There is no reason whatever to believe that Gotama's robe was larger, in proportion, than those worn by the other members of his order. He exchanged robes with Maha Kassapa. Of the two sets of robes brought by Pukkusa, one was given to Ananda, and one was reserved for the Buddha himself; and no one can read the account in the Maṭṭh-parinibbana Sutta without feeling that both are supposed to be of the same size. 56 pAṭṭisāniya dhamma. Rules regarding Matters which ought to

be Confessed. Here, venerable Sirs, the four rules regarding matters which ought to be confessed come into recitation.

¹³⁴ Whatsoever Bhikkhu, when a Bhikkhuni not related to him has entered within the houses , shall, with his own hand, accept at her hands food, either hard or soft, and eat or enjoy it—that is a matter which ought to be confessed by that Bhikkhu, saying, ‘ I have fallen, Brethren, into a blameworthy offence, unbecoming, which ought to be confessed; and I confess it!’

¹³⁵ Now Bhikkhus, when they have been invited to laymen’s houses, eat. If the Bhikkhuni stay there giving directions, saying, ‘ Here give curry, give rice here !’ the Bhikkhuni ought to be rebuked by those Bhikkhus, saying, ‘ Stand aside, Sister, as long as the Bhikkhus are eating!’ If it should not occur to a single Bhikkhu to rebuke the Bhikkhuni, saying, ‘ Stand aside, Sister, as long as the Bhikkhus are eating!’—that is a matter that ought to be confessed by those Bhikkhus, saying, ‘We have fallen,Brethren, into a blameworthy offence, unbecoming, which ought to be confessed ; and we confess it!’

¹³⁶ Whatsoever Bhikkhu shall accept, with his 3 Antaragharawz paviMa; that is, during her alms-visit to the village. Compare the 3rd Sekhiya; Mahavagga I, 23, 3; and ATullavagga VIII, 5, 2. PATIDESANIYA DHAMMA. 57 own hand, food, either hard or soft, in such households as have been (by a formal sammuti) declared to be households, under discipline , without having been previously invited, and without being sick, and eat it or enjoy it—that is a matter that ought to be confessed by that Bhikkhu, saying, ‘ I have fallen, Brethren, into a blameworthy offence, unbecoming, which ought to be confessed; and I confess it! ’

¹³⁷ Whatsoever Bhikkhu, while he is dwelling in a place belonging to the class of those forest dwellings which are held to be insecure and dangerous , shall accept, with his own hand, at his home, food, either hard or soft, without having previously given notice (of the danger incurred by people that enter that forest), unless he is sick, and shall eat it or enjoy it—that is a matter that ought to be confessed by that Bhikkhu, saying, ‘ I have fallen, Brethren, into a blameworthy offence, unbecoming, which ought to be confessed; and I confess it!’ Here end the PaAdesaniyas. Venerable Sirs, the four rules regarding matters which require confession have been recited. In respect of them I ask the venerable ones, ‘Are you pure in this matter?’ 1 Sekha-sammatani kulani; which the Vibhanga explains as a household grown rich in faith, but poor in goods; where whatever they get is given away to the Order, though the family may be some days in want of it. Compare what is said of Anatha- pifika in the Introduction to the 40th Crataka (Gataka I, 228); though his lot had not reached the very lowest limit. 2 Compare the 29th Nissaggiya. 58 A second time I ask the venerable ones, ‘Are you pure in this matter ?’ A third time I ask the venerable ones, ‘Are you pure in this matter ?’ The venerable ones are pure herein. Therefore do they keep silence. Thus I understand. Here endeth the recitation of the Piidesaniyas. SEKHIYA DHAMMA. 59 sekhiyA dhamma. Rules regarding Matters connected with Discipline. Here, venerable Sirs, the rules regarding matters connected with discipline come into recitation.

¹³⁸ ‘I will put on my under garment all around me 1 2 .’ This is a discipline which ought to be observed.

¹³⁹ ‘ I will put on my robe all around me.’ This is a discipline which ought to be observed.

¹⁴⁰ ‘ Properly clad will I go amidst the houses V This is a discipline which ought to be observed. 4 .
‘ Properly clad will I take my seat amidst the houses.’ This is a discipline which ought to be observed.

¹⁴¹ ‘(With my body) under proper control 3 will I go amidst the houses.’ This is a discipline which ought to be observed.

¹⁴² ‘(With my body) under proper control will I take my seat amidst the houses.’ This is a discipline which ought to be observed.

¹⁴³ ‘With downcast eye 4 will I go amidst the 1 Parimawrfalaw: ‘so as to cover the navel-ma«<fala, and the knee-maw da la,’ says the Old Commentary. Compare Childers sub voce Tima.nda.la.rn; and Aullavagga VIII, 5, 2. 2 Antaraghare. The antaragharaw is the space in a village between the huts; not exactly the same, and yet in the following rules practically the same, as the village (gama). 3 Not, for instance, with dirty hands or feet, according to the Vibhanga. 4 The practical rule is for a Bhikkhu to look at a spot in the ground about a plough’s length in front of him. 6o houses.’ This is a discipline which ought to be observed.

¹⁴⁴ ‘With downcast eye will I take my seat amidst the houses.’ This is a discipline which ought to be observed.

¹⁴⁵ ‘ With robes not pulled up 1 will I go amidst the houses.’ This is a discipline which ought to be observed.

¹⁴⁶ ‘ With robes not pulled up will I take my seat amidst the houses.’ This is a discipline which ought to be observed. End of the first section.

¹⁴⁷ ‘Not with loud laughter will I go amidst the houses.’ This is a discipline which ought to be observed.

¹⁴⁸ ‘ Not with loud laughter will I take my seat amidst the houses.’ This is a discipline which ought to be observed.

¹⁴⁹ ‘Making but a little sound will I go amidst the houses.’ This is a discipline which ought to be observed.

¹⁵⁰ ‘ Making but a little sound will I take my seat amidst the houses.’ This is a discipline which ought to be observed.

¹⁵¹ ‘Without swaying my body about will I go amidst the houses.’ This is a discipline which ought to be observed.

¹⁵² ‘Without swaying my body about will I take 1 Or perhaps ‘ thrown off.’ He is to be fully dressed as laid down in the 1st and 2nd Sekhiyas. SEKHIYA DHAMMA. 6r my seat amidst the houses/ This is a discipline which ought to be observed.

¹⁵³ ‘Without swaying my arms about will I go amidst the houses/ This is a discipline which ought to be observed.

¹⁵⁴ ‘Without swaying my arms about will I take my seat amidst the houses/ This is a discipline which ought to be observed.

¹⁵⁵ ‘ Without swaying my head about will I go amidst the houses/ This is a discipline which ought to be observed.

¹⁵⁶ ‘ Without swaying my head about will I take my seat amidst the houses/ This is a discipline which ought to be observed. End of the second section.

¹⁵⁷ ‘ With my arms not akimbo 1 will I go amidst the houses/ This is a discipline which ought to be observed.

¹⁵⁸ ‘ With my arms not akimbo will I take my seat amidst the houses/ This is a discipline which ought to be observed.

¹⁵⁹ ‘With my head uncovered 2 will I go amidst the houses/ This is a discipline which ought to be observed.

¹⁶⁰ ‘ With my head uncovered will I take my seat amidst the houses/ This is a discipline which ought to be observed. 1 Nakkhambhakato: ‘putting the hands on the hips/ says the Old Commentary. 2 Na ogu«//Sito: which the Old Commentary applies to the head. 62

¹⁶¹ ‘Without walking on my heels or my toes 1 will I go amidst the houses.’ This is a discipline which ought to be observed.

¹⁶² ‘Without lolling 2 will I take my seat amidst the houses.’ This is a discipline which ought to be observed.

¹⁶³ ‘With mind alert 3 will I receive an alms.’ This is a discipline which ought to be observed.

¹⁶⁴ ‘ Paying attention to my bowl will I receive an alms.’ This is a discipline which ought to be observed.

¹⁶⁵ ‘ With equal curry 4 will I receive an alms.’ This is a discipline which ought to be observed.

¹⁶⁶ ‘Equally full 5 6 will I receive an alms.’ This is a discipline which ought to be observed. End of the third section.

¹⁶⁷ ‘With mind alert will I eat the alms placed in my bowl.’ This is a discipline which ought to be observed.

¹⁶⁸ ‘ Paying attention to my bowl will I eat the 1 Na ukkuikaya; an unusual sense of the word; but it is so explained here by the Old Commentary. 2 Na pallatthik&ya. ‘Without making a rest with his hands, or with a cloth,’ according to the Old Commentary. Compare the Tipallattha-miga (Jataka, and No. 65 below. 3 Sakkaaw. Satiw upa//Mpetva, says the Samanta-Pasa- dikl See also No. 31. 4 SamashpakaOT. ‘When the curry is in quantity one-fourth of the rice ’ explains the Samanta-Pisadika. See No. 34. 6 Samatittikaw. ‘Equally full, equally heaped up (samabht- ritaw)’ explains the Samanta-Pasadika. Compare the several passages quoted in Rh. D.’s note on Tevia Sutta I, 24. SEKHIYA DHAMMA. 63 alms placed in my bowl.’ This is a discipline which ought to be observed.

¹⁶⁹ ‘ Begging straight on from house to house 1 will I eat the alms placed in my bowl.’ This is a discipline which ought to be observed.

¹⁷⁰ ‘ With equal curry will I eat the alms placed in my bowl.’ This is a discipline which ought to be observed.

¹⁷¹ ‘Without pressing down from the top 2 will I eat the alms placed in my bowl.’ This is a discipline which ought to be observed.

¹⁷² ‘ Neither the curry nor the condiment will I cover up with the rice, desiring to make it nicer .’ This is a discipline which ought to be observed.

173 'Neither curry nor rice will I ask for, for my own particular use, unless I am sick.' This is a discipline which ought to be observed.

174 'Not with envious thoughts will I look at others' bowls.' This is a discipline which ought to be observed.

175 'Not into too large balls will I make (up my food).' This is a discipline which ought to be observed.

176 'Into round mouthfuls will I make up my food.' This is a discipline which ought to be observed.

_ End of the fourth section. 1 Sapadinawz. See Childers sub voce. The Vibhanga says, iTAabbaggiyi bhikkhft tahaw tahaw omadditvl piwipStazw bhwli- .ganti. The Samanta-PasadikS. says, Sapadanani tattha tattha odhi m akatvi anupaipaiyl. 2 Na thftpto omadditva; on which the Samanta-P&Sadika has 1 matthakato vema^/zato ti.' He is not to pick and choose what morsel he takes. 3 Compare the 8th Nissaggiya. In the text read upadaya. 64

177 'Not till the ball is brought close will I open the door of my mouth.' This is a discipline which ought to be observed.

178 'Not the whole hand, when eating, will I put into my mouth.' This is a discipline which ought to be observed.

179 'When the food is in my mouth will I not talk.' This is a discipline which ought to be observed.

180 'Without tossing the food into my mouth will I eat .' This is a discipline which ought to be observed.

181 'Without nibbling at the balls of food will I eat.' This is a discipline which ought to be observed.

182 'Without stuffing my cheeks out will I eat V This is a discipline which ought to be observed.

183 'Without shaking my hands about 3 will I eat.' This is a discipline which ought to be observed.

184 'Without scattering the lumps of boiled rice will I eat.' This is a discipline which ought to be observed.

185 'Without putting out my tongue will I eat.' This is a discipline which ought to be observed.

186 'Without smacking my lips 4 will I eat.' This is a discipline which ought to be observed. End of the fifth section. 1 Pi«(/ukkhhepakan ti \Andz.m ukkhipitva ukkhipitva, says the Samanta-Pasadika. 2 Avaga?z<fakarakan ti makkaoviya ga nde katva, says the Samanta-Pasadika (Minayeff, p. 93). 3 That is, to disengage particles of the rice, to shake them off on to the ground. 4 Literally, without making the sound ' ATapu-iapu.' SEKHIYA DHAMMA. 65

187 'Without making a hissing sound will I eat .' This is a discipline which ought to be observed.

188 'Without licking my fingers will I eat.' This is a discipline which ought to be observed.

189 'Without licking my bowl will I eat.' This is a discipline which ought to be observed.

190 'Without licking my lips will I eat.' This is a discipline which ought to be observed.

191 'Not with a hand soiled with food will I take hold of the water-jar.' This is a discipline which ought to be observed.

192 'The rinsings of the bowl mixed with lumps of boiled rice will I not throw into the inner court .' This is a discipline which ought to be observed.

¹⁹³ ‘Not to a person with a sunshade in his hand, unless he is sick, will I preach the Dhamma.’ This is a discipline which ought to be observed.

¹⁹⁴ ‘Not to a person with a staff in his hand, unless he is sick, will I preach the Dhamma.’ This is a discipline which ought to be observed.

¹⁹⁵ ‘Not to a person with a sword in his hand, unless he is sick, will I preach the Dhamma.’ This is a discipline which ought to be observed.

¹⁹⁶ ‘Not to a person with a weapon in his hand, unless he is sick, will I preach the Dhamma.’ This is a discipline which ought to be observed. End of the sixth section.

¹⁹⁷ ‘Not to a person wearing slippers, unless he 1 Literally, without making the sound ‘Suru-suru.’ 2 Antaraghare, which here means the space, or small open square in the middle of the house. [13] F 66 is sick, will I preach the Dhamma.’ This is a discipline which ought to be observed.

¹⁹⁸ ‘Not to a person wearing sandals, unless he is sick, will I preach the Dhamma.’ This is a discipline which ought to be observed.

¹⁹⁹ ‘Not to a person seated in a cart, unless he is sick, will I preach the Dhamma.’ This is a discipline which ought to be observed.

²⁰⁰ ‘Not to a person lying on a couch, unless he is sick, will I preach the Dhamma.’ This is a discipline which ought to be observed.

²⁰¹ ‘Not to a person lolling, unless he is sick, will I preach the Dhamma.’ This is a discipline which ought to be observed.

²⁰² ‘Not to a person with a turban on his head, unless he is sick, will I preach the Dhamma.’ This is a discipline which ought to be observed.

²⁰³ ‘Not to a person with his head covered, unless he is sick, will I preach the Dhamma.’ This is a discipline which ought to be observed.

²⁰⁴ ‘Not to a person seated on a seat, unless he is sick, will I, seated on the earth, preach the Dhamma.’ This is a discipline which ought to be observed.

²⁰⁵ ‘Not to a person seated on a high seat, unless he is sick, will I, seated on a low seat, preach the Dhamma.’ This is a discipline which ought to be observed.

²⁰⁶ ‘Not to a person sitting, unless he is sick, will I, standing, preach the Dhamma.’ This is a discipline which ought to be observed. End of the seventh section. SEKHIYA DHAMMA. 67

²⁰⁷ ‘Not to a person walking in front of me, unless he is sick, will I, walking behind, preach the Dhamma.’ This is a discipline which ought to be observed.

²⁰⁸ ‘Not to a person walking on a path, unless he is sick, will I, walking by the side of the path, preach the Dhamma.’ This is a discipline which ought to be observed.

²⁰⁹ ‘Not standing will I ease myself, unless I am sick.’ This is a discipline which ought to be observed.

²¹⁰ ‘Not on growing grass will I ease myself, or spit.’ This is a discipline which ought to be observed.

²¹¹ ‘Not into water will I ease myself, or spit.’ This is a discipline which ought to be observed.

Venerable Sirs, the rules regarding matters of discipline have been recited. In respect of them I ask

the venerable ones, ‘Are you pure in this matter?’ A second time I ask the venerable ones, ‘Are you pure in this matter?’ A third time I ask the venerable ones, ‘Are you pure in this matter?’ The venerable ones are pure herein. Therefore do they keep silence. Thus I understand. Here endeth the recitation of the Sekhiyas. F 2 68 THE ADHIKARAI VA-SAMATHA dhamma. The Rules regarding the Settlement of Cases. Here, venerable Sirs, the seven rules regarding the settlement of cases come into recitation. For the decision and settlement of cases as they from time to time arise, the Proceeding in presence 1 must be performed, or the Proceeding for the consciously innocent, or the Proceeding in the case of those who are no longer out of their mind, or the Proceeding on confession of guilt 4 *, or the Proceeding by majority of the chapter, or the Proceeding for the obstinate, or the Proceeding by covering over as with grass. Venerable Sirs, the seven rules regarding the settlement of cases have been recited. In respect of them I ask the venerable ones, ‘Are you pure in this matter?’ A second time I ask the venerable ones, ‘Are you pure in this matter?’ A third time I ask the venerable ones, ‘Are you pure in this matter?’ 1 Sammukha-vinaya. See Aullavagga IV, 14, 16, and following. 2 Sati-vinaya. See Aullavagga IV, 14, 27. 8 AmuMa-vinaya. See Aullavagga IV, 5, and following, and IV, 14, 28. 4 Paiwviya. See Aullavagga IV, 7, 8. 6 Yebhuyyasiki. See Aullavagga IV, 9, and IV, 14, 24. 6 Tassapapiyyasika. See Aullavagga IV, xx. 7 TiavattMraka. See Aullavagga IV, 13. A DIIK A R AA 7 A-S AM A TH A DHAMMA. 69 The venerable ones are pure herein. Therefore do they keep silence. Thus I understand. Here endeth the recitation of the Adhikaraa-samathas. Venerable Sirs! Recited is the Introduction. Recited are the four Phriika Rules. Recited are the thirteen Saghadisesa Rules. Recited are the two Aniyata Rules. Recited are the thirty Nissaggiya-PaHttiya Rules. Recited are the ninety-two Paittiya Rules. Recited are the four Paidesaniya Rules. Recited are the Sekhiya Rules. Recited are the seven Adhikaraa-samatha Rules. So much (of the words) of the Blessed One, handed down in the Suttas, embraced in the Suttas, comes into recitation every half month. It behoveth all to train themselves according thereto in concord, in pleasantness, without dispute ! Here endeth the recitation of the Patimokkha for the use of the Bhikkhus. THE MAHAVAGGA. Reverence to the Blessed One, the Holy One, the Fully Enlightened One.

Mahavagga

Mahavagga, Khandhaka 1

¹ (the admission to the order of bhikkhus.) I 1 . i. At that time the blessed Buddha dwelt at 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, Sariputta and Moggallana (chaps. 1-24). Among the elements of historical or legendary character with which, in the Vinaya Piaka, 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 Piaka as being the very basis of their religious discipline and monastic life. It was possible to fancy the existence of the Sawgha without the Patimokkha rules, or without the regulations about the Pavararaa festival, but it was impossible to realise the idea of a Sa7»gha 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 Sawzgha. Nor is it difficult to account for the theory formulated by the 74 I, I, i. Uruvela, on the bank of the river Neraari , 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 emancipation . 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 pabbaa and upasampada ordinations by the formula: 'Ehi bhikkhu,' &c. (see I, 6, 32, 34, &c.) It was a very natural conception that afterwards, as the Sawzgha 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 Piaka found valid at their own time. The transition, however, from the supposed oldest form of ordination (the so-called ehi-bhikkhu-upasampada) to that latter form is in the Vinaya legends not represented as immediate. There is described aij intermediate stage between the two, the ordination by the three saraagamanas, or by the candidate's three times repeated declaration of his taking refuge in the Buddha, the Dhamma, and the Sazragha (see Mahavagga I, 12). The reason which has led the redactors of the Vinaya Piaka to this construction, was most probably the important part which in the upasam- padi service of the later time devolved upon the preceptor (upa§-- g-Mya) of the candidate. As only learned Bhikkhus, who had completed the tenth year after their own upasampadd, could perform the function of upaMya at the upasampadd ordination of other Bhikkhus (Mahavagga I, 31, 8), it was

natural that the redactors of the Vinaya found it impossible to ascribe this form of upasampada service to the first times of Buddha's teaching. For these times, therefore, they recorded another form, the upasampada by the three sararaagamanas, 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. 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 I,x,2. ADMISSION TO THE ORDER OF BHIKKHUS. 75

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 Causation, in direct and in reverse order: 'From Ignorance 2 spring the same world the truth he has acquired, the Buddha remains, according to the tradition, during some weeks at Uruvela, 'enjoying the bliss of emancipation.' The Mahavagga, 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 Mahavagga; (Pataka Atthav. vol. i. p. 77 seq.; Dipavawsa I, 29, 30; Lalita Vistara, p. 488 seq.; Beal, Romantic Legend, p. 236 seq., &c.) 1 The Chain of Causation, or the doctrine of the twelve nidanas (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 (ariyasa(T>a) 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 (Tawha), in its threefold form, thirst for pleasure, thirst for existence, thirst for prosperity (see I, 6, 20). In the system of the twelve nidanas 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 tanhii. and its ultimate effect; and on the other hand, the investigation of causes is carried on further beyond tawha. The question is here asked, What does tah& come from ? and thus the series of causes and effects is led back to avia (Ignorance), as its deepest root. We may add that the redactors of the Piakas, who of course could not but observe this parallelity between the second and third ariyasaAfcas and the system of the twelve nidanas, go so far, in one instance (Anguttara-Nikaya, Tika-Nipata, sol. ke of the Phayre MS.), as to directly replace, in giving the text of the four ariyasaWas, the second and third of them by the twelve nidanas, in direct and reverse order respectively. Professor Childers has furnished a valuable note on the nidanas; see Colebrooke, Miscellaneous Essays (second edition), II, 453 seq. 2 In the SammSdi/// 5 isuttanta (Ma^ima-Nikaya, sol. khft of Tumour's MS.) we find the following explanation of what Ignorance is: 'Not to know Suffering, not to know the Cause of suffering, 76 I, I, 2 . kharas , from the sazzkh&ras springs Consciousness, from Consciousness spring Name-and-Form, from Name-and-Form spring the six Provinces (of the 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 nidana formula, which is given in the Vibhanga (Abhidhamma-Piaka, PaiMasamuppada- vibhanga, sol. k\ 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 vini&na, &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 sakharas 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 (Avidya) 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. 1 It is very frequently stated that there are three sawkharas or productions: kayasawzkhara, vaHsazrckhara, and ^ittasawz- khilra, or, productions of body, of speech, and of thought (see, for instance, the SammadiZfosuttanta, Maggima-Nikiiya, sol. khfi of Tumour's MS.) The kSyasawkhSra consists, according to the Sawkhara-Yamaka (Abhidhamma-Piaka), in inhalation and expiration (ass&sapassasa); the vaisawkhara in attention and investigation (vitakkaviar!); the /§ittasa?«khtira in ideas, sensations, and all attributes of mind except attention and investigation (saffilS ka vedani ka Mapetva vitakkaviMre sabbe pi ^ittasampayuttaki dhamms). The Vibhanga (Abhidhamma- Piaka, Pai&£samupp&davibhanga, 1 . 1 .) gives, when discussing the sazrckharas, six categories instead of the three: ' Now which are I, i, 2. ADMISSION TO THE ORDER OF BHIKKI-IUS. 77 six senses 1), 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 sawdkharas are destroyed, by the destruction of the sawkhdras 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 the sawzkhdras that are produced by Ignorance ? Sawzkharas (or, productions) that lead to righteousness, sawzkharas that lead to sinfulness, sawkharas that lead to immovability, productions of body, of speech, and of thought.' The Pali words are: 'Tattha katame avigg r apa&§aya sawkhan! ? puwreabhisawkharo apuimabhisazrckharo aa'%abhisakharo kayasazwkharo va&sawkharo kiitz.- sawrkharo.' The list of fifty-five categories belonging to the samkhara-khandha, which Sp. Hardy gives in his Manual (p. 404 seq.; comp, also Rh. D., 'Buddhism,' p. 91 seq., and 'Buddhist Suttas from the Pali,' p. 242), is not founded, as far as we know, on the authority of the Piakas themselves, but on later compendia and commentaries. 1 I. e. eye, ear, nose, tongue, body (or the faculty of touch), and mind. 78 b I, 3-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 Brahma;za, 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 sawzkhiras, &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 Brahmazza, 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 Brahmazza, he stands, dispelling the hosts of Mara, like the sun that illuminates the sky.’ Here ends the account of what passed under the Bodhi tree. I, 2, 3. ADMISSION TO THE ORDER OF BHIKKHUS. 79

⁸ 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 Aapala banyan tree (banyan tree of the goat-herds 1). And when he had reached it, he sat cross-legged at the foot of the Aapala banyan tree uninterruptedly during seven days, enjoying the bliss of emancipation.

⁹ Now a certain Brahmaza, who was of a haughty disposition , 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 Brih- mazza thus spoke to the Blessed One: ‘ By what, Gotama, does one become a Brahmazza, and what are the characteristics that make a man a Brahmazza?’

¹⁰ And the Blessed One, having heard that, on this occasion pronounced this solemn utterance: ‘ That Brihmazza 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 Brahmazza may 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 Bodhi- satta’s six years’ penance, in order to shelter him; see Beal, Rom. Legend, pp. 192, 238, and the Mahavastu. 2 ‘Huhuhka^Stiko.’ Buddhaghosa: ‘Because he was di//^a- mangalika, he became filled with haughtiness and wrath, and went about uttering the sound “huhuwz.”’ DiMamangalika (having seen something auspicious ?) is obscure to us. 8 o I, 3> i- justly call himself a Brahmaa, whose behaviour is uneven to nothing in the world/ Here ends the account of what passed under the Ajrapala tree.

¹¹ Then the Blessed One, at the end of those seven days, arose from that state of meditation, and went from the foot of the Aapala banyan tree to the Muialinda tree. And when he had reached it, he sat cross-legged at the foot of the Mu/£alinda tree uninterruptedly during seven days, enjoying the bliss of emancipation.

¹² At that time a great cloud appeared out of season, rainy weather which lasted seven days, cold weather, storms, and darkness. And the Naga (or Serpent) king Muialinda 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 !’

¹³ And at the end of those seven days, when the Naga king Muialinda 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. 1 , 4 , 2 . ADMISSION TO THE ORDER OF BHIKKHUS. 8 1

¹⁴ And the Blessed One, perceiving that, on this i 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 Muialinda tree.

¹⁵ Then the Blessed One, at the end of those seven days, arose from that state of meditation, and went from the foot of the Mufalinda tree to the Radyatana (tree; when he had reached it, he sat cross-legged at the foot of the Raayatana tree uninterruptedly during seven days, enjoying the bliss of emancipation.

¹⁶ 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 1 Buddhaghosa says that Raayatana (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 TSrayarca, and in the Dipavawsa (II, 50) Khtrapala. The place where the two merchants met Buddha, is thus described in the Mahavastu: kshiri- kivanasha»</e bahudevatake ^etiye. [i] G 82 I. 4. 3 - Tapussa and Bhallika: 'Here, my noble friends, at the foot of the Raziya tana 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.'

¹⁷ 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! '

¹⁸ Then the Blessed One thought: 'The Tathi- gatas 1 do not accept (food) with their hands. Now 1 The term TatMgata is, in the Buddhistical literature, exclusively applied to Sammdsambuddhas, and it is more especially used in the Piakas when the Buddha is represented as speaking of himself in the third person as 'the Tathagata.' The meaning ' sentient being,' which is given to the word in the Abhidhanap- padipika, and in Childers's Dictionary, is not confirmed, as far as we know, by any passage of the Piakas. This translation of the word is very possibly based merely on a misunderstanding of the phrase often repeated in the Sutta Piaka: hoti tathagato paraw maraud, which means, of course, 'does a Buddha exist after death?' In the Gaina books we sometimes find the term tattha- gaya (tatragata), ' he who has attained that world, i.e. emancipation,' applied to the Ginās as opposed to other beings who are called ihagaya (idhagata), 'living in this world.' See, for instance, the Ginafaritra, § 16. Considering the close relation in which most of the dogmatical terms of the Gainas stand to those of the Bauddhas, it is difficult to believe that tathagata and tatthagaya I, 4, S' admission to the order of bhikkhus. 83 with what shall I accept the rice-cakes and. lumps of honey?' Then the four Mahir&jra gods , 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.

¹⁹ And Tapussa and Bhallika, the merchants, when they saw that the Blessed One had cleansed 2 his bowl and his hands, bowed down in reverence should not originally have conveyed very similar ideas. We think that on the long way from the original Magadhi to the Pali and Sanskrit, the term tatthagata or tathagata (tatra-t-igata), ‘he who has arrived there, i. e. at emancipation,’ may very easily have undergone the change into tathagata, which would have made it unintelligible, were we not able to compare its unaltered form as preserved by the (fainas. 1 The four guardian gods of the quarters of the world; see Hardy’s Manual, p. 24. Their Pali names, as given in the Abhi-dhanappadipikā, vv. 31, 32, the Dipavamsa XVI, 12, &c., were, Dhātara//ia, VīrtiZfeka, Virupakkha, and Vessavarca or Kuvera. 2 Onitapattapawī, 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 apanitapafliff’). Onita, i. e. avanita, is not apanita, 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 Afula- vagga VIII, 4, 6), and, of course, his hands. In Sanskrit the meaning of ava-ni is, to pour (water) upon something; see the Petersburg Dictionary. We have translated, therefore, onita- pattaplwi accordingly. G 2 8 4 I, 5> I- 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 dyad . Here ends the account of what passed under the Raayatana tree.

²⁰ Then the Blessed One, at the end of those seven days, arose from that state of meditation, and went from the foot of the Raayatana tree to the Aap&la banyan tree. And when he had reached it, the Blessed One stayed there at the foot of the Aapala banyan tree.

²¹ 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 1 Because there was no Sawzgha at that time, their declaration of taking refuge, by which they became upasakas, could refer only to the dyad (the Buddha and the Dhamma), instead of to the triad of the Buddha, the Dhamma, and the Sawgha. 1,5.4- ADMISSION TO THE ORDER OF BHIKKHUS. 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 sawkharas, the getting rid of all the substrata (of existence 1), the destruction of desire, the absence of passion, quietude of heart, Nirv 4 «a! 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.’

²² 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.’

²³ When the Blessed One pondered over this matter, his mind became inclined to remain in quiet, and not to preach the doctrine. Then Brahma 1 The upadhis (substrata of existence) are specified in the commentary on the Sutta-Nipata, ap. Dhammapada, p.433: ‘sabbfipadhi- VAtn parikkhaya ’ti sabbesam khandhakdmaguwakilesabhisarakhdra- bhedanaw upadhinaw parikkhiwatta.’ Probably abhisakhara is not co-ordinate with the other members of the compound, but is determined by them, comp, pabbaggabhisaffikhdra, iddhabhisaw- khara, gamikabhisawkhara. 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 anaMariya by anua/ariya, which is alike unintelligible to us. The Lalita Vistara (p. 515, ed. Calcutta) has abhikshwam (‘repeatedly’). 86 5> 5- Sahampati *, 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 Tathagata, of the holy, of the absolute Sambuddha inclines itself to remain in quiet, and not to preach the doctrine.’

²⁴ Then Brahm 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.

²⁵ And Brahmi 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.’

²⁶ Thus spoke Brahma 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 Immortal ; let them hear the doctrine discovered by the spotless One! ‘As a man standing on a rock, on mountain’s 1 It is difficult to believe that the Pali name of Brahma Sahampati, the ruler of the Brahma worlds (see Spence Hardy’s Manual, pp. 43> 56), is not connected with the Brahman svayambhu of the Brahmanical literature. Perhaps the Sanskrit equivalent of sahampati might be svayampati. 2 A mat a, an epithet of Arahatsip, which may perhaps mean simply ambrosia. See Rh. D., Buddhism, pp. 60, in, 184. I, 5, io. ADMISSION TO THE ORDER OF BHIKKHUS. 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! 1 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!’

²⁷ When he had spoken thus, the Blessed One said to Brahmd Sahampati: ‘ The following thought, Brahmi, has occurred to me : “ I have penetrated this doctrine,.... (&c., down to end of § 2).” And

also, Brahma, 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, Brahma, my mind became inclined to remain in quiet, and not to preach the doctrine.’

²⁸ And a second time Brahma Sahampati said to the Blessed One : 1 Lord, may the Blessed One preach the doctrine.(&c., as in §§ 6, 7).’ And for the second time the Blessed One said to Brahma Sahampati : ‘ The following thought.... (&c., as before).’

²⁹ And a third time Brahma 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 Brahma’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, 1 See § 3 with our note for this omitted word. 88 I, 5> ir - 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.

³⁰ 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,—

³¹ 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 Brahma 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, Brahmi, despairing of the weary task, to men.’ t 3. Then Brahma 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 Brahma’s request. I, 6 , 4. ADMISSION TO THE ORDER OF BHIKKHUS. 89

³² 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 Aara Kalama ; 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 Aara Kalama? He will easily understand this doctrine.’

³³ Then an invisible deity said to the Blessed One: ‘Aara Kalama has died, Lord, seven days ago.’ And knowledge sprang up in the Blessed One’s mind that Aara Kalama had died seven days ago. And the Blessed One thought: ‘Highly noble was Aara Kalama. If he had heard my doctrine, he would easily have understood it.’

³⁴ 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 Rimaputta ; 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 Uddaka Rama- putta ? He will easily understand this doctrine.’

³⁵ Then an invisible deity said to the Blessed One: 'Uddaka Ramaputta has died, Lord, yesterday evening.' And knowledge arose in the Blessed One's mind that Uddaka Ramaputta had died the previous evening. And the Blessed One thought: 1 Aara Kalama and Uddaka Ramaputta were the two teachers to whom Gotama had attached himself first after his pabbaa. See Fausboll's Gataka, vol. i. p. 66; Rh. D., Buddhism, p. 34. 90 I> 6 , g. 'Highly noble was Uddaka Rimaputta. If he had heard my doctrine, he would easily have understood it.'

³⁶ 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 Bhikkhus I have done many services to me ; 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?'

³⁷ Now the Blessed One thought: 'Where do the five Bhikkhus dwell now V 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 Isipatana . And the Blessed One, after having remained at Uruvela as long as he thought fit, went forth to Benares.

³⁸ Now Upaka, a man belonging to the Ajdvaka sect (i. e. the sect of naked ascetics), saw the Blessed One travelling on the road, between Gaya 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 1 See about the five companions of Buddha's self-mortification, in the time before the sambodhi, the (7 ataka, vol. i. p. 67 ; Hardy, Manual, p. 165 ; Rh. D., Buddhism, p. 35. The names of the five Bhikkhus were, Kowiaftta, Vappa, Bhaddiya, Mahanama, Assa^-i. 2 Perhaps instead of kho 'me (=kho ime) we should read kho me. 3 ' The Mrigadawa, 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. I, 6, xo. ADMISSION TO THE ORDER OF BHIKKHUS. 91 name, friend, have you retired from the world? Who is your teacher? Whose doctrine do you profess?'

³⁹ When Upaka the Aivaka 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 Nirvana. To found the Kingdom of Truth I go to the city of the Kasis (Benares); I will beat the drum of the Immortal in the darkness of this world.'

⁴⁰ (Upaka replied): 'You profess then, friend, to be the holy, absolute Cfina .' (Buddha said): 'Like me are all Uinas who have reached extinction of the Asavas ; I have overcome me) all states of sinfulness; therefore, Upaka, am I the Gina..' When he had spoken thus, Upaka the A<Uvaka replied: 'It may be so, friend;' shook his head, took another road, and went away.

⁴¹ 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 1 G in a, or the victorious One, is one of the many appellations common to the founders of the Bauddha and (?aina sects. 2 Sensuality, individuality, delusion, and ignorance (Kama, Bhava, T>\ttK\, and Avigga). 92 I, 6, it. the five Bhikkhus saw the Blessed One coming from afar; when they saw him, they concerted with each other, saying, 'Friends,

there comes the samawa 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.’^{xr}. 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 towel . 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.’

⁴² When they spoke to him thus, the Blessed One said to the five Bhikkhus: ‘ Do not address, O Bhikkhus, the Tathagata by his name, and with the appellation “Friend.” The Tathagata, 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 1 Buddhaghosa, in a note on iTullavagga II, i, i, says that p&dapiAa is a stool to put the washed foot on, padakathalika (or pidakathalikdf), a stool to put the unwashed foot on, or a cloth to rub the feet with (padaghawzsana). I, 6, 16 . ADMISSION TO THE ORDER OF BHIKKHUS. 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.’

⁴³ 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?’

⁴⁴ When they had spoken thus, the Blessed One said to the five Bhikkhus: ‘The Tathagata, O Bhikkhus, does not live in abundance, he has not given up exertion, he has not turned to an abundant life. The Tathagata, 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.’

⁴⁵ 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).

⁴⁶ When they had spoken thus, the Blessed One 94 I, 6 , 17 . said to the five Bhikkhus: ‘ Do you admit, O Bhik- khus, that I have never spoken to you in this way before this day?’ ‘ You have never spoken so, Lord.’ ‘ The Tathagata, 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 again 1 listened willingly to the Blessed One; they gave ear, and fixed their mind on the knowledge (which the Buddha imparted to them). x 7. And the Blessed One thus addressed the five Bhikkhus : ‘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 Tathagata 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 Nirvana.

⁴⁷ ‘Which, O Bhikkhus, is this Middle Path the knowledge of which the Tathagata has gained, which leads to insight, which leads to wisdom, which con- 1 As they had done before when they underwent austerities together with the Bodhisatta at Uruvela. 2 Of the literature that exists referring to the discourse which follows now (the Dhammaikkappavattana Sutta), it will suffice to quote M. Seer’s Etudes Bouddhiques, I, p. 189 seq., and Rh. D., ‘Buddhist Suttas from the Pali,’ pp. 137-155, and in the Fortnightly Review for December 1879. I, 6, 22. ADMISSION TO THE ORDER OF BHIKKHUS. 95 duces to calm, to knowledge, to the Sambodhi, to Nirvana? It is the holy eightfold Path, namely,) Right Belief, Right Aspiration, Right Speech, Right j Conduct, Right Means of Livelihood, Right Endeavour, Right Memory, Right Meditation. This, O Bhikkhus, is the Middle Path the knowledge of which the Tathagata has gained, which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi, to Nirvana.

⁴⁸ ‘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 existence 1 is suffering.

⁴⁹ ‘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.

⁵⁰ ‘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.

⁵¹ ‘This, O Bhikkhus, is the Noble Truth of the Path which leads to the cessation of suffering: 1 Clinging to the five elements of existence, rupa, vedana, sa iini, sazkhara, vinnana. See § 38 seq. 96 I, 6, 23. 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.

⁵² “‘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).

⁵³ ““This is the Noble Truth of the Cause of suffering,” thus, O Bhikkhus, (&c.) “This Noble Truth of the Cause of suffering must be abandoned . . . has been abandoned by me,” thus, O Bhikkhus, (&c.)

⁵⁴ ““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.)

⁵⁵ ““ 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.)

⁵⁶ ‘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 - 1 I. e. the thirst (taha), which is declared in this Noble Truth to be the cause of suffering, must be abandoned. 1,6,30. ADMISSION TO THE ORDER OF BHIKKHUS. 97 cations and its twelve constituent parts ; so long, O Bhikkhus, I knew that I had not yet obtained the highest, absolute Sambodhi in the world of men and gods, in Mira’s and Brahma’s world, among all beings, Samaras and Brahma#as, gods and men.

⁵⁷ ‘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).

⁵⁸ ‘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 • i))) 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 Koudauiia 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.’

⁵⁹ 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 Sama;za nor by a Brah- maa, neither by a deva, nor by Mara, nor by Brahma, nor by any being in the world.’ 1 The three modifications and twelve constituent parts are those specified in §§ 23-26. [13] H 9 8 h 6, 31. Hearing the shout of the earth-inhabiting devas, the /£atumaharatfika devas (gods belonging to the world of the four divine maharajas) shouted, (&c., as above). Hearing the shout of the /situ-maharaika devas, the tavati?«sa devas , the yhma devas, the tusita devas, the nimmanarati devas, the paranimmita- vasavatti devas, the brahmakayika devas shouted: ‘Truly the Blessed One,....’ (&c.,as above).

⁶⁰ 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 Kondanna has perceived it (“ a n- wasi”), truly Kondanna has perceived it!’ Hence the venerable Kondanna received the name A nna- takondanua (Kondanna who has perceived the doctrine).

⁶¹ And the venerable AwwatakoaMa, 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 1 The thirty-three devas of the Yedic mythology. This enumeration gives the gods who reside in the different worlds, beginning from the lowest (the bhumma deva, who inhabit the earth), and gradually ascending to the higher devalokas. See Hardy, Manual, p. 25. I, 6, 35. ADMISSION TO THE ORDER OF BHIKKHUS. 99 me receive

the pabbaa and upasampada 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 upasampadi ordination.

⁶² 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.’

⁶³ 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 pabbah and upasampadct 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 upasampada ordination.

⁶⁴ And the Blessed One, living on what the Bhikkhus brought him, administered to the other Bhikkhus exhortation and instruction by discourse relating to the Dhjemma ; in this way the six persons lived on what the three Bhikkhus 1 brought home from their alms pilgrimage. 1 Those three Bhikkhus of the five, who had been converted, H 2 IOO I, 6, 36. 36, 37. And the venerable Mahanama and the venerable Assajfi, when they received from the Blessed One.(&c., as in §§ 33, 34, down to :). Thus these venerable persons received the upasampadi ordination.

⁶⁵ And the Blessed One thus spoke to the five Bhikkhus : ‘ The body (Rftpa), 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 (Vedand), O Bhikkhus, is not the self, (&C. 1) Perception (Sa«« 4) is not the self, The Sawkhdras 2 are not the self, Consciousness (Vrnana) is not the self, (&C. 1)

⁶⁶ ‘ Now what do you think, O Bhikkhus, is the body permanent or perishable?’ went about for alms; while the Buddha remained with their two companions, and instructed them. 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, sazrckharas, 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 (attd), 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 Anattalakkhawa 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. 1,6,47- ADMISSION TO THE ORDER OF BHIKKHUS. IOI ‘ 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.’

⁶⁷ ‘Is sensation permanent or perishable ?’.... (&C. 1)

⁶⁸ ‘ 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.

⁶⁹ ‘ Whatever sensation, (&c. 2)

⁷⁰ ‘Considering this, O Bhikkhus, a learned, noble hearer of the word becomes weary of body, weary of sensation, weary of perception, weary of the Sawkharas, 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 world .’

⁷¹ 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 1 Here follow the same questions, answers, and rejoinders, with regard to sensation, perception, the sa#zkharas, and consciousness. 2 The same with regard to the other four khandhas. 3 Compare Burnous, 1 Lotus de la bonne Loi,’ p. 481. 102 b 7 > i- propounded, the minds of the five Bhikkhus became free from attachment to the world, and were released from the Asavas . At that time there were six Arahats (persons who had reached absolute holiness) in the world. End of the first Bhazzavara. 7 2 , i. At that time there was in Benares a noble youth, Yasa by name, the son of a seMi (or treasurer 3) 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 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 (PStaka I, p. 61; Lalita Vistara, p. 251; Bigandet, Life of Gaudama, p. 55. Nowhere in the Pali Piakas 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 seZZi (seZZ/ \$i-ZZMna) in a city, to which any one with the requisite wealth and talent was eligible (Gritaka I, 120-122); and, according to the Mahavawzsa, the king appointed to an office called seZita, 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 Maha-sudassana Sutta I, 41). ‘The SeZai,’ standing alone, or ‘the Maha-seZZzi,’ means Anatha Pi»< 7 ika ((Pataka I, 95, 227-230; Dhammapada Commentary, p. 395). Below, in chapter 9, § 1, it would seem that the rank of sellh'i was hereditary, and this is confirmed by the later literature; but this applies to the social rank only, and not to the office. I, 7, 3. ADMISSION TO THE ORDER OF BHIKKHUS. IO 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 sense while he was attended (by those female musicians), fell asleep sooner than usual; and after him his attendants also fell asleep. Now an oil amp was burning through the whole night.

⁷² 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 into 1 2 . 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!’

⁷³ And Yasa, the noble youth, put on his gilt slippers, and went to the gate of his house. Nonhuman 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 leav'ng the world, and going forth into the houseless state. And Yasa, the noble youth, went to the deer park Isipatana. 1 Pleasures of the eye, ear, nose, tongue, and touch. 2 Hatthappattaw susSnaw marine, literally, 'one would think a cemetery had (suddenly) come to one's hand.' 104 b . 4 -

⁷⁴ 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 : 1 Here is no distress, Yasa, here is no danger. Come here, Yasa, sit down; I will teach you the Truth (Dhamma).'

⁷⁵ 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 desire h

⁷⁶ 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, 1 Nekkhamma is neither naishkramya nor naishkarmya, but naishkamya. Itivuttaka, sol. khi (Phayre MS.) : k&manam eta m nissararcaw yad ida m. nekkhammaw, rfipinam eta« nissaraaw yad ida« aruppawz. I, 7, 9. ADMISSION TO THE ORDER OF BHIKKHUS. 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.'

⁷⁷ 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 se///n, 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 setthx, the householder, saw on the ground the marks of the gilt slippers; and when he saw them, he followed them up.

⁷⁸ And the Blessed One saw the settii, the householder, coming from afar. On seeing him, he thought: ' What if I were to effect such an exercise of miraculous power, that the se/?/zi, 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.

⁷⁹ And the settn, 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.' 106 MAHAVAGGA. I, 7, 10. And the s&ttki, the householder, who thought: 'Indeed, sitting here I shall see Yasa, the noble youth, sitting here also !' became glad and joyful, and having respectfully saluted the Blessed One, he sat down near him.

⁸⁰ When the se///zi, 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 s&ltix, 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.

⁸¹ 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 I, 7, 13. ADMISSION TO THE ORDER OF BHIKKHUS. IO released from the Asavas. 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 Asavas. 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.

⁸² Then the se?//n, 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.'

⁸³ Then Yasa, the noble youth, looked at the Blessed One. And the Blessed One said to the se///zi, the householder: 'What do you think then, O householder? That Yasa has (first) won only an imperfect 1 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 Asavas? 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.' 1 The stage of a sekha, i. e. a person who has attained to any stage in the Noble Eightfold Path (such as sotlpatthiphalā, &c.) inferior to the highest (Arahatship). 108 MAHAVAGGA. I, 7, 14. '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 Asavas. 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.'

⁸⁴ '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 Asavas. 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 se///zi, 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.

⁸⁵ And Yasa, the noble youth, soon after the sez'/zi, the householder, was gone, said to the Blessed One: 'Lord, let me receive the pabbajd and upasampada 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 upasampada ordination. At that time there were seven Arahats in the world. End of the story of Yasa's pabbaa. I, 8, 3.

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⁸⁶ And in the forenoon the blessed One, having put on his under-robcs , took his alms-bowl, and, with his /Hvara on, went with the venerable Yasa as his attendant to the house of the se///d, 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.

⁸⁷ 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.'

⁸⁸ 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. 1 The rules about the dress of a Bhikkhu who is going to the village are given in the Afullavagga VIII, 4, 3 ; 5, 2. Compare Rh. D.'s note on the Maha-parinibbana Sutta V, 45. I IO I, 8 , 4 .

⁸⁹ And the mother and the father and the former wife of the venerable Yasa with their own hands served and offered 1 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.

⁹⁰ Now four lay persons, friends of the venerable Yasa, belonging to the families of Benares, and to the highest after the settki families, by name Vimala, Subihu, Yx\mr&.g\, 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.’¹ According to Subhuti (in Childers’s Dictionary) sampavareti means that the host hands dishes to the guest until the latter says, ‘I have had enough.’ Childers accordingly translates sampavareti, ‘to cause to refuse.’ But as pavareti means, ‘to cause to accept,’ it is impossible that sampavareti should have exactly the opposite meaning. We prefer, therefore, to take it as an emphatic synonym of pavareti. I, 9, 4. ADMISSION TO THE ORDER OF BHIKKHUS. III

⁹¹ 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 se///d families of Benares and to the highest after the settii families; their names are Vimala, Subahu, Pu««ai, and Gavampati. May the Blessed One administer exhortation and instruction to these four persons/

⁹² Then the Blessed One preached to them, (&c., as in chap. 8. 2).

⁹³ 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 pabbai and upasampada 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 upasampada 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 Asavas. I 12 I, to. At that time there were eleven Arahats in the world. Here ends the story of the ordination of the four laymen.

⁹⁴ 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 Asavas. At that time there were sixty-one Arahats in the world.

⁹⁵ 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 way. Preach, O Bhikkhus, the doctrine 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 I, 11,2. ADMISSION TO THE ORDER OF BHIKKHUS. I 1 3 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 Uruvela, to Senani-nigama, in order to preach the doctrine.’

⁹⁶ And Mara 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 Samara.' Buddha replied : ' I am delivered from all fetters, human and divine. I am delivered from the strong fetters. Thou art struck down, O Death.' (Mira 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 Samawa.' (Buddha replied): 'Whatever forms,sounds,odours, flavours, or contacts there are which please the 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 upasampada is introduced by Buddha which was regarded as inadmissible in later times. 1 The correct spelling of this name appears to be Senanini- gama('the General's Town'), and not Senanigama ('the Army's Town '); the Crataka Atthava«ana (vol. i. p. 68) and the Paris MS. of the Mahavagga (manu secunda) read Senaninigama. The Lalita Vistara has Senapatigrama. [13] I I, 12, I. 114 senses, in me desire for them has ceased. Thou art struck down, O Death/ Then Mira 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 Mara.

⁹⁷ At that time the Bhikkhus brought (to Buddha), from different regions and different countries, persons who desired to obtain the pabbaa and upasam- padi ordinations, thinking : ' The Blessed One will confer on them the pabbaa and upasampada ordinations.' Thus both the Bhikkhus became tired (from the journey), and also those who desired to obtain the pabbai and upasampada 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 pabbaa and upasam- padi ordinations, thinking: " The Blessed One will confer on them the pabbaa and upasampada ordinations." Now both the Bhikkhus become tired, and also those who desire to obtain the pabbaga and upasampadi 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 pabbai and upasampadi ordinations yourselves (on those who desire to receive them)."

⁹⁸ And the Blessed One, having left the solitude I, 12, 4. ADMISSION TO THE ORDER OF BHIKKHUS. 11 5 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. What if I were to permit, . . . (&c., as in § i).

⁹⁹ ' I grant you, O Bhikkhus, this permission: Confer henceforth in the different regions and in the different countries the pabbaa and upasampadi ordinations yourselves (on those who desire to receive them). And you ought, O Bhikkhus, to confer the pabbaa and upasampadh 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:

¹⁰⁰ "I take my refuge in the Buddha, I take my refuge in the Dhamma, I take my refuge in the Sawzgha. And for the second time I take (&c. Sawgha). 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 Sa;«gha." ' I prescribe, O Bhikkhus, the pabbai and upasampadh ordinations consisting

in the three times repeated declaration of taking refuge (in the holy triad).’ _ End of the account of the upasampad 4 ordination by the threefold declaration of taking refuge . 1 On this ceremony, which is still gone through before the regular ordination, see the remarks in the note on chapter 1, § 1. 116 MAHAVAGGA. I, 13, x.

¹⁰¹ And the Blessed One, after having kept the vassa residence , 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.’

¹⁰² And Mira the wicked One went to the place where the Blessed One was; having approached him, he addressed the Blessed One by the following stanza: 1 Thou art bound by Mira’s fetters, human and divine. Thou art bound by strong fetters. Thou wilt not be delivered from me, O Sama#a.’ (Buddha replied): ‘ I am delivered from Mira’s fetters, human and divine. I am delivered from the strong fetters. Thou art struck down, O Death.’ Then Mira the wicked One understood: ‘ The Blessed One knows me, the perfect One knows me and, sad and afflicted, he vanished away.

¹⁰³ And the Blessed One, after having dwelt at Benares as long as he thought fit, went forth to Uruveli. 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 1 See about the vassa residence the rules given in Book III. I, 14, 3. ADMISSION TO THE ORDER OF BHIKKHUS. 11 7 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.

¹⁰⁴ 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.’

¹⁰⁵ ‘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. n 1, 14, 4.

¹⁰⁶ Then the Blessed One preached to them,. . . (&c., as in chap. 8. 2, or 9. 3).

¹⁰⁷ And having seen the Truth, (&c., as in chap. 9. 4 down to:). Thus these venerable persons received the upasampada ordination. Here ends the story of the thirty rich young companions. End of the second Bhaavara.

¹⁰⁸ And the Blessed One, wandering from place to place, came to Uruvela. At that time there lived in Uruvela three Gailas: Uruvela Kassapa, Nadi Kassapa (Kassapa of the River, i. e. the Neraard), and Gaya Kassapa (Kassapa of the village Gaya). Of these the Gaila Uruvela Kassapa was chief, leader, foremost, first, and highest over five hundred Gailas; Nadi Kassapa was chief (&c., down to highest over) three hundred Gailas, Gaya Kassapa was chief (&c., down to highest over) two hundred Gailas.

¹⁰⁹ And the Blessed One went to the hermitage of 1 The Gailas (i. e. ascetics wearing matted hair) are Brahmanical vSnaprasthas. The description of their ascetic life given in many passages of the G&taka Atthavawzan& and of the Apadana exactly agrees with the picture of the forest life of the 6X0/3101 which so frequently occurs in the Mahabh&rata. In the Mahavagga (VI, 35, 2) it is expressly stated that the Gailas recognised the authority of the Veda, and it is in keeping with this that the usual term for adopting the state of a Gaila is 'isipabbaam pabbaati' (frequently in the Gat. Atth.), i. e. leaving the world and becoming a Az'shi. I, 15, 3. ADMISSION TO THE ORDER OF BHIKKHUS. 11 9 the Gaila Uruvela Kassapa; having gone there, he said to the Gaila Uruvela 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 Samara, but there is a savage Naga (or Serpent) king of great magical power, a dreadfully venomous serpent; let him do no harm to you/ And a second time the Blessed One said to the Gaila Uruvela Kassapa: 'If it is not disagreeable,' &c. 'It is not disagreeable,' &c. And a third time the Blessed One said: 'If it is 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 Samara, as you wish it.'

¹¹⁰ 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 mind. And the Naga 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, 1 Iddhi. Compare the passages referred to by Rh. D. in 'Buddhist Suttas from the Pali,' pp. 2, 40, 239; and further Mahavagga VI, 15, 8, and .A!ullavagga VII, 1, 4, and VII, 2, 1. 2 Satiwz upaMapetvL Sati is here a more precise idea than memory. 120 I, I 5 > 4 - and marrow of this Naga; but were to conquer the fire, which he will send forth, by my fire.'

¹¹¹ And the Blessed One effected the appropriate exercise of miraculous power and sent forth a cloud of smoke. Then the Naga, who could not master his rage, sent forth flames. And the Blessed One, converting his body into fire, 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 Gailas, surrounding the fire room, said: 'Truly the countenance of the great Samara is beautiful, but the Naga will do harm to him.'

¹¹² That night having elapsed, the Blessed One, leaving intact the skin and hide and flesh and ligaments and bones and marrow of that Naga, and conquering the Naga's fire by his fire, threw him into his alms-bowl, and showed him to the Gailas Uruvela Kassapa (saying), 'Here you see the Naga, Kassapa; his fire has been conquered by my fire.' Then the Gaila Uruvela Kassapa thought: 'Truly the great Samara possesses high magical powers and great faculties, in that he is able to conquer by his fire the fire of that savage Naga king, who is possessed of magical power, that

dreadfully venomous serpent. He is not, however, holy (araha) as I am.' 6 4 . Near the Nerawara river the Blessed One 1 Buddhaghosa explains makkha by kodha. 2 Compare .ffullavagga IV, 4, 4, where Dabba also teodhStuw samapaati, that is, his finger is on fire. 8 Compare the Editor's corrections at isfullavagga, 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 I, 15, 7. ADMISSION TO THE ORDER OF BHIKKHUS. 121 said to the Caila Uruvela 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 Samara, 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 men, 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 men, the perfect master of the element of fire, also sent forth flames. When they shone forth both with their flames, the Uadlas looked at the fire room (saying), 'Truly the countenance of the great Samara is beautiful, but the Ndga will do harm to him.'

¹¹³ And when that night had elapsed, the flames of the Naga 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 any other instance in the Pali Piakas of a similar repetition, excepting a short passage at the end of chap. 24. 3; and one other in the Mahapadhana Sutta. 1 Literally, 'the Snake among men,' or 'the Elephant among men' (manussandgo). 122 I, i, i. appeared on the A iigi rasa's 1 body. Having put the chief of Serpents into his alms-bowl, he showed him to the Brahmaa (saying), 'Here you see the Naga, Kassapa; his fire has been conquered by my fire.' And the Caila Uruvelh Kassapa, having conceived an affection for the Blessed One in consequence of this wonder, said to the Blessed One: 'Stay with me, great Samara, I will daily provide you with food.' End of the first Wonder.

¹¹⁴ And the Blessed One resided in a certain grove near the hermitage of the Gafila Uruveli Kassapa. And on a beautiful night the four Maharagas, 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.

¹¹⁵ And when that night had elapsed, the Gaila U ruvela Kassapa went to the place where the Blessed One was; having approached him, he said to the Blessed One: 'It is time, great Samara, the meal is ready. Who were they, great Samara, who came, this beautiful night, filling the whole grove with light by the brilliancy of their complexion, to 1 According to Vedic tradition the Gautamas, as is well known, belong to the Angirasa tribe. 2 See chap. 4. 4. I, 17, 2. ADMISSION TO THE ORDER OF BHIKKHUS. 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 Maharajas, Kassapa, who came to me in order to hear my preaching/ Then the Cadla Uruveld Kassapa thought: 'Truly the great Samara possesses high magical powers and great faculties, since even the four Maharajas come to hear his preaching. He is not, however, holy like me.' And the Blessed One ate the food offered by the Caila Uruvela Kassapa, and continued to stay in that same grove. End of the second Wonder.

¹¹⁶ 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.

¹¹⁷ And when that night had elapsed (&c., as in chap. 16. 2). End of the third Wonder. 124 I, 18.

¹¹⁸ And on a beautiful night Brahmd Sahampati (&c., as in chap. 17). End of the fourth Wonder.

¹¹⁹ At that time a great sacrifice which the Cfaila Uruvela 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 Uadi a Uruvela 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 Samaa should perform a wonder before that great assembly, gain and honour would increase to the great Samara, and my gain and honour would diminish. Well, the great Samaa shall not appear here to-morrow.’

¹²⁰ Then the Blessed One, understanding by the power of his mind this reflection which had arisen in the mind of the Uadla Uruvela Kassapa, went to Uttara Kuru ; having begged alms there, he took the food (he had received) to the Anotatta lake ; there he took his meal and rested during the heat of the day at the same place. And when the night had elapsed, the Uaila Uruveld Kassapa went to the place where the Blessed One was; having approached him, he said to the 1 One of the supposed seven great lakes in the Himavant. 1 , 20 , 1 . ADMISSION TO THE ORDER OF BHIKKHUS. I 25
Blessed One : ‘It is time, great Samara, the meal is ready. Why did you not come yesterday, great Samara? We have thought of you: “Why does the great Samara not come ?” and your portions of food, both hard and soft, were served up for you.’

¹²¹ (Buddha replied): ‘ Did you not think, Kassapa: “Presently my great sacrifice (&c., as above down to:). Well, the great Samara shall not appear here tomorrow ? ”

¹²² ‘ 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 Ga?ila Uruvela Kassapa thought: ‘Truly the great Samara 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 me.’ And the Blessed One ate (&c., as in chap. 16. 2). End of the fifth Wonder.

¹²³ 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, 126 I, 20, 2. 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.’

¹²⁴ 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.’

¹²⁵ And when that night had elapsed, the Aadla Uruvela Kassapa went to the place where the Blessed One was; having approached him, he said to the Blessed One: ‘It is time, great Samawa, the meal is ready. What is this, great Samara ? 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.’

¹²⁶ ‘ 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 I, 20, 7. ADMISSION TO THE ORDER OF BHIKKHUS. 1 27 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.

¹²⁷ ‘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.’

¹²⁸ Then the Uaila Uruvela Kassapa thought: ‘Truly the great Samara 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).

¹²⁹ And when that night had elapsed, the Ghiila U ruvela 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 Samara, the meal is ready.’ (Buddha replied): ‘ Go you, Kassapa ; I will follow you.’ Having thus sent away the Uadla Uruvela Kassapa, he went to pluck a fruit from the j’ambu tree after which this continent of Uambudipa (the Uambu Island, or India) is named ; then arriving before 1 See about this g-ambu tree, which grows in the forest of Hima- vant, Hardy’s Manual, p. 18 seq. 128 I, 20, 8. Kassapa he sat down in the room where Kassapa’s (sacred) fire was kept l .

¹³⁰ Then the Gad la Uruvela 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 Samara ? I have departed before you, and you have arrived before me and are sitting in the fire room.’

¹³¹ ‘ When I had sent you away, Kassapa, I went to pluck a fruit from the ^ambu tree after which this continent of Gambudlpa is named; then I arrived before you and sat down in the fire room. Here is theambu fruit, Kassapa, it is beautiful, fragrant, and full of flavour; you may eat it, if you like.’ ‘ Nay, great Samara, to you alone it is becoming to eat it; eat it yourself.’ And the Gaila Uruveld Kassapa thought: ‘Truly the great Samara 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 ^ambu tree after which this continent of Gambudlpa 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).

¹³² And when that night had elapsed (&c., as in § 7, down to:). Having thus sent away the Gadla Uruveli Kassapa, he went to pluck a fruit from a mango tree growing near the jmmbu tree after

which this continent of Gambudlpa is named, &c. He 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 Dipavawzsa Xil, 75. I, 20, 12. ADMISSION TO THE ORDER OF BHIKKHUS. 1 29 went to pluck a fruit from an emblic myrobalan tree, &c., from a yellow myrobalan tree growing near the ^ambu tree, &c. He went to the Tava- tizzsa heaven to pluck a piri/£/£/zattaka (or pari- ^ataka) flower; then arriving before Kassapa he sat down in the fire room. Then the GatWa Uru- veli Kassapa saw (&c., as in § 8).

¹³³ ‘When I had sent you away, Kassapa, I went to the Tavatizzsa heaven to pluck a pariiMattaka flower; then I arrived before you and sat down in the fire room. Here is the p&rH/£/zattaka flower, Kassapa; it is beautiful and fragrant; you may take it, if you like.’ ‘Nay, great Samazza, to you alone it is becoming to keep it; keep it yourself.’ And the Gaila (&c., as in § 9). ‘He is not, however, holy as I am.’

¹³⁴ At that time one day the GWilas, who wished to attend on their sacred fires, could not succeed in splitting fire-wood. Now these GWilas thought: ‘Doubtless this is the magical power and the high faculty of the great Samazza that we cannot succeed in splitting fire-wood.’ Then the Blessed One said to the Gat'Aa Uruvela Kassapa : ‘Shall the fire-wood be split, Kassapa ?’ ‘Let it be split, great Samazza.’ Then in a moment the five hundred pieces of fire-wood 1 were split. And the Gafila Uruvela 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 GaZilas over whom was Kassapa chief. In the following two stories (§§ 13, 14) we have five hundred sacred fires. [>3l K 13 ° I, 20, 13. Kassapa thought: ‘Truly the great Samawa possesses high magical powers and great faculties, since even the fire-wood splits itself (at his command). He is not, however, holy like me.’

¹³⁵ At that time the GWilas who wished to attend on their sacred fires, could not succeed in lighting up the fires (&c., as in the preceding story).

¹³⁶ At that time the Ghiilas, after having attended on their sacred fires, could not succeed in extinguishing the fires (&c., as above).

¹³⁷ At that time in the cold winter nights, in the time between the ashakd festivals , when snow falls, the Chidas plunged into the river Nerasara, and emerged again, and repeatedly plunged into the water and emerged. And the Blessed One created five hundred vessels with burning fire ; at those the Gailas coming out of the river warmed themselves. And the (Gailas thought: ‘Doubtless this is the magical power and the high faculty of the great 6amaa that these vessels with fire have been caused to appear here.’ And the (raila Uruvela Kassapa thought: ‘Truly the great Samaza possesses high magical powers and great faculties, since he can create such great vessels with fire. He is not, however, holy like me.’

¹³⁸ 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 1 The ashaka festivals, about which accurate details are given in the Grzhya Siitras, were celebrated about the wane of the moon of the winter months marganrsha, taisha, and magha; see Weber, Die vedischen Nachrichten von den Naxatra, II, p. 337, and H. O.'s note on the .STuikhayana Grz'hya, 3, 12, ap. Indische Studien, XV, p. 145. 2 Buddhaghosa explains mandamukhiyo by aggibhSanani. I, 20, 17. ADMISSION TO THE ORDER OF BHIKKHUS. I 3 I 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 Gadla Uruvelh Kassapa, who was afraid that the water might have carried away the great Samara, went with a boat together with many Gailas to the place where the Blessed One lived. Then the Garila Uruvela 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 Samara?' ' Here I am, Kassapa,' replied the Blessed One, and he rose in the air and stationed himself in the boat. And the Gaila Uruvelh Kassapa thought: 'Truly the great Samara possesses high magical powers and great faculties, since the water does not carry him away. He is not, however, holy like me.'

¹³⁹ Then the Blessed One thought: 'This foolish man will still for a long time think thus: " Truly the great Samara possesses high magical powers and great faculties; he is not, however, holy like me." What if I were to move the mind of this Gaila (in order to show him my superiority).' And the Blessed One said to the Gaila Uruvela Kassapa: 'You are not holy (araha), Kassapa, nor have you entered the path of Arahatsip, nor do you walk in such a practice as will lead you to Arahatsip, or to entering the path of Arahatsip.' k 2 132 I, 20,18. Then the Gaila Uruvela Kassapa prostrated himself, inclining his head to the feet of the Blessed One, and said to the Blessed One: ' Lord, let me receive the pabbaa and upasampadh ordinations from the Blessed One.'

¹⁴⁰ (Buddha replied): 'You, Kassapa, are chief, leader, foremost, first, and highest of five hundred GWilas; go first and inform them of your intention, and let them do what they think fit.' Then the GWila Uruvela Kassapa went to those Ghiilas; having gone to them, he said to those Gh./ilas: ' I wish, Sirs, to lead a religious life under the direction of the great Samara; you may do, Sirs, what you think fit.' (The Uadlas replied): 'We have conceived, Sir, an affection for the great Samara long since ; if you will lead, Sir, a religious life under the great Samara's direction, we will all lead a religious life under the great Samara's direction.'

¹⁴¹ Then the GWilas flung their hair , their braids, their provisions , 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 pabbah and upasampadi ordinations from the Blessed One.' 1 Which they had cut off in order to receive the pabbaya ordination, see chap. 12. 3. 2 We are extremely doubtful about the meaning of khrikSa, which Buddhaghosa explains by kharibh&ra. Perhaps it may mean provisions of any description of which each G aila used to keep one khari (a certain dry measure). I, 20, 24. ADMISSION TO THE ORDER OF BHIKKHUS. 1 33 ' 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 upa- sampada ordination.

¹⁴² And the dfadla Nadi Kassapa saw the hair, the braids, the provisions, the things for the agni-hotra 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 ffadlas, saying, 1 Go and look after my brother,' and went himself with his three hundred Uadlas to the venerable Uruveli Kassapa; having approached him, he said to the venerable Uruvela Kassapa : ' Now, Kassapa, is this bliss ?' (Uruvel 4 Kassapa replied): 'Yes, friend, this is bliss.'

¹⁴³ And the Uailas (who had come with Nadi Kassapa (&c., as in § 19).

¹⁴⁴ And the Uadla Gaya Kassapa saw (&c., as in § 20); when he saw that, he became afraid that some misfortune might have befallen his brothers. He sent some GWilas, saying, ‘ Go and look after my brothers,’ and went himself with his two hundred Gafi las to the venerable Uruvela Kassapa (&c., as above).

¹⁴⁵ And the Uadlas (who had come with Gaya Kassapa (&c., as in § 19).

¹⁴⁶ 1 At 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 1 This is evidently a remark added to the text by a reader or commentator. x 34 I, 21, I. 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.

¹⁴⁷ And the Blessed One, after having dwelt at Uruvela as long as he thought fit, went forth to Gayasisa *, accompanied by a great number of Bhikkhus, by one thousand Bhikkhus who all had been GWilas before. There near Gayd, at Gayasisa, the Blessed One dwelt together with those thousand Bhikkhus.

¹⁴⁸ 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.

¹⁴⁹ ‘ The ear is burning, sounds are burning, &c. The nose is burning, odours are burning, &c. 1 According to General Cunningham, Gayasisa (‘the head of Gaya’) is the mountain of Brahmayoni near Gaya. Arch. Rep. Ill, 107. 1 , 21 , 4 - ADMISSION TO THE ORDER OF BHIKKHUS. 1 35 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

¹⁵⁰ ‘ 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 thoughts 1). 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 Asavas. Here ends the sermon on ‘ The Burning.’ End of the third Bhi;zavara concerning the Wonders done at Uruvela. 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. 136 I, 22 , I.

¹⁵¹ And the Blessed One, after having dwelt at Gayasisa as long as he thought fit, went forth to Riagaha, accompanied by a great number of Bhikkhus, by one thousand Bhikkhus who all had been Cfadlas before. And the Blessed One, wandering from place to place, came to Raagaha. There the Blessed One dwelt near Raagaha, in the LaZz 7 zi- vana pleasure garden, near the sacred shrine of SupatizVka .

¹⁵² Then the Magadha king Seniya Bimbisara heard : ‘ The Samazza Gotama Sakyaputta, an ascetic of the Sakya tribe, has just arrived at Rafagaha and is staying near Raagaha, in the Laz'/zivana pleasure garden, near the sacred shrine of Supatiz'z'/za. 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 Maras, and its Brahmas; to all beings, Samazzas and Brahmazzas, 1 LaZ/^ivana (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 Rtijgir (i. e. Raagaha), I heard the bambu forest always spoken of as Jaktiban; ... I fixed the position of the bambu forest to the south-west of R&jgir on the hill lying between the hot-springs of Tapoban and old Raagrha.’ Reports, III, 140. The word we have rendered sacred shrine is ATetiya. 1,22,4- ADMISSION TO THE ORDER OF BHIKKHUS. I 37 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.’

¹⁵³ And the Magadha king Seniya Bimbisara, surrounded by twelve myriads of Magadha Brahmaas and householders , 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 Brahmaas 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.

¹⁵⁴ Now those twelve myriads of Magadha Brihmaas and householders thought: ‘How now is this? has the great Samara placed himself under the spiritual direction of Uruvela Kassapa, or has Uruvela Kassapa placed himself under the spiritual direction of the great Samara?’ And the Blessed One, who understood in his mind the reflection which had arisen in the minds of those twelve myriads of Magadha Brihmawas and householders, addressed the venerable Uruvela Kassapa 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 Maha-sudassana Sutta, p. 260. 138 MAHAVAGGA. I, 22, 5. in this stanza : ‘ What knowledge have you gained, O inhabitant of Uruveli, that has induced you, who were renowned for your penances , 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 of ; because I understood that

whatever belongs to existence 3 is filth, therefore I took no more delight in sacrifices and offerings 4 5.'

¹⁵⁵ 'But if your mind, Kassapa (said the Blessed One 6), found there no more delight,—either in visible things, or sounds, or tastes,—what is it in the world of men or gods in which 0 your mind, Kassapa, now finds delight? Tell me that.' (Kassapa replied): 'I have seen the state of peace (i. e. Nirvaa) in which the basis of existence (upadhi 3) and the obstacles to perfection (ki»- 1 Literally, 'who is known as emaciate.' This is said with reference to the mortifications practised by the Gailas or Vana- prasthas. The Mahabharata (III, 1499) uses the same adjective (kma) of a Gaila. Vadano we take for a participle, but it is possible also to read vada no, 1 tell us,' which Professor Jacobi (Zeitschrift der Deutschen Morg. Ges., XXXIV, p. 187) prefers. Buddhaghosa takes kisakovadano for a compound of kisaka and ovad&na : tSpasanaw ovadako anusasako. 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 Pali word is upadhi, which is translated by Childers, 'substratum of being.' See our note on chap. g. 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 (yaatayas anduhotayas). 5 The words 'said the Blessed One' (ti Bhagava avoia) are probably interpolated from a gloss, as they destroy the metre. 6 Doubtless Buddhaghosa is right in explaining ko by kva. I, 22, 8. ADMISSION TO THE ORDER OF BHIKKHUS. 1 39 ^ana 1) 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.'

¹⁵⁶ Then the venerable Uruvela 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 Brahmawas and householders understood: 'Uruvela Kassapa has placed himself under the spiritual direction of the great Samara.' 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 Brahma was 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 Brahmawas and householders with Bimbisara 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 1 Akiwana here, and elsewhere, used as an epithet of Arahatsip, refers to the state of mind in which the kireanas, that is, lust, malice, and delusion (so in the Sawgiti Sutta of the Digha Nikaya), 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 Su- mangala Vilasini on the passage in the Sawgiti Sutta) explains accordingly kiwfcana by paibodha. 140 MAHAVAGGA. I, 22, 9. also to the condition of cessation.' One myriad announced their having become lay-pupils.

¹⁵⁷ Then the Magadha king Seniya Bimbisara, 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.

¹⁵⁸ 1 “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.

¹⁵⁹ ‘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.

¹⁶⁰ Then the Magadha king Seniya Bimbisara, 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. I, 22, 13. ADMISSION TO THE ORDER OF BHIKKHUS. 14I And when the night had elapsed, the Magadha king Seniya Bimbisara 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-robcs, took his alms-bowl, and with his /Hvara on entered the city of Rhagaha accompanied by a great number of Bhikkhus, by one thousand Bhikkhus who all had been Gadlas before.

¹⁶¹ At that time Sakka the king of the devas, assuming the appearance of a young Brahman, 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 Gadlas, the released One with the released, the Blessed One, gold-coloured like an ornament of sihgl gold b has entered Raagaha. ‘ The emancipated One with the emancipated, with the former Ghiilas, &c. ‘ He who has crossed (the ocean of passion) with them who have crossed (it), with the former Gailas, the released One with the released, the Blessed One, gold-coloured like an ornament of sihgl gold, has entered Rafagaha. ‘ He who is possessed of the ten Noble States 1 2 1 Gold colour is one (the 17th) of the thirty-two lakkhawa which form the characteristics of Buddha as a mahapurisa. 2 The ten ariyav&sas. Buddhaghosa says: dasasu ariyava- sesu vutthav&so. The Sawgiti Sutta gives the ten Noble States, as follows: r. being free from the five bad qualities (paUahga),

¹⁶² being possessed of the six good qualities (Maanga), 3. being guarded in the one thing (ekarakkha), 4. observing four things (^aturapassena), 5. rejecting each of the four false truths (pa-nunna paMeka-saWa), 6. seeking right things (samavayasa- 142 I, 22, X. and of the ten Powers I , who understands the ten Paths of Kamma 2 and possesses the ten (attributes of Arahatsip) 3 , the Blessed One, surrounded by ten hundred of followers, has entered RTyagaha.’

¹⁶³ 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 Arahats, the most happy upon earth : his attendant am I.’

¹⁶⁴ And the Blessed One went to the palace of the Magadha king Seniya Bimbisara. Having gone there, he sat down with the Bhikkhus who followed him, on seats laid out for them. Then the

Magadha king Seniya Bimbisara with his own hands served and offered excellent food, both hard and soft, to the fraternity of Bhikkhus with the Buddha at dhesana), 7. having pure aims (anavilasawzkappa), 8. being full of ease (passaddhakaya-sawzkhara), 9. being emancipated in heart (suvimuttaitta), 10. being emancipated in ideas (suvi- muttapawiiia). The Sawgiti then further enlarges on the meaning of each of these ten. 1 The ten Balas, which are ten kinds of knowledge (nana); see Burnous, Lotus, p. 781 and following, and compare Gataka I, 78. 2 Buddhaghosa explains dasadhammavidft by dasakammamapatha- vidfi. 3 Buddhaghosa explains dasabhi <Pupeto by supplying ase- khehi dhammehi. The first eight of the ten asekhft dhamma consist in the full perfection of sammadiMi (right belief) and the other categories enumerated in the formula of the Noble Eightfold Path; the ninth and tenth are the perfection of sammfmaa (right knowledge) and sammavimutti (right emancipation). I, 22, 18. ADMISSION TO THE ORDER OF BHIKKHUS. 1 43 its head; and when the Blessed One had finished his meal and cleansed his bowl and his hands, he sat down near him.

¹⁶⁵ Sitting near him the Magadha king Seniya Bimbisara 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 V

¹⁶⁶ And the Magadha king Seniya Bimbisara thought: ‘There is the Veuvana , 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 Veuvana pleasure garden to the fraternity of Bhikkhus with the Buddha at its head?’

¹⁶⁷ And the Magadha king Seniya Bimbisara 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 Veuvana pleasure garden, Lord, to the fraternity of Bhikkhus with the Buddha at its head.’ The Blessed One accepted the hrhma (park). Then the Blessed One, after having taught, incited, animated, and gladdened the Magadha king Seniya 1 The site of the Veuvana (‘bambu forest’) near Ragagaha 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 Ragugrha (pi. xiv, Reports, vol. i), were found by him’ (Rh. D., ‘Buddhism,’ p. 62 note). 144 I, 23, 1. Bimbis&ra 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 Bhik- khus, to receive the donation of an arima (a park).’

¹⁶⁸ At that time Sa»^iaya, a paribbiaka (wandering ascetic), resided at Raagaha with a great retinue of paribbaakas, with two hundred and fifty paribbaakas. At that time Sariputta and Moggallana (two young Brahmawas) led a religious life as followers of Saaya the paribbiaka; these had given their word to each other: 1 He who first attains to the immortal (amata, i.e. Nirvdwa) shall tell the other one.’

¹⁶⁹ Now one day the venerable Assai in the forenoon, having put on his under-robcs, and having taken his alms-bowl, and with his /Eivara on, entered the city of Riagaha 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 paribbaaka S&riputta

saw the venerable Assai, who went through Rafagaha 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 Arahatship. What if I were to approach this Bhikkhu and I, 23, 4. ADMISSION TO THE ORDER OF BHIKKHUS. I45 to ask him: “In whose name, friend, have you retired from the world? Who is your teacher? Whose doctrine do you profess?”’

¹⁷⁰ Now the paribbajaka Sariputta 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 something? And the venerable Assai, having finished his alms-pilgrimage through Ra^hagaha, went back with the food he had received. Then the paribbajaka Sariputta went to the place where the venerable Assai was; having approached him, he exchanged greeting with the venerable Assai; having exchanged with him greeting and complimentary words, he stationed himself at his side; standing at his side the paribbajaka Sariputta said to the venerable Assai: ‘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 profess?’

¹⁷¹ (Assai replied): ‘ There is, friend, the great Samma Sakyaputta, an ascetic of the Sakya tribe; in Him, 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.’ 1 This seems to us the meaning of attikehi upanissaya. Sariputta followed Assai 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). [13] L 146 I, 23 . 5 - ‘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 paribbajaka Sariputta said to the venerable Assai: ‘ 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 ?’

¹⁷² Then the venerable Assai pronounced to the paribbajaka Sariputta the following text of the Dhamma: ‘ Of all objects which proceed from a cause, the Tathagata has explained the cause, and He has explained their cessation also; this is the doctrine of the great Samma .’ And the paribbajaka Sariputta 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. Nirvāṇa), (the state) which has remained unseen 1 This famous stanza doubtless alludes to the formula of the twelve Nidanas (see chap. x. 2) which explains the origination and cessation of what are called here ‘dhamma hetuppabhava.’ Hetu and papaya (the word so frequently used in the formula of the Nidanas) are nearly synonymous. Colebrooke (Life and Essays, vol. ii. p. 419) says that the Buddhists distinguish between hetu, ‘proximate cause,’ and papaya (pratyaya), ‘concurrent occasion;’ but, in practical use, this slight difference of meaning, if it really existed, has but little weight attached to it. I, 24, 1. ADMISSION TO THE ORDER OF BHIKKHUS. I47 through many myriads of Kappas (world-ages) of the past.’

¹⁷³ Then the paribbaaka Sari putta went to the place where the paribbaaka Moggallana was. And the paribbaaka Moggallana saw the paribbagaka Sariputta coming from afar; seeing him he said to the paribbagaka Sariputta: ‘ 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 Rdagaha 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 ?”

¹⁷⁴ ‘Then, friend, the Bhikkhu Assajd pronounced the following Dhamma sentence : “ Of all objects which proceed from a cause, the Tathagata has explained the cause, and He has explained their cessation also ; this is the doctrine of the great Samara.”’ And the paribbagaka Moggallana, after having heard (&c., as in § 5, down to the end).

¹⁷⁵ Then the paribbaaka Moggallana said to the paribbaaka Sariputta : ‘ Let us go, friend, and join 1 See §§ 2-4. Instead of ‘ The paribbaaka Sariputta,’ of course, the pronoun of the first person is to be read; instead of ‘ The venerable Assai ’ read, ‘ The Bhikkhu Assagi; ’ and further, the vocative ‘Friend’ (Ivuso), addressed to Moggallana, is inserted three or four times in the course of this narration. L 2 148 I, 24, 2. the Blessed One; that He, the Blessed One, may be our teacher.’ (Sariputta replied): ‘ It is on our account, friend, that these two hundred and fifty paribbaakas live here (as followers of Saṃsāra), 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 Sariputta and Moggallana went to the place where those paribbaakas were; having approached them, they said to the paribbaakas : ‘ Friends, we are going to join the Blessed One; that He, the Blessed One, may be our teacher.’ (The paribbaakas 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 Samara, we all will place ourselves also under the spiritual direction of the great Samara.’

¹⁷⁶ Then Sariputta and Moggallana went to the place where the paribbagaka Sangaya was; having approached him, they said to the paribbagaka Sangaya : ‘Friend, we are going to join the Blessed One ; that He, the Blessed One, may be our teacher.’ (Sangaya replied): ‘Nay, friends, do not go; let us all three share in the leadership of this body (of disciples).’ And a second time Sariputta and Moggallana said, &c. And a third time Sariputta and Moggallana 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).’

¹⁷⁷ But Sariputta and Moggallana took with them those two hundred and fifty paribbaakas and went to the Veuvana. But the paribbagaka Sangaya I, 24,3. ADMISSION TO THE ORDER OF BHIKKHUS. 1 49 began, on the spot, to vomit hot blood from his mouth l . And the Blessed One saw them, Sariputta and Moggallana, coming from afar; on seeing them he thus addressed the Bhikkhus : ‘ There, O Bhikkhus, two companions arrive, Kolita and Upatissa ; these will be a pair of (true) pupils, a most distinguished, auspicious pair.’ When 3 (Sariputta and Moggallana), 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 Veuvana, the Teacher, who saw them, foretold about 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 Pali text, and the Sinhalese account given by Hardy (Manual, p. 197) is directly opposed to that statement. 2 Upatissa was called

Sariputta after his mother (‘ The Son of Slri ’); Kolita had the family name Moggallana (compare Beal, *Romantic Legend*, pp. 324, 331). The name Upatissa occurs in Asoka’s well-known edict which has been found at Bairat. 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 Assai and Sariputta. 3 As to this repetition of what had been related before, comp, the note on chap. 15. 6, 7. The words from gambhire down to upadhisarakhaye form a floka. This is one of several instances where an older passage in verse, and probably first composed in some nearly related dialect, appears in the Pali Piakas 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 Maha-parinibMna Sutta V, 62. The exclamation put into the mouth of S&riputta, and afterwards of Moggallana (above, chap. 23, §§ g, 10), ought also, perhaps, to be included in the same category. I, 24, 4. *5° them: ‘ These two companions who are now coming— Kolita and Upatissa—these will be a pair of (true) pupils, a most distinguished, auspicious pair.’

¹⁷⁸ Then Sariputta and Moggallina 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 pabbayyi and upasampada 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 upasampada ordination.

¹⁷⁹ At that time many distinguished young Maga- dha noblemen led a religious life under the direction of the Blessed One. The people were annoyed, murmured, and became angry (saying), ‘ The Samara Gotama causes fathers to beget no sons; the Samazza Gotama causes wives to become widows; the Samazza Gotama causes families to become extinct. Now he has ordained one thousand Cadlas, and he has ordained these two hundred and fifty paribbayakas who were followers of Sazzyaya; and these many distinguished young Magadha noblemen are now leading a religious life under the direction of the Samazza Gotama.’ And moreover, when they saw the Bhikkhus, they reviled them in the following stanza : ‘ The great Samazza has come to Giribbaya (i. e. Rayagaha) of the Magadha people, leading with him all the followers of Sazzyaya; who will be the next to be led by him?’

¹⁸⁰ Some Bhikkhus heard those people that were 1,25,1. ADMISSION TO THE ORDER OF BHIKKHUS. X 5 I 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 Samara 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 Tath&gatas, lead men. Who will murmur at the wise, who lead men by the power of the Truth?”’

¹⁸¹ At that time the people, when seeing the Bhikkhus, reviled them in the following stanza: ‘ The great Sama#a has come, See.’ 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 Samaras lead menand thus that noise lasted only seven days, and after seven

days it was over. Here ends the narration of the ordination of S&riputta and Moggallana. End of the fourth Bhaavara. 25 k

¹⁸² At that time some Bhikkhus, as they had no upapayas (preceptors) and received no exhorta- 1 The chief object of the first book being to discuss the regulations for the upasampada ordination, at which the preceptor 152 I, 25, 2. tion 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 food k 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.

¹⁸³ The people were annoyed, murmured, and became angry (saying), ‘ How can the Sakyaputtiya Samaras go on their rounds for alms wearing improper under and upper garments, (&c., as in § i, down to drinks)? How can they make so great and loud a noise in the dining halls ? They behave like Brdhmazas at the dinners given to them.’

¹⁸⁴ Some Bhikkhus heard those people that were annoyed, murmured, and had become angry. Those Bhikkhus who were moderate, frugal, modest, con- (upaMya) of the candidate has a principal part, the text now goes on to relate the institution of the office and up &ggh ay as, and to explain the mutual duties incumbent on upaMyas and pupils (saddhivihSrikas). 1 Buddhaghosa has the following note on uttiZZapatta: ‘uttiZZa- pattan ti piiZaya £araakapattaw, tasmiw hi mantissa uiZZ/^asaw- wino (this word is spelt so in the Paris MS. as well as in the Berlin MS. of the Samanta Pasadika; the usual spelling is \ikkh\tthz.), tasma uttiZZapattan ti vuttawz. athava uZZ/^ahitvi pattaw upani- mentiti evam ettha attho daZZiabbo.’ We take the word, as the former of Buddhaghosa’s two explanations implies, for a composition of wkkh’Uthz.. For the conversion of palatal consonants into dentals, see E. Kuhn, Beitrage zur Pali-Grammatik, p. 36, and on the use of the word compare Trenckner’s Milinda Pawho, pp. 2x, 214. I, 25, 6. ADMISSION TO THE ORDER OF BHIKKHUS. I 53 scientious, anxious for training, were annoyed, murmured, and became angry: 1 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 ? ’

¹⁸⁵ 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.’

¹⁸⁶ Then the Blessed Buddha rebuked those Bhikkhus: ‘It is improper, O Bhikkhus, what these foolish persons are doing, it is unbecoming, indecent, unworthy of Samaras, unallowable, and to be avoided. How can these foolish persons, O Bhikkhus, go on their rounds, See. ? 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.’

¹⁸⁷ And the Blessed One rebuked those Bhikkhus \ in many ways, spoke against unfrugality, ill-nature, \ immoderation, insatiableness, delighting in society, I 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 154 I> 25, 7 - discourse in accordance to, and in conformity with these subjects, he thus addressed the Bhikkhus: ‘ I prescribe, O Bhikkhus, (that young Bhikkhus choose) an uagga&ya (or preceptor). ‘ The upaMya, O Bhikkhus, ought to consider the saddhiviharika (i.e. pupil) as a son; the saddhiviharika ought to consider the upa^ gh &ya 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.

¹⁸⁸ ‘And let them choose, O Bhikkhus, an upa^ gha ya in this way : Let him (who is going to choose an aagga&ya) adjust his upper robe so as to cover one shoulder, salute the feet (of the intended upajfghaya), sit down squatting, raise his joined hands, and say: “Venerable Sir, be my upaggi&ya; venerable Sir, be my upaMya; venerable Sir, be my upa^dya.” (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 npag- ^aya has been chosen. If he does not express this by gesture, nor by word, nor by gesture and word, the upaMya has not been chosen.

¹⁸⁹ ‘The saddhiviharika, O Bhikkhus, ought to observe a strict conduct towards his apagghaya. And these are the rules for his conduct: Let him arise betimes, and having taken off his shoes 1 and adjusted his upper robe so as to cover one shoulder, 1 If he had put on shoes for having a walk early in the morning or for keeping his feet clean (Buddhaghosa). I, 25, 10. ADMISSION TO THE ORDER OF BHIKKHUS. 1 55 let him give (to the upaggaMya) the teeth-cleanser and water to rinse his mouth with. Then let him prepare a seat (for the upaMya). If there is rice- milk, let him rinse the jug and offer the rice-milk (to the upagMya). When he has drunk it, let him give water (to the upajAya), take the jug, hold it down, rinse it properly without (damaging it by) rubbing, and put it away. When the u p a.ggh a y a has risen, let him take away the seat. If the place is dirty, let him sweep the place.

¹⁹⁰ ‘If the upaMya wishes to go into the village, let (the saddhiviharika) give (to the upa^ gh& ya) 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 other 1 and give them (to the upajMya), rinse the alms-bowl, and give it him with some water in it. If the upaMya 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 upa^dya as his attendant. Let him not go too far (from the upazMya) nor too near. Let him take (from the upaMya) what has been put into his alms-bowl .

¹⁹¹ ‘When the up &ggh aya speaks, let (the sad- 1 Buddhaghosa explains sagunam katva by ekato katva. 2 According to Buddhaghosa the meaning of these words is: If the alms-bowl of the upaMya has become too heavy or hot by the food put into it, the saddhiviharika ought to take it and give his own bowl to the upaMya. MAI-IAVAGGA. I, 25, u. 156 dhiviharika) not interrupt him. If the upa^ gh &ya is in danger of committing an offence by the words he says, let (the saddhiviharika) keep him back. When (the upagsaya) turns back (from his alms-pilgrimage), let the saddhiviharika go back (to the Vihara) before (the upa^zaya), prepare a seat, get water for the washing of his feet, a foot-stool, and a towel ; then let him go to meet the upaj’ - - ^aya, 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 upaggiaya.)

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 it . Let him the girdle . If there is any food received in the alms-bowl, and the upaMya desires to eat it, let him give water (to the upa ggh ay a) and then offer him the food.

¹⁹² ‘ Let him offer to the upa^/zaya (water) to drink. When the upaMya has finished his meal, let (the saddhiviharika) 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 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 (Buddha- ghosa). 3 The Pali text is : ‘ Obhoge kayabandhanaw katabbam.’ Bud- dhaghosa’s note runs as follows: ‘Kayabandhanazw sazrcgharitvd (read sawharitva) /dvarabhoge pakkipitva Zapetabbaw.’ We do not venture to offer any conjectures as to the meaning of this passage. I, 25, 12. ADMISSION TO THE ORDER OF BHIKKHUS. 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 upaMya has risen, let him take away the seat and put away the water for the washing of the feet, the foot-stool, and the towel \ If the place is dirty, let him sweep the place.

¹⁹³ ‘If the upaggiaya. 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 upa.ggka.ya. wishes to go to the ^antighara 1 2 , let (the saddhiviharika) knead the powder , moisten the clay , take up the chair belonging to the ^antaghara, follow the upag- gh &ya from behind, give him the chair, take his 1 See Chap. 6. xi, with the note. 2 A ^antaghara (Sansk. yantragrz’ha, according to Dr. Biihler’s conjecture) is a bathing-place for hot sitting baths. See Aullavagga Y, 14, 3 ; VIII, 8; Kuhn’s Zeitschrift fur vergleichende Sprachf., XXV, 323. 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 ATullavagga V, 14, 3. X58 MAHAVAGGA. I, 25, 13. robe and put it aside, give him the powder and the clay. If he is able , let him also enter theantd- ghara. When he is going to enter the ^anta- ghara, let him besmear his face with clay, cover himself from before and behind, and thus enter the ^antdghara.

¹⁹⁴ ‘ 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 upagvfcya in theantdghara. When he is going to leave the ^antaghara, let him take up the chair belonging to the ^antdghara, cover himself from before and behind, and thus leave the ^antaghara. Let him wait upon the uagghaya also in the water. When he has bathed, let (the saddhiviharika) go out of the water first, let him dry his own body, put on his dress, then wipe off the water from his upag- £~AAya’s body, give him his under garment and his upper garment, take the chair belonging to thean- tdghara, go before the upagghaya, prepare a seat for him, and get water for the washing of his feet, a foot-stool, and a towel . Let him offer to the upa^/- ^dya (water) to drink.

¹⁹⁵ ‘If (the upaggyvya) likes being called upon to deliver a discourse, let him call upon (the upagghaya to do so). If (the upagghaya) likes questions being put to him, let him put questions (to the upagghaya). ‘ If the Vihdra, in which the upagghaya dwells, is dirty, let him clean that Vihdra, if he is able to do so. When cleaning the Vihdra, let him first take away the alms-bowl and the robe (of the upagghaya) 1 I. e. if he is not prevented by indisposition (Buddhaghosa). 2 See Chap. 6.11, with the note. I, 25, 16. ADMISSION TO THE ORDER OF BHIKKHUS. I 59 and lay them aside. Let him take away the mat and the sheet 1 and lay them aside. Let him take away the mattress and the pillow and lay them aside.

¹⁹⁶ ‘ 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 bed 2 and put them aside. Let him take away the spitting-box and put it aside. Let him take away the board to recline on 3 4 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 Vihara, let him remove them as soon as he sees them. Let him wipe off the casements 1 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 Vihira may not become dusty. Let him heap up the sweepings and cast them aside.

¹⁹⁷ ‘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, 1 See VIII, 16, 3. 4. 2 The bedstead rested on movable supporters. See Zullavagga VI, 2, 5 - 3 See .Sullavagga VI, 20, 2. 4 See the Samanta PasadM, ap. Minayeff, Pratimoksha, p. 87. 160 mahAvagga. i, 25,17. take them back, and put them in their place. Let him put the bed in the sunshine, clean 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

¹⁹⁸ ‘ 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.

¹⁹⁹ ‘ 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.

²⁰⁰ ‘If the cell is dirty, let him sweep the cell. If the store-room is dirty, let him sweep the storeroom. 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. 1 As in the

preceding clause. 2 The same for North and South. I, 25, 21 . ADMISSION TO THE ORDER OF BHIKKHUS. 161

²⁰¹ 'If discontent has arisen within the upag- ghaya's heart, let the saddhiviharika appease him , or cause him to be appeased (by another), or compose him by religious conversation. If indecision has arisen in the npagghaya's mind, let the saddhiviharika dispel it, or cause it to be dispelled, or compose him by religious conversation. If the upagghaya takes to a false doctrine, let the saddhiviharika discuss it, or cause another to discuss it, or compose (the upaMya) by religious conversation.

²⁰² 'If the upaj^aya is guilty of a grave offence, and ought to be sentenced to parivasa discipline , let the saddhiviharika take care that the Samgha sentence the apagghaya to parivasa discipline. If the upagghaya ought to be sentenced to recommence his penal discipline, let the saddhiviharika take care that the Samgha may order the upa^ghaya to recommence his penal discipline. If the manatta discipline ought to be imposed on the upaMya, let the saddhiviharika take care that the Samgha impose the manatta discipline on the apagghaya. If the apagghaya is to be rehabilitated (when his penal discipline has been duly undergone), let the saddhiviharika take care that the Samgha rehabilitate the apagghaya. 1 Literally, make it (the discontentedness) clear. Buddhaghosa reads vftpakdsetabbo vfipakas&petabbo, which he explains thus: ' vfipakas&petabbo means, " Let (the saddhiviharika) lead him to another place;" vupakas&petabbo means, "Let him tell another Bhikkhu to take the Thera and go with him elsewhere." ' 2 The second and third books of the A'ullavagga contain a detailed explanation of parivasa and of the other technical terms contained in this paragraph. [13] M 162 I, 25, 22.

²⁰³ 'If the Samgha wishes to proceed against the upajMya by the tajaniyakamma , or the nissaya, or the pabb&^aniyakamma, or the pais&razziyakamma, or the ukkhepaniyakamma, let the saddhiviharika do what he can in order that the Samgha may not proceed against the upa^Mya or may mitigate the proceeding. Or if the Samgha has instituted a proceeding against him, the taaniyakamma, &c., or the ukkhepaniya- kamma, let the saddhivih&rika do what he can in order that the upaMya may behave himself properly, live modestly, and aspire to get clear of his penance, and that the Samgha. may revoke its sentence.

²⁰⁴ 'If the robe of the upagghaya must be washed, let the saddhivih&rika wash it or take care that the upagghaya's robe is washed. If a robe must be made for the upagghaya, let the saddhivih&rika make it or take care that the upaMya's robe is made. If dye must be boiled for the upagghaya, &c. If the robe of the upa^ghaya 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.

²⁰⁵ ' Let him not give his alms-bowl to any one without the permission of his upaMya. Let him not accept an alms-bowl from any one else without the permission of his apagghaya. 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 1 The discussion about the taaniyakamma and the other disciplinary proceedings alluded to in this paragraph is given in the first book of the A'ullavagga. I, 26, 1. ADMISSION TO THE ORDER OF BHIKKHUS. 163 (required for a Bhikkhu) to any one else; let him not receive (such) articles from any one 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 any one else ; let

him not go with any one 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 Vih&ra); let him not have the food received by himself in alms carried by any one (to the Vih&ra) without the permission of his upaj^/fcaya. Let him not enter the village, or go to a cemetery, or go abroad on journeys without the permission of his upagfaya. If his upapaya is sick, let him nurse him as long as his life lasts, and wait until he has recovered.' End of the duties towards an upa^/^aya.

²⁰⁶ 'The upaMya, O Bhikkhus, ought to observe a strict conduct towards his saddhiviharika. And these are the rules for his conduct: Let the upaMya, O Bhikkhus, afford (spiritual) help and furtherance to the saddhiviharika by teaching, by putting questions to him, by exhortation, by instruction. If the upaMya has an alms-bowl and the saddhivihirika has not, let the upa^/jaya give the alms-bowl to the saddhiviharika or take care M 2 164 MAHAVAGGA. I, 2 6 , 2. that the saddhivih&rika gets an alms-bowl. If the upaMya has a robe and the saddhivih&rika has not, let the upaMya give the robe, &c. If the upaAaya has the articles (required for a Bhikkhu) and the saddhivihirika has not, &c. 2-6. 'If the saddhiviharika is sick, let (the upaMya) arise betimes and give him the teeth - cleanser and water to rinse his mouth with. Then let him prepare a seat (for the saddhiviharika). 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. 10-13 k down to :). Let him offer to the saddhivihirika water to drink. 7-10. 'If the Vihira in which the saddhivihi- rika dwells, is dirty (&c., as in chap. 25. 14-22).

²⁰⁷ 'If the robe of the saddhiviharika must be washed, let the upa^/^dya tell the saddhiviharika: "Thus must you wash your robe," or let him take care that the saddhivihirika's robe is washed. If a robe must be made for the saddhi- vih&rika, let the upaMya tell the saddhiviharika: "Thus must you make the robe," or let him take care that the saddhivihdrika's robe is made. If dye must be boiled for the saddhivi- hirika, &c. If the robe of the saddhiviharika must be dyed, let the upaMya 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 saddhi vihirika 1 Instead of, ' Follow the upaMya from behind' (chap. 25.12), read here, ' Go (with the saddhiviharika).' I, 27, 1. ADMISSION TO THE ORDER OF BHIKKHUS. 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 saddhiviharika.

²⁰⁸ At that time the saddhivihirikas did not observe a proper conduct towards their u pa^/^ayas. The moderate Bhikkhus 1 were annoyed, murmured, and became angry, saying, ' How can the saddhi- viharikas not observe a proper conduct towards their upa^/kias ? ' These Bhikkhus told this thing to the Blessed One. (Then Buddha questioned the Bhikkhus): ' Is it true, O Bhikkhus, that the saddhiviharikas do not observe a proper conduct towards their upajf- ^Vzayas ?' (They replied): ' It is true, Lord.' Then the blessed Buddha rebuked those Bhikkhus : 'How can the saddhi vihirikas, O Bhikkhus, not observe a proper conduct towards their upa^/zias?' Having rebuked them and delivered a religious discourse, he thus addressed the Bhikkhus : 'Let a saddhiviharika, O Bhikkhus, not forbear to observe a proper conduct towards 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. I, 27, 2. 166 his upaMya. He who does not observe it, is guilty of a dukkaa 1 offence.'

²⁰⁹ 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 saddhi- viharika) who does not observe a proper conduct. And he ought, O Bhikkhus, to be turned away in this way: (The upa^/fcaya 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 saddhivihdrika has then been turned away. If he does not express this by gesture, nor by word, nor by gesture and word, the saddhi- vihdrika has not been turned away.'

²¹⁰ At that time saddhiviharikas who had been turned away did not beg pardon (of their upa^/fci-yas). They told this thing to the Blessed One. 'I prescribe, O Bhikkhus, that (a saddhivi- hirika who has been turned away) should beg pardon (of his upa^/zaya)/ They did not beg pardon notwithstanding. They told, &c. 'I prescribe, O Bhikkhus, that (a saddhiviha- rika) who has been turned away shall not forbear to beg pardon (of his upaMya). If he does not beg pardon, it is a dukkaa offence.' 1 Those slight offences which were not embodied in the Pati- mokkha are called dukkaa offences. They range, as to their gravity, with the paittiya offences of the Patimokkha. For him who had committed a dukkaa offence, no further penance was required than a simple confession of his fault. See iifullavagga XI, 1, 10. I, 27, 7. ADMISSION TO THE ORDER OF BHIKKHUS. 167

²¹¹ At that time upaMyas, when the saddhi- vihctrikas begged their pardon, would not forgive them. They told, &c. 'I prescribe, O Bhikkhus, forgiving.' Notwithstanding this they did not forgive. The saddhivih&rikas 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 dukkaa offence.'

²¹² At that time upaMyas turned away (a saddhiviharika) 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 dukkaa offence. And let no one, O Bhikkhus, who does not observe a proper conduct, not be turned away. (An upaMya) who does not turn him away is guilty of a dukkaa offence.'

²¹³ 'In five cases, O Bhikkhus, a saddhiviharika ought to be turned away: when he does not feel great affection for his u pagghaya, nor great inclination (towards him), nor much shame, nor great reverence, nor great devotion (towards the u pa^ gh& ya). In these five cases, O Bhikkhus, a saddhivih&rika ought to be turned away. 'In five cases, O Bhikkhus, a saddhiviharika ought not to be turned away: when he feels great affection for his upaMya, great inclination (towards him), &c. In these five cases, O Bhikkhus, a saddhiviharika ought not to be turned away.'

²¹⁴ 'In five cases, O Bhikkhus, it is right to turn away a saddhiviharika: when he does not feel i68 I, 27, 8. great affection, &c. In these five cases, O Bhikkhus, it is right to turn away a saddhivih&rika. 'In five cases, O Bhikkhus, it is not right, &c. 8 . 'In five cases, O Bhikkhus, an upa^^dya who does not turn away a saddhivihirika, trespasses (against the law), and an upajr^&ya 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 upajMya who turns away a saddhivihdrika, trespasses (against the law), and an upa^/Mya who does not turn him away, does not trespass, &c.'

²¹⁵ At that time a certain Brahmaa came to the Bhikkhus and asked them for the pabbaji ordination. The Bhikkhus were not willing to ordain him. As he did not obtain the pabbai 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 Brdhmaa, who had become emaciated, &c. When he had seen him, he said to the Bhikkhus : ‘ How is it, O Bhikkhus, that this Br&hmaa has become emaciated, &c. ?’ ‘ This Brahmazza, Lord, came to the Bhikkhus and asked them for the pabbajg'a ordination (&c., as above, down to:), and the veins became visible all over his body.’

²¹⁶ Then the Blessed One said to the Bhikkhus: ‘ Now, O Bhikkhus, who remembers anything about this Brahmaa ?’ I, 28, 4. ADMISSION TO THE ORDER OF BHIKKHUS. 1 69 When he had spoken thus, the venerable Sariputta said to the Blessed One: ‘ I remember something, Lord, about this Brahmawa.’ ‘ And what is it you remember, Sariputta, about this Brihmawa ?’ ‘This Brahmaa, Lord, one day, when I went through Raagaha for alms, ordered a spoonful of food to be given to me; this is what I remember, Lord, about this Brahmawa.’

²¹⁷ ‘ Good, good, Sariputta; pious men, Sariputta, are grateful and remember what has been done to them. Therefore, Sariputta, confer you the pab- bagga and upasampadi ordinations on that Brahmaa.’ ‘Lord, how shall I confer the pabbagg& and upasampada ordinations on this Brahmaa?’ 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 upasampadd ordination by the threefold declaration of taking refuge , which I had prescribed. I prescribe, O Bhikkhus, that you confer the upa- sampadd ordination by a formal act of the Order in which the announcement (watti) is followed by three questions .

²¹⁸ ‘And you ought, O Bhikkhus, to confer the 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 watti (see, for instance, § 4). After the watti 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 wattidutiya kamma(see, for instance, II, chap. 6); in the second case, a flattiatuttha kamma (as in this chapter). I, 28, 5* 170 upasampada ordination in this way: Let a learned, competent Bhikkhu proclaim the following iiatx before the Samgha : ‘ Let the Sawgha, reverend Sirs, hear me. This person N. N. desires to receive the upasampadi ordination from the venerable N. N. (i. e. with the venerable N. N. as his ay>agghaya). If the Samgha is ready, let the Sawgha confer on N. N. the upasampada ordination with N. N. as upa^^aya. This is the natti. 5, 6. ‘Let the Sawzgha, reverend Sirs, hear me. This person N. N. desires to receive the upasampada ordination from the venerable N. N. The Samgha confers on N. N. the upasampada ordination with N. N. as upaggfi&ya. Let any one of the venerable brethren who is in favour of the upasampada ordination of N. N. with N. N. as upa^- gkaya, 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 Sawgha (&c., as before). ‘And for the third time I thus speak to you: Let the Sawgha, &c. ‘ N. N. has received the upasampada ordination from the Samgha with N. N. as aagghaya. The Sawgha is in favour of it, therefore it is silent. Thus I understand .’

²¹⁹ At that time a certain Bhikkhu shortly after having received the upasampada ordination, aban- 1 With this and the following chapters should be compared the corresponding ordinance laid down in chapters 74-76- J, 29, 3 - admission to the order of bhikkhus. 1 71 doned 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 upasampada 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 dukkaṭṭha offence. I prescribe, O Bhikkhus, that you ordain only after having been asked.

²²⁰ 'And (a Bhikkhu) ought to be asked in this way: Let him who desires to receive the upasampadā ordination, go to the Saṅgha, 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 Saṅgha, reverend Sirs, for the upasampada ordination; might the Saṅgha, 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.

²²¹ ' Then let a learned, competent Bhikkhu proclaim the following natti before the Saṅgha : "Let the Saṅgha, reverend Sirs, hear me. This person N. N. desires to receive the upasampada ordination from the venerable N. N.; N. N. asks the Saṅgha for the upasampadā ordination with N. N. as naggaṅkaya. If the Saṅgha is ready, &c. 1 "' 1 Here follows the complete formula of a Tattīṭṭha kamma, as in chap. 28. 4-6. The only difference is, that here in the watti, as well as in the three questions, the words 'N. N. asks the Saṅgha for the upasampadā ordination with N. N. as upaṃmya' are inserted after the words 'desires to receive the upasampada ordination from the venerable N. N.' I, 3 °> I- I 72

²²² At that time an arrangement had been made at Rāgagāha that the Bhikkhus were to receive excellent meals successively (in the houses of different rich upasakas). Now (one day) a certain Brah- maa thought: 'Indeed the precepts which these Sakyaputtiya Samaras keep and the life they live are commodious ; they have good meals and lie down on beds protected from the wind . What if I were to embrace the religious life among the Sakyaputtiya Samaras ? ' Then this Brahmaa went to the Bhikkhus and asked them for the pabbā ordination ; the Bhikkhus conferred the pabbā and upasampada ordinations on him.

²²³ When he had been ordained, the arrangement of successive meals (with the rich upasakas) 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.'

²²⁴ 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 V 1 On this curious expression, compare Aullavagga IV, 4, 8. It is frequently repeated below. I, 30, 4. ADMISSION TO THE ORDER OF BHIKKHUS. I 73 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 :

²²⁵ ‘ I prescribe, O Bhikkhus, that he who confers the upasampadd 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 Sawgha, 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. Viharas, addtayogas, storied dwellings, attics, caves 1 are extra allowances. 1 These are the five kinds of dwellings (parea lenani) which are declared to be allowable, ^Tullavagga VI, 1, 2. The single expres- 174 I, 3 G I- ‘The religious life has decomposing urine as medicine 1 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 Bhaavara, which contains the duties towards upaMyas.

²²⁶ At that time a certain youth came to the Bhik- khus 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 dukkai’a offence. I prescribe, O Bhikkhus, that you tell the Resources (to the newly-ordained Bhikkhus) immediately after their upasampadi.’ sions are explained by Buddhaghosa in his note on A’ullavagga . 1 . as follows : ‘ a.ddAa.yogo ’ti suva««avangageha#z, pasado ’ti digha- pasado, hammiyan ti upariakasatale pati/^itakuagaro pasado yeva, guhd’ti i///\$akaguhd sildguhd daruguhd pawsuguhd,’ i. e. ‘AddAa.- yoga is a gold-coloured Bengal house. Pasada is a long storied mansion (or, the whole of an upper storey). Hammiya is a Pasada, which has an upper chamber placed on the topmost storey. Guha is a hut made of bricks, or in a rock, or of wood.’ 1 Compare Mahavagga VI, 14, 6. I, 3T, 4. ADMISSION TO THE ORDER OF BHIKKHUS. I 75

²²⁷ At that time some Bhikkhus performed the upasampadi service with a chapter of two or three Bhikkhus. They told this thing to the Blessed One. ‘Let no one, O Bhikkhus, receive the upasampadi ordination before a chapter of less than ten Bhikkhus. He who performs the upasampada service (with a smaller number of Bhikkhus), is guilty of a dukkaa offence. I prescribe you, O Bhikkhus, the holding of upasampadi services with a chapter of ten Bhikkhus or more than ten/

²²⁸ At that time some Bhikkhus conferred the upasampadi ordination on their saddhivihi- rikas one or two years after their own upasampadi. 1 Thus also the venerable Upasena Van- gantaputta conferred the upasampadi ordination on a saddhivihirika of his one year after his own upasampadi. When he had concluded the vassa residence, after two years from his own upasampadi had elapsed, he went with his saddhivihirika, who had completed the first year after his upasampadi, to the place where the Blessed One was; having approached him and respectfully saluted the Blessed One, he sat down near him.

²²⁹ 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, Bhik- khu ? 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 1 This story recurs in the Gataka Commentary II, 449. 176 I, 3 G 5 - enough, Lord, to support our life, and we have made our journey, Lord, with not too great fatigue.’ The Tathagatas 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 Tathagatas put questions full of sense, not void of sense ; to what is void of sense the bridge is pulled down for the Tathagatas. 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.

²³⁰ And the Blessed One said to the venerable Upananda Vangantaputta: ‘ How many years have you completed, O Bhikkhu, since your upasam- pada ?’ ‘ 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 saddhiviharika, Lord.’ Then the blessed Buddha rebuked him: ‘ This is improper, O foolish one, unbecoming, unsuitable, unworthy of a Samara, 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 upasampadaS. ordination who has not J, 31, 8. ADMISSION TO THE ORDER OF BHIKKHUS. I 77 completed ten years. He who does, is guilty of a dukkaa offence. I prescribe, O Bhikkhus, that only he who has completed ten years, or more than ten years, may confer the upasampada ordination.’

²³¹ At that time ignorant, unlearned Bhikkhus (who said), ‘ We have completed ten years (since our upasampada), we have completed ten years,’ conferred the upasampada ordination ; (thus) ignorant upa^/iyas were found and clever saddhi- vihhrikas; unlearned upaMyas were found and learned saddhiviharikas ; upatfMyas were found who had small knowledge, and saddhiviharikas who had great knowledge; foolish upag- gh&ayas were found and wise saddhivihhrikas. And a certain Bhikkhu who had formerly belonged to a Titthiya school, when his upagpkaya remonstrated with him (on certain offences) according to the Dhamma, brought his upa^/zaya (by reasoning) to silence and went back to that same Titthiya school .

²³² The moderate Bhikkhus were annoyed, murmured, and became angry : ‘How can those ignorant, unlearned Bhikkhus confer the upasampada ordination (saying), “We have completed ten years, we have completed ten years ?” (Thus) ignorant upag- gh ayas are found and clever saddhivihhrikas (&c., down to:), foolish upagghayas are found and wise saddhivihhrikas.’ These Bhikkhus told, &c. ‘ Is it true, O Bhikkhus, &c. ?’ ‘ It is true, Lord.’

²³³ Then the blessed Buddha rebuked those Bhikkhus : ‘ How can these foolish persons, O Bhikkhus, 1 See the conclusion of this in chapter 38. N [13] i ?8 I. 3 2 > I- confer the upasampadi ordination (saying), “We have, &c ?” (Thus) ignorant upaj^/ayas 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 upasampada ordination. If he does, he is guilty of a dukkaa offence. I prescribe, O Bhikkhus, that only a learned, competent Bhikkhu who has completed ten years, or more than ten years, may confer the upasampada ordination.’

²³⁴ x. At that time some Bhikkhus whose upaj r - gh a y a s were gone away, or had returned to the world, or had died, or were gone over to a (schismatic) faction , as they had no aariyas 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 iariya . 1 Buddhaghosa can scarcely be right in explaining pakkha- sawkanta by titthiyapakkhasawzkanta. 2 Aariya as well as upaMya means ‘teacher,’ or ‘preceptor.’ It is very difficult or rather impossible to draw a sharp line of distinction between iHariya and upaAaya. The duties of an aariya towards his antevāsika, and of an antevāsika towards his t/ariya, as indicated in chaps. 32, 33 (=ullavag5a VIII, 13, 14), are exactly the same as those of an upaMya I, 32,1. ADMISSION TO THE ORDER OF BHIKKHUS. I 79 ‘ The aariya, O Bhikkhus, ought to consider the antevāsika (i.e. disciple) as a son; the antevM sika ought to consider the a/ariya 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 Mariya); he who has completed his tenth year may give a nissaya 1 himself. towards his saddhiviharika and vice versa (chaps. 25, 26=rYul- lavagga VIII, 11, 12). The position of an upaMy a, however, was considered as the more important of the two; at the upa- sampada service the upag-Mya had a more prominent part than the aariya, as we may infer from chaps. 28, 29, and from the explanations on the 65th paTittiya rule which are given in the Sutta Vibhahga. There it is said that, if the upasampada ordination had been conferred, against the rule, on a person that has not yet attained his twentieth year, the upagMya has made himself guilty of a paTittiya offence, the afariya and the other present Bhikkhus only of a dukkaa offence. We may add that the succession of Vinaya teachers from Upali down to Mahinda, which is given in the Dipavawzsa (BMwavaras IV and V), is a succession of upaMyas and saddhiviharikas (see IV, 36, 42, 43, &c.), not of afariyas and antevāsikas; the duty of instructing the young Bhikkhus in the holy doctrines and ordinances seems, therefore, to belong to the upag^/zaya rather than to the a/ariya; compare also Dipavawsa VII, 26. So among the Brahmazzas, on the contrary, the aMrya is estimated higher than the upadhyaya; see Manu 11,145; Yawavalkya I, 35. Compare also chap. 36.1 (end of the paragraph), and Buddhaghosa’s explanation of that passage. 1 Nissaya (i. e. dependence) is the relation between aTariya and antevāsika. The antevāsika lives ‘niss&ya’ with regard to the aTariya, i.e. dependent on him; the aariya gives his nissaya to the antevāsika, i.e. he receives him into his protection and care. At chap. 36. 1, ‘nissaya’ is said also of the relation between upa^/aya and saddhiviharika. N 2 i8o I, 32, 2.

²³⁵ ‘And let (the antevāsika), O Bhikkhus, choose his aiariya in this way: Let him adjust his upper robe so as to cover one shoulder, salute the feet (of the i/ariya), sit down squatting, raise his joined hands, and say: “Venerable Sir, be my aTariya, I will live in dependence on you, Sir.”’ (This formula is repeated thrice.) ‘(If the other answers): “ Well” (&c., as in chap. 25 - 7)-

²³⁶ ‘The antev&sika, O Bhikkhus, ought to observe a strict conduct towards his aiariya’(&c., as in chap. 25. 8-24). End of the duties towards an aTariya.

²³⁷ ‘The a/ariya, O Bhikkhus, ought to observe a strict conduct towards his antevāsika’ (&c., as in chap. 26). End of the duties towards an antevāsika. End of the sixth Bhaavara.

²³⁸ At that time the antevāsikas did not observe a proper conduct towards their afariyas (&c., as in chap. 27. 1-8). I, 36 , 1 . ADMISSION TO THE ORDER OF BHIKKHUS. I 81

²³⁹ 1,2. At that time ignorant, unlearned Bhikkhus (who said), 'We have completed ten years (since our upasampadi), we have completed ten years gave a nissaya (i. e. they received young Bhikkhus as their antevāsikas); (thus) ignorant Mariyas were found and clever antevāsikas; unlearned aariyas were found and learned antevāsikas; Mariyas were found who had small knowledge, and antevāsikas who had great knowledge; foolish Mariyas were found and wise antevāsikas. The moderate Bhikkhus were annoyed (&c., as in chap. 3 i- 7 . 8). ' Let no ignorant, unlearned Bhikkhu, O Bhikkhus, give a nissaya. If he does, he is guilty of a duk- kha 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.'

²⁴⁰ At that time the Bhikkhus whose a/ariyas and upa^/ziyas 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 nissayas . They told this thing to the Blessed One. 'There are five cases of cessation of a nissaya, O Bhikkhus, between (saddhivihirika and) up z.g- 1 That is, ' did not know how to decide whether their nissaya was destroyed, or not.' 182 I, 3 6 > 2 - ^Aaya : When the upaj^aya 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 upagffcaya to the saddhivi- hdrika 1). These, O Bhikkhus, are the five cases of the cessation of a nissaya between (saddhiviha- rika and) up ^ggh aya. 'There are six cases of cessation of a nissaya, O Bhikkhus, between (antevāsika and) aiariya: When the a/ariya is gone away, &c.; the fifth case is that of order (given by the a Mariya to the antevāsika); or (sixthly) when the diariya and the upaMya have come together at the same place . These, O Bhikkhus, are the six cases of cessation of a nissaya between (antevāsika and) aiariya.

²⁴¹ ' In five cases, O Bhikkhus, a Bhikkhu should not confer the upasampadd ordination, nor give a nissaya, nor ordain a novice : 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 1 This refers, according to Buddhaghosa, to the pawarnana (turning away of the saddhivih&rika); see chap. 27. 2. 2 Buddhaghosa: ' Coming together maybe understood either by seeing or by hearing. If a saddhiviharika who lives in dependence (nissiya) on his aariya sees his upaMya paying homage to a sacred shrine in the same Vihara, or going on his rounds in the same village, cessation of the nissaya (towards the aariya) is the consequence. If he hears the voice of his upa^/- ghz.y&, who preaches the Dhamma or gladdens (lay-people by religious discourse), in the Vihara or in the interior of a house, and if he recognises that it is his upa^aya's voice, cessation of the nissaya (towards the aTariya) is the consequence.' 3 About the ordination of novices, see chap. 54. 3. I, 36, 8. ADMISSION TO THE ORDER OF BHIICKHUS. 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 upasampadd ordination, nor give a nissaya, nor ordain a novice.

²⁴² ' In five cases, O Bhikkhus, a Bhikkhu may confer the upasampada ordination, give a nissaya, and ordain a novice: When he possesses full persection in what belongs to moral practices, &c. In these five cases, O Bhikkhus, a Bhikkhu may, &c.

²⁴³ '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.

²⁴⁴ '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.

²⁴⁵ '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.

²⁴⁶ '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.

²⁴⁷ 'And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, &c.: When as regards 184 b 3 6 > 9- moral practices he is guilty of moral transgressions ; or when as regards the rules of conduct 1 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.

²⁴⁸ 1 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.

²⁴⁹ '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 antevasika or a saddhi viharika 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.

²⁵⁰ '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.

²⁵¹ 'And also in other five cases, O Bhikkhus, a Bhikkhu should not confer, &c.: When he is not able to train an antevfisika or a saddhiviharika in the precepts of proper conduct , to educate him 1 According to Buddhaghosa, moral transgression (adhisila) is said with regard to offences against the paragdkā and saṅgha- disesa rules, while transgressions in conduct (a. ggh&k&ra) consist in offences against the minor rules of the Patimokkha. Buddha- ghosa's explanation is confirmed by the Mahavagga IV, 16, 12. 2 According to Buddhaghosa, this refers to instruction in the I, 36, 16. ADMISSION TO THE ORDER OF BHIKKHUS. 185 in the elements of morality , 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.

²⁵² 'In five cases, O Bhikkhus, a Bhikkhu may confer, &c.: When he is able, &c.

²⁵³ '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 Patimokkhas 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.

²⁵⁴ 'In five cases, O Bhikkhus, a Bhikkhu may confer, &c.: When he knows, &c.

²⁵⁵ '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 ; khandhakavatta (i. e. in the rules contained in the Khandhaka texts, Mahavagga and Ahthlavagga ?). See also Spence Hardy, Manual, p. 492. 1 This means instructing him in the sekha»«atti (Buddha- ghosa). 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-sila, which he explains as the observance of precepts in order to become a sekha. See also Hardy's note on fidibrahmaariya-sila, 1 . 1 . p.492. i86 I. 36 > 17 - or when he has not completed the tenth year (after his upasampada). In these five cases, &c.

²⁵⁶ '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 upasampada). In these five cases, &c.' End of the sixteen times five cases concerning O the admissibility of upasampada.

²⁵⁷ ' In six cases, O Bhikkhus, a Bhikkhu should not confer, &c. 1 ' End of the sixteen times 2 six cases concerning the admissibility of upasampada.

²⁵⁸ At that time that Bhikkhu who, having formerly belonged to a Titthiya school, had (by reasoning) put to silence his upa^ 7 /ay a, when he remonstrated with him according to the Dhamma, and had returned to that same Titthiya school , came back again and asked the Bhikkhus for the upasampada ordination. The Bhikkhus told, &c. ' That Bhikkhu, O Bhikkhus, who having formerly 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 upasampada);' and respectively, ' When he has completed ten years or more than ten years (after his upasampada).' 2 It should be, 'Fourteen times.' s See chap. 31, § 6. 1,38,3- ADMISSION TO THE ORDER OF BHIKKHUS. 187 belonged to a Titthiya school, has put to silence his upaMya when he remonstrated with him according to the Dhamma, and has returned to that same Titthiya school, must not receive the upasampadd ordination, if he comes back. On other persons, O Bhikkhus, who have formerly belonged to Titthiya schools and desire to receive the pabbaa and upasampadd ordinations in this doctrine and discipline, you ought to impose a parivasa (a probationtime) of four months.

²⁵⁹ '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 Sazzgha. 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 Sawgha."

²⁶⁰ 'Let that person, O Bhikkhus, who has formerly belonged to a Titthiya school, approach the Sa;? zgha, 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 upasam- pada ordination in this doctrine and discipline, and ask the Sazvgha, reverend Sirs, for a parivasa of four months." Let him ask thus a second time. Let him ask thus a third time. i88 I» 38 - 4 - 'Then let a learned, competent Bhikkhu proclaim the following watti before the Sa;«gha: "Let the Sa/«- gha, reverend Sirs, hear me. This

person N. N., who has formerly belonged to a Titthiya school, desires to receive the upasampadd ordination in this doctrine and discipline. He asks the Sawgha for a pariv&sa of four months. If the Sa;«gha is ready, let the Sa»2gha impose on N. N., who has formerly belonged to a Titthiya school, a pariv&sa of four months. This is the watti.

²⁶¹ ‘ “ Let the Sagha, reverend Sirs, hear me. This person N. N., who has, &c. He asks the Sawgha for a parivasa of four months. The Samgha imposes on N. N., who has formerly belonged to a Titthiya school, a pariv&sa of four months. Let any one of the venerable brethren who is in favour of imposing a parivasa 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 pariv&sa of four months has been imposed by the Sawgha on N. N., who has formerly belonged to a Titthiya school. The Sawgha is in favour of it, therefore it is silent. Thus I understand.”

²⁶² ‘ 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 upasampadi when the probationtime is over). ‘ What is the way, O 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 I, 38, 7. ADMISSION TO THE ORDER OF BHIKKHUS. I 89 too early, and comes back (to the Vihara) 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 Bhikkhunis, thus also, O Bhikkhus, a person that has formerly belonged to a Titthiya school, fails in satisfying (the. Bhikkhus).

²⁶³ ‘ 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.

²⁶⁴ ‘ 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 Sagha; 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 190 mahAvagga. 1,38,8. Dhamma, and the Sa;«gha; 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 Sawgha). ‘ 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 upasam- pad& 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 upasam- pada ordination ought to be conferred on him.

²⁶⁵ ‘ If a person, O Bhikkhus, that has formerly belonged to a Titthiya school, comes (to the Bhikkhus) naked, it is incumbent on his upajMya to get a robe for him. If he comes with unshaven hair, the Sawgha’s permission ought to be asked for having his hair shaved . ‘ If fire-worshippers and Cailas come to you, O Bhikkhus, they are to receive the upasampada ordination (directly), and no parivasa is to be imposed on them. And for what reason ? These, O Bhikkhus, hold the doctrine that actions receive their 1 Compare chap. 48. I, 39, 2, ADMISSION TO THE ORDER OF BHIKKHUS. 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 upasampada ordination (directly), and no parivasa 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 Bhdzavara.

²⁶⁶ 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 (Avaka Komarabhaa 1 and said: ‘ Pray, doctor, cure us.’ ‘ I have too many duties, Sirs, and am too occupied. I have to treat the Magadha king Seniya Bimbisara, 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.’

²⁶⁷ Now those people thought: ‘ Indeed the precepts which these Sakyaputtiya Samaras keep and 1 (rivaka was physician to king Bimbisara, and one of the chief partisans of Buddha at the court of Raagaha. See VIII, 1, the introduction of the Samamlaphala Sutta, &c. 192 I» 39 , 3 - 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 Samaras: then the Bhikkhus will nurse us, and Gavaka Komarabhab&a will cure us.’ Thus these persons went to the Bhikkhus and asked them for the pabbafa ordination ; the Bhikkhus conferred on them the pabbaa and upa- sampada ordinations; and the Bhikkhus nursed them, and Gfvaka Komarabhaia cured them.

²⁶⁸ 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 G’ivaka K omarabhaWa, who had to treat many sick Bhikkhus, neglected some of his duties to the king.

²⁶⁹ Now one day a man who was affected with the five diseases went to Gfvaka KomarabhaG£a and said : ‘ Pray, doctor, cure me.’ ‘ I have too many duties, Sir, and am too occupied ; I have to treat the Magadha king Seniya Bimbisara, 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.’

²⁷⁰ Now that man thought: ‘ Indeed the precepts which these Sakyaputtiya Samaras keep (&c., down to:): then the Bhikkhus will nurse me, and G’ivaka KomarabhaAfa 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 pabbaa ordination; the Bhikkhus I, 39, 7. ADMISSION TO THE ORDER OF BIIKKHUS. 193 conferred on him the pabbaja and upasampadi ordinations; and the Bhikkhus

nursed him, and Givaka KomdrabhaAfa cured him. When he had become free from sickness, he returned to the world. Now GWaka KomarabhaAfa 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 Glvaka KomarabhaAfa the whole matter.

²⁷¹ Then GWaka KomirabhaAfa was annoyed, murmured, and became angry : 'How can the venerable brethren confer the pabbaa ordination on a person affected with the five diseases ?' And Gavaka KomarabhaAfa 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, Gfvaka KomarabhaAfa said to the Blessed One: 'Pray, Lord, let their reverences not confer the pabbasi ordination on persons affected with the five diseases.'

²⁷² Then the Blessed One taught, incited, animated, and gladdened Gavaka KomarabhaAfa by religious discourse; and Givaka KomarabhaAfa, 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, [13] o 194 I, 40, 1. O Bhikkhus, who is affected with the five diseases, receive the pabbaa ordination. He who confers the pabbai ordination (on such a person), is guilty of a dukka/a offence.'

²⁷³ At that time the border provinces (of the kingdom) of the Magadha king Seniya Bimbisara were agitated. Then the Magadha king Seniya Bimbisara gave order to the officers who were at the head of the army: 'Well now, go and search through the border provinces .' The officers who were at the head of the army accepted the order of the Magadha king Seniya Bimbisara (by saying), 'Yes, Your Majesty.'

²⁷⁴ 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 Samaras 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 pabbaa with the Sakyaputtiya Samaras, we should desist from evil-doing and do good.' Thus these warriors went to the Bhikkhus and 1 On uinatha, compare the use of \xkkhekkh&m\ at Maha- parinibbana Sutta I, 1 (p. 1), which Buddhaghosa rightly explains by u/E/ Windissami. But we think it better to adhere here to the reading uMinatha, in accordance with the MSS. I, 40, 4. ADMISSION TO THE ORDER OF BHIKKHUS. 195 asked them for the pabbafaa ordination; the Bhikkhus conferred on them the pabbaa and upasampadi ordinations.

²⁷⁵ 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 Samaras ordain persons in the royal service ?' The officers who were at the head of the army told the thing to the Magadha king Seniya Bimbisara. And the Magadha king Seniya Bimbisara asked the officers of justice: 'Tell me, my good Sirs, what punishment does he deserve who ordains a person in the royal service ?' 'The

upaMya, Your Majesty, should be beheaded; to him who recites (the kammavdM), the tongue should be torn out; to those who form the chapter, half of their ribs should be broken.’

²⁷⁶ Then the Magadha king Seniya Bimbisara 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 Bim- bisira 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 pabbaa ordination on persons in royal service.’ Then the Blessed One taught (&c., see chap. 39. 7, o 2 196 MAHAVAGGA. I, 41. down to:), thus addressed the Bhikkhus : ‘ Let no one, O Bhikkhus, who is in the royal service, receive the pabbad ordination. He who confers the p a b b &gg a ordination (on such a person), is guilty of a dukkaa offence.’

²⁷⁷ At that time the robber Angulimala 1 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 Samaras 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 pabbaa ordination. He who confers the pabbai ordination (on such a person), is guilty of a dukkaa offence.’ 1 The robber Angulimala (i. e. he who wears a necklace of fingers), whose original name was Ahimaka, 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. I, 42, 2. ADMISSION TO THE ORDER OF BHIKKHUS. 197

²⁷⁸ At that time the Magadha king Seniya Bim- biscira had issued the following decree : 1 No one is to do any harm to those who are ordained among the Sakyaputtiya Samaras; 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 pabbaa ordination with the Bhikkhus.

²⁷⁹ 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 : 1 Do not say so, Sirs. A decree has been issued by the Magadha king Seniya Bimbisara: ‘No one is to do any harm to those who are ordained, &c.’ People were annoyed, murmured, and became angry, thinking : ‘ Indeed these Sakyaputtiya Samaras 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 pabbai ordination. He who confers the pabba ggt ordination (on such a person), is guilty of a dukkaa offence.’ 198 b 43-

²⁸⁰ 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 pabbaa ordination. He who confers the pabbaa ordination (on such a robber), is guilty of a dukkaa offence.’

²⁸¹ 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 Samaras 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 pabbaa ordination. He who confers the pabbaa ordination (on such a person), is guilty of a dukkaa offence.'

²⁸² At that time a certain person who had been punished by branding (&c., as in chap. 44, down to the end). ADMISSION TO THE ORDER OF BHIKKHUS. 1 99 I, 47-

²⁸³ 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 Bim-bisira: 1 No one is to do any harm to those who are ordained with the Sakyaputtiya Samaras; 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 Samaras 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 pabbaa ordination. He who confers the pabbasd ordination (on a debtor), is guilty of a dukkaa offence.'

²⁸⁴ 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 pabbajd ordination. He who confers the pabbai ordination (on a slave), is guilty of a dukkaa offence.' 200 I, 48, 1.

²⁸⁵ At that time a certain smith 1 who was bald-headed, having had a quarrel with his father and mother, had gone to the Ar&ma and received pab- ba gg& with the Bhikkhus. Now the father and mother of that bald-headed smith, searching after that bald-headed smith, came to the Ardma 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.'

²⁸⁶ 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 Samaras 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 Sawgha's permission is asked for having (the new coming Bhikkhus) shaved.' 1 Buddhaghosa explains kammirabha«(u by tulataramiuz- rfako (read tuladharam.) suvarawakdraputto. At Dhammapada, v. 239, kammara 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. 1,49, 2- ADMISSION TO THE ORDER OF BHIKKHUS. 201

²⁸⁷ At that time there was in Ragagaha a company of seventeen boys, friends of each other; young Upali 1 was first among them. Now Upali's father and mother thought: 'How will Upali after our death live a life of ease and without pain ?' Then Upali's father and mother said to themselves: 'If Upali could learn writing, he would after our death live a life of ease and without pain.' But then Upali's father and mother thought again: 'If Upali learns writing, his fingers will become sore. But if Upali could learn arithmetic, he would after our death live a life of ease and without pain.'

²⁸⁸ But then Upali's father and mother thought again: 'If Upali learns arithmetic, his breast will become diseased. But if Upali could learn moneychanging, he would after our death live a life of ease and comfort, and without pain.' But then Upali's father and mother said to themselves: 'If Upali learns money-changing, his eyes will suffer. Now here are the Sakyaputtiya Samaras, who keep commodious precepts and live a commodious life; they have good meals and lie down on beds protected from the wind. If Upali could be ordained with the 1 This Upali is different from the famous Upali who belonged to the chief disciples of Buddha; the latter came not from Raga- gaha, 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 *rfipa* to translating it by 'painting,' on account of Buddhaghosa's note: 'He who learns the *rhpa-sutta* must turn over and over many *kdrshaparcas* and look at them.' 202 I. 49. 3 - Sakyaputtiya Samaras, he would after our death live a life of ease and without pain.'

²⁸⁹ Now young Upali heard his father and mother talking thus. Then young Upali went to the other boys; having approached them, he said to those boys: 'Come, Sirs, let us get ordained with the Sakyaputtiya Samaras.' (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 pabbaji ordination. The Bhikkhus conferred the pabbaa and upasampada ordinations on them.

²⁹⁰ 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!'

²⁹¹ 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 Ananda: 'Now, Ananda, what noise of boys is that?' Then the venerable Ananda told the thing to the Blessed One. I, 49, 6. ADMISSION TO THE ORDER OF BHIKKHUS. 203 'Is it true, O Bhikkhus, that the Bhikkhus knowingly confer the upasampada 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 upasampada 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 upasampada ordination on a person under twenty years of age. He who does, is to be treated according to the law.' 1 The law alluded to is the 65th *paṭi* rule. Generally in the *Khandhakas*, which presuppose, as we have stated in our preface, the

existence of the Patimokkha, direct repetition of the rules laid down there has been avoided. If, nevertheless, in the Khandhakas a transgression alluded to in the Patimokkha 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, ‘yathadhammo k&retabbo,’ i. e. ‘he is to be treated according to the law.’ See H. O.’s Introduction to his edition of the Mah&vagga, p. xx note. 204 I, 50.

²⁹² At that time a certain family had died of pestilence ; only a father and his son were left; they received the pabbaA 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 Samaras live an impure life; this boy is a Bhik- khunl’s son.’ Some Bhikkhus heard, &c. They told this thing to the Blessed One, &c. ‘ Let no one, O Bhikkhus, confer the pabba/^a ordination on a boy under fifteen years of age. He who does, is guilty of a dukkaa offence.’

²⁹³ At that time a believing, pious family, who devoted themselves to the (especial) service of the venerable Ananda, 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 Ananda thought: ‘ The Blessed One has forbidden us to confer the pabbaa ordination 1 Buddhaghosa explains ahivatakaroga by mdribySdhi, 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 “roga madigato(?),” may be saved.’ I, S, i. ADMISSION TO THE ORDER OF BHIKKHUS. 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 Ananda told this thing to the Blessed One. ‘ Are these boys able, Ananda, to scare crows ?’ 1 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 pabbad ordination on crow-keeper boys even under fifteen years of age.’

²⁹⁴ At that time the venerable Upananda, of the Sakya tribe, had two novices, Kanaka and Ma- haka; 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 dukkaa offence .’

²⁹⁵ At that time the Blessed One dwelt at Rafagaha during the rainy season, and remained at the same place during winter and summer. The people were annoyed, &c. : ‘The (four) regions are and 1 This seems very unpractical: and the rule is accordingly practically abrogated again by chapter 55. 2 We must leave ‘ahundarika’ untranslated; Buddhaghosa says nothing about this obscure word. 206 *> 53. 2. covered by darkness to the Sakyaputtiya Samaras; they cannot discern the (four) regions/ Some Bhik- khus heard, &c.

²⁹⁶ Then the Blessed One said to the venerable Ananda: ‘ Go, Ananda, take a key and tell the Bhikkhus in every cell: “Friends, the Blessed One wishes to go forth to Dakkhagiri. Let any one of the venerable brethren who thinks fit, come to him.” ’ The venerable Ananda 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.

²⁹⁷ The Bhikkhus replied : ‘ Friend Ananda, the Blessed One has prescribed 1 that Bhikkhus are to live (the first) ten years in dependence (on their Mariyas and upa[^]/ziyas), 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 Mariyas and upa/- ^Myas go, we will go also; if our aariyas and upapayas do not go, we will not go either. Otherwise our light-mindedness, friend Ananda, will become manifest/

²⁹⁸ Thus the Blessed One went forth to Dakkhi- wigiri followed only by a few Bhikkhus. And the Blessed One, after having dwelt at Dakkhiwigiri as long as he thought fit, went back to Ragagaha again. Then the Blessed One said to the venerable Ananda: ‘How is it, Ananda, that the perfect 1 See chap. 32.1. 1, 54, I. admission to the order of bi-iikkhus. 207 One has gone forth to Dakkhiwigiri with so few Bhikkhus ?’ Then the venerable Ananda 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 iariya and upa[^]"- ^Aaya), an unlearned one all his life.

²⁹⁹ ‘ In five cases, O Bhikkhus, a Bhikkhu should not live without a nissaya (i. e. independent of aAariya and upaMya): 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 Bhazavara, which is called the Abhayuvara Bhazavara .

³⁰⁰ Then the Blessed One, after having resided at Raagaha as long as he thought fit, went forth to 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 Abhayuvara means, ‘ secure from anything.’ This refers to the expression used in chap. 42, § 2. 208 I. 54 ; 2 - Kapilavatthu. Wandering from place to place he came to Kapilavatthu. There the Blessed One dwelt in the Sakka country, near Kapilavatthu, in the NigrodhArAma (Banyan Grove). And in the forenoon the Blessed One, having put on his under-robcs, took his alms-bowl and with his <Elvara 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 Rahula , said to young Rahula: ‘ This is your father, RAhula ; go and ask him for your inheritance.’

³⁰¹ Then young Rahula went to the place where the Blessed One was; having approached him, he stationed himself before the Blessed One (and said): ‘ Your shadow, Samara, is a place of bliss.’ Then the Blessed One rose from his seat and went away, and young Rahula followed the Blessed One from behind and said: ‘ Give me my inheritance, Samaza ; give me my inheritance, Samara.’ Then the Blessed One said to the venerable SAriputta: ‘Well, SAriputta, confer the pabbaA ordination on young RAhula.’ (SAriputta replied): ‘ How shall I confer, Lord, the pabbaA ordination on young RAhula?’

³⁰² In consequence of that and on this occasion the Blessed One, after having delivered a religious discourse, thus addressed the Bhikkhus : ‘ I prescribe, 1 The Buddha’s former wife. This is, as far as we know, the only passage in the Pali Piakas 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. I, 54, 5. ADMISSION TO THE ORDER OF BHIKKHUS. 209 O Bhikkhus, the pabbaa ordination of novices by the threefold declaration of taking refuge. ‘ And you ought, O Bhikkhus, to confer the pab- bai 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 Sawgha. And for the second time, &c. And for the third time, &c.” ‘ I prescribe, O Bhikkhus, the pabba/ai ordination of novices by this threefold declaration of taking refuge.’ Thus the venerable Sariputta conferred the pab- baa ordination on young Rahula.

³⁰³ 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 are 1).’ (Suddhodana said): ‘ Lord, it is a proper and unobjectionable demand.’ ‘ Speak, Gotama.’

³⁰⁴ ‘ Lord, when the Blessed One gave up the 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 Gataka 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. [13] P 210 b 55- world, it was a great pain to me; so it was when Nanda 1 did the same ; my pain was excessive when Rihula 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 pabbaa ordination on a son without his father’s and mother’s permission/ Then the Blessed One taught the Sakka Suddho- dana (&c., see chap. 39. 7). ‘ Let no son, O Bhikkhus, receive the pabbai ordination without his father’s and mother’s permission. He who confers the pabbaa ordination (on a son without that permission), is guilty of a dukkaa offence.’

³⁰⁵ Then the Blessed One, after having resided at Kapilavatthu as long as he thought fit, went forth to Savatthi. Wandering from place to place he came to Savatthi. There the Blessed One dwelt at Savatthi, in the Gbtavana, the Arama of Ani- thapbwfika. At that time a family who devoted themselves to the (especial) service of the venerable Sariputta sent a boy to the venerable Sariputta (with this message): 1 Nanda was a son of Mahapaapati, 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.) I, 56. ADMISSION TO THE ORDER OF BHIKKHUS. 2 I I ‘ Might the Thera confer the pabbai ordination on this boy.’ Now the venerable Sariputta thought: 1 The Blessed One has established the rule 1 that no one may ordain two novices, and I have already one novice, Rahula. 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.’

³⁰⁶ Now the novices thought: ‘ How many precepts 2 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 pre- 1 See chap. 52. 2 Sikkhapadani, literally, ' Paths of Training.' Compare chap. 60. P 2 212 I, S 7 > r - scribe, O Bhikkhus, these ten precepts for the novices, and the exercise of the novices in these (ten precepts).'

³⁰⁷ 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.'

³⁰⁸ 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 Sazgharima. The novices, who were not admitted to the Sagharama, went away, or returned to the world, or went over to Tithiya schools. They told this thing to the Blessed One. I, 58. ADMISSION TO THE ORDER OF BHIKKHUS. 2 I 3 ' Let them not, O Bhikkhus, forbid (novices) the whole Sazghirama. He who does so, commits a dukkaa offence. I prescribe, O Bhikkhus, that (the Bhikkhus) forbid (a novice) the place where he lives or which he uses to frequent.'

³⁰⁹ 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 Sazwgha, 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 dukkaa offence.' End of the section about punishment (of novices).

³¹⁰ At that time the AAabbaggiya 1 Bhikkhus laid a ban upon novices without the consent of the upaMyas (of those novices). The upa^/zayas 1 Here first appear the /sAabbaggiya Bhikkhus (the company of the ' six Bhikkhus', with their attendants), the constant and indefatigable evil-doers throughout the whole Vinaya-Piaka. Buddhaghosa (on Aullavagga I, 1) says that ParcAika and Lohitaka belonged to this company, and also Assa^i and Punabbasu are mentioned as Al&abbaggiyas (see Childers s. v. ^abbaggiyo). 214 I. 59- search ed after them, thinking: 'How is it that our novices have disappeared ?' The Bhikkhus said : ' The ATabbaggiya Bhikkhus, friends, have laid a ban upon them.' The upagfMyas were annoyed, &c.: ' How can the /Oabbaggiya 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 upaj’g’Myas. He who does, commits a dukkaa offence.’

³¹¹ At that time the /Okabbaggiya 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 dukkaa offence.’

³¹² At that time a novice, Kanaka by name, who was a follower of the venerable Upananda Sakya-putta, had sexual intercourse with a Bhikkhuni, Kanaka by name. The Bhikkhus were annoyed, &c.: ‘How can a novice abandon himself to such conduct ? ’ I, 61. ADMISSION TO THE ORDER OF BHIKKHUS. 21 5 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 Sawgha ; when he holds false doctrines ; when he has sexual intercourse with Bhikkhunis . In these ten cases I prescribe, O Bhikkhus, that you expel the novice (from the fraternity).’

³¹³ At that time, &c. 2 ‘ Let a eunuch, O Bhikkhus, who has not received the upasampada ordination, not receive it; if he has received it, let him be expelled (from the fraternity).’ 1 The case of the novice’s committing sexual intercourse with a Bhikkhuni 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 bhikkhunidsaka cannot be ordained in any case (see chap. 67). 2 Tena kho pana samayena awwataro pawako bhikkhusu pab- baito hoti, so dahare dahare bhikkhh upasawkamitva eva m vadeti: etha mam Syasmanto dhsetha ’ti. Bhikkhh apasadenti: nassa pawrfaka, vinassa paWaka, ko taya attho ’ti. So bhikkhuhi apasadito mahante mahante moligalle (Buddhaghosa: thulasanre) sama#ere upasawkamitva eva m vadeti: etha mam avuso dusetha 216 I, 62 , 1.

³¹⁴ 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 Samaras, 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 Arama, and to live there with the Bhikkhus.’

³¹⁵ 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 Arama, and respectfully saluted the Bhikkhus. The ’ti. Samawera apasadenti: nassa parcdaka, vinassa pawaka, ko taya attho ’ti. So samawerehi apasadito hatthibhaate assabhawafe upasawzkamitva evawz vadeti: etha mam avuso dusetha ’ti. Hatthi- bha nd& assabharaif dftsesuwt. Te uggayanti khiyanti

vipa/enti: pa<<fak& ime samara Sakyaputtiya, ye pi imesaw na parco'aka te pi pandake dudenti, eva m ime sabbeva abrahmaMrino 'ti. Assosuot kho bhikkhu hatthibharacanaOT assabharfanaz ugghayantanam khi- yantanaw vipientanawt. Atha kho te bhikkhu bhagavato etam attha m aroesu m. I, 63, 1 . ADMISSION TO THE ORDER OF BHIKKHUS. 21 7 Bhikkhus said to him: 'How many years, friend, have elapsed since your upasampada ?' ' What does that mean, friends, " years elapsed since the upasampadi?"' 'And who is your upa^/zaya, friend ?' ' What does that word upa^~^aya mean, friends?' The Bhikkhus said to the venerable U pali: ' Pray, friend Up&li, examine this ascetic.'

³¹⁶ Then that person of an old family, whose kinsmen had died away, when being examined by the venerable Upali, told him the whole matter. The venerable Upali 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 Sawgha, if he has not received the upasampada 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).

³¹⁷ 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 Samaras lead indeed a virtuous, tranquil, holy life ; they speak the truth ; they keep the precepts of morality, and are endowed with all virtues. If 2l I, 63, 2. I could obtain pabbaa with the Sakyaputtiya Samaras, I should be released from being a serpent and quickly obtain human nature.'

³¹⁸ Then that serpent, in the shape of a youth, went to the Bhikkhus, and asked them for the pabbaa ordination; the Bhikkhus conferred on him the pabbai and upasampadd ordinations. At that time that serpent dwelt together with a certain Bhikkhu in the last Vihira (near the boundary wall of the ffetavana). 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 Vihara), that serpent, who thought himself safe (from discovery), fell asleep (in his natural shape). The whole Vihara was filled with the snake's body; his windings jutted out of the window.

³¹⁹ Then that Bhikkhu thought: ' I will go back to the Vih&ra,' opened the door, and saw the whole Vihara 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 Vihara, 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 Naga told the whole matter to the Bhikkhus; the Bhikkhus told it to the Blessed One.

³²⁰ In consequence of that and on this occasion the Blessed One, having ordered the fraternity of I, 64 , 1. ADMISSION TO THE ORDER OF BHIKKHUS. 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.

³²¹ 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 upasampadcl ordination, not receive it; if it has received it, let it be expelled (from the fraternity).'

³²² 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 Samaas lead indeed a virtuous, tranquil, holy life, &c. If I could obtain 220 I, 64 , 2 . pabbaa with the Sakyaputtiya Samaras, I might get rid of my sinful deed.'

³²³ Then that young man went to the Bhikkhus and asked them for the pabbajd ordination. The Bhikkhus said to the venerable Upali: 'Formerly, friend Upali, a serpent in the shape of a youth received the pabbai ordination with the Bhikkhus; pray, friend Upali, examine this young man.' Then that young man, when examined by the venerable Updli, told him the whole matter. The venerable Upili 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 upasampada ordination, not receive it; if he has received it, let him be expelled (from the fraternity).'

³²⁴ 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.'

³²⁵ At that time a number of Bhikkhus were travelling on the road from Saketa to Savatthi. On the road robbers broke forth, robbed some of the Bhikkhus, and killed some of them. Then royal soldiers came from Savatthi and caught some of the robbers; others of them escaped. Those who had escaped, received pabbaa with the Bhikkhus; those who had been caught, were led to death. 1,67.

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³²⁶ 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 upa- sampadi ordination, not receive it; if he has received it, let him be expelled (from the fraternity).'

³²⁷ At that time a number of Bhikkhunis were travelling on the road from Saketa to Savatthi. On the road robbers broke forth, robbed some of the Bhikkhunis, 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 Bhikkhuni (or, that has had sexual intercourse with a Bhikkhuni), (&c., as in chap. 66). ' Let a person, O Bhikkhus, that has caused a schism among the Sawgha, &c. ' Let a person, O Bhikkhus, that has shed (a Buddha's) blood/ &c. 222 I, 68.

³²⁸ At that time a certain hermaphrodite had received pabbad with the Bhikkhus; so karoti pi k&ra-peti pi. They told this thing to the Blessed One. ‘ Let a hermaphrodite, O Bhikkhus/ &c.

³²⁹ At that time the Bhikkhus conferred the upasampadcl ordination on a person that had no upaMya. They told this thing to the Blessed One. ‘ Let no one, O Bhikkhus, who has no upa^/Mya, receive the upasampad£ ordination. He who confers the upasampada ordination (on such a person), commits a dukkaa offence/

³³⁰ At that time the Bhikkhus conferred the upa- sampadi ordination with the Sawgha as upa^--ghaya. They told this thing to the Blessed One. ‘ Let no one receive the upasampada ordination with the Sawgha as mgagghaya. He who confers the upasampadi ordination (in such a way), commits a dukkaa offence.’

³³¹ At that time the Bhikkhus conferred the upasampada ordination with a number of Bhikkhus 1 as upajMya (&c., as before).

³³² At that time the Bhikkhus conferred the upa- 1 I. e. not with the whole fraternity residing at that place, but with a part of it. 1,70,3. ADMISSION TO THE ORDER OF BHIKKHUS. 223 sampada ordination with a eunuch as upaggh&ya, &c.; with a person that had furtively attached himself (to the Sawgha) as upaggh&ya; with a person that was gone over to the Titthiyas as upaMya; with an animal as upaMya; with a person that was guilty of matricide as upagghaya; with a person that was guilty of parricide as upagghaya ; with a person that had murdered an Arahata as upa g- ghaya) with a person that had violated a Bhikkhuni as upa.ggAa.ya.; with a person that had caused a schism among the Samgha as upaggAaya; with a person that had shed (a Buddha’s) blood as upag- gh& ya; with a hermaphrodite as upaggk&ya. They told this thing to the Blessed One. ‘ Let no one,’ &c. (as in the first clause).

³³³ At that time the Bhikkhus conferred the upa- sampada 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 upasam- padd ordination without having an alms-bowl. He who confers the upasampada ordination (on a person that has not), commits a dukkaa offence.’

³³⁴ At that time the Bhikkhus conferred the upa- sampada ordination on persons that had no robes. They went out for alms naked. People were annoyed (&c., as in § 1).

³³⁵ At that time the Bhikkhus conferred the upa- 224 I, 70, 4. sampada 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).

³³⁶ At that time the Bhikkhus conferred the upa- sam-pada 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 upasam- padd ordination who has borrowed the alms-bowl. He who confers,’ &c. (as in the first clause).

³³⁷ At that time the Bhikkhus conferred the upa- sampadd 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).

³³⁸ At that time the Bhikkhus conferred the upa- sampada ordination on persons that had borrowed alms-bowls and robes, &c. Here end the twenty cases in which upasampadd is forbidden.

³³⁹ At that time the Bhikkhus conferred the pabbaa 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 I, 71. ADMISSION TO THE ORDER OF BHIKKHUS. 225 thumbs were cut off, whose tendons (of the feet) were cut, who had hands like a snake's hood , 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 cripple , 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 pabbaa ordination. Let no person whose feet are cut off, receive the pabbaa ordination, &c. (each of the above cases being here repeated). He who confers the pabbaa ordination (on such persons), is guilty of a dukkaa offence/ Here end the thirty-two cases in which pabbaja is forbidden. End of the ninth Bhawavara. 1 ' Whose fingers are grown together, like bats' wings ' (Buddha- ghosa). a Buddhaghosa (Berlin MS.) explains '/^inniriytipatha' by ' pidhasappi.' We ought to read, no doubt, pi/^asappl, which is Sanskrit pi/^asarpin, a cripple that is moved on in a rolling chair. [>3l Q 226 I, 72, 1.

³⁴⁰ At that time the AVabbaggiya 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 dukkaa 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 upa^- ^•//ayas or aAariyas); 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 dukkai'a offence.'

³⁴¹ 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.'

³⁴² 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 afariya and I, 73, 4. ADMISSION TO THE ORDER OF BHIKKHUS. 22 7 an upa^/zciya); 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.'

³⁴³ 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.'

³⁴⁴ 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.’

³⁴⁵ 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, Q 2 228 I, “ 4 , i. 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.” ’

³⁴⁶ At that time there was a person that desired to receive the upasampada ordination from the venerable Mahakassapa. Then the venerable Maha- kassapa sent a messenger to the venerable Ananda : ‘ Come, Ananda, and recite the upasampada proclamation for this person.’ The venerable Ananda said : ‘ I cannot pronounce the Thera’s (i. e. Maha- kassapa’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 upafaya, instead of his proper name) in the proclamation.’

³⁴⁷ At that time there were two persons that desired to receive the upasampada ordination from the venerable Mahakassapa. They quarrelled with each other. (One said) : ‘ I will receive the upasampadi 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.’

³⁴⁸ At that time there were persons who desired to receive the upasampada ordination from different Theras. They quarrelled with each other. (One said): ‘ I will receive the upasampada ordination 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 upa^h/zaya, but not if they have different upaj^h/zayas.’

³⁴⁹ At that time the venerable Kumarakassapa had received the upasampada ordination when he had completed the twentieth year from his conception (but not from his birth). Now the venerable Kumarakassapa thought: ‘ The Blessed One has forbidden us to confer the upasampadd ordination on persons under twenty years of age , and I have completed my twentieth year (only) from my conception. Have I, therefore, received the upasampada 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 upasampada ordination on persons that have completed the twentieth year from their conception (only).’ 1 See chap. 49. 6. I, 76, I. 230

³⁵⁰ 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 upasampada 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 ? 1 Are your alms-bowl and your robes in due state ? ‘ What is your name ? ‘ What is your upajqaya’s name ?’

³⁵¹ At that time the Bhikkhus asked the persons who desired to receive the upasampadd 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.’ I, 76, 5. ADMISSION TO THE ORDER OF BHIKKHUS. 23 1

³⁵² 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 upa^/ziya; when they have chosen an upa^aya, their alms-bowl and robes must be shown to them, “ This is your alms- bowl, this is your sawghii, this is your upper robe, this is your under garment; come and place yourself here.” ’

³⁵³ 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 dukkaa offence. I prescribe, O Bhikkhus, that a learned, competent Bhikkhu instruct them.’

³⁵⁴ 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 dukkaz'a 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 232 I, 76, 6. appoint himself ? Let a learned, competent Bhikkhu proclaim the following »atti before the Samgha: “ Let the Samgha, reverend Sirs, hear me. N. N. desires to receive the upasampadd ordination from the venerable N.N. If the Samgha is ready, I will instruct N. N.” Thus one may appoint himself.

³⁵⁵ ‘ And how is (a Bhikkhu) to appoint another person ? Let a learned, competent Bhikkhu proclaim the following natti before the Samgha : “ Let the Samgha, &c. N. N. desires to receive the upasampada ordination from the venerable N. N. If the Samgha is ready, let N. N. instruct N. N.” Thus one may appoint another person.

³⁵⁶ ‘ 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 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?’”

³⁵⁷ (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 watti before the Samgha: “ Let the Samgha, reverend Sirs, hear me. N. N. desires to receive the upasampada 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.

³⁵⁸ 2), to raise his joined hands, and to ask (the Samgha) for the upasampada ordination (by say-1,76,10. ADMISSION TO THE ORDER OF BHIKKHUS. 233 ing), “ I ask the Sawgha, reverend Sirs, for the upasampada ordination; might the Sawzgha, 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.”

³⁵⁹ ‘ Then let a learned,competent Bhikkhu proclaim the following «atti before the Sawgha : “ Let the Sawgha, reverend Sirs, hear me. This person N. N. desires to receive the upasampada ordination from the venerable N. N. If the Sawgha 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 * , > yy is not. ‘ “Are you afflicted with the following diseases, &c.?”

³⁶⁰ ‘ Then let a learned, competent Bhikkhu proclaim the following /zatti before the Sawzgha : “ Let the Sawgha, reverend Sirs, hear me. This person N. N. desires to receive the upasampada 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 Sawgha for the upa- sampadh ordination with N. N. as upa^/^aya. If the Sa»/gha is ready, &C. 1 ’” End of the regulations for the upasampada ordination . 1 Here follows the usual complete formula of a iiatiiatuttha 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 ilattis 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 234 I> 77-

³⁶¹ ‘ 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 formula , 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.

³⁶² At that time the Bhikkhus, after having conferred the upasampadfi ordination on a certain Bhikkhu, left him alone and went away. Afterwards, as he went alone (to the Affirm), 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 Arama). The Bhikkhus said: 1 How is it, friend, that you are so late?’

³⁶³ Then that Bhikkhu told the whole matter to the Bhikkhus. The Bhikkhus told it to the Blessed One. the current ceremony of ordination (the upasampada-kamma- vata) as now still in use in the Order. See the Journal of the Royal Asiatic Society, New Series, VII, p. 1. 1 I. e., according to Buddhaghosa, repeat to him all the data specified befre together, in order that he might be able to give a correct answer when asked about his spiritual age. I, 78, 5. ADMISSION TO THE ORDER OF BHIKKHUS. 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 upasampadi ordination, ought to abstain from all sexual intercourse even with an animal. A Bhikkhu who practises sexual intercourse is no Samara 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 Samara and no follower of the Sakyaputta. Abstain from doing so as long as your life lasts.

³⁶⁴ “A Bhikkhu who has received the upasam- padi 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 pada (i. e. a quarter of a kirshipaza), or of the value of a pada, or worth more than a pada, is no Samara 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.

³⁶⁵ “A Bhikkhu who has received the upasam- padi 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 Samara 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.

³⁶⁶ “A Bhikkhu who has received the upa- sampadci ordination, ought not to attribute to 236 MAHAVAGGA. 1,79,1. 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 ana (mystic meditation), or one of the vimokkhas , or one of the samadhis (states of self-concentration), or one of the sami- pattis (the attainment of the four jhanas and four of the eight vimokkhas), or one of the Paths (of sanctification), or one of the Fruits thereof, is no Samara 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.

³⁶⁷ x. At that time a certain Bhikkhu against whom expulsion 2 had been pronounced for his refusal to see an offence (committed by himself), returned to 1 The vimokkhas (literally, deliverances) are eight stages of meditation different from the four ^Mnas. 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 (apattiya& adassane), or to atone for such an offence (apattiya appaikamme), or to renounce a false doctrine (papikaya di//ziya appainissagge), must be distinguished from the definitive and permanent expulsion (ndsani) which is pronounced against Bhikkhus who have committed a para- jg-ika offence, or in cases like those treated of in chapters 61 seq. I, 79, 3. ADMISSION TO THE ORDER OF BHIKKHUS. 237 the world. Afterwards he came back to the Bhikkhus and asked them for the upasampadd 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 upasampada ordination, let them say to him : “ Will you see that offence ?” If he replies: “ I will see it, ’ ; let him be admitted to the pabbaa ordination; if he replies : “ I will not see it,” let him not be admitted to the pab- baa ordination.

³⁶⁸ ‘ When he has received the pabbajrfa ordination let them say to him: “Will you see that offence?” If he says: “ I will see it,” let him be admitted to the upasampada ordination; if he says: “I will not see it,” let him not be admitted to the upasampada ordination. ‘ When he has received the upasampada ordination (&c., as before). If he says: “ I will see it,” let him be restored ; 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).

³⁶⁹ ‘ In case, O Bhikkhus, that a Bhikkhu against whom expulsion has been pronounced for his refusal 1 I. e. the sentence of expulsion is abolished; compare the Samanta Pasadika, ap. Minayeff, Pratimoksha, p. 92. 238 I, 79. 4- to atone for an offence (committed by himself), &c. When he has been restored, let them say to him : “ Atone now for that offence.” If he atones for it, well and good, &c.

³⁷⁰ ‘ In case, O Bhikkhus, that a Bhikkhu against whom expulsion has been pronounced for his refusal to renounce a false doctrine, &c. 1 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 Khandhaka . 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 (uddana) and belong to it. A similar Table of Contents is found in the MSS. nearly after all the other Khandhakas. 11 , 1 , 2 . UPOSATHA CEREMONY, AND PATIMOKKHA. 239

Mahavagga, Khandhaka 2 ((THE UPOSATHA CEREMONY, AND THE PATIMOKKHA.))

¹ At that time the blessed Buddha dwelt near Raj’agaha, on the Gi^zakfia mountain (‘ the Vulture’s Peak’). At that time the Paribbasmikas belonging to Tittiya schools assembled on the fourteenth, fifteenth, and eighth day of each half month 1 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 Paribbaikas belonging to Tittiya schools; the Paribbaikas belonging to Tittiya schools gained adherents.

² Now when the Magadha king Seniya Bimbisara was alone, and had retired into solitude, the following consideration presented itself to his mind : ‘ The Paribbasmikas belonging to Tittiya 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 Paribbasmikas who belong to Tittiya 1 One should be inclined to understand that the Paribbasmikas 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. 240 II. 1 . 3 - schools; the Paribbasmikas who belong to Tittiya 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 Magadha king Seniya Bimbisara 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 Bimbisara said to the Blessed One: ‘ Lord, when I was alone and had

retired into solitude, the following consideration presented itself to my mind : “ The Paribbafakas, &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 Magadha king Seniya Bimbisara by religious discourse ; and the Magadha king Seniya Bimbisara, 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 day of each month.’ II, 3, i. UPOSATHA CEREMONY, AND PATIMOKKHA. 241

⁵ 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 Sakya-puttiya Samaras, 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.’

⁶ 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 Patimokkha 1 the precepts which I have promulgated to 1 On the origin and the meaning of the title ‘ Patimokkha,’ see our Introduction, p. xxvii. [13] R 242 II, 3, 2. them; this will be their Uposatha service (service of the fast-day).’

⁷ 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 Patimokkha.

⁸ ‘ And you ought, O Bhikkhus, to recite it in this way: Let a learned, competent Bhikkhu proclaim the following natti 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 Patimokkha. What ought to be first done by the Samgha. ? Proclaim the parisuddhi, Sirs. I will recite the Patimokkha.” “We hear it well and fix well the mind on it all of us.” “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 1 See chap. 22. If a Bhikkhu is prevented by disease from assisting to the Patimokkha ceremony, he is to charge another Bhikkhu with his parisuddhi, i. e. with the solemn declaration that he is pure from the offences specified in the Patimokkha. 2 These words are evidently the answer of the Bhikkhus then present to the proclamation of the patimokkhuddesaka. II, 3 . 4 - UPOSATHA CEREMONY,

AND PATIMOKKHA. 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 impediment 1 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.” ’

⁹ 2 3 4 ‘ Pdtimokkhawit is the beginning, it is the face (mukha in), it is the principal (pamu- kha m) of good qualities; therefore it is called ‘ pitimokkhaw V ‘Ayasmanto this word ‘dyasmanto’ is an expression of friendliness, an expression of respect, an appellation that infers respectfulness and reverence. ‘ UddisssdmI will pronounce, I will show, I will proclaim, I will establish, I will unveil, I will distinguish, I will make evident, I will declare. ‘ Ta m (it): this refers to the Pdtimokkha. ‘ Sabbe va santd’ (all of us): as many as are present in that assembly, aged, young, and middle-aged (Bhikkhus), are denoted by ‘ sabbe va santaA’ ‘ Sddhukaw su@oma’ (we hear it well): admit- 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 commentary on the Patimokkha which at the time of the redaction of the Vinaya Piaka 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. R 2 244 II, 3 . 3 - ting 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.

¹⁰ ‘ Yassa siyi apatti’ (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 offences . ‘So avikareyya:’ he may show it, unveil it, make it evident, declare it before the Sawgha (the full chapter of Bhikkhus), or before a small number, or before one person. ‘Asanti apatti’ (a non-existing offence): an offence which has not been committed, or which has been committed and atoned for. ‘Tu;zhI bhavitabbaw’ (he ought to remain silent): he ought to accept (the recitation of the Pitimokkha without any answer), he ought not to utter anything. ‘ Parisuddhi ’ti vedissami’ (I shall understand that they are pure): I shall infer, I shall know.

¹¹ ‘ Yathi kho pana pai/^ekapu//^assa vey- ykkara.na.rn 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.’ 1 The five classes of offences are, the parffgfika, sawghadi- sesa, p&/£ittiya, paidesaniya, dukkaa offences; the seven classes, the para^~ika, sazrcghddisesa, thulla££aya, paIittiya, paidesaniya, dukkaa, dubbhasita offences. See, for instance, A’ullavagga IX, 3, 3. II, 3 , 7 - UPOSATHA CEREMONY, AND PATIMOKKHA. 245 ‘ Evarftpi parish’ (an assembly like this): this refers to the assembly of Bhikkhus. ‘ Yavatatiya-w anussivitasw hoti ’ (it has been solemnly proclaimed three times): it has been solemnly proclaimed once, and the second time, and the third time. ‘ Saramdno ’ (remembering it): knowing it, being conscious of it. * Santi apatti’ (an existing offence) : an offence which has been committed, or which has been committed and not been atoned for. ‘ Navikareyya :’ he does not show it, he does not unveil it, he does not make it evident, he does not declare it before the Sazgha, or before a small chapter, or before one person.

¹² ‘ Sampaanamusivid’ assa hoti’ (he commits an intentional falsehood): what is intentional falsehood ? It is a sin . ‘ Antarayiko dhammo vutto bhagavata’(it has been declared an impediment by

the Blessed One): an impediment to what ? An impediment to the attainment of the first 67 /ana, an impediment to the attainment of the second . . . third . . . fourth GMna, an impediment to the attainment of the Guanās, Vimokkhas , Samādhis (states of self-concentration), Samāpattis (the eight attainments of the four GM nas and four of the eight Vimokkhas), 1 The Pali text has ‘ dukkaā.’ We cannot interpret here dukkaā in the technical sense of a dukkaā offence (see the Introduction, p. xxiv), for intentional falsehood belongs to the class of the paṭcittiya offences, among which it occupies the first place. * See the note on I, 78, 5. 246 II, 3 , 8 . the states of renunciation, of escape (from the world), of seclusion, of (all) good qualities. ‘ Tasmā for that reason. ‘ Sāmaṇena’ (by him who remembers it): by him who knows it and is conscious of it. ‘ Visuddhāpekkena ’ (by him who desires to become pure): by him who wishes to atone for it and to make himself pure of it.

¹³ ‘ Santi apatti’ . . . (see § 6). ‘ Avikatabba’ (it is to be confessed): it is to be confessed before the Saṅgha, or before a small chapter, or before one person.’ ‘ Avikata hi ’ssa phassa 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 Ghana (and so on, as in § 7, down to:) of (all) good qualities.

¹⁴ At that time the Bhikkhus, considering that the Patimokkha recitation had been instituted by the Blessed One, recited the Patimokkha every day. They told this thing to the Blessed One. ‘ The Patimokkha, O Bhikkhus, is not to be recited every day. He who recites it (every day), commits a dukkaā offence. I ordain, O Bhikkhus, to recite the Patimokkha on the Uposatha day.’

¹⁵ At that time the Bhikkhus, considering that it had been prescribed by the Blessed One to recite the Patimokkha on the Uposatha day, recited the Patimokkha three times each half month, on the fourteenth, fifteenth, and eighth day of each half month. They told this thing to the Blessed One. II, 5 , 3 - UPOSATHA CEREMONY, AND PATIMOKKHA. 247 ‘ The Patimokkha, O Bhikkhus, is not to be recited three times each half month. He who recites it (three times), commits a dukkaā offence. I prescribe, O Bhikkhus, that you recite the Patimokkha once each half month, on the fourteenth or on the fifteenth day.’

¹⁶ At that time the Aśvaghosha Bhikkhus recited the Patimokkha according as they lived together, every one before his own companions. They told this thing to the Blessed One. ‘ The Patimokkha, 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 dukkaā offence. I prescribe, O Bhikkhus, that the Uposatha service is to be held by the complete fraternity.’

¹⁷ 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.’

¹⁸ At that time the reverend Mahā Kappina dwelt near Rāgaha, in the deer park of Madda- ku/āMi. 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 U posatha service or shall I not go ? Shall I go to the functions of the Order 248 II, 5 , 4 - or shall I not go? Indeed I have become pure by the highest purity (i. e. I have reached Arahatship or Nirvana).’

¹⁹ Then the Blessed One, understanding by the power of his mind the reflection which had arisen in Mahā Kappina’s mind, disappeared from the Giggāha- kṛta mountain and appeared in the deer park of MaddakuAMi, before the reverend Mahi 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 Maha Kappina, after having respectfully saluted the Blessed One, sat down also near him.

²⁰ When the reverend Mahi 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 Br&hmawas do not honour, do not regard, do not revere, do not pay reverence to the Upasatha, who will then honour, regard, revere, pay reverence to the Upasatha ? Go to the Upasatha, O Br&hmawa, do not neglect to go; go to the functions of the Order, do not neglect to go.’ The reverend Mahi Kappina promised the Blessed One to do so (by saying), ‘ Even so, Lord.’

²¹ Then, having taught, incited, animated, and gladdened the reverend Mahi Kappina by a religious discourse, the Blessed One disappeared from the deer park of MaddakuA\$/d, from the presence of the reverend Maha Kappina, and appeared on the II, 7, i. UPOSATHA CEREMONY, AND PATIMOKKHA. 249 Gxggkak&ta. mountain (as quickly) as a strong man might stretch his bent arm out, or draw his outstretched arm back.

²² Now the Bhikkhus thought: ‘The Blessed One has prescribed that completeness (of the assembled fraternity) is to extend as far as one residence . 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 watti before the Sawgha : “ Let the Sa/^gha, reverend Sirs, hear me. If the Sawgha is ready, let the Sagha, as the landmarks have been proclaimed all around, by these landmarks determine the boundary for common residence and communion of Upasatha. This is the »atti. Let the Sawgha, reverend Sirs, hear me. The Sawgha determines the boundary (&c., as above). Thus I understand.” ’

²³ At that time the A”/Eabbaggiya Bhikkhus, considering that fixing of boundaries had been 1 See chap. 5. 2. 250 II, 7- 2- prescribed by the Blessed One, fixed boundaries of excessive extension, of four yoanas, five yoanas, six yoanas. The Bhikkhus who came to the Upasatha, arrived when the Pitimokkha 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 yoanas. He who determines (such a boundary), commits a dukkaa offence. I prescribe, O Bhikkhus, that you determine boundaries of three yoanas’ extent at most.’

²⁴ At that time the Aabbaggiya Bhikkhus determined a boundary which extended to the opposite side of a river. The Bhikkhus who came to the Upasatha, 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 duk- kaa 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.’

²⁵ i. At that time the Bhikkhus recited the Pati- mokkha in their successive cells without appointing (a certain place for doing so). The Bhikkhus who II, 8, 4. UPOSATHA CEREMONY, AND PATIMOKKHA. 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 Patimokkha in the successive cells without appointing a certain place for it. He who recites it (in this way), commits a dukkaa offence. I prescribe, O Bhikkhus, the holding of Uposatha after having fixed upon an Uposatha hall, wherever the Sawzgha likes, a Vihara, or an Attsayoga, or a storied building, or a house, or a cave . And you ought to appoint it in this way:

²⁶ ‘ Let a learned, competent Bhikkhu proclaim the following zzatti before the Sawgha: “Let the Sazzgha, reverend Sirs, hear me. If the Sawgha is ready, let the Sawgha appoint the Vihara called N. N. to be our Uposatha hall. This is the zzatti. Let the Sazzgha, reverend Sirs, hear me. The Sazzgha appoints, &c. Thus I understand.” ’

²⁷ 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 dukkaa offence. I ordain, O Bhikkhus, the abolishing of one of them , and the holding of Uposatha (only) in one place.

²⁸ ‘ And you ought to abolish it, O Bhikkhus, in this way: Let a learned, competent Bhikkhu pro- 1 See the note on I, 30, 4. 2 I. e. to abolish the character of uposathagSra, conferred on the Vihara &c. by the act of sammuti. 252 MAHAVAGGA. 11,9,1. claim the following watti before the Sawgha : “ Let the Sawgha, reverend Sirs, hear me. If the Sawgha is ready, the Savgha may abolish the Uposatha hall called N.N. This is the »atti. Let the Saw- gha, &c. Thus I understand.” ’

²⁹ 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 Patimokkha 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 Patimokkha 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 Patimokkha, Uposatha has been duly held by him.

³⁰ ‘ Therefore, O Bhikkhus, let the Sawgha determine as large an uposatha-pamukha 1 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 watti 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 uposathagara, in which the Patimokkha recitation may be heard as well as in the uposa- thagara itself. II, II. UPOSATHA CEREMONY, AND PATIMOKKHA. 253 before the Sawgha: “ Let the Samgha, reverend Sirs, hear me. If the Sawgha is ready, let the Samgha, as the landmarks have been proclaimed all around, determine an uposathapamukha by these landmarks. This is the natti. Let the Samgha, &c. Thus I understand.” ’

³¹ 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.’

³² At that time there were at Ragagaha 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 254 II, 12, I. 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 dukkaa offence.’

³³ i. At that time the reverend Mahi Kassapa, when going to the Uposatha from Andhakavinda to Rdagaha, and crossing a river on his way, was nearly 1 being carried away (by the river) 2 ; and his robes got wet. The Bhikkhus said to the reverend Mahd Kassapa: ‘ How have your robes got wet, friend ?’ (He replied): ‘ As I was going, friends, to the U posatha from Andhakavinda to Raagaha, 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 Sawgha, O Bhikkhus, confer on the boundary which it has determined for common 1 ‘ Manaw vuMo ahosi.’ Buddhaghosa : ‘ isakaw appatta- vu/^abhavo ahosi.’ Man aw is evidently the equivalent of Sanskrit manak. 2 Buddhaghosa’s note on this passage contains some details regarding the way which Maha Kassapa went. Andhakavinda is three gavuta distant from Ragagaha. There were eighteen (? the MS. reads: a//Mra mahavihara) great Viharas around Raga- gaha included by the same boundary which Buddha himself had consecrated. The Uposatha service for this whole district was performed in the Veuvana monastery. The river which MahS Kassapa crossed on his way to the Veuvana was the Sappini, which rises in the Gigghak&fa mountain. II, 12,3. UPOSATHA CEREMONY, AND pAtIMOICKHA. 255 residence and for communion of Uposatha, the character of tiHvarena avippavAsa .

³⁴ ‘ And you ought, O Bhikkhus, to confer on it this character in this way: Let a learned, competent Bhikkhu proclaim the following natti before the Sa;;zgha : “ Let the Sawgha, 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 tHivarena avippavasa. This is the natti. Let the Samgha (&c.,as above). Thus I understand.”’

³⁵ At that time the Bhikkhus, considering that the Blessed One had ordained the conferring of the character of tiidvarena avippavAsa (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 tiHvarena avippavAsa, we deposited our robes in a house; the robes have been lost, burnt, or eaten by rats ; 1 TiMvarena avippavasa means not parting with the three robes which belong to the usual ‘ parikkhara ’ (requisites) of a Bhikkhu. Bhikkhus were not allowed to part with their £ivaras, excepting under special circumstances and for a limited time (see the Patimokkha, 29th nissaggiya dhamma). Conferring the character of ti/£ivarena avippavasa 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. 256 II, 12, 4. therefore we are badly dressed and have coarse robes.’ They told this thing to the Blessed One. ‘ Let 1 the Sawgha, O Bhikkhus, confer on the boundary which it has determined for common residence and for communion of Uposatha, the character of ti/^{ti}ivarena avippavisa, excepting villages and the neighbourhood of villages .

³⁶ ‘ And you ought, O Bhikkhus, to confer on it this character in this way, &c. 3

³⁷ ‘ 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 ti-^{ti}ivarena avippa- vasa. Let him who abolishes a boundary, O Bhikkhus, first abolish the decree about the ti- varena avippavasa, and afterwards abolish the boundary for common residence and for communion of Uposatha. ‘ And you ought, O Bhikkhus, to abolish the 1 Buddhaghosa observes that this rule applies to Bhikkhus only, and not to Bhikkhunis. For Bhikkhunis reside only in villages; there would be no Ti varaparihara at all for Bhikkhunis, if they were to use the kammavaM given in § 4. Buddhaghosa also observes at this occasion that the boundaries of the Bhikkhusawgha and of the Bhikkhumsaragha 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 Bhikkhusawzgha, the other to the Bhikkhunisawzgha. 2 As to the extent attributed to the ‘gamupaMra’ (neighbourhood of the village), see the Vibhanga, quoted by Minayeff, Pratim. p. 66,1.1. 3 This formula is identical with that given in § 2. The only difference is that after the words ‘the character of ti/^{ti}ivarena avippavasa,’ the words ‘excepting villages and the neighbourhood of villages ’ are inserted. 11,12,7- UPOSATHA CEREMONY, AND PATIMOKKHA. 257 ti/^{ti}ivarena avippavisa in this way: Let a learned, competent Bhikkhu proclaim the following «atti before the Sa^{ti}/zgha : “ Let the Sagha, reverend Sirs, hear me. If the Sawgha is ready, let the Sawgha abolish the tiHvarena avippavisa, which the Sawgha has decreed. This is the watti. Let the Sazgha, &c.”

³⁸ ‘ And you ought, O Bhikkhus, to abolish the boundary in this way: Let a learned, competent Bhikkhu proclaim the following watti before the Samgha: “ Let the Sazgha, reverend Sirs, hear me. If the Sawgha is ready, let the Sawgha abolish the boundary for common residence and for communion of Uposatha which it has determined. This is the watti. Let the Sawgha, &c.”

³⁹ ‘ If there is no boundary determined nor fixed, O Bhikkhus, the village boundary of that village, or the nigama boundary of that nigama (markettown) 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.’ 1 1 abbhantara=28 hattha (Buddhaghosa and AbhidMnappadi- pika, v. 197). See Rh. D., ‘Coins and Measures,’ &c., p. 15. 258 II, 13, 1.

⁴⁰ At that time the jOabbaggiya 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 dukkaa offence.’

⁴¹ At that time the /Tfobbaggiya Bhikkhus made one boundary encompass another one (which had been determined before by other Bhikkhus). They told this thing to the Blessed One. 1 The act of those, &c. (see § 1). Let no one, O Bhikkhus, make one boundary encompass another one. He who does, commits a dukkaa offence. I prescribe, O Bhikkhus, that he who determines a boundary, is to determine it so as to leave an interstice 1 between the boundaries.’

⁴² t. Now the Bhikkhus thought: ‘ How many Upo- satha (days) are there ? ’ They told this thing to the Blessed One. 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 Mahapa&Sari four angula. II, 14,3- UPOSATHA CEREMONY, AND PATIMOKKHA, 259 ‘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.’

⁴³ 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).

⁴⁴ ‘ Now, O Bhikkhus, the Uposatha service which is held unlawfully (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 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 U posatha 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 Upo- 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. S 2 26o II, 15, r. satha 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.”’

⁴⁵ Now the Bhikkhus thought: 1 How many ways are there of reciting the Patimokkha ? ’ They told this thing to the Blessed One. ‘ There are the following five ways of reciting the Pitimokkha : The introduction 1 having been recited, as to the rest, it may be proclaimed: “ Such and such rules are known (to the fraternity 2).” This is the first way of reciting the Patimokkha. The introduction having been recited, the four pari- ^ika dhammi 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 Patimokkha. The introduction having been recited, the four pirlynka dhamma having been recited, the thirteen sa;«ghadisesd dhamma having been recited, . . . the introduction having been recited, the four piraika dhammi having been recited, the thirteen sawghadisesa dhamma having been recited, the two aniyati dhammi having been recited, as to the rest, it may be pro- 1 The introduction

(nidana) of the Patimokkha is the formula given above, chap. 3. 3. 2 'Avasesa« sutena savetabbaw,' i. e. it is to be proclaimed: 'The four par%ika dhammS, &c., are known to the reverend brethren (literally, have been heard by the reverend brethren).' 11 , 15 , 4 - UPOSATHA CEREMONY, AND PATXMOKKHA. 261 claimed : " Such and such rules are known (to the fraternity)." This is the fourth way of reciting the Patimokkha. The fifth way is (to recite it) in its full extent. These, O Bhikkhus, are the five ways of reciting the Patimokkha.'

⁴⁶ At that time the Bhikkhus, considering that the Blessed One had allowed to recite the P&ti-mokkha abridged, always recited the Patimokkha abridged. They told this thing to the Blessed One. 'You ought not, O Bhikkhus, to recite the Patimokkha abridged. He who does, commits a duk- kaa offence.'

⁴⁷ 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 Patimokkha 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 P&timokkha abridged.'

⁴⁸ At that time the AYabbaggiya Bhikkhus recited the Patimokkha abridged also when there was no danger. They told this thing to the Blessed One. ' You ought not to recite the Patimokkha abridged, O Bhikkhus, if there is no danger. He who does, commits a dukkaa offence. I allow you, O Bhikkhus, in the case of danger only to recite the Pitimokkha 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 262 n, 15,5. of the Pitimokkha abridged; if there is no danger, in its full extent.'

⁴⁹ At that time the Aabbaggiya Bhikkhus preached the Dhamma before the Sawgha 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 Sagha without being called upon. He who does, commits a dukkaa offence. I prescribe, O Bhikkhus, that the Thera is either to preach the Dhamma himself or to call upon another (Bhikkhu to do so).'

⁵⁰ At that time the Kh abbaggiya Bhikkhus put questions about the Vinaya before the Sa;«gha without being appointed thereto. They told this thing to the Blessed One. 1 Let no one, O Bhikkhus, put questions about the Vinaya before the Sawgha without being appointed thereto. He who so questions, commits a dukkaa offence. I prescribe, O Bhikkhus, that an appointed (Bhikkhu) is to put questions about the Vinaya before the Sa;;zgha. And (this Bhikkhu) is to be appointed, O Bhikkhus, in this way: One may either appoint himself, or one may appoint another person.

⁵¹ 'And how is (a Bhikkhu) to appoint himself? Let a learned, competent Bhikkhu proclaim the following watti before the Sawgha : " Let the Sawgha, reverend Sirs, hear me. If the Sawgha 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 \$atti before the Sawgha : " Let the Sawgha, &c. If the Sawgha is II, IS, II. UPOSATHA CEREMONY, AND PATIMOKKHA. 263 ready, let N.N. question N.N. about the Vinaya." Thus one may appoint another person.'

⁵² At that time appointed, clever Bhikkhus put questions about the Vinaya before the Sawgha. The A'/fobbaggiya 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 Sawgha (without) having looked at the assembly and weighed (with the mind each) person (present).’ 9, 10. At that time the Aabbaggiya Bhikkhus answered questions about the Vinaya before the Sa;»gha without being appointed thereto. They told this thing to the Blessed One. ‘ Let no one, O Bhikkhus, answer questions about the Vinaya before the Sawgha without being appointed thereto. He who does, commits a dukkaa offence. I prescribe, O Bhikkhus, that questions about the Vinaya are to be answered before the Sawgha (only) by an appointed (Bhikkhu). And (this Bhikkhu) is to be appointed x , &c.’

⁵³ At that time appointed, clever Bhikkhus answered questions about the Vinaya before the Sawgha. The Afabbaggiya Bhikkhus 1 2 , &c. 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 .. 264 II, 16, r.

⁵⁴ At that time the AVzabbaggiya Bhikkhus reproved for an offence a Bhikkhu who had not given them leave. They told this thing to the Blessed One. ‘ No Bhikkhu, O Bhikkhus, who has not given leave, may be reproved for an offence. He who reproves (such a Bhikkhu), commits a dukkaa 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.” ’

⁵⁵ At that time clever Bhikkhus reproved the AVzabbaggiya Bhikkhus for an offence after having asked for leave. The ATzabbaggiya 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).’

⁵⁶ At that time the ATzabbaggiya 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 duk- kaa offence. I prescribe, O Bhikkhus, that you II, 16 , 6 . UPOSATHA CEREMONY, AND PATIMOKKHA. 265 are (not) to ask for leave (without) having weighed (with your mind) the person (concerned).’

⁵⁷ At that time the AVabbaggiya Bhikkhus performed an unlawful official act before the Sawgha. They told this thing to the Blessed One. ‘ Let no one, O Bhikkhus, perform unlawful acts before the Samgha. He who does, commits a duk- kaa 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.’

⁵⁸ At that time clever Bhikkhus protested at an unlawful act being performed by the Kh abbaggiya Bhikkhus. The AAabbaggiya 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 AAabbaggiya 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.” ’

⁵⁹ At that time the AVmbbaggiya Bhikkhus, when reciting the Patimokkha 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 Patimokkha, 266 II, 16, 7. O Bhikkhus, intentionally recite it so that it cannot be heard. He who does, commits a dukkaz’a offence.’

⁶⁰ At that time the reverend Udayi, who had a crow’s voice, had the duty to recite the Pati- mokkha before the Sazzgha. Now the reverend Udayi thought: ‘It has been prescribed by the Blessed One that he who is to recite the Piti- mokkha, 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 Pdtimokkha may endeavour to make it audible. If he endeavours (to do so), he is free from offence.’

⁶¹ At that time Devadatta recited the Patimokkha before an assembly in which laymen were present. They told this thing to the Blessed One. ‘ Let no one, O Bhikkhus, recite the Patimokkha before an assembly in which laymen are present. He who does, commits a dukkaz’a offence.’

⁶² At that time the AVzabbaggiya Bhikkhus recited the Patimokkha before the Sazzzgha without being called upon (by the Thera). They told this thing to the Blessed One. ‘ Let no one, O Bhikkhus, recite the Patimokkha before the Sazzzgha without being called upon. He who does, commits a dukkaa offence. I prescribe, O Bhikkhus, that the Thera is master of the Patimokkha .’ End of the Bhazzavara of the Azzzzatitthiyas . 1 I. e. of reciting the Patimokkha himself or causing another Bhikkhu to do so. 2 I. e. Samaras belonging to other schools. See chap. 1. 11 , 17 , 3 - UPOSATHA CEREMONY, AND PATIMOKKHA. 267

⁶³ Then the Blessed One, after having dwelt near Ragagaha as long as he thought fit, went forth on his pilgrimage to Wodanavatthu. Going from place to place on his pilgrimage, he came to Aodanivatthu. 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 Phti- mokkha, nor the recital of the Patimokkha.

⁶⁴ Now those Bhikkhus thought: ‘It has been prescribed by the Blessed One that the eldest Bhik- khu is master of the Phtimokkha, and here the eldest of us is an ignorant, unlearned person : he neither knows Uposatha . . . nor the recital of the Phti- mokkha. Well, how are we to act ?’ They told this thing to the Blessed One. 1 I prescribe, O Bhikkhus, that (in such a case) that Bhikkhu who is (most) learned and competent, is to be made master of the Patimokkha.’

⁶⁵ 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 Pdtimokkha. They called upon the Thera : ‘ May it please the Thera, reverend Sir, to recite the Pitimokkha.’ 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 Patimokkha.’ He also replied: ‘ I am not competent, venerable Sirs, to do so.’ 268 II, 17, 4. 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 Patimokkha abridged or in its full extent.” ’

⁶⁶ 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 dukkaṭṭha offence.’

⁶⁷ Then the Blessed One, after having dwelt at ATodanvivatthu as long as he thought fit, went back again to Raagaha. 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 Samaras do not even know how to count (the days of) the half month; what good things else will they know ? ’ ¹ Here follows an exact repetition of the story told in § 3, which is given here, of course, in the present tense. II, ip. UPOSATHA CEREMONY, AND PATIMOKKHA. 269 They told this thing to the Blessed One. ‘ I prescribe, O Bhikkhus, that you learn how to count (the days of) the half month.’

⁶⁸ 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.’

⁶⁹ 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 Samaras 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.’

⁷⁰ 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).’

⁷¹ At that time Bhikkhus who did not know that it was Uposatha day, went for alms to a distant village. ¹ This appears to be the meaning of garcamaggena garcetuwr; Buddhaghosa has no note on this passage. 270 II, 20, 1. They came back when the Patimokkha 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: “Today 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.’

⁷² 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.’

⁷³ Now the Bhikkhus thought: ‘Well, who is to sweep the Uposatha hall?’ They told this thing to the Blessed One. II, 20 , 5 - UPOSATHA CEREMONY, AND PATIMOKKHA. 2 ⁷¹ ‘ 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 dukkaa offence.’

⁷⁴ 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 duk- ka?a offence.’

⁷⁵ 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 dukkaa offence.’

⁷⁶ 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. 2 J 2 II, 21, I. ‘ 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 duk- kaa offence.’

⁷⁷ At that time many ignorant, unlearned Bhikkhus who travelled to the (four) quarters (of the world) did not ask leave of their 4 /£ariyas and upaMyas (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 ifariyas and upa^ - - gk&.ya.s ; such Bhikkhus ought to be asked by their diariyas and upa^/^Ayas: “Where will you go ? with whom will you go?” If those ignorant, unlearned Bhikkhus name other ignorant, unlearned Bhikkhus, their dfariyas and upa^/^dyas ought not to allow them (to go) ; if they allow them, they commit a dukkaa offence. If those ignorant, unlearned Bhikkhus go without the permission of their &/6ariyas and upa^/^ayas, they commit a duk- ka?a offence.

⁷⁸ ‘ In case, O Bhikkhus, there dwell in a certain residence many ignorant, unlearned Bhikkhus who neither know Uposatha, nor the Uposatha service, nor the Patimokkha, nor the recital of the Pdti-mokkha : now there arrives (at that place) another Bhikkhu who is erudite, who has studied the dgamas (i. e. the collections of Suttas), who knows 11,21,3- UPOSATHA CEREMONY, AND PATIMOKKHA. 273 the Dhamma, the Vinaya, the matika , who is wise, learned, intelligent, modest, conscientious , anxious for training; let those Bhikkhus, O Bhik- khus, kindly receive that Bhikkhu, let them show attention to him, exchange (friendly) words with him, provide him with powder, clay , 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 dukkaa offence.

⁷⁹ ‘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 Patimokkha; 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 Patimokkha 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 Patimokkha or the recital of the Patimokkha. 1 Enumerations of terms

indicating the different cases that come under a Yinaya rule or a dogmatical proposition are called matika; for instance, in discussing the first paraika rule the Vibhanga gives the following matikapadani: tisso itthiyo manussitthi ama- nussitthi tiraWMnagatitthi, tayo ubhatovya%anaka manussubha- tovyanganako amanussubh. tira£Managatubh., &c. Most of the works belonging to the Abhidhamma Piaka are based on and opened by such matika lists. 2 Or * scrupulous,' in good sense. 3 See I, 25,12, with our note. [13] T 274 MAIIAVAGGA. II, 21, 4. If they do not go, they commit a dukkaa offence.

⁸⁰ ' In case, O Bhikkhus, many ignorant, unlearned Bhikkhus keep vassa 1 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 Patimokkha 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 dukkaa offence.'

⁸¹ Then the Blessed One thus addressed the Bhikkhus: ' Assemble, O Bhikkhus, the Sa»/gha 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 parisuddhi . 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 phrisuddhi, take my parisuddhi, proclaim my parisuddhi (before the fraternity)." Whether he 1 See III, 1 seq. 2 See § 3. 3 Parisuddhi, literally, means purity. He declares that he is pure from the offences specified in the Patimokkha, and charges another Bhikkhu with proclaiming his declaration before the assembled chapter. 11,22,3- UPOSATHA CEREMONY, AND PATIMOKKHA. 275 express this by gesture (lit. by his body), or by word, or by gesture and word, the parisuddhi has been declared. If he does not express this by gesture, &c., the parisuddhi has not been declared.

⁸² '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 Sa;/zgha 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 dukkaa offence.

⁸³ ' If he who has been charged with the parisuddhi, O Bhikkhus, leaves the place at once , after the parisuddhi has been entrusted (to him), the parisuddhi ought to be declared to another. If he who has been charged with the parisuddhi, O Bhikkhus, after the parisuddhi has been entrusted to him, returns to the world 2 at once ; or dies; or admits that he is a simaera; or that he has abandoned the precepts ; or that he has become 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 of vib- bhamati (see I, 39, 5). The difference between vibbhamati (he returns to the world) and sikkha m paWakkhslti (he abandons the precepts) seems to be that the former is an informal, and the latter a formal, renunciation of the Order. 8 The precepts are abandoned (sikkha pa-Wakkhata hoti) by declaring that one abandons the Buddha, or the Dhamma, or the T 2 276 II, 22, 4. guilty of an extreme offence ; 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 Sawgha); or that he is gone over to the Titthiyas; or that he is an animal ; or that he is guilty of matricide; or that he is guilty of parricide; or that he has murdered an Arahata; or that he has violated a Bhikkhuni; or that he has caused a schism among the Sagha; or that he has shed (a Buddha's) blood ; or that he is a hermaphrodite : (in these cases) the parisuddhi ought to be entrusted to another one.

⁸⁴ ‘ If he who has been charged with the piri- suddhi, O Bhikkhus, after the piri-suddhi 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 simaera, &c., or admits that he is a hermaphrodite, the parisuddhi has not been conveyed (to the Samgha). If he who has been charged with the parisuddhi, O Bhikkhus, after the parisuddhi has been entrusted to him, having arrived with the fraternity, leaves the place, or dies, &c., the parisuddhi has Sazgha, 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 sikkhiipamakkha are given in the Vibhanga, in the explanation of the first paragika rule (chap. 8, § 2). 1 Most probably antimavatthu refers to the parigika offences which require excommunication. 2 See the story given in I, 63. 11,23- UPOSATHA CEREMONY, AND PATIMOKKHA. 277 been conveyed. If he who has been charged with the parisuddhi, O Bhikkhus, after the parisuddhi has been entrusted to him, though he reaches the assembly, does not proclaim (the parisuddhi he is charged with) because he falls asleep, or by carelessness, or because he attains (meditation), the phri- suddhi has been conveyed, and there is no offence on the part of him who has been charged with the piri-suddhi. If he who has been charged, &c., intentionally omits to proclaim (the parisuddhi), the parisuddhi has been conveyed, but he who has been charged with the parisuddhi is guilty of a dukkaa offence.’

⁸⁵ Then the Blessed One thus addressed the Bhikkhus : ‘ Assemble, O Bhikkhus, the Sawgha 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 parisuddhi is to declare his consent (to official acts to be performed eventually) also, for (both declarations) are required for the Sawgha (and for the validity of its acts). 1 The rules given here regarding the Wanda (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 parisuddhi required at the Uposatha service. 278 II, 24, I.

⁸⁶ 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.”

⁸⁷ 1 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 pdri- suddhi.” 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 dukkaa offence.

⁸⁸ ‘ In case, O Bhikkhus, a certain Bhikkhu is seized on the day of Uposatha by kings, by robbers, by rascals, by hostile Bhikkhus, &c.

⁸⁹ Then the Blessed One thus addressed the Bhikkhus: ‘ Assemble, O Bhikkhus, the Sawgha 1 See §§ 1, 2. II, 25, 4 - UPOSATHA CEREMONY, AND PATIMOKKHA. 2 79 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.

⁹⁰ ‘ Now, O Bhikkhus, that madman that now remembers, &c., that now goes to, &c., to such a madman I prescribe that you grant ummattaka- sammuti (i. e. the madman’s leave).

⁹¹ ‘ And you ought, O Bhikkhus, to grant it in this way: Let a learned, competent Bhikkhu proclaim the following h a 11 i before the Sawzgha : “ 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 Sawgha grant ummattakasam- muti 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 natti.

⁹² ‘ “ Let the Sawgha, &c. Gagga, a mad Bhikkhu, &c.; the Samgha grants, &c. Thus I understand.” ’ 28 o II, 26, 1.

⁹³ 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 persons . Well, how are we to hold Uposatha ?’ They told this thing to the Blessed One. ‘ I prescribe, O Bhikkhus, that four (Bhikkhus) may recite the Patimokkha.’

⁹⁴ 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 Patimokkha, and we are (only) three persons,’ &c. ‘ I prescribe, O Bhikkhus, that three Bhikkhus may hold parisuddhi-uposatha .

⁹⁵ ‘ And it ought to be held in this way: Let a learned, competent Bhikkhu proclaim the following n atti 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 parisuddhi-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 ”

⁹⁶ ‘Let (each) younger Bhikkhu (in his turn) adjust 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 Patimokkha; see § 3 seq. s The same phrase is repeated twice more.

11,26,10. UPOSATHA CEREMONY, AND PATIMOKKHA. 28 1 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.” ’

⁹⁷ 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 Patimokkha, to three (Bhikkhus) the holding of parisuddhi-upo- satha, and we are (only) two persons,’ &c. ‘ I prescribe, O Bhikkhus, that two persons may hold phrisuddhi-uposatha.’ 6, 7. ‘ And it ought to be held in this way: Let the senior Bhikkhu, &c. 1 ’

⁹⁸ At that time there dwelt a single Bhikkhu in a certain residence on the day of Uposatha. Now this Bhikkhu thought, &c.

⁹⁹ ‘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 dukkaa offence.

¹⁰⁰ ‘ Now, O Bhikkhus, where four Bhikkhus dwell (together), they must not convey the pari- suddhi 2 of one (to their assembly), and recite the 1 See §§ 3, 4. The watti prescribed in the preceding case does not apply to this case. 2 See chap. 22. 282 MAHAVACGA. II. 27, I. Patimokkha by three. If they do, they commit a dukkaa offence. ‘ Now, O Bhikkhus, where three Bhikkhus dwell (together), they must not convey the parisuddhi of one (to their assembly), and hold pirisuddhi- uposatha by two. If they do, they commit a dukkaa offence. ‘ Now, O Bhikkhus, where two Bhikkhus dwell, one of them must not convey the parisuddhi of the other one, and fix (only) his thoughts (upon the Upo- satha). If he does, he commits a dukka?a offence.’

¹⁰¹ 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 .” 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.”

¹⁰² ‘ In case, O Bhikkhus, there be a Bhikkhu on the day of Uposatha who feels doubt with regard 1 See A’ullavagga IX, 2. II, 27, 4 - UPOSATHA CEREMONY, AND PATIMOKKHA. 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 Patimokkha. But in no case must there be any hindrance to holding Uposatha from such a cause.’

¹⁰³ At that time the W/2abbaggiya 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 dukka?a offence.’ At that time the Wzabbaggiya 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 dukka/’a offence.’

¹⁰⁴ At that time a certain Bhikkhu remembered an offence, while Pdtimokkha 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 Pitimokkha 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). 284 II, 27,5.

¹⁰⁵ ‘ In case, O Bhikkhus, there be a Bhikkhu who feels doubt with regard to an offence, while P&timokkha is being recited, &c. (§§ 2, 4).’

¹⁰⁶ At that time the whole Sawgha 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 Sawgha 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 Sazgha 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.”

¹⁰⁷ ‘ If they succeed in this way, well and good. If they do not succeed, let a learned, competent Bhikkhu proclaim the following »atti before the Sawgha: “ Let the Sa/zgha, reverend Sirs, hear me. This whole Sawgha 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 Patimokkha. But in no case must there be any hindrance to holding Uposatha from such a cause.

¹⁰⁸ ‘In case, O Bhikkhus, the whole Sawgha in a certain residence feels doubt with regard to a 11,27,12. UPOSATHA CEREMONY, AND PATIMOKKHA. 285 common offence on the day of Uposatha; (in this case) let a learned, competent Bhikkhu proclaim the following «atti before the Sawgha: “Let the Sawgha, reverend Sirs, hear me. This whole Sazgha 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.

¹⁰⁹ ‘ In case, O Bhikkhus, in a certain residence the Sawgha 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.” ’

¹¹⁰ 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 ?’

¹¹¹ 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 Sawgha 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.'

¹¹² Now this Bhikkhu, after having atoned for 286 II, 27, 13. 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 Bhikkhus advice. They told this thing to the Blessed One. 13, 14. ' In case, O Bhikkhus, the whole Sawzgha in a certain residence is guilty of a common offence, &c. (§§ 10, 11)—

¹¹³ '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 Bhawavara on Aodanhvatthu.

¹¹⁴ 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 11,28,4- UPOSATHA CEREMONY, AND PATIMOKKHA. 287 recited the Pitimokkha. While they were reciting the Patimokkha, other resident Bhikkhus, a greater number (than the first ones), arrived. They told this thing to the Blessed One.

¹¹⁵ ' In case, O Bhikkhus, there assemble in a certain residence at the day of Uposatha, &c. (§ 1); while they are reciting the Phtimokkha, other resident Bhikkhus, a greater number, arrive ; let those Bhikkhus, O Bhikkhus, recite the Patimokkha again ; they who have recited it, are free from guilt.

¹¹⁶ 'In case, O Bhikkhus, there assemble, &c.; while they are reciting the Patimokkha, other resident Bhikkhus, exactly the same number (as the first ones), arrive; in that case (the part of the P&timokkha) 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 Patimokkha, other resident Bhikkhus, a smaller number, arrive, &cd

¹¹⁷ 'In case, O Bhikkhus, there assemble, &c. ; when they have just finished the recital of the Patimokkha, other resident Bhikkhus, &c. 1 2 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 parisuddhi in the presence (of the other brethren).' 288 II, 28, 5.

¹¹⁸ 'In case, O Bhikkhus, there assemble, &c.; when they have just finished the recital of the Patimokkha, and the assembly has not yet risen, other resident Bhikkhus, &c. 1

¹¹⁹ ‘In case, O Bhikkhus, there assemble, &c.; when they have just finished the recital of the Patimokkha, and a part of the assembly has risen, &c. 1

¹²⁰ ‘In case, O Bhikkhus, there assemble, &c.; when they have just finished the recital of the Patimokkha, and the whole assembly has risen, &c. 1’ End of the fifteen cases in which there is no offence.

¹²¹ ‘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 Patimokkha, &c. 2’ End of the fifteen cases of the incompletely assembled Bhikkhus who are conscious of their incompleteness. 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 dukkaa offence.’ 11,32. UPOSATHA CEREMONY, AND PATIMOKKHA. 289

¹²² ‘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 Upo- satha and recite the Patimokkha, &c. 1’ End of the fifteen cases of the Bhikkhus who feel doubt.

¹²³ ‘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 Piti- mokkha, &c. 1’ End of the fifteen cases of the Bhikkhus abandoning themselves to misbehaviour.

¹²⁴ * In case, O Bhikkhus, there assemble, &c.; they know that there are other resident Bhikkhus absent. They perish and become ruined, saying, “What are those people to us?” and risking a schism 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. [13] u 290 II, 33 - (among the fraternity), they hold Uposatha and recite the Patimokkha, &c. 1’ End of the fifteen cases of the Bhikkhus risking a schism. End of the seventy-five 1 2 cases.

¹²⁵ ‘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.’ Thus 3 a hundred and seventy-five systems of triads are produced which refer to resident and resident 1 The decisions as in chap. 29; only read instead of ‘dukkaa offence,’ ‘thullaṅṅāya offence’ (grave sin). 2 Five times fifteen cases, in chaps. 28-32. 5 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. II, 34. 2- UPOSATHA CEREMONY, AND PATIMOKKHA. 29 1 Bhikkhus. (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 peyyala, seven hundred triads are produced.

¹²⁶ ‘In case, O Bhikkhus, the resident Bhikkhus count the day as the fourteenth (of the pakkha), the incoming Bhikkhus as the fifteenth; if the number of the resident Bhikkhus is greater, the incoming Bhikkhus 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.

¹²⁷ ‘In case, O Bhikkhus, the resident Bhikkhus count the day as the fifteenth, the incoming Bhikkhus as the fourteenth; if, &c. (§ 1). 1 I. e. the assembled Bhikkhus as well as the incoming reside in the same avasa. 2 ‘Peyyala’ is identical in meaning and, we believe, etymologically with ‘pariyaya.’ 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. x. U 2 292 II. 34 . 3 -

¹²⁸ ‘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.

¹²⁹ ‘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).

¹³⁰ * 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?”—

¹³¹ ‘Being doubtful they do not search, having not searched they hold Uposatha: this is a dukkaṃ offence. Being doubtful they search, searching they II, 34. I®- UPOSATHA CEREMONY, AND PATIMOKKHA. 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 dukkaṃ offence. Being doubtful they

search, searching they see them, seeing them they perish and become ruined , saying, “What are those people to us ?” and risking a schism, they hold Uposatha : this is a thullabUiya (grave) offence.

¹³² ‘ 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).

¹³³ ‘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.

¹³⁴ ‘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, See.

¹³⁵ ‘ 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 1 See chap. 32. 294 II, 34, n. they do not ask; having not asked, they hold Upo- satha 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 duk- kaa offence. They ask, &c. (as in the last case), they hold Uposatha apart: (in this case) they are free from offence.

¹³⁶ ‘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 dukkaa offence. They ask ; having asked, they go through the matter; having gone through the matter, they hold Uposatha apart: this is a dukkaa offence. They ask, &c. (as in the last case), they hold Uposatha together: (in this case) they are free from offence.

¹³⁷ ‘In case, O Bhikkhus, the resident Bhikkhus see incoming Bhikkhus belonging to a different district, &c. (see io).

¹³⁸ ‘In case, O Bhikkhus, the resident Bhikkhus see incoming Bhikkhus belonging to the same district, &c. (see § 11).’

¹³⁹ ‘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 Sawgha 1 or in a case of danger . You ought not, 1 I.e. with a number of Bhikkhus sufficient for holding Uposatha. 2 See chap. 15. 4. II, 36, l. UPOSATHA CEREMONY, AND PATIMOKKHA. 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 U posatha from a residence in which Bhikkhus are, to a residence or non-residence 1 in which no Bhikkhus are, except, &c.

¹⁴⁰ ‘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.

¹⁴¹ ‘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 nonresidence, &c., to a residence or non-residence in which no Bhikkhus are, except, &c.

¹⁴² ‘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

¹⁴³ ‘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 ’

¹⁴⁴ ‘ Let no one, O Bhikkhus, recite the Pati- mokkha in a seated assembly (of Bhikkhus) before a Bhikkhū. He who does, commits a dukka 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. 296 II, 36, 2 . offence. Let no one, O Bhikkhus, recite the Pati- mokkha in a seated assembly (of Bhikkhus) before a sikkhamand , a s&maera, a samaeri, one who has abandoned the precepts , one who is guilty of an extreme offence . He who does, commits a dukka offence.

¹⁴⁵ ‘ Let no one, O Bhikkhus, recite the Pati- mokkha 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 law .

¹⁴⁶ ‘ Let no one, O Bhikkhus, recite the Pati- mokkha in a seated assembly (of Bhikkhus) before a eunuch, before one who has furtively attached himself (to the Sawgha), &c. (see chap. 22.3), before a hermaphrodite. He who does, commits a duk- kaa offence. 1 In the Bhikkhunikhanda (ATullav. X, r, 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 upasam- pada ordination. During these two years the candidates were called sikkham&«Ss. Childers (Diet. s.v. sikkhati) has misunderstood the Mahavamsa (p. 37), when he states that in the case of Asoka’s daughter Sazghamitt& the training prescribed for the sik- khamanas was absolved in a single day. s See the note on chap. 22. 3. 3 The law alluded to most probably is the 69th Paṭṭiya 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. 11,36, 4- UPOSATHA CEREMONY, AND PATIMOKKHA. 297

¹⁴⁷ * Let no one, O Bhikkhus, hold Uposatha by (accepting) the parisuddhi declaration 1 of a pari-vasika , except if the assembly has not yet risen (at the time when the parisuddhi 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 Saṃgha V End of the third Bhiwaviṇṇa in the Uposatha- khandhaka. 1 See chap. 22. 2 I. e. a Bhikkhu subject to the penal discipline of p arivasa, the rules of which are discussed at length in the second and third books of the ATullavagga. 8 If a schism among the fraternity has been composed, the reconciled parties hold Uposatha together (X, 5, 14). 298 III, r, 1.

Mahavagga, Khandhaka 3

¹ (residence during the rainy season, vassa.)

² At that time the Blessed One dwelt at Rāfagāha, in the Vēuvana, in the Kalandakanivapa. 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.

³ People were annoyed, murmured, and became angry, saying, ‘How can the Sakyaputtiya Samaras go on their travels alike during winter, summer, and the rainy season? They crush the green herbs, they hurt vegetable life ¹ 2, they destroy the life of many small living things. Shall the ascetics who belong to Tīthiya schools, whose doctrine is ill preached, retire during the rainy season and arrange places for themselves to live in ³? shall the birds make their nests on the summits of the trees, and retire during ¹ See the note on I, 22, 17. About the name of Kalandaka-nivapa (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 (kāya). ³ *Sawzkapayissanti* = *sawzappayissanti* f. *Buddhaghosa*: *appossukka-nibaddha-vasawz vasissanti*. III, 2, 2. RESIDENCE DURING THE RAINY SEASON. 299 the rainy season, and arrange themselves places to live in; and yet the Sakyaputtiya Samaras 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?’

⁴ 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 Vassa’

⁵ 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.’

⁶ 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 ¹ I. e. enter upon the retreat prescribed for the rainy season. *Buddhaghosa*: ‘They are to look after their Vihāra (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 Vihāra for these three months.’ Thus they are to enter upon Vassa.’ 300 HI, 3, I- full moon of Asāṇṇa (June-July); the later, a month after the full moon of Asāṇṇa. These, O Bhikkhus, are the two periods for entering upon Vassa.’

⁷ At that time the Avābbaggiya 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 Samaras go on their travels alike during winter, summer, and the rainy season, . . . (&c., as in chap. i. 2, down to:) and destroy the life of many small living things?’

⁸ 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 Khavaggiya Bhikkhus, having entered upon Vassa, go on their travels during the period of Vassa?’ These Bhikkhus told this thing to the Blessed One. ¹ Very probably this double period stands in connection

with the double period prescribed in the Brahmaas and Sutras for most of the Vedic festivals. Thus the sacrifice of the varuwapra- ghasas, with which the Brahmans began the rainy season, was to be held either on the full moon day of Ashaaa or on the full moon day of the following month, .Srivawa, quite in accordance with the Buddhistical rules about the vassupanayika. The Brahmawa texts begin the year with the full moon day of the (uttara) Phalgunt; the Sutras mention, besides the Phalguni, another new-year's day, the Afairt paurwamasi, 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. III, 4, 3-
RESIDENCE DURING THE RAINY SEASON. 3 OI 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 dukkaa offence.'

⁹ At that time the AVzabbaggiya Bhikkhus were not willing to enter upon Vassa. 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 dukkaz'a offence.'

¹⁰ At that time the AAabbaggiya 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 dukkaa offence.'

¹¹ At that time the Magadha king Seniya Bimbi- s&ra, 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.' 302 UIj 5 j

¹² And the Blessed One, after having resided at Raagaha as long as he thought fit, went forth to Sclvatthi. Wandering from place to place he came to Savatthi. There, at Savatthi, the Blessed One dwelt in the Uetavana, the garden of AnathapiWika. At that time an updsaka (lay devotee) named Udena, in the Kosala country, had a Vihira built for the Sa//zgha. He sent a messenger to the Bhikkhus (saying), ' Might their reverences come hither; I desire to bestow gifts (on the Sawgha) and to hear the Dhamma and to see the Bhikkhus.'

¹³ 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 upis aka 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 Vih&ra in presence of the Bhikkhus who reside there.'

¹⁴ Theupisaka 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 upa- saka Udena, who was annoyed, &c. These Bhikkhus told the thing to the Blessed One.

¹⁵ 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 III, 5, 6. RESIDENCE DURING THE RAINY SEASON. 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, Bhik- khunis, sikkhaman&s , samazeras, sdmaeris, 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.

¹⁶ ‘ In case, O Bhikkhus, an up&saka has built a Vihdra for the Sawgha. 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.

¹⁷ ‘In case, O Bhikkhus, an up&saka has built for the Sawgha an aaayoga , has built a storied house, has built an attic, has constructed a cave, a cell, a store-room, a refectory, a fire-room, a warehouse , a privy, a place to walk in, a house to walk in, a well, a well house, a ^antighara , a ^anta- ghara room , a lotus-pond, a pavilion, a park, or 1 See the note on II, 36,1. 2 See the note on I, 30, 4. 3 This translation of kappiyaku /1 is merely conjectural; comp, kappiyabhftmi VI, 33. 4 See the note on I, 25,12. 5 See ATullavagga V, 16,1. 304 hi, 5 , 7- 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).

¹⁸ ‘ In case, O Bhikkhus, an upAsaka has built for a number of Bhikkhus an az&fzayoga (&c., as in § 6 to the end of the section), for one Bhikkhu a Vihara, an at/« 7 zayoga, a storied house (&c., as in § 6 to the end).

¹⁹ ‘In case, O Bhikkhus, an upAsaka has built for the sisterhood of Bhikkhunis, &c., for a number of Bhikkhunis, for one Bhikkhuni, for a number of sikkhamAnAs, for one sikkhamAnA, for a number of sAmaweras, for one sAmazzera, for a number of sAmazzeris, for one sAmazzerl a VihAra, &C. 1 If he sends a messenger to the Bhikkhus, &c.

²⁰ ‘In case, O Bhikkhus, an upAsaka has built for his own use a residence, a sleeping room, a stable , a tower, a one-peaked building , 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 ^antAghara, a ^antAghara 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 1 The enumeration of edifices is identical with that given in § 6, but in the cases beginning with that of the sisterhood of Bhikkhunis (according to Buddhaghosa; we believe that the two cases referring to samaweras ought to be excepted) three of the edifices are left out, viz. the privy, the ^antaghara, and the ^antaghara room, the use of which is forbidden to nuns; see / fullavagga X, 27, 3,4. 2 See Abhidhanapp. v. 213, and compare assabhazzza, hatthi- bha»</a (MaMvagga I, 61,1). 8 See Abhidhanapp. v. 209. III, 6, i. RESIDENCE DURING THE RAINY SEASON. 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 up&sika has built a Vihara for the Sawgha (&c., as in §§ 5-9 1).

²¹ ‘In case, O Bhikkhus, a Bhikkhu has built, &c., a Bhikkhuni, a sikkhamana, a samasera, a samaeri has built for the Sawgha, for a number of Bhikkhus, for one Bhikkhu, for the sisterhood of Bhikkhu'nis, for one sdmaerl, for his own use, a Vihdra (&c., as in § 8).’

²² 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 1 Only it is said here of the Bhikkhus, ayy&, ‘the noble ones,’ instead of bhaddanta, ‘their reverences.’ [13] X 306 Ill, 6 , 2 . person of one of the following five classes: Bhik- khus, Bhikkhuns, sikkham&n&s, simaeras, and sdmaerls. 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.

²³ ‘ 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.

²⁴ ‘ 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.

²⁵ ‘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 Ill, 6 , io. RESIDENCE DURING THE RAINY SEASON. 307 them to be dispelled, or compose him by religious conversation.” Within seven days you ought to return.

²⁶ ‘ 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.

²⁷ ‘In case, O Bhikkhus, a Bhikkhu is guilty of a grave offence and ought to be sentenced to pari-Vcisa discipline. If he sends (&c., down to): (saying to yourselves): “ I will take care that he may be sentenced to parivasa discipline, or I will propose the resolution (to the assembly), or I will help to complete the quorum (required for passing the sentence of pariv&sa).” Within seven days you ought to return.

²⁸ ‘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).

²⁹ ‘ In case, O Bhikkhus, a Bhikkhu ought to have the manatta discipline imposed upon him. If he sends (&c., as in § 6, down to the end of the section).

³⁰ ‘ In case, O Bhikkhus, a Bhikkhu (having duly undergone, penal discipline) ought to be rehabilitated. If he sends (&c., as in § 6).

³¹ ‘ In case, O Bhikkhus, the Sawgha is going to proceed against a Bhikkhu by the taaniya- kamma, or the nissaya, or the pabbhaniya- kamma, or the paisiraiyakamma, or the ukkhepaniyakamma. If that Bhikkhu sends a messenger to the Bhikkhus (saying), “ The Sawgha x 2 3°8 Ill, 6, ii. 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 Sawgha may not proceed (against that Bhikkhu) or may mitigate the proceeding?” Within seven days you ought to return.

³² ‘Or the Sawgha has instituted a proceeding against him, the tafaniyakamma (&c., down to): or the ukkhepaniyakamma; if he sends a messenger to the Bhikkhus: “ The Sawgha 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 Sawgha may revoke its sentence ?” Within seven days you ought to return. 12-15. ‘ I n case, O Bhikkhus, a Bhikkhunī is sick, &C . 1

³³ ‘ In case, O Bhikkhus, a Bhikkhunī is guilty of a grave offence and ought to be sentenced to manatta discipline . If she sends. . . . (as in § 3, down to): (saying to yourselves): “ I will take care that she may be sentenced to minatta discipline .” Within seven days you ought to return. 1 See §§ 2-5. Read here and in all cases where the messenger is sent by a woman : ‘Might the noble ones (ayya) come to me; I long for the noble ones’ coming.’ 2 There is no pari v as a discipline for the Bhikkhunis. When a Bhikkhunī has committed a Sawighadisesa offence, no matter whether she has concealed it or not, she is sentenced to manatta discipline for a fortnight. See Wullavagga X, 1, 4; 25, 3. 3 The phrases, ‘ Or I will propose the resolution to the assembly, Ill, 6 , 23. RESIDENCE DURING THE RAINY SEASON. 309

³⁴ ‘In case, O Bhikkhus, a Bhikkhuni ought to be sentenced to recommence penal discipline (&c., as in § 7).

³⁵ ‘In case, O Bhikkhus, a Bhikkhuni who is to be rehabilitated (&c., as in § 9).

³⁶ ‘In case, O Bhikkhus, the Sagha is going to proceed against a Bhikkhuni by the taani-yakamma (&c., as in § 10).

³⁷ ‘ Or the Sagha has instituted a proceeding against her (&c., as in § 11).

³⁸ 22. ‘ In case, O Bhikkhus, a sikkhamina is sick (&c., see §§ 2-5). ‘ In case, O Bhikkhus, a sikkhamani has violated 1 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.

³⁹ ‘ In case, O Bhikkhus, a sikkhamana desires to receive the upasampada ordination. If she sends, &c., you ought to go (saying to yourselves) : “ I will take care that she may receive the upasampadi 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 samawera is sick (&c., as in §§ 2-5) , a samaera desires or I will help to complete the quorum ’ (see § 6 seq.), of course are omitted here, because, if the proceeding is directed against a Bhikkhuni, this is to be done by a Bhikkhuni and not by a Bhikkhu. See Wullavagga X, 6, 3. 1 This translation of sikkha kupita hoti is merely conjectural; Buddhaghosa has no note here. Comp, kuppa and akuppa.

3io Ill, 6 , 26 . to ask concerning Vassa . If he sends (saying to yourselves): “I will ask him or I will tell it to him.” Within seven days you ought to return.

⁴⁰ ‘ In case, O Bhikkhus, a sdmaera who desires to receive the upasampadd ordination (&c., see § 23). 27, 28. ‘In case, O Bhikkhus, a simaweri is sick (&c., see II 24-25).

⁴¹ ‘ In case, O Bhikkhus, a Sctmaeri 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.’

⁴² 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 (upasikcl). What am I, therefore, to do ?’¹ The technical meaning of vassal puMntim (to ask after Vassa?) is unknown to us. Ill, 7, 8. RESIDENCE DURING THE RAINY SEASON. 3 11 They told this thing to the Blessed One.

⁴³ ‘ 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, Bhikkhunis, sikkhaminis, s 4 maeras, samaweris, 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.

⁴⁴ ‘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).”

⁴⁵ ‘ In case, O Bhikkhus, a Bhikkhu’s father is sick (&c., as in § 3).

⁴⁶ ‘ 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.

⁴⁷ ‘ In case, O Bhikkhus, a Bhikkhu’s sister is sick (&c., see § 5).

⁴⁸ 1 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).

⁴⁹ ‘ In case, O Bhikkhus, a person that used to 3 X 2 Ill, 8. live with the Bhikkhus 1 is sick. If he sends a messenger to the Bhikkhus (saying), “ I am sick; might the Bhikkhus come to me ” (&c., as in § 5)’

⁵⁰ At that time a Vihara belonging to the Samgha went to ruin. A certain upasaka 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 Sam- gha’s business. Within seven days you ought to return.’ End of the first Bhaavara about the Vassa residence.

⁵¹ i. At that time the Bhikkhus of a certain district in the Kosala country who had entered upon Vassa, were troubled 2 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 1 Buddhaghosa: bhikkhugatika is a person that dwells in the same Vihara with the Bhikkhus. 2 Compare Gataka I, 300. Ill, 9, 4. RESIDENCE DURING THE RAINY SEASON. 3 I 3 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.

⁵² ‘ 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) 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) Vassa.

⁵³ ‘ 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) 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) Vassa.

⁵⁴ ‘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) 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 § i) Vassa.’ 3 H Ill, 10 .

⁵⁵ 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.’

⁵⁶ x. At that time the Bhikkhus of a certain district in the Kosala country 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 suffi- Ill, 11,4. RESIDENCE DURING THE RAINY SEASON. 3 1 5 ciently as required, but they cannot get sustaining food. This is to be considered (&c., as in § i) Vassa.

⁵⁷ ‘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) 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) Vassa.

⁵⁸ ‘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 bullion , 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.

⁵⁹ ‘ 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 1 See Rh. D.’s ‘ Ancient Coins and Measures of Ceylon,’ p. 5 (‘ Numismata Orientalia,’ vol. i). HI, II, 5. 0 16 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) 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.

⁶⁰ ‘In case, O Bhikkhus, a Bhikkhu who has entered upon Vassa, sees a number of Bhikkhus who strive to cause divisions in the Sawgha. In that case, if that Bhikkhu thinks: “ The Blessed One has said that it is a grievous sin to cause divisions in the Sawzgha; may no division arise in the Sazgha 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 Sazgha.” In that case,.... (&c., as in § 5, down to) Vassa.

⁶¹ ‘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 Sawgha please you, Sirsthen 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.

⁶² ‘ In case, O Bhikkhus, a Bhikkhu who has entered upon Vassa, hears: “In such and such a Ill, 12, I. RESIDENCE DURING THE RAINY SEASON. 3 I 7 district a number of Bhikkhus are striving to cause divisions in the Sa?«gha.” 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: 1 The Blessed One, (&c.,’ as in § 6, down to).Vassa.

⁶³ 1 In case, O Bhikkhus, a Bhikkhu who has entered upon Vassa, hears: “In such and such a district divisions in the Sawgha have been caused by a number of Bhikkhus.” If that Bhikkhu (&c., as in § 6, down to) Vassa.

⁶⁴ ‘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) Vassa. 10-13. ‘ In case, O Bhikkhus, a Bhikkhu who has entered upon Vassa, hears: “In such and such a district a number of Bhikkhunis strive to cause divisions in the Sawgha (&c. 1)”

⁶⁵ 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. 1 See §§ 6-9. Instead of ‘A number of Bhikkhus’ in these paragraphs, the

subject is ‘A number of Bhikkhunis.’ Instead of ‘Friends’ or ‘Sirs,’ the address is ‘Sisters.’ In §§ 11, 13 read: ‘Those Bhikkhunis are not friends of mine, but their (female) friends are friends of mine, &c.’ 3 1 8 MAHAVAGGA. Ill, 12, 2. They told this thing to the Blessed One. ‘I allow you, O Bhikkhus, to go with the cattle-pen.’

⁶⁶ 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.’

⁶⁷ At that time some Bhikkhus entered upon Vassa in a hollow tree. People were annoyed, murmured, and became angry: ‘(These Bhikkhus behave) like goblins.’ 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 dukkaa offence.’

⁶⁸ 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 dukkaa offence.’

⁶⁹ At that time some Bhikkhus entered upon Vassa in the open air. When it began to rain, 1 This must be about the sense of pisallika (comp. /sTulla- vagga V, 10, 2; 27, 5), although we are not sure how -illika ought to be explained. Ill, 12, 9. RESIDENCE DURING THE RAINY SEASON. 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 dukkaa offence/

⁷⁰ 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 dukkaa offence.’

⁷¹ 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 dukkaa offence.’

⁷² 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 duk- kaa offence/

⁷³ 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 dukkaa offence.’ 320 HI, 13, 1.

⁷⁴ x. At that time the Sawgha at Savatthi had made an agreement that nobody should receive the pabb aa ordination during the rainy season. A grandson of Visakha Migaramata 1 went to the Bhikkhus and asked them for the pabbha^a ordination. The Bhikkhus said to him: ‘The Sawzgha, friend, has made an agreement that nobody shall receive the pabbad 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 pabbad ordination.’ When those Bhikkhus had concluded the Vassa residence, they

said to the grandson of Visakha Migdramata : ‘ Come now, friend, you may receive the pabbaa ordination.’ He replied: ‘ If I had received the pabbaa ordination before, reverend Sirs, I should remain (in the religious life), but now, reverend Sirs, I will not receive the pabbaa ordination.’

⁷⁵ Visakha Migdramata was annoyed, murmured, and became angry (saying), ‘ How can the noble ones make such an agreement that nobody shall receive the pabbajj ordination during the rainy season? At what time ought the duties of the Dhamma not to be performed?’ Some Bhikkhus heard Visakha Migdramata, who was annoyed, murmured, and had become angry. 1 VisakM was the most distinguished among the upasikis, and occupied a place among them similar to that which Anathaphzika, with whom she is frequently mentioned together, did among the up&sakas. See Dhammapada Kithsk. p. 78, &c. Ill, 14, 3. RESIDENCE DURING THE RAINY SEASON. 3 21 Those Bhikkhus told the thing to the Blessed One. ‘ Such an agreement, O Bhikkhus, ought not to be made—that nobody shall receive the pabbajj ordination during the rainy season. He who makes (an agreement like this), commits a dukkaṭṭha offence.’

⁷⁶ 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 period x . 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?’

⁷⁷ 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 § 1)?’

⁷⁸ Those Bhikkhus told the thing to the Blessed One. [13] 1 See chap. 2, § 2. Y 322 Ill, 14, 4. 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:

⁷⁹ ‘ 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 (enter- ing upon Vassa), O Bhikkhus, (at the) earlier period is not valid, and as to his promise he has committed a dukkaṭṭha offence.

⁸⁰ ‘ 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 Ill, 14, 7. RESIDENCE DURING THE RAINY SEASON. 323 day of the half month), and on the first day (of the next half month) he goes to the Vihhara, 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.

⁸¹ ‘ 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 days ; 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.

⁸² ‘In case, O Bhikkhus, a Bhikkhu has promised, &c., and goes away seven days before the Pava-
n & 2 having business. No matter, O Bhikkhus, whether that Bhikkhu comes back to that district or 1
See chap. 5 seq. 2 I. e. before the concluding ceremony of Vassa; see IV, 1, 13. Y 2 324 Ill, 14, 8.
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 Vihdra, &c. 1 xi. ‘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.
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 1 Before the
Pavarawa’ (§ 7), ‘ Before the komudi Mtumasini.’ The komudi /ætumasini is the full moon day in the
month Kat- tika, which is frequently called Kaumuda in the Epic literature; the epithet Mtumtisini!
refers to the Vedic Waturmasya festival, which falls upon that day (Katyiyana, -Srautasutra V, 6,1).
For those who entered upon Vassa at the later period (in the .Sravawa month), the end of Vassa fell
on the Komudi day. IV, I, 3. THE PAVARAYA CEREMONY. 325

Mahavagga, Khandhaka 4 ((the PAVARAYA CEREMONY AT THE END OF THE RAINY SEASON, VASSA).)

¹ At that time the blessed Buddha dwelt at Savatthi, in the Uetavana, the garden of Anatha- pi#^ka. 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 towel \ 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 towel ; cleans the slop-basin and 1 See the note on I, 6, 11. 326 IV, i, 4. puts it away, puts the water and the food away, and sweeps the dining-room,—

⁴ 1 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 effort 1 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 food V 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.

⁵ 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 Savatthi. Wandering from place to place, they came to Savatthi, to the Ēfetavana, the garden of Anithapi;e</ika, to the Blessed One; having approached the Blessed One and respectfully saluted him, they sat down near him.

⁶ Now it is the custom of the blessed Buddhas 1 We are not quite sure of the meaning of the compounds hattha-viklrena and hattha-vilanghakena. Buddhaghosa says merely hatthavilanghakend 'ti hatthukkhepakena. 2 For this whole passage, compare Wullavagga 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 Pavdra?A ceremony. IV, i, ir. THE PAVARA2VA CEREMONY. 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.’

⁷ The Tathagatas 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 Tathagatas put questions full of sense, not void of sense ; to what is void of sense the bridge is pulled down for the Tathagatas. 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. x 1. 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 328 IV, I, 12. way, Lord, we have kept Vassa well, in unity, and in concord, and without quarrel; and have not suffered from want of food.’

⁸ 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?

⁹ ‘ 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, commits a dukkaa offence. ‘ I prescribe, O Bhikkhus, that the Bhikkhus, when they have finished their Vassa residence, hold Pavarai with each other 1 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.

¹⁰ ‘And you ought, O Bhikkhus, to hold Pavd- raa in this way : 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. IV, 2, I. THE PAVARAA r A CEREMONY. 329 ‘ Let a learned, competent Bhikkhu proclaim the following natti before the Sawgha : “ Let the Sa m- gha, reverend Sirs, hear me. To-day is the Pava- ra n& day. If the Sawgha is ready, let the Sawgha hold Pavhraa.” ‘ 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 Pavaraa, friends, before the Sawgha, 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 I pronounce my Favarana.... (&c., down to) if I see (an offence), I will atone for it.” ■ Then let (each) younger Bhikkhu adjust his upper robe (&c .) 2 ’

¹¹ At that time the jOabbaggiya Bhikkhus, while the senior Bhikkhus were crouching down and were performing their Pavarai, remained on their seats. The moderate Bhikkhus were annoyed, murmured, and became angry: ‘How can the /Akabbaggiya Bhikkhus remain on their seats, while the senior 1 I. e. I invite the Sawgha 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 Sawgha, ‘ Friends,’ but, ‘ Reverend Sirs.’ 330 IV, 2, 2. Bhikkhus crouch down, and perform their Pava- raa ?’ Those Bhikkhus told the thing to the Blessed One. ‘Is it true, O Bhikkhus, that the Avabbaggiya 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, i, § 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 Pavaraṃ. He who does, commits a dukkaṭṭa offence. I prescribe, O Bhikkhus, that all of you crouch down while Pavdrawa is being performed.’

¹² At that time a certain Bhikkhu weak from age, who waited crouching till all had finished their Pavarawa, 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 Pavaraa, and sits down on his seat when he has performed it.’

¹³ Now the Bhikkhus thought: ‘How many Pavdrawa (days) are there ?’ They told this thing to the Blessed One. ‘There are the two following Pavaraa (days), IV, 3,5. THE PAVARAWA CEREMONY, 331 O Bhikkhus: the fourteenth and the fifteenth (of the half month) 1 ; these are the two Pavaraa (days), O Bhikkhus.’

¹⁴ Now the Bhikkhus thought: ‘How many Pavarawa services are there ?’ They told this thing to the Blessed One. 1 There are the four following Pavārana services, O Bhikkhus, &c. 2 ’

¹⁵ Then the Blessed One thus addressed the Bhikkhus: ‘ Assemble, O Bhikkhus, the Saṅgha will hold Pavārana.’ 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 Pavāraṇa. 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 Pavirah, take my Pavaraṇa, perform the Pavārana for me.” If he expresses this by gesture, or by word, or by gesture and word, the Pavārana has been declared. If he does not express this by gesture, &c., the Pavārana 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 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 ‘Pavāraṇa service.’ 3 This passage is a repetition of II, 22, 2-4, the words, ‘Hold Uposatha,’ ‘Declare the Parisuddhi,’ &c., being replaced respectively by ‘Hold Pavārana,’ ‘Declare the Pavārana,’ &c. 332 IV, 4. ‘ I prescribe, O Bhikkhus, that on the day of Pavārana he who declares his Pavārana, is to declare also his consent 1 (to acts to be performed eventually by the Order), for (both declarations) are required for the Saṅgha (and for the validity of its acts) 2 .’

¹⁶ At that time relations of a certain Bhikkhu kept him back on the day of Pavārana, &c. 3

¹⁷ At that time five Bhikkhus dwelt in a certain district (or, in a certain residence of Bhikkhus) on the day of Pavārana. Now these Bhikkhus thought: ‘ The Blessed One has prescribed the holding of Pavārana by the Saṅgha, and we are (only) five persons . Well, how are we to hold Pavārana?’ They told this thing to the Blessed One. ‘ I prescribe, O Bhikkhus, that five Bhikkhus should hold Pavārana in a (regular) chapter .’

¹⁸ At that time four Bhikkhus dwelt in a certain 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 ‘ Parisuddhi’ read ‘ Pavārana.’ 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. IV, 5. 5- THE PAVARAWA CEREMONY. 333 district on the day of Pavārana. Now these Bhikkhus thought: ‘ The Blessed One has prescribed that five Bhikkhus shall hold

Pavdrazza in a (regular) chapter, and we are (only) four persons. Well, how are we to hold Pavarazza ?’ They told this thing to the Blessed One. ‘ I prescribe, O Bhikkhus, that four Bhikkhus should hold Pavarazza with each other.

¹⁹ ‘And let them hold Pavarazza, O Bhikkhus, in this way: Let a learned, competent Bhikkhu proclaim the following zzatti before those Bhikkhus: “ Hear me, Sirs. To-day is Pavarazzd day. If you are ready, Sirs, let us hold Pavarazza with each other.” ‘ Then let the senior Bhikkhu adjust his upper robe, &c., and say to those Bhikkhus: “ I pronounce my Pavdrazza, 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.’

²⁰ At that time three Bhikkhus dwelt in a certain district on the day of Pav&razza. Now these Bhikkhus thought: ‘ The Blessed One has prescribed that five Bhikkhus shall hold Pavarazza in a (regular) chapter, that four Bhikkhus shall hold Pavarazzd with each other, and we are (only) three persons. Well, how are we to hold Pavarazza ?’ ‘ I prescribe, O Bhikkhus, that three Bhikkhus should hold Pavarazza with each other. And let them hold Pavarazzd (&c., see § 3)/

²¹ At that time two Bhikkhus dwelt in a certain 334 IV, 5 , 6 . district on the day of Pavara n&. Now these Bhik- khus thought: c 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 Pavarawa ?’ ‘ I prescribe, O Bhikkhus, that two Bhikkhus should hold Paviraa with each other.

²² ‘And let them hold Pavdrawa, O Bhikkhus, in this way : Let the senior Bhikkhu adjust his upper robe, &c., and say to the junior Bhikkhu : “ I pronounce my Pavirai, friend, &c.” ‘ Then let the junior Bhikkhu, &c.’

²³ At that time there dwelt a single Bhikkhu in a certain district on the day of Pavarawa. 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 Pavaraa ?’

²⁴ ‘ In case there dwell, O Bhikkhus, in a certain district on the day of Pavdrawd, 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 Pavarazi with them; if they do not come, let him fix his mind upon the thought: “To-day is my Pavira n&.” If he does not fix his mind upon this thought, he commits a dukkaa offence.

²⁵ ‘ Now, O Bhikkhus, where five Bhikkhus dwell (together), they must not convey the Pavirai 1 of one (to their assembly) and hold Pavarawa by 1 See chap. 3, § 3. Compare II, chap. 22, and chap. 26, § 10. IV, 6 , 3 . THE PA VARAVA CEREMONY. 335 four (as) in a (regular) chapter. If they do, they commit a dukkaa offence. ‘ Now, O Bhikkhus, where four Bhikkhus dwell (together), they must not convey the Pavarazzd of one (to their assembly) and hold Pavarazd with each other by three. If they do, they commit a dukkaa offence. ‘ Now, O Bhikkhus, where three Bhikkhus (&c., as in the last clause). ‘ Now, O Bhikkhus, where two Bhikkhus dwell, one of them must not convey the Pavdrazzd of the other one, and fix (only) his thoughts (upon the Pavaraza). If he does, he commits a dukkaa offence.’

²⁶ i. At that time a certain Bhikkhu was guilty of an offence on the day of Pavdrazza. Now this Bhikkhu thought: 'The Blessed One has prescribed: "Pavarazd 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, a certain Bhikkhu be guilty of an offence on the day of Pavdrazd (&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 Pavdrazza. But in no case must there any hindrance arise to holding Pavaraza from such a cause.' 2-3. At that time a certain Bhikkhu remembered 1 See chap. 16, § 1. 336 IV, 7, i. an offence, while Pavaraa was being held (&c., see II, 27. 4-8). End of the first Bhaavara. 7 - 13 . 7 . 1. At that time there assembled in a certain residence (or district) on the day of Pavarawa 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 Pavarawa. While they were holding Pavarawa, other resident Bhikkhus, a greater number (than the first ones), arrived. They told this thing to the Blessed One.

²⁷ 'In case there assemble, O Bhikkhus, in a certain residence on the day of Pavarawa (&c., as in § 1, down to) they hold Pavdrawi. While they are holding Pavaraa, other resident Bhikkhus, a greater number, arrive. Let (all) those Bhikkhus, O Bhikkhus, hold Pavhraa again ; they who have held Pavaraa, are free from guilt.

²⁸ 'In case there assemble, &c. While they are holding Pavarawi, other resident Bhikkhus, exactly the same number (as the first ones), arrive. Those who have held Pavaraa, have held it correctly; let the other ones hold Pavaraa; they who have held Pavara;za, are free from guilt/ 1 The following paragraphs and chapters exactly follow the course indicated by II, 28-33. The alterations to be made are IV, I 5 , i. THE PAVARAiVA CEREMONY. 33 7

²⁹ 1-3. 'Let no one, O Bhikkhus, hold Pavarai in a seated assembly (of Bhikkhus) before a Bhikkhant, (&c. 1)

³⁰ ' Let no one, O Bhikkhus, hold Pavira 72 a by (accepting) the Pavarai declaration of a pdriva-sika , except if the assembly has not yet risen (at the time when the Pavaraa is declared). And let no one, O Bhikkhus, hold Pavdra#a on another day than the Pavaraa day, except for the sake of (preserving) concord among the Sawgha V

³¹ At that time a certain residence (of Bhikkhus) in the Kosala country was menaced on the day of Pavara^a by savage people. The Bhikkhus were not able to perform Pavdraci with the threefold formula. They told this thing to the Blessed One. obvious and sufficiently indicated by §§ 1-3; instead of, 'Let them proclaim their Parisuddhi ' (II, 28, 4, &c.), read here, 'Let them pronounce their Pav&ra n&! 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 Sawzgha is to be understood of such cases as that of Kosambi.' It is said in the account of the schism of Kosambi 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 Pavarawa also. [13] Z 338 IV, Ig, 2 . ' I allow you, O Bhikkhus, to perform PavaranA with the twofold formula . ' The danger from savage people became still more urgent. The Bhikkhus were not able to perform Pavaraa with the twofold formula. They told this thing to the Blessed One. ' I allow you, O Bhikkhus, to perform Pavdrai with the onefold formula V The danger from savage people became still more urgent. The Bhikkhus were not

able to perform Paviraa 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 Pavaraa (by one common declaration).’

³² At that time in a certain district on the day of PavArana 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 Sawgha performs Pavaraa with the threefold formula, it will not have finished the PavArana when day breaks. Well, what are we to do ?’ They told this thing to the Blessed One.

³³ ‘ In case, O Bhikkhus, in a certain district on the day of Pavaraa 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,” 1 This means apparently that the Bhikkhus were not obliged to pronounce the formula of Pav£tra»& (chap. 1, 14) thrice, but twice or once respectively. IV, 15, s- THE PAVARANA. CEREMONY. 339 let a learned, competent Bhikkhu proclaim the following watti before the Sa?«gha : “ Let the Sa m- gha, reverend Sirs, hear me. While people were offering gifts, the greater part of the night has passed away. If the Sawgha performs Pavaraa with the threefold formula, it will not have finished the Pavirai when day breaks. If the Sa;^gha is ready, let the Sawgha hold Paviract with the twofold formula, or with the onefold formula, or by common declaration of all the Bhikkhus who have kept Vassa together.”

³⁴ ‘ In case, O Bhikkhus, in a certain district on the day of Pavirathe 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 Sut- tantas, 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 Sa m- gha performs Pavirai with the threefold formula, it will not have finished the Pavdrawhen day breaks,” let a learned, competent Bhikkhu proclaim the following \$atti before the Savzgha: “ Let the Sawgha, &c. The greater part of the night has passed away while the Bhikkhus were in confusion. If the Sawgha performs Pavaraa (&c. as in § 3).”’

³⁵ At that time in a certain district in the Kosala country a great assembly of Bhikkhus had come together on the day of Pavarai, 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 z 2 340 IV, i S , 6. here, and there is but a small place protected from rain, and a great cloud is in the sky. If the Sawgha performs Pavirawd with the threefold formula, it will not have finished the Pavarana when this cloud will begin to rain. Well, what are we to do ?’ They told this thing to the Blessed One.

³⁶ ‘ In case, O Bhikkhus, in a certain district a great assembly of Bhikkhus has come together on the day of Pavdraa, 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).

³⁷ ‘In case, O Bhikkhus, in a certain district on the day of Pavaraa danger arises from kings, danger from robbers, danger from fire, danger from water, danger from human beings, danger from nonhuman 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 Pavdra »4 with the threefold formula, it will not have finished the Pavaraa when this danger for chastity will arise,” let a learned, competent Bhik- khu’ (&c., as in § 3 to the end).

³⁸ At that time the Khabhaggiya Bhikkhus held Pavarad being guilty of an offence. They told this thing to the Blessed One. ‘Let no one, O Bhikkhus, hold Pavaraa who is guilty of an offence. He who does, commits a dukkaa offence. I prescribe, O Bhikkhus, that you ask a Bhikkhu who holds Pav&razzd being guilty of an offence, for his leave 1 and reprove him for that offence.’

³⁹ At that time the iOlabbaggiya 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 Pav&razzi 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 Pavi- razzi, on the fourteenth or on the fifteenth day (of the half month), in presence of that person, before the assembled Sazzzgha : “Let the Sazzzgha, reverend Sirs, hear me. Such and such a person is guilty of an offence; I inhibit his PavaraWcL; Pavarazzi must not be held in his presence.” Thus his Pava-razzcl is inhibited.’

⁴⁰ At that time the A 7 zabbaggiya Bhikkhus, who thought: ‘Otherwise good Bhikkhus might inhibit our Pavarazza,’ themselves inhibited beforehand, without object and reason, the Pavarazza of pure Bhikkhus who had committed no offence, and they also inhibited the Pavdrazzd of Bhikkhus who had already performed their Pavarazzd. They told this thing to the Blessed One. ‘Let no one, O Bhikkhus, inhibit, without object and reason, the Pavarazza of pure Bhikkhus who have committed no offence. He who does, commits a dukkaa offence. And further, O Bhikkhus, let no 1 Comp. II, 16, 1. 342 IV, 16, 4. one inhibit the Pavirazzd of Bhikkhus who have already performed their Pavhrazza. He who does, commits a dukka?a offence.

⁴¹ ‘And thus, O Bhikkhus, (you may discern whether) the Pavarazza is (duly) inhibited or not inhibited. ‘In what cases is the Pavarazh, O Bhikkhus, not inhibited? When Pavarazza, O Bhikkhus, is pronounced, declared, and finished with the threefold formula, and if (a Bhikkhu then) inhibits the Pavhrazza (of another Bhikkhu), the Pavhrazza is not inhibited. When Pavarazzh, 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 Pavhrazzh is not inhibited.

⁴² ‘And in what cases, O Bhikkhus, is the Pavarazza inhibited? When Pavarazza, O Bhikkhus, is pronounced, declared, but not finished 1 with the threefold formula, and if (a Bhikkhu then) inhibits the Pavarazza (of another Bhikkhu), the Pavarazza is inhibited, (&c. 2). In these cases, O Bhikkhus, the Pavarazza is inhibited.

⁴³ ‘In case, O Bhikkhus, one Bhikkhu, on the day of Pavarazza, inhibits the Pavarazza of another Bhikkhu : then if the other Bhikkhus know with regard to that (inhibiting) Bhikkhu : “This vene- 1 Correct in the P&li text pariyositaya into apariyositaya. 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.’ IV, 16, n. THE PAVARAvl CEREMONY. 343 rable 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 Sawgha hold Pavara nk. 7-9. ‘In case, O Bhikkhus, &C . 1

⁴⁴ ‘In case, O Bhikkhus, one Bhikkhu on the day of Pavarai inhibits the Pavira »4 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 Pavirawa 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?”

⁴⁵ ‘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 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). 344 IV, 1 6,12. know, friends, what a moral transgression is, &c.,” let them say to him : “ And what is, friend, a moral transgression, &c. ?”

⁴⁶ ‘If he replies : “ The four paraika offences and the thirteen sawghddisesa offences are the moral transgressions; thulla/§/§aya offences, pa- Httiya offences, piidesanlya offences, dukkaa offences, and wicked language are the transgressions against the rules of conduct; false doctrine and doctrine 1 are heresy,” let them say to him: “ If you inhibit, friend, the Pavara#a 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?”

⁴⁷ ‘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 Pavaraa 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 para- _^ika offence? Have you seen him committing a sawghidisesa offence? Have you seen him committing a thulla/£/§aya offence, a paiittiya offence, a piidesaniya offence,a dukkaa 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?” 3 The meaning of antaggdhikd Aitthi (Sanskrit antagra- hikS, drz'shi ? intagrahika drz'shi?) is unknown to us; Bud- dhaghosa gives no explanation. Perhaps it may mean doctrine partly false and partly correct (eclectic). IV, 16 , 16 . THE PAVARAZVA CEREMONY. 345

⁴⁸ ‘ If he then replies : “ I do not inhibit, friends, the Pavdrazzd 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 Pavdrazzd 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 pardika 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 Bhikkhuni ? Have you heard it from a sikkhamdna, from a samasera, from a samazzerl, from an upsaka, from an upd- sika, from kings, from royal officers, from Titthiyas, from Titthiya disciples ?”

⁴⁹ ‘If he then replies : “ I do not inhibit, friends, the Pavdrazzd 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 Pavdrazzd 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 pardika offence,... (&c., down to).... wicked language ? Does your suspicion come from what you have heard from a Bhikkhu, (&c., down to) from Titthiya disciples ?”

⁵⁰ ‘ If he then replies: “I do not inhibit, friends, the Pavdrazzd of this Bhikkhu on account of what I suspect; I do not know the reason why I inhibit the Pavdrazzd of this Bhikkhu,” and if that Bhikkhu, O Bhikkhus, who reproves (the other one), being questioned by intelligent fellow Bhikkhus, is not able 346 IV, 16, 17. 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.

⁵¹ ‘If that Bhikkhu, O Bhikkhus, who reproves (another one), admits that he has charged him unfoundedly with a p&raika offence, let the Sa»?gha enter upon the sawghadisesa proceedings 3 (against the accuser) and then hold Pavarawa. ‘ If that Bhikkhu, O Bhikkhus, who reproves (another one), admits that he has charged him unfoundedly with a sawghadisesa offence, let the Sawgha treat (the accuser) according to the law 1 2 and then hold Pav&ra nk. ‘ If that Bhikkhu, O Bhikkhus, who reproves (another one), admits that he has charged him unfoundedly with a thullai’^aya offence, or with a pafdtiya offence, or with a pahdesanfya offence, or with a dukkaa offence, or with having used wicked language, let the Sa»/gha treat (the accuser) according to the law 3 and then hold Paviraa.

⁵² ‘If that Bhikkhu, O Bhikkhus, who has been reproved, admits that he has committed a phriika offence, let the Sa?»gha expel him and then hold Pavhraa. ‘ If that Bhikkhu, &c., admits that he has com- 1 See the 8th Sawghadisesa rule. 2 See the 76th Pafcittiya rule. 3 According to Buddhaghosa, the Bhikkhu who brings such an unfounded charge against a fellow Bhikkhu, is guilty of a dukkaa offence. IV, 1 6, 22. THE PAVARA2VA CEREMONY. 347 mitted a sazzzgh Adisesa offence, let the Sazzgha enter upon the sazzzghAdisesa proceedings (against him) and then hold PavArazza. 1 If that Bhikkhu, &c., admits that he has committed a thulla/£/£aya offence, or a pATdtiya offence, (&c., down to) wicked language, let the Sazzzgha treat him according to the law and then hold PavArazza. ig. ‘In case, O Bhikkhus, a Bhikkhu on the day of PavArazza is guilty of a thulla-£/£aya offence. Some Bhikkhus believe that it is a thulla>6/£aya offence, other Bhikkhus believe that it is a sa m- gh Adisesa offence. In that case, O Bhikkhus, let those Bhikkhus who take it for a thulla/£/£aya offence, take that Bhikkhu, O Bhikkhus, aside, treat him according to the law, go back to the Sazzzgha, and say: “The offence, friends, which this Bhikkhu has committed, he has atoned for according to the law. If the Sazzzgha is ready, let the Sazzzgha hold PavArazza.”

⁵³ ‘ In case, O Bhikkhus, a Bhikkhu on the day of PavArazza is guilty of a thulla/£/£aya offence. Some Bhikkhus believe that it is a thulla^/faya offence, other Bhikkhus believe that it is a pa<6it-tiya offence. Some Bhikkhus believe that it is a thulla/£/£aya offence, other Bhikkhus believe that it is a paidesaniya offence ; a thulla/6/£aya offence; a dukkaz'a offence; a thulla/£/£aya 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 PavArazza is guilty of a pA/£ittiya offence, of a pAidesaniya

offence, of a dukkaa offence, of an offence by wicked language. Some Bhikkhus believe 348 MAHAVAGGA. IV, 1 6 , 23. that it is an offence by wicked language, other Bhikkhus believe that it is a sawghadisesa offence, &c. Some Bhikkhus believe that it is an offence by wicked language, other Bhikkhus believe that it is a dukkaa 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).

⁵⁴ ‘ If, O Bhikkhus, a Bhikkhu speaks thus before the assembly on the day of Pavirawi: “Let the Sazgha, reverend Sirs, hear me. Here this deed is known (to me), but not the (guilty) person. If the Sazgha is ready, let the Sazzzgha hold Pava- ra»& excluding this deed,” (the Bhikkhus) ought to reply: “ The Blessed One, friend, has prescribed that they who hold Pavarawa, ought to be pure. If a deed is known, but not the (guilty) person, report it (to us) now.”

⁵⁵ ‘ If, O Bhikkhus, a Bhikkhu speaks thus before the assembly on the day of Pavarawa: “ Let the Sazzzgha, reverend Sirs, hear me. Here a person is known (to me as guilty), but not his deed. If the Sazzzgha is ready, let the Savzgha hold Pava- raua excluding this person,” (the Bhikkhus) ought to reply: “ The Blessed One, friend, has prescribed that they who hold Pavirai, ought to be complete. If a person is known to you (as guilty), but not his deed, report it (to us) now.”

⁵⁶ ‘ If, O Bhikkhus, a Bhikkhu speaks thus before the assembly on the day of Pavirazzi: “Let the Samgha, reverend Sirs, hear me. Here a deed is known (to me) as well as the (guilty) person. If the Sazzzgha is ready, let the Sazzzgha hold Pavi- rana excluding this deed and this person,” (the IV, 17 ,1. THE PAVARAY CEREMONY. 349 Bhikkhus) ought to reply: “ The Blessed One, friend, has prescribed that they who hold Pa vara a, ought to be pure as well as complete. If the deed and the (guilty) person are known to you, report it (to us) now.”

⁵⁷ ‘ If, O Bhikkhus, a deed becomes known before the Pavarawa, and the (guilty) person afterwards (i. e. after the Pavdrawa), it is right to bring it forward (then) \ ‘If, O Bhikkhus, the (guilty) person becomes known before the Pavara?zd, 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 Pavdrazza, and if (aBhikkhu) raises up that matter again after the Pavd- ra?zd, he makes himself guilty of a pd/£ittiya offence for raising up (a matter that has been settled) 1 2 . ’

⁵⁸ 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 Pava- razzd day, the Pavaraa of those Bhikkhus when 1 ‘ Because it had not been possible to decide the matter at the Pavlrawa’ (Buddhaghosa). 2 See the 63rd PsUittiya rule. 35° IV, I 7 , 2. they should have finished their Vassa residence. Now those Bhikkhus heard: 1 In our neighbourhood other Bhikkhus, &c. Well, what are we to do ?’ They told this thing to the Blessed One.

⁵⁹ ‘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 Pavi ra n& before those (other) Bhikkhus. If those litigious, contentious, (&c., § 1) Bhikkhus approach that district, let the resident Bhikkhus, O Bhikkhus, quickly assemble and hold Pavara;?a; having held Pavb- ra#a, let them say to them: “We have held our Paviraa, friends; do you do, Sirs, as you think fit.”

⁶⁰ ‘ 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 towels , 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 Pavaraa; having held Pavara, let 1 In this way, when the inimical Bhikkhus are arriving about the time of Pavara»£, 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 Pavaraa before they can be prevented. 2 See I, 6,11. IV, 17, 7- the PA VARAVA CEREMONY. 35 I them say: “We have held our Pav&raa, friends, do you do, Sirs, as you think fit.”

⁶¹ ‘ If they succeed in this way, well and good ; if they do not succeed, let a learned, competent, resident Bhikkhu proclaim the following »atti before the resident Bhikkhus: “ Let the resident Bhikkhus hear me, Sirs. If you are ready, Sirs, let us now hold Uposatha and recite the Piti- mokkha, and let us hold Pavirai on the next new-moon day.” If, O Bhikkhus, the litigious, . . . (&c., § i) Bhikkhus say to those Bhikkhus : “Well, friends, hold Pavara with us now,” let them reply: “You are not masters, friends, of our Pavi- ra n&; we will not hold Pavara now.”

⁶² ‘ If, O Bhikkhus, those litigious, (&c., § i) Bhikkhus stay there till that new-moon day, let a learned, competent, resident Bhikkhu, 1

⁶³ ‘ If, O Bhikkhus, those litigious, (&c., § i) Bhikkhus stay there still till that full-moon day, those Bhikkhus, O Bhikkhus, ought to hold Pava- ra?z£ all of them, no matter whether they like it or not, on the next full-moon day, on the day of the komudl yitumisnl .

⁶⁴ ‘ If those Bhikkhus, O Bhikkhus, hold Pavi- rana, and a sick Bhikkhu inhibits the Paviraza 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 ; 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. 352 IV, 17, 8. 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 pi/£ittiya offence of disregard .

⁶⁵ ‘ If those Bhikkhus, O Bhikkhus, hold Pava- ra n&, and a healthy Bhikkhu inhibits the Pava- ra n& 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).

⁶⁶ ‘ If those Bhikkhus, O Bhikkhus, hold Pava- rana, and a sick Bhikkhu inhibits the Pavcirawi 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 recovered 2 you may reprove him, if you like.” If they speak to him thus, (&c., as in § 7).

⁶⁷ ‘ If those Bhikkhus, O Bhikkhus, hold Pava- ra n£L, and a healthy Bhikkhu inhibits the Pavirad of another healthy Bhikkhu, let the Samgha question and examine them both and treat them according to the law, and then hold Pavaraa.’ 1 See the 54th P&£ittiya rule. 2 Probably we should read in the Pali text, ‘&rogo Sroga m akankhamano /fodessasiti.’ Then the translation would be : ‘ When you have recovered and he has recovered, &c.’ IV, 18, 3- THE PAVARAVA CEREMONY. 353

⁶⁸ 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 Pavarazzi now, (other Bhikkhus) might come on a journey, having held their PaviraZct, (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.

⁶⁹ ‘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., § i). ‘ If these Bhikkhus think : “ Living in unity, (&c., § i, down to:) thus we should lose this place which is comfortable to dwell in,” I allow, O Bhikkhus, these Bhikkhus to agree upon pavarazza- sazzzgaha .

⁷⁰ ‘ And you ought, O Bhikkhus, to agree upon it in this way: Let them all assemble together. When 1 Literally this word means, we believe, ‘ Keeping back one’s own Pavarawa.’ Buddhaghosa says: ‘When the decree of pava- raradsawgaha 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.’ [13] a a 354 IV, 18, 4. they have assembled, let a learned, competent Bhik- khu proclaim the following natti before the Sa m- gha: “ Let the Sawgha, reverend Sirs, hear me. Living in unity, (&c., § i, down to :) thus we should lose this place which is comfortable to dwell in. If the Sawgha is ready, let the Sawgha agree upon pavarawdsawgaha; let it now hold Upo- satha and recite the Pdtimokkha, and let the Sawgha hold Pavara#d on the next komudt /6dtumdsinl day. This is the »atti.”

⁷¹ ‘ “ Let the Sawgha, &C . 1 ”

⁷² ‘ If, O Bhikkhus, after those Bhikkhus have agreed upon pavarawasawgaha, 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 Pavdraea and go.” If that Bhikkhu, O Bhikkhus, when holding Pavarai inhibits the Pavdrad of another Bhikkhu, let (that other Bhikkhu) say to him: “You are not master of my Pavdra 11&, friend; I will not hold Pavdrad now.” ‘ If, O Bhikkhus, when that Bhikkhu holds Pava- ra n&, another Bhikkhu inhibits his Pavdraa, let the Sawgha question and examine them both and treat them according to the law.

⁷³ ‘ If that Bhikkhu, O Bhikkhus, has finished that business in the country and comes back to that district before the day of komudi Mtumasini, and if a Bhikkhu, O Bhikkhus, when the Bhikkhus hold Pavdrad, inhibits the Pavdrad of that Bhikkhu (who has been absent), let him say (to the 1 Here follows the usual formula of a nattidutiya kamma as in Book II, chap. 6. Comp, the note on Book I, chap. 28, § 3. IV, i, 6. THE PAVARAJVA CEREMONY. 355 inhibiting Bhikkhu): “You are not master of my Pavarazzd, friend; I have held my Pavirazzi.” ‘ If, O Bhikkhus, when the Bhikkhus hold Pavi- razzi, this Bhikkhu inhibits the Pavarazi of another Bhikkhu, let the Sazzzgaha question and examine them both and treat them according to the law, and then hold Pavaraza.’ End of the Pavarazza-Khandhaka. a a 2

Mahavagga, Khandhaka 5

¹ (rules for foot-clothing, seats, vehicles, etc.)

² At that time the blessed Buddha dwelt at Raagaha at the Vulture's Peak. Now at that time Seniya Bimbisara, the king of Magadha, held rule and sovereignty over eighty thousand townships . And at that time there was at Aampī a Semi's son named Soa Koivisa , delicately nurtured, on the soles of whose feet hair had grown. Now when Seniya Bimbisara, the king of Magadha, was holding an assembly of the eighty thousand overseers over those townships, he sent a message to Sona Koivisa on some matter of business, saying, ' Let Soa come hither. I desire Sona's presence!'

³ Then spake the parents of Sona Koivisa to him thus: ' The king, dear Sona, wishes to see thy feet. But stretch not out thy feet, dear Sona, towards the 1 Gama, which should be understood in the sense of parishes, not of villages. 2 This Soa is the reputed author of one of the Theragathas. It is interesting to notice that Aampī, the capital of Anga, is here included under Magadha. Compare Anga-magadhesu in Maha- vagga I, ig, and the beginning sentences of the Sonadanda Sutta (Digha Nikaya), in which it is said that the revenues of the town of A'ampī had been bestowed by king Bimbisara on the Brahmana Sonadanda. [17] B 2 MAHAVAGGA. V, i, 3- king. Take thy seat cross-legged before the king, that the king may see thy feet as thou sittest there.' And they carried Soa Koivisa in a palanquin (to Rāgaha). And Sona Koivisa went to the place where Seniya Bimbisara, the king of Magadha, was. And when he had come there, and had bowed down before Seniya Bimbisara, the king of Magadha, he took his seat cross-legged before the king. And Seniya Bimbisara, the king of Magadha, saw that hair had grown on the soles of the feet of Sona Koivisa.

⁴ Now after Seniya Bimbisara, 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.

⁵ Now at that time the venerable Sagata was the attendant on the Blessed One. And the eighty thousand overseers over those townships went to the place where the venerable Sagata was. And when they were come there they spake thus to the venerable Sagata: '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.' V, i, 7 . RULES FOR FOOT-CLOTHING, SEATS, ETC. 3

⁶ Then the venerable Sagata disappeared down the steps 1 2 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, Sagata, make a seat ready in the shade of the house V

⁷ ' Even so, Lord ! ' said the venerable Sagata, 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.

⁸ 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 Sagata than to the Blessed One. And the Blessed One perceived by his mind the thoughts of the minds of those eighty thousand 1 Paikaya nimuggitvi 'ti sopawassa he#M addha&mdapasaena nimugg-itva (Comm.). 2 ViharapaASMyayan ti viharapaWante kha.yiyam. 3 Samannaharantiti pasadavasena punappunaw manasikaronti (Buddhaghosa), B 2 4 V, x, 8. overseers over the townships; and he addressed the venerable Sagata, and said: ' Show them now, Sagata, a still greater wonder, beyond the power of men.' ' Even so, Lord!' said the venerable Sagata, 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.

⁹ Then the venerable Sagata, 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 Sagata.

¹⁰ 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. V, i, II. RULES FOR FOOT-CLOTHING, SEATS, ETC. 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.

¹¹ 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.'

¹² And Sona Koivisa 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/ 1 Sankhalikhita. See Boehtlingk-Roth s. v. Likhita. 6 V, l, 12 . 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.

¹³ And Sona Koivisa, 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 Koivisa 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 Koivisa received from the Blessed One the pabbai and upasampada ordinations. And the venerable Sona, soon after his upasam- padcl, dwelt in the Sltavana grove.

¹⁴ 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 Soa, who had gone apart and was plunged in meditation, there sprung up this thought: 1 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 Asavas 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 V, i, 15 . RULES FOR FOOT-CLOTHING, SEATS, ETC. 7 deeds. Let me now, then, returning to the lower state , enjoy my wealth and do good deeds.’

¹⁵ 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 Sitavana 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 Soua, 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.’

¹⁶ Then the Blessed One went on to the house in which the venerable Soa was living, and sat down there on a seat made ready for him. And the venerable Sowa bowed down before the Blessed 1 That is to say, the state of a layman (Hinfy’ avattitva). 2 ATnkama, 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 Aankama, which he saw at the great monastery at Nalanda (Indian Antiquary, X, 192). In this passage it only means a narrow, open, space of ground, levelled and cleared for the purpose. 8 V, x, 16 . One, and took his seat on one side. And when he was thus seated, the Blessed One addressed the venerable Sona, 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, Soa,—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!’

¹⁷ ‘ Now what think you, Sona, —when the strings of your lute were too loose, had your lute then any sound , was it in a fit state to be played upon ?’ ‘ Not so, Lord!’ ‘ N ow what think you, So#a,—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, Soza, does too eager a determination conduce to self-righteousness, and too weak a deter- 1 Vi nL On the construction of the ancient Indian lute, see Milinda Pawha (p. 53, ed. Trenckner), where all the various parts are mentioned. Compare also the Guttala Gataka (No. 243, ed. Fausboll). 2 There is a misprint here in the text, savarati for saravati. V, i, 18 . RULES FOR FOOT-CLOTHING, SEATS, ETC. 9 mination to sloth, [i 7.] Do thou, therefore, O Soa, 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 Soa, and hearkened to the word of the Blessed One. And when the Blessed One had exhorted the venerable Soa 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 SoTza in the Sltavana grove, and reappeared on the hill of the Vulture’s Peak.

¹⁸ Thenceforward the venerable Soa was steadfast 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! 1 Buddhaghosa says: Tattha ka nimittaw gawhahlti: tasmiw samathe sati yena adase mukhabimben’ eva nimittena uppagi- tabbaw, taw samatha-nimittawz vipassanS-nimittaw magga-nimittawz phala-nimittaw ka gahahi nipattetiti (? nipphadehiti, nibbattehiti) attho. io mahAvagga. V, I, 19. So the venerable Sona became yet another among the Arahats.

¹⁹ Now when the venerable So?za 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 Asavas 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 1 It is often represented in the P&li Piakas to have been a customary thing for any one who thought he had attained to Arahatship 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: Annum vyakareyyan ti: araha ahan ti ^dnapeyya m. Compare Gataka ,140; II, 333. 2 Adhimutto hotiti: paiviggaitva paK'akkhawz katva tK\\o hoti (B.). 3 Kevalaw saddhamattakan ti: paivedha-rahitaw? kevalam pai- vedha-pannaya asammissaw saddhamattakara (B.). On the lower position here assigned to faith, compare Maha-parinibbana Sutta VI, 9. y, i, 25. RULES FOR FOOT-CLOTHING, SEATS, ETC. 11 unto renunciation.” But not thus, Lord, should this matter be regarded. For the Bhikkhu in whom the Asavas 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 12 V, i, 2 6 . visible to the sight should enter the path of his eye , 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 .Sakkhussa apathaw aga/^anti; that is, should come within reach of his vision. 2 Vaya n k’ assanupassatiti: tassa ^ittassa uppadaazrc pi vaya m pi passati (B.). V, i, 29, RULES FOR FOOT-CLOTHING, SEATS, ETC. 13 the breezes ! , 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 Soa, ‘You, So?za, have been delicately nurtured. I enjoin upon you, So#a, the use of shoes with one lining 1 2 .’ ‘ I have gone out from the world. Lord, into the houseless state, abandoning eighty cart-loads of gold , and a retinue of seven elephants . It will be said against me for this matter: “So?za Koivisa 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 1 This half .rloka recurs in Dhammapada, verse 81. 2 Ekapalasikan ti eka-paalawz (B.). 8 Astti-sakaa-vahe hirzhnm (so correct the misprint in the text). Buddhaghosa says: ettha dve sakaabhara eko vaho ’ti vedi- tabbo; but compare Rh. D., ‘ Ancient Coins and Measures,’ &c., p. 18, § 32, and p. 14, § 23. Vaha occurs also in the Mahavawsa, p. 22. 4 Sattahatthikaw kz arcikan ti: ettha khz hatthiniyo eko kz hatthti, idaw ekaz» znVzzm, idisani satta arakani sattahatthikaw nama (B.). H V, i, 30. 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 . Whosoever shall wear such, is guilty of a dukkaa offence.’

³⁰ Now at that time the /Oabbaggiya Bhikkhus were in the habit of wearing slippers all 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 are all of 1 Dvi-gu nsi ’ti dvi-paala. Ti-gu n& ’ti ti-paala. Gaa*»gau- pahana ’ti ^atu-paalato pa//Mya vukkati. (B.). 2 Nilika ummara-puppha-va#»a hoti; pitika kanikara-puppha- va««a; lohitika£ayasumana-puppha-va««si ; maweMika maw- gdihi-va.nn& eva; kaha aari//Saka-va?z«&; maharangaratta satapada-pi// ^i-va««a (Maharaana is saffron; the colour of the back of a centipede is brownish yellow), mahanamaratta sam- bhinna-va««a hoti paWu-palasa-va««a, Kurundiyara pana paduma- puppha-va nn& ’ti vuttaw (B.). 3 Read gihikamabhogino (as corrected at vol. ii. p. 363). V, 2, 3- RULES FOR FOOT-CLOTHING, SEATS, ETC. 15 a blue, yellow, red, brown, black, orange, or yellowish colour. Whosoever does so, is guilty of a dukkaPa offence.’

³¹ Now at that time the vOabbaggiya 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 dukka/?a offence.’

³² Now at that time the iOabbaggiya Bhikkhus were in the habit of wearing shoes with heel-coverings (P 1); mocassins ; laced boots ; boots lined with cotton ; boots of various hues, like the

wings of partridges ; boots pointed with rams' horns, and with goats' horns ; ornamented with scorpions' 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 P&li language, Buddhaghosa's explanations are- not very reliable. He says here : Khallaka-baddha 'ti pa? zhi-pidhanattha »2 tale khallakaM bandhitva kata. 2 Puabaddha 'ti Yonaka-upahana vuscfcati, yava ^anghato sabba- pada m paiso£Aadeti. 3 PaliguraAimS, 'ti paligu»/^itvd kata upari-pada-mattam eva pai-Wzadeti na .ganghawz. 4 Thlapu««ikd 'ti tftlapunna phretva kata. e Tittirapattika 'ti tittira-pattasadisaviittra-baddhsL 6 Meah-visaa-baddhik& 'ti ka««ika-///zane mewcaka-singa- sa«/Mne vaddhe yoetva kata. Aa-visazza-vaddhikadisu pi es' eva nayo. 1 6 mahavagga. y, 2,4. tails ; sewn round with peacocks' feathers ; or shoes of all kinds of colours . 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 duk- kaz?a offence.'

³³ Now at that time the Wfabbaggiya Bhikkhus were in the habit of wearing shoes adorned with lion-skins , tiger-skins, panther-skins, antelope-skins, otter-skins , cat-skins, squirrel-skins, and owl-skins . People were annoyed (&c., as in § 3, down to the end, substituting ' shoes adorned with lion-skins, &c.,' for ' shoes with heel-coverings, &c.')

³⁴ x. Now the Blessed One, having dressed early in the morning, went into Rafagaha, 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. 1 Viikalika 'ti tatth' eva vMMka-nangutM-sanfiane vaddhe yqg-etva kata. 2 Morapi«£/5aparisibbM (sic) 'ti talesu va baddhesu va mora- vmkhehi (sic) suttakasadisahi parisibbita. 3 UTitri 'ti vii'itra. 4 Siha-^amma-parikkhala nama pariyanesu, ^ivaresu anuvaa/« viya sihaammara yoetva kata. 6 Udda, an animal, feeding on fish; but Childers thinks it is not an amphibious creature, and therefore not ' otter.' 6 Lfika-iamma-parikkhata (sic) 'ti pakkhabiala- ^amma-parik- khatd. The latter is the flying fox, a large kind of bat. V)4 , r. RULES FOR FOOT-CLOTHING, SEATS, ETC. 17 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 :

³⁵ ' 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 Bhik- khus, and said: ' I allow you, O Bhikkhus, the use of shoes with linings, when they have been cast off by others . But new shoes with linings are not to be worn. Whosoever does so, is guilty of a dukkaa offence.'

³⁶ i. 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 . But though the Master and the Thera Bhikkhus went unshod, the Wzabbaggiya Bhikkhus walked up and down with coverings on their feet. 1 This must be understood as spoken by the Buddha. 2 Omukkan ti paimuwdtva apanitaw (B.). 3 This walking up and down thinking is represented as a constant habit of the early Buddhist Samawas. [i] C 1 8 MAHAVAGGA. V, 4, 2. The temperate Bhikkhus were annoyed, murmured, and became angry, saying, ' How can these Khsb- baggiya Bhikkhus walk shod, when the Master and the Thera Bhikkhus walk unshod ?'

³⁷ Then those Bhikkhus told this thing to the Blessed One. ‘ Is it true, what they say, O Bhikkhus, that the AVzabbaggiya 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 §{j i, 2). For even the laymen, 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 (aariyas), or those who rank as teachers and to your superiors (upajMyas), or those who rank as superiors 1 2 . This will not conduce, O Bhikkhus, to the conversion of the unconverted, and to the augmentation of the number of the con- 1 Avassikassa ^abbasso a&iriyamatto. So hi Eatuvasakale ta m nissaya vaMati (Mahavagga I, 35). Evawz ekavassassa satta- vasso, duvassassa a//Aavasso, tivassassa dasavasso (B.). 2 UpagyMyassa sa»2di// Aa-sazbhatta pana sahaya bhikkhu, ye va pana keii dasahi vassehi mahantatara, te sabbe pi upa,ggMya- matta nama. This confirms the view expressed in a note to the first Book (chap. 32.1), that the UpaMya is a more important person than the Aariya. The former must have ten years, the latter need only have six years, seniority. V, 5, 2- RULES FOR FOOT-CLOTHING, SEATS, ETC. 1 9 verted: 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 dukkaa offence. ‘ And no one of you, O Bhikkhus, is to wear shoes in the open Arama. Whosoever does so, is guilty of a dukkaa offence.’

³⁸ 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 :

³⁹ ‘ 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 1 Padakhilabadho nama padato khila-sadisa« mawsara nikkhan- ta m hoti (B.). C 2 20 V, 6, i. by one whose feet hurt him, or are blistered, or who has an eruption on his feet.’

⁴⁰ x. 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.’

⁴¹ 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 Ardma, and of a torch, or lamp, and a walking stick V \$. Now at that time the jOabbaggiya 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 1 Kattara-dawo'a. Compare -XullavaggaVTII, 6, 3, and Childers under Kattara-ya/'Mi. Our word occurs at Gataka I, 9, V, 7, I. RULES FOR FOOT-CLOTHING, SEATS, ETC. 21 on the world; disasters by sea; things which are, and things which are not . And so doing they both trod upon and slew all kinds of insects, and disturbed the Bhikkhus in their meditations.

⁴² The moderate Bhikkhus were annoyed, murmured, and became angry, saying, ' How can the ATAabbaggiya 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 dukka'a offence.'

⁴³ Now when the Blessed One had remained at Rafagaha 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 Wfebbaggiya Bhikkhus, since the Blessed One had forbidden wooden shoes, used to break off young palmyra palms, and wear shoes made of the talipat leaves . The young palmyra plants withered. People were annoyed, murmured, and became angry, saying, ' How can 1 This list recurs in the Magg-^ima Siia, § 7 (Rh. D.'s ' Buddhist Suttas from the P&li,' p. 194). 2 These are the leaves on which the MSS. are written. 22 V, 7, 2. the Sakyaputtiya Samaras break off young palmyra palms, and wear shoes made of the talipat leaves ? The young palmyra plants wither. (By so doing), the Sakyaputtiya Samaras destroy vegetable life.'

⁴⁴ 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.

⁴⁵ 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 dukkaa offence.'

⁴⁶ Now at that time the Aabbaggiya 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).

⁴⁷ 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 Galiya 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, V, 8 , 3 . RULES FOR FOOT-CLOTHING, SEATS, ETC. 23 or had made for themselves foot coverings of tiza- grass, of mua-grass, of babbaa-grass, of the leaves of the date-palm , of kamala-grass , and of wool . And they neglected 4 * instruction, enquiry, morality, self-concentration, and wisdom .

⁴⁸ 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.

⁴⁹ Having thus rebuked them, and having delivered a religious discourse, he thus addressed the Bhikkhus: ‘ Shoes, O Bhikkhus, made of tma-grass are not to be worn, or made of muzzga-grass, or of bab- baa-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 dukkaza offence. 1 Hintala-paduka ’ti khaggfira- (MS. khagari) pattehi kata- paduka: hintala-paltehi pi na va//ati yeva (B.). 2 Kamala-paduka ’ti kamala-tiaz nama atthi, tena kata-paduka. Ussira-paduka ’ti pi vadanti. Childers only gives lotus as the meaning of kamala. At (Ataka I, 119, 149,178; IV, 42, it must be kamala, and not kambala as printed by Fausboll, that is meant. 8 Kambala-pfiduka ’ti u««fihi kata-pSduk. 4 On riAanti (Sanskrit r\k, rinakti), compare the verses in Milinda Pailha, p. 419 (ed. Trenckner). 6 The adhisiladi-sikkhd-ttayaw mentioned at Dhp. p. 358 is explained in the Sawgiti Sutta as training in adhisila, adhiitta, and adhipafmEt. On the first, compare the note on Mahavagga I, 36, 8. 24 V, 9 , x. ‘And clogs, O Bhikkhus, that are taken away , are not to be worn. Whosoever does so, is guilty of a dukkaa offence. ‘I allow you, O Bhikkhus, the use of three kinds of clogs, that are fixed to the ground, and are not taken away , privy-clogs, urinal-clogs, and rinsing- clogs .’

⁵⁰ Now when the Blessed One had remained at Bhaddiya as long as he thought fit, he set out on a journey towards Savatthi. And walking from place to place he arrived at Savatthi. There the Blessed One dwelt at Savatthi at the Aetavana, Anatha-pbzcika’s Grove.

⁵¹ N ow at that time the Aabbaggiya Bhikkhus used to catch hold of the heifers crossing on the A/ Ēiravatf River by their horns, or ears, or dewlaps, or tails , or spring up upon their backs, or touch with lustful 1 See next clause. 2 Asakamaniyayo ’ti bhfimiya m supati//M niWala asawhariya (sic), (B. here). Compare Patimokkha, pp. 106,113 (ed. Minayeff), and Childers’s interpretation of those passages under sawkamati. s On vaMa-paduka, see Aullavagga V, 35, 2,at the end; and VIII, 10, 3, at the beginning. On the other two, ATullavagga 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 vaa-paduka, forming part of a slab of stone, was discovered at Anuradhapura 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. 4 On khz pp&, compare Sutta-vibhanga I, 6; and Bohtlingk- Roth under .repa and paruM/\$epa. V, 9, 3- RULES FOR FOOT-CLOTHING, SEATS, ETC. 2 5 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 Samaras [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 dukkaa offence. And their privy parts, O Bhikkhus, are not to be touched with lustful thoughts. Whosoever does so, is guilty of a thulla^^aya offence. And calves ought not to be killed. Whosoever kills them, let him be dealt with according to law Y

⁵² Now at that time the AVzabbaggiya 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 .

People were annoyed, murmured, and became angry, saying, 'That is as is done at the Feast of the Gangi and the Mahl .' 1 See the 61st Padttiya Rule. 2 Buddhaghosa explains this passage in a different way: Itthi- yuttena 'ti dhenu-yuttena. Purisantarena 'ti purisa-sarathina. Purisa-yuttena 'ti goa-yuttena. Itthantarena 'ti itthi-sara- thina. 3 Ganga-mahiySya 'ti Ganga-rnahMdikaya (B.). It is possible that Mahi may here mean the Earth; but it is probably the 26 V, 10, i. They told this thing to the Blessed One. ' Do not have yourselves carried in vehicles, O Bhikkhus. Whosoever does so, is guilty of a duk- kaa offence.' 10 h

⁵³ Now at that time a certain Bhikkhu, as he was passing through the Kosala country to Savatthi, 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 Savatthi to visit the Blessed One.'

⁵⁴ ' 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 Savatthi, 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 ?' well-known affluent of the Ganges, which is one of the Maha- nadis. Compare Aullavagga IX, i, 3, Spence Hardy's ' Manual,' p. 17, and the Dhaniya Sutta in the Sutta Nipata. 1 A'ullavagga X, 21 gives the rules for sisters of the Order, corresponding to the first two sections of this chapter. V, 10, 3- RULES for FOOT-CLOTHING, SEATS, ETC. 2 7 They told this thing to the Blessed One. ' I allow you, O Bhikkhus, to use a cart drawn by bullocks, or by hand .' 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.'

⁵⁵ Now at that time the vOabbaggiya Bhikkhus were in the habit of using lofty and large things to recline upon, that is to say : large cushions ; divans; coverlets with long fleece; counterpanes of many colours, woollen coverlets , 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 ; rich elephant housings, horse-rugs, or carriage rugs; panther or antelope skins; couches covered with canopies, or with crimson cushions at both ends . 1 On hatthava//aka»2 here Buddhaghosa merely says, ' itthiyo va va//antu purisa va va//antu (MS. va//ati) yeva.' The word recurs in Afullavagga X, 21. 2 That Asandi is a cushion, and not a chair as Childers gives, is clear from (Pataka 1,108. s Paika 'ti uraamayo setattharako (Sum.Vil. on Brahmagala Sutta 9). 4 Kuttakan ti soasannawz naakitthmawr /Aatva na&fcana-yoggaw? UTWzamayattharanaw (Sum. Vil. on Brahmagfila Sutta 9). 5 This list recurs in the Maggyfcima Sila, § 5 (Rh. D., 'Buddhist Suttas from the Pali,' p. 193). Childers has given the commentary on most of these terms from the Sumangala Vilasini. 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: SauttaraAWadan ti saha uttara- 28 V, 10, 4. When people, who went to visit the Viharas, 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.

⁵⁶ ‘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 duk-kaa offence.’

⁵⁷ Now at that time the A 7 mbbaggiya 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 Viharas, 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.

⁵⁸ ‘Fine skins, such as lion, tiger, and panther skins, are not, O Bhikkhus, to be used. Whosoever does so, is guilty of adukka offence.’

⁵⁹ Now at that time the iOkabbaggiya Bhikkhus, since fine skins had been forbidden by the Blessed MAadena upari-bandhena ratta-vitanena saddhin ti attho. Seta- vitanam pi heiM akappiya-pa£/£attharae sati na va//ati, asati pana vaZati. Ubhatolohitakupadhanawz sisbpadhanare ka. padupadhanaw ka mafj/£assa ubhatolohitakupadh&naw eva m (read eva ?) na kappati. Ya m pana ekam eva upadhanam ubhosu passesu rattan vii hoti paduma-va»»a« via &tra m vi sa£e pamaraa-yuttawz va//ati, maha- upadhanaw pana paikkhattaw. V, 10, 9 - RULES for foot-clothing, seats, etc. 29 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.

⁶⁰ 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.

⁶¹ 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. 30 V, 10, 9. ‘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 . Ox-skins are not to be worn, O Bhikkhus. Whosoever does so, is guilty of a dukkaa offence. And neither, O Bhikkhus, is any skin to be made use of at all. Whosoever does so, is guilty of a dukkaa offence.’ ¹ The Laws (Dhammas) referred to are the first Paraika, the nth Paiittiya, and the 61st and 62nd Pa&ttiyas. V, 12. RULES FOR FOOT-CLOTHING, SEATS, ETC. 31

⁶² 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 Vihiras were bound together by thongs made of skin h 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.’

⁶³ Now at that time the .Oabbaggiya 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 dukkaa 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.’ ¹ Ogumphiyantiti bhitti-da<</akadisv ve//;etva bandhanti (B.). 32 V, 13 , I. 13 *.

⁶⁴ Now at that time the venerable Maha Ka/£- ka.ya.na. was staying in Avanti on the hill called the Precipice, near Kuraraghara . And at that time the lay-disciple named So;za Kuikaa 3 was the personal attendant upon the venerable MaM KaA k&ya.na.. And the disciple Sona. Kuikawwa went to the place where the venerable Maha KaAffiyana was, and saluted him, and took his seat beside him. And when he was thus seated, he said to the venerable Mahi KaZ’i’ayana: ‘ As I understand the doctrine laid down by the venerable Maha Kaiiiyana, 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 persection. 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 . May the venerable Mahi Ka^- Z-ayana receive me into the Order of those who have renounced the world!’

⁶⁵ 1 Hard is it, Sona., your life long to live the 1 Sections 1-6 of this chapter were published and translated by Alwis in his ‘ Ka^/iayana’s Pali Grammar,’ pp. 92 and following. 2 Buddhaghosa spells this name Kuduraghara, and says it was there that KaK’ayana had been accustomed to go for alms, and that he dwelt on the precipice itself. 8 Buddhaghosa has a curious explanation of this name, Koi-agghanakaw pana ka««a-pilandhanakam dhareti, tasma Kudkawo ’ti vuiiati. This is evidently merely drawn from the word itself, which may just as well have meant ‘ with pointed ears.’ 4 This is a common phrase. Compare Tevigga. Sutta (Rh. D., ‘ Buddhist Suttas from the Pali,’ pp. 187,188). V, 13, 3- RULES for foot-clothing, seats, etc. 33 higher life using only one bed, and with but one meal a day. Do you, therefore, Soa, 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 Soa Kuikama abated in him. A second time the disciple Sona Kuika^;za [made the same request, and received the same reply with the same result]. And a third time Sona Yi.utxk.anna made the same request. Then the venerable Maha

Yakkayana conferred the pabbaa (ordination) on the disciple Sona YLxxtkanna. 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 Maha Yakk&yana was able, with difficulty, and with trouble, to get together a meeting of the Order in which ten Bhikkhus were present . And then he admitted the venerable Sona into the higher rank of the Order.

⁶⁶ Now when the venerable So;za 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 1 Compare gamikabhisamkhara, Mahavagga VI, 31, 2. 2 On the necessity of this, see Mahavagga IX, 4,1. [17] D 34 V, 13, 4 - Mahi Kac’ictyana was, and saluted him, and took his seat beside him. And when he was thus seated, he said to the venerable Maha Kaiiyana:

⁶⁷ ‘ 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, Soza, to visit the Blessed One, the Arahata Buddha. [5.] You shall see, Soa, 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, So//a, bow down in my name at the feet of the Blessed One, and say, “ Lord! my superior, the venerable Maha Kaiiyana, 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 \ rough, and trampled by the feet of cattle 1 2 . 1 Karzhuttara ’ti kawha-mattik-uttara uparivaddhita kaha-mat- tika (B.). Alwis translates, ‘ overrun with thorns.’ 2 Gokazaka-hatd ’ti gunnaw khurehi akkanta-bhumito samuMehi go-kawakehi upahata. Te kira goka«/ake ekapaalika upahana V, 13 , 7« RULES FOR FOOT-CLOTHING, SEATS, ETC. 35 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 . 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, magfMru, and ^antu 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 N issaggiya.’ May the Blessed One be pleased to make a detailed statement in the matter of robes.” ’ rakkhituwz na sakkonti, eva m khara honti (B.). Alwis takes goka«- /aka as a plant (Ruellia Longifolia). 1 Compare

the 57th Paṭṭiya. 2 See below, § 12 ; and compare Rh. D., ‘ Buddhist Birth Stories,’ p. 61 . 3 Ima / J’atasso pi tia-gitiyo. Etehi kata-saake ka ta//ikayo ka karonti. Ettha eragft ’ti ekaraka-tiwazs, tarn oarikaw. Moragu- tinam tamba-sisaw sukhumazrc mudukawz sukha-samphassaw; tena kata ta//ika nipaitva vuZbtamatte pana uddhumata hutva ti/// 5 ati. MatruiS (sic, and so Alwis) kata-saake pi karonti. Gantussa mam-sadiso \anno hoti. Ta//ika is a mat; see Gataka I, 141. Compare Sanskrit Eraka, and Mayfiraka. D 2 36 V, 13, 8. ‘ Even so, Lord/ said the venerable Sona in assent to the venerable Mahi KaMayana, 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 Savatthi.

⁶⁸ And wandering from place to place he arrived at the place where the Blessed One was, at Savatthi in the Cetavana, Anitha-piWika’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 Ananda : ‘ Make ready a sleeping-place, Ananda, for this Bhikkhu who has just arrived.’ And the venerable Ananda 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 Vihara with that Bhikkhu, he desires to dwell in the same Vihara with the venerable Sona.’ And he made ready a sleeping-place for the venerable Soa at the place where the Blessed One was staying.

⁶⁹ Then the Blessed One, after spending the greater part of the night in the open air, entered the Vihara. And also the venerable Sona, having spent the greater part of the night in the open air, entered the Vihara. 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 V 1 Paibhatu tarn bhikkhu dhammo bhasituwz. Compare Bud- dhaghosa’s commentary on the similar idiom used in the Mahi- V, 13, io. RULES FOR FOOT-CLOTHING, SEATS, ETC. 37 ‘ Even so, Lord!’ said the venerable Soa in assent to the Blessed One; and he intoned all the verses in the Book of the Eights (Aaka-vaggikini ’). And the Blessed One, at the conclusion of the venerable Sola’s recitation, expressed his pleasure, saying, 1 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 , able to make things understood. How many years is it since thou hast been ordained ?’ ‘ One year, my Lord!’

⁷⁰ ‘ 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®, parinibbana Sutta II, 31 as given by Rh. D. (‘ Buddhist Suttas from the P&li,’ p. 36). 1 A// \$aka-vagga is the name of the fourth book in the Sutta Nipata. See Professor Fausboll’s translation, p.viii. It may also be the name of divisions of other books, but probably that portion of the Sutta Nipata is here referred to. 2 On Aneagal&ya compare nea v&M in § 6 of the Afilla-sila. 3 Ariyo is the man who has entered the Path, Su£i is locative. Nirftpadhi, 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, TaM, Upadana). V, 13, II. 38 1 The pilgrim finds in sin no pleasure, his delight is in the word, the pure.’

⁷¹ Then thought the venerable Soa: '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 Maha Ka/>ayana 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 upasampada (ordination) in border countries to be held in a meeting of only four Bhikkhus, beside the chairman, who must be a Vinaya-dhara.'

⁷² 'In this passage the following are the border countries referred to . To the East is the town Kaangala, and beyond it Mahasala. Beyond that is border country; this side of it is the Middle country. To the South-east is the river Salalavati. Beyond that is border country; this side of it is the Middle country. To the South is the town Setaka?zraka. Beyond that is border country; this side of it is the Middle country. To the West is the Br&hman district of Thuna. Beyond that is 1 Compare Cunningham, ' Ancient Geography of India,' I, 440; Childers, Khuddaka PaAa, p. 20; Alwis, ' Introduction to Pali Grammar,' XXIX; Lassen, Indische Alterthumskunde, I, 119 (2nd ed.); Rhys Davids, ' Buddhist Birth Stories,' p. 61. V, 13 , 13- RULES for foot-clothing, seats, etc. 39 border country; this side of it is the Middle country. To the North is the mountain range called Usira- dhaa. Beyond that is border country; this side of it is the Middle country. In such border countries, I allow, O Bhikkhus, the upasampadd (ordination) to be held in a meeting of only four Bhikkhus, beside the chairman, who must be a Vinaya- dhara.

⁷³ '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, ma_jf- ^Mru, and ^antu 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 sheepskins, 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' 40 V, 13,13- rule, before it reaches the hand (of the person for whom it was intended) V 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 Patimokkha 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: Yava aharitva va na dinnaw tumhakaw? bhante ^ivarawz uppannan ti pahinitva va naroitawz, tava gaanaw na upeti, anadhi///hta>2 na va//ati. Yada pana anetva va dinnazv hoti, uppannan ti va sutawz, tato patfMya dasaham eva pariharaw labhati. VI, I, 2. ON MEDICAMENTS. 4i

Mahavagga, Khandhaka 6

¹ (on medicaments.)

² At that time the Blessed One dwelt at Sivatthi, in the Cetavana, the park of An4tha-pi;^Aka. And at that time Bhikkhus, attacked by the sickness of the hot season x , 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 1 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 Ananda: ‘ How is it, Ananda, 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 1 Saradikena abadhena ’ti sarada-kale uppannena pittabadhena. Tasmiw hi kale vassodakena pi tementi, kaddamaw pi maddanti, antarantara atapo pi kharo hoti. Tena tesa« pittaw ko’/fabbhan- tara-gata»* hoti (B.). 2 Read in the text Dhamani-santata-gatta; and compare Lalita Vistara, p. 226, and Professor Weber’s ‘Bhagavatt,’ II, 289. 42 VI, i, 3- 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 h much less greasy foods 1 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, 1 Na MMdenti na ^lranti, na vataroga m paipassambhetu« sakkonti (B.). 2 Senesikani siniddhani (B.). Compare Sanskrit snaihika. 3 BhattaiWandakena ’ti bhattam aroakena (B.). VI, 2, 2. ON MEDICAMENTS. 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 Ananda : ‘ How is it, Ananda, 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.’

⁶ 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.’

⁷ ‘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 dukkaa offences.’ ‘If it be received, O Bhikkhus, at the right time, cooked at the wrong time, and mixed at the wrong 44 VI, 3,1- time, and then taken, the Bhikkhu is guilty of two dukkaa 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 dukkaa 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.’

⁸ 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, ushra root, bhadda- muttaka, 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 . 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 dukkaa offence.’

⁹ 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. 1 Literally, ‘which impart the quality of eatableness to not eatable food, either hard or soft.’ VI, 5, x. ON MEDICAMENTS. 45 ‘ I allow you, O Bhikkhus, the use of a grindstone, and of another stone to grind upon V

¹⁰ i. 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 1 2 , the kuajn , the pakkava , the nattam&la ®, 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 dukkaa offence.’

¹¹ i. 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 1 Compare the Sanskrit root puth. Buddhaghosa says: Pisana- sila ka pisana-poto ka. Pestle and mortar is in Pali udukkhalaw musalaw ka : see below, VI, 9, 2. 2 Azadirachta Indica. Compare Mahavagga III, 12, 5. 3 Wrightia anti-dysenterica. Wise, p. 142, gives the botanical name as Echites anti-dysenterica, and says it is an emetic. 4 A kind of creeper, says Buddhaghosa. 6 Pongania Glabra (the same as Karawa, says Buddhaghosa). 4’6 VI, 6, i. medicine—the leaves of the nimba , of the kuafa *, of the paola 1 2 3 , of the tulasi s , of the kappasika 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 dukkaa offence.’

¹² I. 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 vianga 6 7 , the pippala , and marifa peppers; the haritaka , and vibhitaka , and dmalaka 9 myrobalans ; the gotha fruit ; and whatsoever other fruits are used for medicine, and impart an appetising flavour to foods, either hard or soft, which the 1 See the last chapter for these plants. 2 A species of cucumber, *Trichosanthes Dioeca*. 3 That is, basil; but the reading is conjectural only. The text has *sulasi*. 4 This is ordinary cotton. 6 *Erycibe Paniculata*. 6 This is not the *Ficus Religiosa*, but simply pepper. Childers, following Subhfiti’s edition of the *Abhidhanappadtpika*, spells both this word and the allied form *Pippali* with *pph* instead of *pp*. So also Fausboll at *Pataka*, vol. i, p. 29, verse 218. We prefer the spelling with *pp* in accordance with the Sanskrit. 7 Yellow myrobalan. 8 Beleric myrobalan. 9 Emblic myrobalan. 10 We cannot suggest any explanation of this word. Buddha- ghosa has no comment on any of these medicinal fruits or seeds. VI, 8,1. ON MEDICAMENTS. 47 sick Bhikkhus could not otherwise eat. They may be received and stored up (&c., as in chap. 4, down to :) guilty of a dukkaa offence.’

¹³ 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—hingu ’, hingu lac, sipaikd , taka , taka- patti , taka-pa?mi , saggmlasa , and whatsoever other gums are used for medicine, and impart (&c., as in chap. 4, down to :) is guilty of a dukkaa offence.’

¹⁴ Now at that time the Bhikkhus w T ho 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 1 *Ferula assa foetida*. Bohtlingk-Roth (sub voce) say it comes from Persia. It is much used in Hindu medicine. See Wise, ‘ Hindu System of Medicine,’ pp. 152-154. 2 The correct spelling is probably *sivaika*. Bohtlingk-Roth under *Aivaikt* and *Hingu-rivaika* say it is the same as *Vazrafa- pattri*. 3 Buddhaghosa merely says these are kinds of lac. According to Wise, p. 152, *lakshS* is used as *errhine*. 4 Resin. 6 On these salts compare *Abhidhanappadipika*, verse 461 ; *Surruta*, vol. i, pp. 226, 227, of the edition by Madhusfidana Gupta; Wise, 1 *Hindu Medicine*/ p. 117. 48 VI, 9 . 1 . medicine—sea-salt \ black salt 1 2 , rock salt , kitchen salt 4 * , red salt , and whatsoever other salts are used in medicine (&c., as in chap. 4, down to :) is guilty of a dukkaa offence.’

¹⁵ Now at that time the venerable Belaasla, the superior of the venerable Ananda, 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).’ 1 *Samuddika* ’ti *samudda-ttre valuka viya tiilh&ti* (B.). 2 *Kia-lowan ti pakati-loa*« (B.). s *Sindhavan ti seta-va*««aw: *pabbate u//^ahati* (B.). It was probably called *Sindh* salt because it was found there, though, like *Sindhava* horses, it is always supposed to be white. 4 *Ubbhida* ’ti *bhummito ankuyaw* (sic) *u//^ahati* (B.). s *Bilan ti dabba-sambharehi saddhiw pa£ita m : ta m ra.tta.-va.nnam* (B.). It is Sanskrit *vita*, Hindustani *bit laban*, and the same as *bilala* in the *Abhidhanappadlpika*. 6 This introductory story recurs as the introduction to the rule laid down in VIII, 17. VI, 10, 2 . ON MEDICAMENTS. 49

¹⁶ 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 , and of clay, and of colouring matter . I allow the use, O Bhikkhus, of a pestle and mortar .’

¹⁷ 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.’

¹⁸ 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.’ 1 vOakanan ti gomayaw (B.). 2 Raana-pakkan (sic) ti raanakasaaw. Ptkaika-£u»«am pi koetva udakena temetva nhayituw va//ati, etam pi raana-nipakka- sawkhepam (sic, read sawkham) eva gaiWati (B.). Saa m in this passage must be equal to sritum. On sazkshaw compare below, MaMvagga VI, 16, i. 3 Compare above, VI, 3, 2. 4 iif&leti has often a more definite meaning than ‘ shake.’ Compare G’ataka I, 71. LO] E 50 VI, n, i.

¹⁹ 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 ?’

²⁰ ‘ 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 ; to wit, black collyrium , rasa ointment , sota ointment , geruka , and kapalla .’ They had need of perfumes to grind up into ointments. 1 Awana, which is here a generic term, inclusive of all the following ; sabba-saMgihika-vaanaw, says Buddhaghosa. 2 Kaa»^anan ti eka awgana-g-dti (B.). 3 Rasawanan ti nana-sambharehi kataw(B.). Bohtlingk-Roth say it is made with vitriol. 4 Sotawanan ti nadisotadisuppanakafz anganam (B.). It is called in Sanskrit srotawana, and was made with antimony. 5 Geruka is the Sanskrit gairika, ochre; and the kind meant is yellow ochre. Geruko nama suva»«a-geruko, says Buddhaghosa. Compare the Sanskrit Kanana-gairika and svara- gairika. 6 Kapallan ti dipa-sikhato gahita-masi, ‘soot taken from the flame of a lamp’ (B.). VI, 12, I. ON MEDICAMENTS. 51 * I allow, O Bhikkhus, the use of sandal wood, tagara , black anusari , kaliya 3 4 5 , and bhadda-muttaka V

²¹ i. 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 iV&abbaggiya 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 dukkaa offence. I allow, O Bhikkhus, the use of such boxes made of bone, or ivory, or horn, or of the naa 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 V 1 Tagara as a fragrant flower is mentioned in verse 54 of the Dhammapada quoted in Milinda Panha, p. 333. 2 A kind of dark fragrant sandal wood. 3 Read so in the text as corrected on p. 381. It is a kind of sandal wood. 4 A perfume made from the grass of the same name (mentioned above, VI, 3). 5 Sankha-nabhi, the meaning of the latter part of which compound is not quite clear. E 2 5 2 MAHIVAGGA. VI, 12, 2.

²² 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 .’

²³ 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 Aabbaggiya 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 dukkaa offence. I allow, O Bhikkhus, the use of ointment-holders of bone, or of ivory, or of horn, or of the naa reed, or of bambu, or of wood, or of lac, or of fruit, or of bronze, or of the chank- shell.’ 1 Buddhaghosa has no comment on this. It may mean that the ointment boxes might be sewn either on to some place in the Vihara, or on to some part of the Bhikkhu’s dress. The latter is more in accordance with § 4 below. VI, 13) I. ON MEDICAMENTS. 53

²⁴ 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 .’ 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).’

²⁵ Now at that time the venerable PilindavacT&Zza had head-ache . ‘ I allow, O Bhikkhus, the use of a little oil on the head.’ (The disease) became no better . ‘ I allow, O Bhikkhus, the practice of taking up (medicine) through the nose V 1 Salakodhaniyan ti yattha salakaw odahanti susiradantakawj va thalikam va anuanami 'ti attho (B.). 2 Sis&bhit&po, literally ‘heat in the head.’ 3 Compare Mahaparinibbana Sutta II, 31, and below, 13. 2; 14- 3- * Natthu-kamma. In the commentary on the Dhammapada, pp. 83 and foil., there is an example of the way in which a physician administers medicinal oil in this manner to a sick Bhikkhu. 54 VI, 13 , 2 . The nose ran. ‘ I allow, O Bhikkhus, the use of a nose-spoon V Now at that time the jOabbaggiya 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 dukkaa offence. I allow, O Bhikkhus, the use of such nose-spoons made of bone (&c., as in chap.

²⁶ 1, down to :) or of the chank-shell.’

²⁷ The nose took up the medicament in unequal proportions. ‘ I allow, O Bhikkhus, the use of a double nose- spoon V (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 1 2 3 : and their

throats got burnt. ‘ I allow, O Bhikkhus, the use of a pipe to conduct the aroma.’ Now at that time the A’Aabbaggiya Bhikkhus had various kinds of pipes (&c., as in the last clauses of § 1, down to the end). 1 Natthu-karawi, that is, an instrument to hold up the nose, so that the medicinal oil does not run out. 2 Yamaka-natthu-karawi, that is, one that would go up both nostrils. The last sentence of § 1 would come in better after this clause. 3 They used to burn the drugs by smearing them on wicks, and then inhale the smoke through their nostrils. VI, 14 , 1 . ON MEDICAMENTS. 55 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).’

²⁸ i. Now at that time the venerable Pilindava-IMa was troubled with wind in the stomach b 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 Ab&abbaggiya 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 */ ‘ I allow you, O Bhikkhus, to drink such decoctions 1 Compare chapter 17. 2 See the 51st Paṭṭiya. 56 VI, I 4> 3. 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.’

²⁹ 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 Pilindavac’Ma 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 .’

³⁰ Now at that time the venerable Pilindavaiia had rheumatism. ‘ I allow you, O Bhikkhus, to bring on sweating .’ (The disease) became no better. ‘ I allow you, O Bhikkhus, to bring on sweating by the use of herbs which have that effect .’ (The disease) became no better. ‘ I allow you, O Bhikkhus, the use of a great steam bath .’ (The disease) became no better. 1 Compare VI, 12,1. 2 Perhaps fumigations. 3 Sambhara-sedan ti nanavidha-pa««a-bhanga-sedaw (B.). Apparently a poultice or fomentation in which various kinds of leaves or twigs are used. * Mahasedan ti mahantaw sedam: porisa-ppamaat avaam angaranawz puretva, pazsu-valikadihi pidahitva, tattha nanavidhani vṛta-haraa-pa«#ani santharitva tela-makkhita gattena tattha ni- pagitva samparivattantena sariraw sedetim anuanamiti 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 VI, 14 , 4. ON MEDICAMENTS. 57 ‘ 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 /

³¹ Now at that time the venerable Pilindavat’/t’/za 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®.’ Now at that time the feet of the venerable Pilin- davac’Tca were blistered. ‘ I allow, O Bhikkhus, the use of ointment for the feet.’ (The disease) became no better. 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. 1 Bhangodakan ti nanl-parma-bhanga-kudhita-udakaTra. Tehi pa»«ehi kii udakena ka. smbtva sedetabbo (B.). Bhanga may here mean ‘broken bits,’ namely, of the leaves, just as sakha-bhahga at Cr&taka ,158 means ‘twig.’ Compare uttari-bhahga, Crataka I, 197, 349; Dhammapada 171; Wullavagga VIII, 4, 4; sarira- bhanga, Maha-parinibMna Sutta VI, 59; and bhanga alone at (rataka I, 392; Mahavagga I, 25, 10; Rh. D., ‘Buddhist Suttas from the P&li,’ p. 241. For kudhita we should read kuthita. 2 DakakoMakan ti udaka-koZ//^aw kMm va do mm va urcho- dakassa puretva tattha tattha pavisitva seda-kamma-karaa» anu- ^anamiti attho (B.). Compare Dhammapada, p. 103. 8 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 Surruta, Shtrasthana, chap. 27, and .Sarirasthana, chap. 8 (at the end). 58 VI, 14, 5, ‘ 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, decoctionsof astringent herbs V Sesamum salve was required. ‘ I allow, O Bhikkhus, the use of sesamum salve V

³² Compresses were required. ‘ I allow, O Bhikkhus, the use of compresses V 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®.’ The sore became moist . ‘ I allow you, O Bhikkhus, to fumigate (the sore).’ Proud flesh formed on the wound . ‘ I allow you, O Bhikkhus, to cut off (proud flesh) with a lancet.’ 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. 2 Compare chapter 4. 3 Buddhaghosa explains tila-kakka as ground sesamum seeds (pi// ^ehi tilehi attho); but kalka is paste or salve. See Wise, p. 129. 4 Kabaikan ti (MS. pakalikan) vaa-mukhe sattupiwa m pakkhipituOT (B.). Compare Bohtlingk-Roth, sub voce kavalika. 8 Sasapa-pi// ^ena, says Buddhaghosa. 6 Compare the quotations from Sufruta in Bohtlingk-Roth under klidyati. 7 Vaa- (MS. viddhaw) mawsan ti adhika-mamsaw: am viya u//Aahati (B.). VI, 14, 6. ON MEDICAMENTS. 59 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 , and of all kinds of ways of treating wounds.’

³³ 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 , 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 1 Vikasikan ti tela-ruddhana-pilotikaw (B.). See VIII, 2. 2 A kappiya-karaka is

one who by offering a thing to a Bhikkhu, makes that thing kappiya, allowable, to the Bhikkhu. 6 o VI, 14 , 7 . that such a thing need not be received again from others.'

³⁴ 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 .' 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 V 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 6 .' 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 V ' I allow you, O Bhikkhus, to give a purgative.' Clarified gruel was required. 1 Ghara-dinnakan ti vasikararaa-pana-samuA 4 ita-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. 2 Sitaloin ti nangalena kasantassa phale lagga-mattikawr udakena aloetva payetuffz anuanamiti attho (B.). 3 Du//Aagahaiko 'ti vipanna-gahaiko. Kiiena ukkaxo nikkhamatiti. Compare Rh. D., 'Buddhist Suttas from the Pali,' p. 260 note. 1 Amisakharan ti sukkhodanaw ^Mpetva taya Marikaya paggharitaw kharodakara (B.). 6 Mutta-haritakan ti gomutta-paribhavitaw haritakaw (B.). 6 Abhisannakayo 'ti ussanna-dosa-kayo (B.). Dosa is a disturbance of the so-called humors in the body. Compare VIII, x, 30. VI, 15 , X. ON MEDICAMENTS. 61 ' I allow, O Bhikkhus, the use of clarified gruel.' Natural juice was required . 1 1 allow, O Bhikkhus, the use of natural juice.' Artificial and natural juice was required . ' I allow, O Bhikkhus, the use of artificial and natural juice.' Meat broth was required . ' I allow, O Bhikkhus, the use of meat broth.'

³⁵ i. Now at that time the venerable Pilindava/^a had a mountain cave at Rifagaha cleared out, with the object of making it into a cave dwelling-place. And the Magadha king Seniya Bimbisara went to the place where the venerable PilindavaiMa was; and when he had come there, he saluted the venerable PilindavaMa, and took his seat on one side. And when he was so seated the Magadha king Seniya Bimbisara said to the venerable Pilinda- va/&Ma, ' 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 aramika (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.' 1 Akaa-yfisan ti asiniddho mugga-pa&ta-pariyo (B.). 2 Kaakaan ti so kz baddhoka-siniddho (B.). 3 Compare chap. 23.1-8. 62 VI, 15,2. 'Very well, O King!' said the venerable Pilinda- xaJkkha. in assent to the Magadha king Seniya Bim- bis&ra.

³⁶ Then the venerable PilindavabMa taught and incited and roused and gladdened the Magadha king Seniya Bimbisatra with religious discourse. And the M&gadha king Seniya Bimbisara, when he had been taught &c. by the religious discourse, rose from his seat, and bowed down before the venerable PilindavaV'/za, and passing round him with his right side towards him, departed thence. Then the venerable PilindavaAbfe sent a message to the Blessed One, saying, ' Lord! the Magadha king Seniya Bimbisara 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.'

³⁷ And a second time the M&gadha king Seniya Bimbisatra went to the place where the venerable PilindavaAb&a was; and when he had come there he saluted the venerable PilindavabMa, and took his seat on one side. And when he was so seated the Magadha king Seniya Bimbisara said to the

venerable Pilinda- xajzkhaL, ‘ Has the Blessed One allowed a park- keeper ?’ ‘ Yes, O King!’ ‘ Then, Sir, I will present a park-keeper to you.’ Now the Magadha king Seniya Bimbisara, after he had (thus) promised a park-keeper to the venerable PilindavabMa, forgot it. And after a time he VI, 15. 5- ON MEDICAMENTS. 63 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 ? ’

³⁸ Then that minister, counting up the nights, said to the Migadha king Seniya Bimbisara, ‘ 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 Magadha king Seniya Bimbisara; and he gave over to the venerable Pilindavaiaia five hundred park-keepers, and (for their use) a distinct village grew up. And they called it Ara- mika-gama, and they called it also Pilinda-gama. Thenceforward the venerable PilindavaiMa depended upon the families living in that village (for alms, &c.). And the venerable PilindavaiMa robed himself early in the morning, and entered into Pilinda-gama, duly bowled and robed for alms.

³⁹ 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 PilindavaM&a, 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 64 VI. 15 , 6 . cry (saying), ‘ Give me too a garland, give me an ornament!’ And the venerable PilindavaAMa 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 ?’

⁴⁰ Then the venerable Pilindavaiv&fe took a grass chumbat , 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 Magadha king Seniya Bimbi- sara, ‘ 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 M&gadha king Seniya Bimbis&ra had (the whole of) that park-keeper’s family thrown into bonds.

⁴¹ Now the venerable PilindavaA£/£a robed himself again early in the morning, and went, duly bowled and robed, into Pilinda-gama 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 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 £umbaaka, and Rh. D.’s ‘Buddhist Birth Stories,’ p. 295. VI, IS, 9. ON MEDICAMENTS. 65 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 PilindavaMa went on to the residence of the Magadha king Seniya Bimbisara: and when he had come there he sat

down on the seat prepared for him. And the Magadha king Seniya Bimbisara went to the place where the venerable PilindavaiMa was; and when he had come there, he bowed down before the venerable PilindavaiAza, and took his seat on one side. And when he was so seated the venerable PilindavaiMa said to the Magadha king Seniya Bimbisara :

⁴² ‘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 PilindavaASza determined that the palace of the Magadha king Seniya Bimbisara 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.

⁴³ When the people, glad at heart and full of satisfaction, saw that so great a miracle had been shown by the venerable PilindavaA£7a to the king and his royal retinue, they brought to the venerable PilindavaiMa the five kinds of medicine,—that is to [17] F 66 VI, 15, io. say, ghee, butter, oil, honey, and molasses. Now (besides this) the venerable Pilindavaia 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 Viharas became sprinkled and scattered all over with them through the (gnawing of) rats. People who saw this, when they went round the Viharas, were annoyed, murmured, and became indignant (saying), £ These Sakyaputtiya Samaras are becoming storers up of goods like the Magadha king Seniya Bimbisara.’ io. 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 VI, i, 2. ON MEDICAMENTS, 6 7 goes beyond that limit shall be dealt with according to law .’ End of the first Bhaavara on the law of medicines.

⁴⁴ Now after the Blessed One had remained at Savatthi as long as he thought fit, he went forth on his journey towards R&^agaha. And on the way the venerable Kankha-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.’

⁴⁵ Now the venerable Kankha-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 .’ And 1 Compare the 23rd Nissaggiya. 2 Pakka pi mugga ^ayanti, the meaning of which is not quite clear. Buddhaghosa says, yathasukhaw paribhuwitaḥ, pakkatta F 2 68 VI, i, 3. 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.’

⁴⁶ 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.’

⁴⁷ x. Now the Blessed One journeying on in due course came to Raagaha. And there at Rafagaha the Blessed One stayed at the Veluvana in the Kalandaka-nivapa. Now at that time the Blessed One was troubled with wind in his stomach. And the venerable Ananda thinking, ‘ Now formerly the Blessed One when suffering from wind in the stomach had ease from Tekaula 2 gruel,’ made ready of his own accord tila seeds, and rice, and beans; and kept hi te kappiya. Perhaps the doubt was supposed to have arisen because the beans required no cooking, but grew, ready to eat, of themselves. 1 Compare asambhinna-payasa at ffataka, vol. i, p. 55, 1 . 32. 2 That is, gruel containing the three pungent (kau) substances, which are explained to be ginger and two kinds of pepper. VI, 17 , 4 - ON MEDICAMENTS. 69 them indoors; and cooked them indoors of his own accord, and offered them to the Blessed One, saying, ‘ Let the Blessed One drink this Tekaula gruel.’

⁴⁸ Now the Tathagatas 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 Ananda, ‘ Whence, Ananda, is this gruel ?’ Then the venerable Ananda told this thing to the Blessed One.

⁴⁹ The Blessed Buddha rebuked him, saying, ‘ This is improper, Ananda, unbecoming, unsuitable, unworthy of Samaras, not allowable, and ought to be avoided. How can you, Ananda, think (of permitting yourself) such abundance ? Whatever, Ananda, 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, Ananda, 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 dukkaa offence.

⁵⁰ ‘ 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 dukkaa 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 dukkaa offences. If, O Bhikkhus, food kept indoors, shall have been cooked out of doors, and 70 VI, 17 ,5. so cooked of your own accord, and one eat thereof, he is guilty of two dukkaa offences.

⁵¹ ‘ 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 dukkaa 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 dukkaa 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 dukkaa 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 dukkaa 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.'

⁵² 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.'

⁵³ Now at that time there was a scarcity of food in Raagaha. People brought salt, and oil, and rice, and hard food to the Arama. 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. ¹ Buddhaghosa says, ukkapiwaki pi khddantiti bilala-mfi- sika-godha-mungusa khadanti. The expression recurs in VI, 33 . 5 - VI, II, 8 . ON MEDICAMENTS. 71 ' 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 Kasi, and were journeying to Rdgagaha 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 . And those Bhikkhus went on in weariness to Rafa- gaha, to the Veluvana, in the Kalandaka-nivapa, 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 ¹ Buddhaghosa says, damaka ti vighasada. The same explanation is given in Abhidhanappadipika, verse 467, where the Sinhalese expression is indul kanna, and the English 'one who eats orts.' ² See the last section. 72 MAHAVAGGA. VI, 17,9. 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 ?'

⁵⁴ ' Things go well with us, Lord. We have spent the rainy season in the land of Kasi; and as we were journeying to Rafagaha 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 V

⁵⁵ Now at that time a certain Brahman had received some fresh tila seeds, and some fresh honey. Now it occurred to that Brahman: 'What if I were to give these fresh tila seeds, and this ¹ Compare below, 21. 1. VI, i , 3 . ON MEDICAMENTS. 73 fresh honey to the Bhikkhu-sawgha with the

Buddha at their head.’ And that Br&hman 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 Brihman 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-sawgha.’ The Blessed One consented by remaining silent. And when that Br&hman perceived that the Blessed One had consented he went away.

⁵⁶ And that Brahman, 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 Brahman’s residence. And when he had come there, he sat down on a seat prepared for him, and with him the Bhikkhu-sawgha. And that Brahman satisfied with the sweet food, hard and soft, the Bhikkhu-sawgha 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 bowl, the Br&hman took his seat on one side. And as he so sat the Blessed One instructed, and roused, and incited, and gladdened that Brahman with religious discourse, and rose from his seat, and went away.

⁵⁷ Now not long after the Blessed One had gone 74 VI, 18, 4 . it occurred to that Brahman: ‘ The things for the sake of which I invited the Bhikkhu-sagha 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 Arima!’ And that Brihman 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 Brahman said to the Blessed One:

⁵⁸ ‘ The things for the sake of which I invited the Bhikkhu-sawgha 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, Brd&hman; 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 Sawzgha was (once) invited; but the Bhikkhus, fearing to offend, did not accept the invitation . ‘ 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 . 1 Compare Patimokkha, Pa/ 5 'ittiya 32. 2 This is an exception to Paiittiya 33. A Bhikkhu who has VI, 19, 2. ON MEDICAMENTS. 75

⁵⁹ Now at that time a family who were devoted to the venerable Upananda, of the Sakya clan, sent hard food for the Sawgha, saying, ‘ This is to be given to the Sawgha 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 Arima, and asked the Bhikkhus: ‘Where, Sirs, is the venerable Upananda?’ ‘ The venerable U pananda of the Sakya clan has gone forth to the village for alms.’ ‘ This hard food, Sirs, is to be given to the Sawgha, 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.’

⁶⁰ 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, 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 nihata m, literally, ‘brought out thence,’ which seems to mean ‘out of the store of the giver.’ The expression recurs in VI, 32,1, and again in VI, 32, 2 (at the end), where the exceptions to Pii&ttiya 35 laid down in this and the following rules are again, the scarcity having passed away, put aside by ‘the Blessed One.’ 7 6 VI, 20, I. counting the numbers (of those invited, refused) the invitation. And the whole Sawgha 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 V

⁶¹ Now the Blessed One having remained at Ravagaha as long as he thought fit, proceeded on his way to Savatthi. And wandering straight on from place to place he arrived at Savatthi. And there, at Savatthi, the Blessed One stayed at the Cetavana, Anatha-pmika’s Grove. Now at that time the venerable Sariputta suffered from fever. And the venerable Maha Moggallana went to the place where the venerable Sariputta was; and when he had come there he said to the venerable Sariputta: ‘You have lately had fever, friend SARiputta. By what means has it got well ?* ‘ By lotus stalks, my friend, of various kinds.’ Then the venerable Maha Moggallana, 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 (Jetavana and appeared on the bank of the MandAkini lake.

⁶² And a certain NAga saw the venerable MahA 1 See the last note. VI, 20, 4* ON
MEDICAMENTS. 77 Moggallana coming from afar: and on seeing him he said to the venerable Maha Moggallana: ‘ May my lord, the venerable Maha Moggallana, approach. Welcome to my lord, the venerable Maha Moggallana. What may my lord have need of? What shall I give to him ?’ ‘ I want the edible stalks of the various lotuses.’ Then that Naga gave command to another Naga, saying, ‘Very well then, good friend, give the venerable one edible stalks of the lotuses.’ And that Naga plunged into the Manddkinl 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 Maha Moggallana was.

⁶³ Then the venerable Mahd Moggallana as quickly (&c., as in § 1) vanished from the bank of the Mandikini lake, and appeared in Cetavana. Then that N 4 ga also vanished from the bank of the Mandakini lake, and appeared in the Cetavana. And when that Naga had caused the venerable Maha Moggallana to receive those edible stalks of the lotuses he vanished from the Cetavana, and appeared on the shore of the Mandakini lake. Then the venerable Maha Moggallana presented those edible stalks of the lotuses to the venerable Sariputta. And the fever abated on the venerable Siriputta when he had eaten the edible stalks of the lotuses. And many of them remained over.

⁶⁴ 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 78 VI, 21, t. offered, to eat things growing in woods and ponds, even if they are not the leavings of the meal of one who has eaten V

⁶⁵ i. Now at that time edible fruit was very plentiful in Savatthi, but there was no one to make it allowable 1 2 3 . 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 V

⁶⁶ i. Now when the Blessed One had remained at Savatthi as long as he thought fit, he went forth on his journey to Ritfagaha. And wandering straight on he arrived at Rafagaha: and there at Raagaha he stayed at the Veluvana in the Kalan- daka-niv&pa. Now at that time a certain Bhikkhu was suffering from fistula . And the physician (named) Ak&sa- gotta lanced it. And the Blessed One when he 1 See the note above, on VI, 18, 4. 2 See above, VI, 17, 7. 3 Buddhaghosa says, abian ti tarua-phalaw; yassa bigam ankura#z na ^aneti. Nibbatta-Man (nivatta-bian ?) ti bigam nibbattetva (nivattetvd ?) ap Janetva. 4 Compare VIII, 1,14. VI, 22, 3- ON MEDICAMENTS. 79 was going round through the sleeping-places came to the place where that Bhikkhu dwelt

⁶⁷ Akasa-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-sawgha, and asked the Bhikkhus: ‘ Is there, O Bhikkhus, in that Vihara 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 Akasa-gotta, the physician, has been lancing it.’

⁶⁸ The Blessed Buddha rebuked (that Bhikkhu), saying, ‘ This is improper, O Bhikkhus, for that foolish one, unbecoming, indecent, unworthy of Samaras, 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 1 Samb&dhe. 8 o VI, 22, 4. of your bodies. Whosoever allows that, is guilty of a thullai/£aya offence.’

⁶⁹ Now at that time the ATabbaggiya Bhikkhus, since a surgical operation had been forbidden by the Blessed One, used a clyster x . They told this thing to the Blessed One. ‘Is it true, as they say, O Bhikkhus, that the AVzabbaggiya 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 thulla<£/£aya offence 1 2 .’

⁷⁰ And the Blessed One, after having dwelt at Rafagaha 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 Suppiyi who showed their faith in both ways: they were givers and doers, and devoted themselves to the service of the fraternity. And Suppiya, the lay- devotee, went to the Arama, and going around from Vihara to Vihara, and from cell to cell, she asked 1 Vatthikamma. See Wise, ‘Hindu Medicine,’ pp. 143 and following. 2 Surgical operations are allowed in 14. g and below. VI, 2 3> 3 ' ON MEDICAMENTS. 81 the Bhikkhus: ‘Who is sick, venerable Sirs? For whom, and what shall I procure ?’

⁷¹ At that time a certain Bhikkhu had taken a purgative. And that Bhikkhu said to Suppiya, the lay-devotee: ‘ I have taken a purgative, sister, and I want some broth V (She replied): ‘ Well, reverend Sir, it shall be procured for you,’—and went to her house and gave order to a pupil 1 2 : ‘ Go, my good Sir, and see if there is any meat to be had V That man accepted this order of Suppiya, the lay-devotee (by saying), ‘Yes, Madam,’ and searched through the whole of Benares, but did not find any meat on hand . Then that man went to Sup- piyfi, the lay-devotee; having approached her he said to Suppiya, the lay-devotee: ‘ There is no meat to be had, Madam; the killing of cattle is interdicted to-day.’

⁷² Then Suppiya, 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, 1 Pai££Mdaniya. See Abhidhanappadipika, verse 468, and above, chap. 14. *7, at the end. 2 Of her husband’s ? 3 Pavattamawsa, which Buddhaghosa explains, ‘ matassa maw- saw.’ Pavatta means ‘ already existing,’ opposed to what is brought into existence for a special purpose, and pavattamawsa is said here, therefore, in order to exclude uddissa-kata-mawsa (meat of animals killed especially for them), which Bhikkhus were not allowed to partake of (see chap. 31. 14). Compare also pavatta- phala-bhggana at Gataka I, p. 6. [17] G 82 VI, 23, 4 - and get the strength out of this meat. In such and such a Vihara 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.

⁷³ And Suppiya, the lay-devotee, came to his house and asked the maid-servant: ‘ Where is Suppiya ?’ ‘ She lies in the inner room, Sir.’ Then Suppiya, the lay-devotee, went to the place where Suppiya, the lay-devotee, was; having approached her he said to Suppiy , the lay-devotee: ‘ Why are you lying down ?’ ‘ I am sick.’ ‘What is the matter with you ?’ Then Suppiya, 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 Suppiyd 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.

⁷⁴ 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 VI, 23 . 7 - ON MEDICAMENTS. 83 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 forenoon the Blessed One, having put on his under-robcs, took his alms-bowl, and, with his ^Ivara 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.

⁷⁵ 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 Suppiya ? ’ ‘ 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 Suppiya, 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.

⁷⁶ And Suppiya, the lay-devotee, and Suppiya, the lay-devotee (thought): ‘ Oh wonderful! oh astonishing! What high power and great faculties the Tathagata possesses, in that in the moment the Blessed One has seen (Suppiya), that great wound has been healed; and there is good skin there, G 2 8 4 VI, 23, 8. 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 Suppiya, the lay-devotee, by religious discourse, rose from his seat and went away.

⁷⁷ 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 Suppiya, the lay-devotee, for meat ? ’ When he had spoken thus, that Bhikkhu said to the Blessed One : ‘ It is I, Lord, who asked Suppiya, 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.’

⁷⁸ 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 VI, 23, 13- ON MEDICAMENTS. 85 up even their own flesh. Let no one, O Bhikkhus, eat man’s flesh. He who does, commits a thullaL /faya (or, grave) offence. And let no one, O Bhikkhus, eat meat without having enquired (what it is). He who does, commits a dukkaa offence.’

⁷⁹ 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 Samaras 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 dukkaa offence.’

⁸⁰ 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 dukkaa offence.’

⁸¹ 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 Samaras 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 dukkaa offence.’.

⁸² At that time the people, during a famine, ate serpents’ flesh (&c., as in § 12 , down to:) ‘ How can 86 VI, 23, 14. the Sakyaputtiya Samaras 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 dukkaa offence.’

⁸³ 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 dukkaa offence.’

⁸⁴ 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 dukkaa offence.’ VI, 24 , 3- ON MEDICAMENTS. 8 7

⁸⁵ 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.

⁸⁶ Now a certain Brahmaa, 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 Brahmaa looked into the provision-room and did not see there two (sorts of food), rice-milk and honey-lumps.

⁸⁷ And that Brahmaa went to the place where the venerable Ananda was; having approached him, he said to the venerable Ananda : ‘ As my turn did not come, my dear Ananda, I thought: “ Two months have elapsed (&c., down to:). What if I were to look into the provision-room, and what I should not see in the provision-room, to prepare that! ” Thus, my dear Ananda, 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 Ananda, rice- milk and honey-lumps (for the Bhikkhus), would the reverend Gotama accept it from me ?’ ‘Well, my good Brahmaa, I will ask the Blessed One.’

⁸⁸ And the venerable Ananda told this thing to the Blessed One. ‘Well, Ananda, let him prepare (those dishes),’ ‘ Well, my good Brahmaa, you may prepare (those dishes).’ And when the night had elapsed, that Brahmaa 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 Brahmaa, give it to the Bhikkhus.’ The Bhikkhus, fearing to offend, did not

accept it. 'Accept it, O Bhikkhus, and eat it.' Then that Brahmaa 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 washen his hands, when he had cleansed his bowl and his hands, he sat down near him.

⁸⁹ When he was seated near him, the Blessed One said to that Brahmaa: 'Tenfold, O Brah- ma@a, 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; VI, 2 5 , t. ON MEDICAMENTS. 89 sets right the humors of the body; purifies the bladder; and promotes the digestion. This tenfold merit, O Brihmaa, is attached to rice-milk.

⁹⁰ '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.'

⁹¹ And the Blessed One, having gladdened that Brahmaa 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.'

⁹² 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 1 Bhoa-yagu, literally, eatable rice-milk, which seems opposed to the ordinary rice-milk which was drunk. Yagu is the Pali word for what is called in Anglo-Indian terminology ' congey.' Bhoa- ySgu is 'rice pudding made with milk.' go VI, 25, 2. 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! '

⁹³ 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-robcs, took his alms- bowl, and, with his ilvara 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.

⁹⁴ 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.’ 2g, 5 ON MEDICAMENTS. 91

⁹⁵ 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.

⁹⁶ 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 92 VI, 45 , 6 . (&c., down to:) more merit or more demerit?” Lord, what have I produced thereby, more merit or more demerit ?’

⁹⁷ ‘ 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.

⁹⁸ 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.’ VI, 26 , 3- ON MEDICAMENTS. 93 26 \

⁹⁹ And the Blessed One, after having dwelt at Andhakavinda as long as he thought fit, went forth to Rdagaha, accompanied by a great number of Bhikkhus, by twelve hundred and fifty Bhikkhus. At that time Bela///Ea Kalina was travelling on the road from Rdfagaha to Andhakavinda with five hundred carts all full of pots of sugar. And the Blessed One saw BelaMa Kaiidna coming from afar; when he saw him, he left the road, and sat down at the foot of a tree.

¹⁰⁰ And BelaZa Kad£ana 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, Belaya KaMana said to the Blessed One: ‘ I wish, Lord, to give to each Bhikkhu one pot of sugar.’ ‘ Well, Katana, bring here one pot of sugar.’ Belaya Katana 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, Katana, give the sugar to the Bhikkhus.’

¹⁰¹ Belaya Katana accepted this order of the Blessed One (by saying), ‘Yes, Lord,’ gave the 1 See the 33rd PMttiya Rule about parampara-bhoana (taking food in turn). 94 VI, aC, 4- 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, Kalina, give the Bhikkhus as much sugar as they want.’ Belaya Katana 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, Kalina, let the Bhikkhus eat their fill with sugar.’ Belaya Kalina 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.

¹⁰² And Belaya KaMkna, 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, Kalina, give the sugar to the people who eat the remains of (the Bhikkhus’) food,’ &c. ‘Well, Katana, give the people who eat the remains of (the Bhikkhus’) food as much sugar as they want,’ &c.

¹⁰³ ‘Well, Kalina, 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 VI, 26,8. ON MEDICAMENTS. 95 pots and jars, and filled their baskets and the folds of their dress with it.

¹⁰⁴ And Belaya Katana, 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, KaA£ 4 na, in the world of men and gods, in Mira’s and Brahma’s world, among all beings, Samaras and Brahmawas, gods and men, by whom that sugar, when he has eaten it, can be fully assimilated, save by the Tathigata or by a disciple of the Tathagata. Therefore, Katana, throw that sugar away at a place free from grass, or sink it into water in which there are no living things.’ Bela/^a Kalina accepted this order of the Blessed One (by saying), ‘Yes, Lord,’ and sunk that sugar into water in which there were no living things.

¹⁰⁵ 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 Belaya Kalina, 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.

¹⁰⁶ When Belaya KaMana was sitting near him, 96 VI, 26, 9. 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 Belaya Kalina 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 Belaya Kalina, 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.’

¹⁰⁷ And Belaya Katana, 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 VI, 28 , x. ON MEDICAMENTS. 97 the Blessed One receive me from this day forth while my life lasts as a disciple who has taken his refuge in him.’

¹⁰⁸ And the Blessed One, wandering from place to place, came to Raagaha. There the Blessed One dwelt near Raagaha, in the Veuvana, at Kalanda- kanivapa. At that time the Bhikkhus at Raagaha 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 h i. And the Blessed One, after having dwelt at Raagaha as long as he thought fit, went forth to Paialigama, accompanied by a great number of Bhikkhus, by twelve hundred and fifty Bhikkhus. Wandering from place to place the Blessed One came to Paaligama. 1 Chaps. 28-30 are, with a few unimportant variations, word for word the same as Mahaparinibbana Sutta I, 19-II, 3; II, 16-24. See Rh. D.’s Introduction to his translation of the Mahaparinibbana Sutta, pp. xxxiv seq., and his note there at II, 16. [17] H 98 VI, 28, 2. Now the lay-devotees at Paaligama heard : ‘The Blessed One has arrived at Paaligama.’ And the Paaligama 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 Paaligama lay-devotees by religious discourse.

¹⁰⁹ And the Paaligama 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 Paaligama 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 , 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.

¹¹⁰ Standing near him the Pāliputta 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 1 Perhaps we are to supply ‘ with sand.’ Comp. Dipavazsa VI, 64; XII, 71, &c. VI, 28, 4- ON MEDICAMENTS. 99 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 Mvaxa 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 Paaligama 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.

¹¹¹ Then the Blessed One thus addressed the Paaligama 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, Brihmawas, heads of houses, or Samaras—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 H 2 IOO VI, 28 , g. 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.

¹¹² ‘ 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, Brahma;zas, heads of houses, or Samaras—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.’

¹¹³ When the Blessed One had thus taught, incited, animated, and gladdened the Paaligama 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 Pdfelig&ma lay-devotees accepted the Blessed One’s word by saying, ‘Yes, Lord,’ rose from their VI, 28,8. ON MEDICAMENTS. 101

seats, respectfully saluted the Blessed One, and passing round him with their right side towards him, went away.

¹¹⁴ And the Blessed One, not long after the Paali- g&ma lay-devotees had departed thence, went to an empty place 1 (in order to give himself to meditation). At that time Sunidha and Vassakara, two ministers of Magadha, were building a (fortified) town at Pa/'a- ligama in order to repel the Vagfis. 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 Paaligama. 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.

¹¹⁵ And the Blessed One said to the venerable Ananda: ' Who are they, Ananda, who are building a town at Paalig&ma?' ' Sunidha and Vassak&ra, Lord, the two ministers of Magadha, are building a town at Paialigama in order to repel the Vajgis.' ' As if they had consulted, Ananda, with the Tivatiwsa gods, so (at the right place), Ananda, the Magadha ministers Sunidha and Vassakara build this town at Paaligama in order to repel the Vaggis. When I had risen up early in the morning, Ananda, at dawn's time, I saw with my divine 1 SuM>&gara. Comp. I, 78, 5; Suttavibhanga, Pai%. IV, 4,1. 102 VI, 28, 9. 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, Ananda, as Aryan people dwell, as far as merchants travel, this will become the chief town, the city of Paialiputta. But danger of destruction, Ananda, will hang over Pia- liputta in three ways, by fire, or by water, or by internal discord . '

¹¹⁶ And the Magadha ministers Sunidha and Vassa- kira 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 Sunidha and Vassakara 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 Sunidha and Vassakara, when they understood that the Blessed One had accepted their invitation, went away. 1 The event prophesied here, Paaliputta'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 Kalasoka who removed the seat of the empire to Paaliputta. The Gains, on the other hand, state that it was Udayi, the son of Aatasattu. Most probably the latter tradition is the correct one, as even king Mu></a is mentioned in the Anguttara Nikaya as having resided at Paaliputta. Comp. Rh. D.'s ' Buddhist Suttas,' Introd. pp. xv seq.; H. O.'s Introduction to the Mahavagga, 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. VI, 28, 12. ON MEDICAMENTS. 103

¹¹⁷ And the Magadha ministers Sunidha and Vassak&ra 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 Sunidha and Vassakara 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 Sunidha and Vassakara by these stanzas:

¹¹⁸ ‘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 Sunidha and Vassakara by these stanzas, rose from his seat and went away.

¹¹⁹ And the Magadha ministers Sunidha and Vassakara followed the Blessed One from behind, saying, ‘ The gate the Samara 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 1 See chap. 23.5, &c. Instead of ‘ Lord,’ read here, ‘ Reverend Gotama.’ io 4 VI, 28, 13. was called Gotama’s gate. And the Blessed One went on to the river. At that time the river Ganges was brimful and overflowing ; 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.

¹²⁰ 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.’

¹²¹ And the Blessed One went to Koigama. There at Koigama 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 1 SamatitthikT This word is replaced by samatirthikS at Lai. Vist. pp. 501,328. Compare, however,Rh. D.’s note on Tevia Sutta I, 24 (‘Buddhist Suttas,’ p. 178). VI, 30 , I. ON MEDICAMENTS. 105 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.

¹²² ‘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, See., 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.’

¹²³ Now the courtesan Ambapali heard that the Blessed One had arrived at Kodgama. And the courtesan Ambapali ordered a number of magnificent vehicles to be made ready, mounted one of these vehicles, and left Vesali with her magnificent vehicles in order to visit the Blessed One. She

106 MAHAVAGGA. VI, 30 , 2 . 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.

¹²⁴ When she was sitting near him, the Blessed One taught, incited, animated, and gladdened the courtesan Ambapali by religious discourse. And the courtesan Ambapali, 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 Ambapali, 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.

¹²⁵ Now the LikMavis of Vesali heard that the Blessed One had arrived at Koigama. And the Liffzavis of Vesali ordered a number of magnificent vehicles to be made ready, mounted these vehicles, and left Vesali with their magnificent vehicles in order to visit the Blessed One. Some of the LifC 7 zavis 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 Ambapali drove up against the young VI, 30, 4 - ON MEDICAMENTS. 107 LiiMavis, pole to pole, yoke to yoke, wheel to wheel, axle to axle. [4.] And those Lif’Mavis said to the courtesan Ambapali: ‘ How is it, Ambapali, that you drive up against the young LiA£/zavis, pole to pole, &c. ?’ ‘ My Lords, I have just invited the Blessed One with the fraternity of Bhikkhus for their morrow’s meal.’ ‘ Ambapali! give up this meal to us for a hundred thousand.’ ‘ My Lords, were you to offer all Vesali with its subject territory, I would not give up this meal.’ Then the LiiMavis snapped their fingers (exclaiming), ‘We are outdone by this woman 1 ! we are out-reached by this woman 1 !’

¹²⁶ Then the LiMavis went to the place where the Blessed One was. And the Blessed One saw the LiAbfavis 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 T&vatiwsa gods, gaze upon this company of the ~L\kkha.v\s, behold this company of the lAkkkdiVis, compare this company of the Li/£- /cvbivis, even as a company of Tavatimsa gods!’ And the Liiavis 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.’ 1 Ambak&ya, which Buddhaghosa explains by ithikaya, comp, the well-known Mantra, VSasaneyi Sawhita 23.18: Ambe ambike ’mbalike, &c. Probably the word ambaka is a contemptuous form intended here at the same time to convey an allusion to the mango- (amba-) gardens which Ambapali possessed, and from which she was named. Comp. Rh. D.’s note at Mahaparinibbana Sutta II, 19. io 8 mahAvagga. VI, 30, 5 . ‘ I have promised, O Li/£Mavis, to dine to-morrow with Ambapali the courtesan.’

¹²⁷ And the Blessed One, after having dwelt at Koigama as long as he thought fit, went to AatikA. There the Blessed One dwelt at A’atika, in the Brick Hall (Gmakavasatha). And when the night had elapsed, the courtesan Ambapali 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 AmbapAll said to the Blessed One : ‘ I give up this Ambapali grove, Lord, to the fraternity of Bhikkhus with the Buddha at its head.’ The Blessed One accepted the Arama. Then the Blessed One, after having taught, incited, animated, and

gladdened the courtesan Ambapali by religious discourse, rose from his seat and went to the Mahavana. There the Blessed One dwelt at Vesali, in the Mahavana, in the Khagara-sala. End of the LiA'/Mavi BhAavara.

¹²⁸ At that time many distinguished LiA'Mavis were sitting together assembled in the town-hall and spoke in many ways in praise of the Buddha, of the Dhamma, and of the Sawgha. At that time Siha, the general-in-chief (of the LiiMavis), a disciple of the N iga«/Aa sect, was sitting in that assembly. And Siha, the general, thought: ' Truly 1 Replace 'the Magadha ministers Sunidha and Vassakara' by 'the courtesan Ambapali,' and instead of 'Reverend Gotama,' read 'Lord.' VI, 31 . 3 * ON MEDICAMENTS. IO he, the Blessed One, must be the Arahata Buddha, since these many distinguished lAkkavis, 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 Sawgha. What if I were to go and visit him, the Arahata Buddha.'

¹²⁹ And Siha, the general, went to the place where the Nigawa Nataputta 1 was; having approached him, he said to the N \<gz.nthz. N ataputta: 'I wish, Lord, to go and visit the Samara Gotama.' ' Why should you, Siha, who believe in the result of actions 2 (according to their moral merit), go to visit the Samara Gotama, who denies the result of actions? For the Samara Gotama, Siha, 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 Siha, the general, abated in him.

¹³⁰ And a second time many distinguished \k- Mavis were sitting together (&c., as in (j§ 1, 2, down to the end). And a third time many distinguished LikkAavis were sitting together, &c. And a third time Siha, the general, thought: 'Truly he, the Blessed One, must be the Arahata Buddha, since these many distinguished LiMavis, who are sitting here together assembled in the town-hall, speak in so many ways 1 The founder of the Niga«/Aa sect, who is, according to the important discovery of Professors Bihler and Jacobi, identical with the Mahavira of the Jain legends. See Jacobi's Preface to the Kalpashtra, pp. 1 seq. 2 Kiriyaavada. IO VI, 31, 4- in praise of the Buddha, of the Dhamma, and of the Sawgha. What are the Niga«//£as to me, whether they give their consent or not ? What if I were to go without asking the Niga^^as for their consent, to visit him, the Blessed One, the Arahata Buddha.'

¹³¹ And Siha, the general, went out of Vesali 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, Siha, the general, said to the Blessed One: ' I have heard, Lord, that the Sama#a 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 Samara 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, Siha, in which one speaking truly could say of me: " The Samara Gotama denies action ; he teaches the doctrine of nonaction ; and in this doctrine he trains his disciples." 1 A part of the following discourse is the same as Suttavibhanga, Parag-. 1 , 1, 3. 2 1 The doctrine of non-action,' and ' the doctrine of action,' VI, 31 , 5 - ON

MEDICAMENTS. Ill ‘ And again, Siha, there is a way in which one speaking truly could say of me : “ The Samara Go- tama maintains action ; he teaches the doctrine of action; and in this doctrine he trains his disciples.” ‘ And again, Siha, there is a way in which one speaking truly could say of me : “ The Samara Go- tama maintains annihilation ; he teaches the doctrine of annihilation; and in this doctrine he trains his disciples.” ‘ And again, Siha, there is a way in which one speaking truly could say of me : “ The Samara Go- tama proclaims contemptibleness ; he teaches the doctrine of contemptibleness; and in this doctrine he trains his disciples.” ‘ And again, &c.: “ The Samara Gotama proclaims Vinaya ; he teaches the doctrine of Vinaya; and in this doctrine he trains his disciples.” ‘ And again, &c.: “ The Samara Gotama proclaims Tapas , &c.” ‘ And again, &c.: “The Samara Gotama is apagab- bha ; he teaches the doctrine of apagabbhata, &c.” 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. 1 See note 2, p. no. 2 U^zedavada (‘ the doctrine of annihilation’) is the doctrine that death is the annihilation of existence (‘u&MedavMS. sato sattassa nkkhedam vinasa m vibhavara pawnapenti.’ Brahmag-ala- sutta). But in this discourse the word is taken in a peculiar sense; comp. § 7. 3 GzgakkhM.. See § 7. * ‘ Right conduct.’ But in this discourse it is also taken in the sense of ‘ putting away’ (scil. evil); see § 8. 6 ‘ Self-mortification,’ literally, ‘ burning,’ in which sense the word is taken in § 8. 6 Apagabbha (apragalbha) and apagabbhata ordinarily mean 112 VI, 31, 6 . ‘ And again, &c.: “ The Samara Gotama is confident ; he teaches the doctrine of confidence, &c.”

¹³² ‘ And in which way is it, Siha, that one speaking truly could say of me: “ The Samara Gotama denies action; he teaches the doctrine of non-action; and in this doctrine he trains his disciples ?” I teach, Siha, 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, Siha, one speaking truly could say of me : “ The Samara Gotama, &c.” ‘ And in which way is it, Siha, that one speaking truly could say of me : “ The Samara Gotama maintains action ; he teaches the doctrine of action ; and in this doctrine he trains his disciples?” I teach, Siha, 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.”

¹³³ ‘ And in which way is it, Siha, that one speaking truly could say of me : “ The Samara Gotama maintains annihilation; he teaches the doctrine of annihilation; and in this doctrine he trains his disciples?” I proclaim, Siha, 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, Siha, that one speaking truly could say of me: “ The Samara Gotama ‘ irresolute ’ and ‘ irresolution.’ But here the words are taken in quite another sense, with a pun that cannot be rendered in English; see § 9. 1 See § 9. VI, 3 I, 8. ON MEDICAMENTS. 1 x 3 proclaims contemptibleness, &c. ?” I deem, Siha, 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, Siha, that one speaking truly could say of me: “ The Samaa Gotama proclaims Vinaya, &c. ?” I teach, Siha, 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, Siha, that one speaking truly could say of me: “ The Samawa Gotama proclaims Tapas, &c. ?” I

teach, Siha, 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 . He who has freed himself, Siha, 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 , so that they are destroyed 4 and cannot grow up again — such a 1 Vinayaya. 2 Tapaniya, connected with tapas. 3 T& 1 & vatthukata. See Buddhaghosa's explanation of this phrase in Vinaya Piaka, vol. iii, p. 267. 4 Anabhavaw gata (see the correction, Vinaya Piaka, vol. ii, p. 363), literally, ' They are gone to non-existence.' Buddhaghosa takes great pains in explaining anabhava; and he quotes also a various reading anubhava ; see Vinaya Piaka, vol. iii, p. 267. But anabMva is correct, and must be understood as a synonym of abhava. As to ana-, equal to a-, compare S. Goldschmidt, Zeitschr. der Deutschen Morg. Ges. vol. xxxii, pp. 100 seq.; Weber, Hala, p. 16; Pischel's note on Hemaandra II, 190; Curtius, Griechische [17] I ii 4 VI, 31, 9 - person do I call accomplished in Tapas. Now the Tathagata, Siha, has freed himself from all conditions, &c. In this way, &c.

¹³⁴ ' And in which way is it, Siha, that one speaking truly could say of me: " The Samara Gotama is apagabbha (irresolute 1), &c.?" He who has freed himself, Siha, from the necessity of returning in future into a mother's womb , 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 Tathagata, Siha, has freed himself, &c. In this way, &c, ' And in which way is it, Siha, that one speaking truly could say of me: " The Samara Gotama is confident, &c. ?" I am confident, Siha, by the highest confidence; and thus I teach the doctrine of confidence and train my disciples in it. In this way, &c.'

¹³⁵ When he had spoken thus, Siha, 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, Siha, what you are doing. It is becoming that well-known persons like you should do nothing without due consideration.' Etymologie, 8th edition, p. 306 (avdt&vos, &c.). Another Pali word containing this prefix ana- is anamata, anamatagga; see, for instance, Gataka II, p. 56. 1 See § 5 with our note. 2 Into a 'gabbha.' 'Apagabbha' is taken here as 'not subject to returning to a gabbha.' VI, 31, II. ON MEDICAMENTS. "5 ' 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 Tit- thiya teachers, Lord, got me as their disciple, they would carry around their banners through the whole of Vesali (and cry): " Siha, 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-sawgha: may the Blessed One receive me from this day forth while my life lasts as a disciple who has taken his refuge in him.'

¹³⁶ ' For a long time, Siha, drink has been offered to the N igazzZzas in your house . 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 Samazza 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 Nigaz- //zas. Well, Lord, we will see what will be season- 1 Literally, ‘ your house has been an op ana to the Niga«/^as.’ Opana may be either avapana or, as Buddhaghosa seems to understand it, udapana (compare oka = udaka). n VI, 31,12. able. For the third time, Lord, I take my refuge in the Blessed One, &c.’

¹³⁷ And the Blessed One preached to Siha, 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 Siha, 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 Siha, 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 .’ And when that night had elapsed, Siha, the general, ordered excellent food (&c., as in chap. 23. 5, down to the end).

¹³⁸ At that time a great number of Niga#Mas (running) through Vesali, from road to road and from cross-way to cross-way , with outstretched arms, cried: ‘ To-day Siha, the general, has killed a great ox and has made a meal for the Samara Gotama; the Samara 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 Siha, 1 About pavattamawsa, see the note at chap. 23. 2. 2 See X, 1, 9. VI, 32.1. ON MEDICAMENTS. 11 7 the general, was. Having approached him he said to Siha, the general, into his ear: ‘Please, Lord, have you noticed that a great number of N iga-nthas (running) through Vesali, &c. ?’ ‘ Do not mind it, my good Sir. Long since those venerable brethren are trying to discredit the Buddha, the Dhamma, and the Sawzgha ; 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.’

¹³⁹ And Siha, 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 dukkaa 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).’

¹⁴⁰ Now at that time Vesali was well provided with food, the harvest was good, alms were easy to obtain, one could very well get a living 1 by gleanings, or through favour. 1 Literally, ‘keep oneself going.’ Compare the use of yapetuw at Maha-parinibbana Sutta II, 32. 118 VI, 32, 2. And when the Blessed One had retired into solitude this consideration presented itself to his mind : ‘ The things which I have prescribed for the Bhik- khus 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 , those things the Bhikkhus enjoy also now.’ And the Blessed One, in the evening, when he had left his solitude, said to the venerable Ananda: ‘ The things which (&c.,

as above, down to :) or in pools— do the Bhikkhus enjoy those things now also ?’ ‘ They enjoy them, Lord.’

¹⁴¹ 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 § i, 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 dukkaa 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 .’ 1 For these rules, see above, VI, 17-19. 2 See the 35th Pa-l’ittiya Rule, and our note upon it. VI, 33- 2 - ON MEDICAMENTS. ng

¹⁴² 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 Arama, 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 Ananda was; and when they had come there they said to the venerable Ananda: ‘ 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, Ananda, Sir, to do with them ?’ Then the venerable Ananda told this thing to the Blessed One.

¹⁴³ ‘In that case, Ananda, let the Samgha decide upon some outside building as a kappiya- bhftmi (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 vihara, addhayoga, p&sada, hammiya, guha . ‘ And thus, O Bhikkhus, should it be resolved upon. A discreet and able Bhikkhu should proclaim the following natti before the Sawgha: “Let the Sawgha, reverend Sirs, hear me. If the Sawgha is ready, let the Sawgha appoint the Vihara called N. N. to be our kappiya-bhumi. This is the natt’x. Let the Sawgha, reverend Sirs, hear me. 1 On these five kinds of buildings, see above, I, 30, 4 ; II, 8,1. 120 VI, 33, 3- The Sawgha appoints the Vihara called N. N. to be our kappiya-bhfimi. Let any one of the venerable brethren who is in favour of appointing the Vihara (&c., down to :) thus I understand.” ’

¹⁴⁴ Now at that time men in that place — the kappiya-bhfimi duly chosen by resolution (of the Sawgha)—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 Ananda: ‘ What now, Ananda, may be this great and loud noise, as of the cawing of crows?’

¹⁴⁵ ‘In that place, Lord,—the kappiya-bhfimi duly chosen by resolution (of the Sawgha),— 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-bhumi, O Bhikkhus, duly chosen, is not to be made use of. Whosoever shall so use it, is guilty of a dukkaa offence. I allow you, O Bhikkhus, a kappiya-bhfimi of three kinds, one that has become so by means of a proclamation , 1 Buddhaghosa says on this word: ‘ When a Vihara 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 kappiya- kuL”’ The proclamation cannot be made after the building has got further than the actual stage here described. Ussavana is VI, 34 , I- ON MEDICAMENTS. I 2 I an ox-stall , and a building belonging to laymen .’

¹⁴⁶ Now at that time the venerable Yasoa 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 . They told this thing to the Blessed One. ‘ I allow you, O Bhikkhus, to use a duly chosen kappiya-bhftmi (to keep drugs in). I allow you, O Bhikkhus, a kappiya-bhhmi 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 Bhawavara.

¹⁴⁷ 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 therefore from ussaveti, ‘to proclaim;’ and antika is used here, as below in VII, 1, 7. 1 Gonisadika. Compare Buddhaghosa’s explanation of go- nisadinivifo gamoat Sutta-vibhanga, Par. II, 3, as given by Minayeff, ‘ Pratimoksha,’ p. 66, lines 7, 8. Here Buddhaghosa says simply, ‘ There are two kinds of ox-stalls; arama ox-stalls and vi- hara ox-stalls. Of these, when neither the arama nor the dwellings are fenced in (parikkhattani honti), that is an arama ox-stall; when all or some of the dwellings are fenced in, and not the arama, that is a vihara ox-stall. So both kinds depend upon the fencing in of the arama.’ 2 This seems to mean that stores could be kept for the Sawgha on laymen’s premises. 3 Compare above, VI, 17, 7. 122 MAHIAVAGGA. VI, 34, 2- 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 , and give to each serving man six months’ wages; and so long as he held it in his hand, it was not exhausted.

¹⁴⁸ 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 Magadha king Seniya Bimbisara heard: ‘In Bhaddiya-nagara in our kingdom there dwells, they say, a householder named Melaka, who is possessed (&c., as in §{j 1, 2, down to the end).’

¹⁴⁹ Then the Mdgadha king Seniya Bimbisara 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. W r hen 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 Migadha king Seniya Bimbisra, and he set out for Bhaddiya-nagara with his fourfold host.

¹⁵⁰ And proceeding straight on he came to Bhaddiya-nagara, and to the place where the householder 1 AMaka. See Rh.D., ‘Ancient Coins and Measures,’ p. 18. 2 Ibid. p. 9 and note 4. 3 Doa. Ibid. p. 18. VI, 34 . 9 - ON MEDICAMENTS. 123 Mewzfaka was; and when he had come there, he said to the householder Mezzzfaka : ‘ I have received command from the king, “ They say, good Sir (&c., as above, § 5).” Let us behold, O householder, your miraculous power.’ Then Mezzzfaka 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.’

¹⁵¹ Then Mezaka the householder gave command to his wife, ‘ Serve then the fourfold host with food.’ And the wife of Mewafaka 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.’

¹⁵² Then Me;z« 5 aka the householder gave command to his son, ‘ Pay then, my dear boy, six months’ wages to the fourfold host.’ And the son of MeWaka the householder took one bag containing a thousand, and paid the fourfold 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.’

¹⁵³ Then Mezzzaka the householder gave command to his daughter-in-law, ‘ Give, then, six months’ rice to the fourfold host.’ And the daughter-in-law of MeWaka the house- 124 VI, 34, 10. holder 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 Rafagaha with his fourfold host, and went to the place where the Magadha king Seniya Bimbisara was, and when he had come there he told the matter to the Magadha king Seniya Bimbisara.

¹⁵⁴ Now the Blessed One, when he had remained at Vesali 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 Aatiyavana.

¹⁵⁵ And Melaka the householder heard: ‘Behold, that Samara 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 Aatiyavana. 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 VI, 34.13- ON MEDICAMENTS. 125 were face to face, this universe, the world with its Devas, and with its Brahmas, and with its Miras, and all creatures, Samaras and Brihmaas, 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 Ara- hats like that.’

¹⁵⁶ Then Melaka 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 Melaka the householder as he was coming from afar ; and when they had seen him, they said to Memaka the householder : ‘Whither, O householder, are you going?’ ‘ I am going, Sirs, to visit the Blessed One, the Samara Gotama.’ ‘ But why, O householder, do you, being a Kiriya-vada, go out to visit the Blessed One who is an Akiriya-v&da? For, O householder, the

Samara Gotama, who is an Akiriya-vdda, teaches Dhamma without the doctrine of action , and in this Dhamma he instructs his hearers.’

¹⁵⁷ Then thought Melaka the householder: ‘For a certainty that Blessed One must be an Arahāt Buddha : since these Tīthiyas are so jealous of him.’ And he went on to the place where the Blessed One was, proceeding in the carriage as far 1 See above, VI, 31, 5. 126 VI, 34, H - 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-savzgha, at my house to-morrow.’ The Blessed One consented by remaining silent.

¹⁵⁸ Then Melaka 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.

¹⁵⁹ Then the wife, and the son, and the daughter- in-law, and the slave of MeWaka 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.’

¹⁶⁰ Then Melaka the householder served the Bhikkhu-sawgha with the Buddha at their head (&c., as usual, down to:) sat down on one side. And when he was so seated Melaka the householder said to the Blessed One: ‘ So long as the Blessed One shall stay at Bhaddiya, so long will I provide the Bhikkhu-sawgha 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.

¹⁶¹ Now when the Blessed One had remained VI, 34 , 19- ON MEDICAMENTS. 127 at Bhaddiya as long as he thought fit, he went on, without informing Melaka the householder, to Anguttarapa with a great company of Bhikkhus, with one thousand two hundred and fifty Bhikkhus. And Melaka the householder heard: ‘ The Blessed One, they say, has gone on to Anguttarapa with (&c., down to :) Bhikkhus.’ And Melaka 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.’

¹⁶² And Melaka the householder came up with the Blessed One in a desert place on the way. And Melaka 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, Mewahka 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.’

¹⁶³ And the Blessed One early in the morning (&c., down to:) sat down on the seat prepared for him. Then Melaka 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 MeWaka the householder waited upon the Bhikkhu-sawgha with the Buddha at their head with his own hand, and satisfied them with sweet food, hard and soft, and with fresh milk. 128 VI, 34 , 20. The Bhikkhus, fearing to offend, would not take the milk: ‘ Take it, Bhikkhus, and drink it.’

¹⁶⁴ And Medaka the householder, when he had waited with his own hand upon the Bhikkhu-sawzgha 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, Melaka 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.

¹⁶⁵ 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 *, 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 1 Two kinds of beans are mentioned, mugga and masa. VI, 35.1- ON MEDICAMENTS. 129 gold with a kappiya-k&raka , 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.’ _

¹⁶⁶ Now the Blessed One proceeded straight on, on his alms-pilgrimage, to Apaa. And Keniya the ascetic 2 heard the saying, ‘ Behold! the Samaa Gotama, who was born in the Sakya clan, and who went forth from the Sakya clan (to adopt the religious life), has arrived at Apaa, and is staying at Apaa. 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 Maras, and all creatures, Samaras and Brahmaas, 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: 1 See above, chap. 17. 8. 2 In PSli Gaila; that is, * one with long matted hair.’ See our note on Mahavagga ,15, 1; and compare also Dipavawsa I, 38; Gataka I, 15, 84; Dhammapada, v. 141, and the passages quoted by Professor Oldenberg in his edition of the A’ullavagga, p. 350, and by Dr. Rhys Davids in his ‘ Buddhist Birth Stories,’ p. 185. [17] K 130 VI, 35. 2- 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 Samara Gotama.’

¹⁶⁷ And Keniya the ascetic thought: ‘ They who are the ancient i?zshis of the Brahmins, the authors of the sacred verses, the utterers of the sacred verses, whose ancient form of words, so uttered chaunted or composed, the Brahmins of to-day chaunt over again and repeat, intoning or reciting exactly as had been intoned or recited—to wit, AZeaka, Vamaka, Vamadeva, Vessimitta, Yama- taggi, Angirasa, Bharadvaa, VaseMa, 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 Samaza Gotama is also an abstainer from food 1 This is a stock phrase. Compare above VI, 34,11,

and the Teviggā Sutta I, 7, 46, and the passages quoted on the last by Rh. D., 'Buddhist Suttasp. 287. 2 That is, as a present, the usual tribute of respect. 3 The names of these Alz'shis, and the above phrases from 'They who' &c. downwards, recur several times in the Teviggā Sutta. See Rh. D., 'Buddhist Suttasp. 172, &c. Most of these names are easily to be identified, being in Sanskrit Vamadeva, Virva - mitra, Gamadagni (who is only mentioned in this list in reference to Rig-veda III, 62, quoted from below. See also Oldenberg's note to Aankhayana's Grz'hya-sfitra IV, 10 in Indische Studien XV, 153), Angirasa, Bhfiradvfia, VasishMa, Karyapa, and Bhrz'gu. The only doubtful names are Vamaka and A//Aaka. The latter must be Ashaka, 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. Vamaka 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. VI, 33, 4- ON MEDICAMENTS. 131 at night, an abstainer from food at the wrong time. 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 pin-goes 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.'

¹⁶⁸ Then Keniya the ascetic having, with his own hand, satisfied the Bhikkhu-sawgha 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.' 1 See the eighth section of the Aulā-sila. K 2 132 35> 5*

¹⁶⁹ '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 Brahmins.' 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.

¹⁷⁰ 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 drinkable things: mango-syrup, and jambu-syrup, and plantain-syrup, and mo/\$a-syrup, and honey, and 1 So Buddhaghosa; but it may also be cocoa-nut or cinnamon, according to Bohtlingk-Roth sub voce. Buddhaghosa's words are AToa-pilnan ti aMika-kadali-phalehi kata-panara; and he explains moia by ana/\$ikehi kadali-phalehi kata-panam. 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

ekaMithalapakka, at Gataka I, 70, evidently rests on the same meaning of the word which there also VI, 35. 7- ON MEDICAMENTS. 133 grape-juice, and syrup made from the edible root of the water-lily, and pharusaka 2 -syrup. I allow you, O Bhikkhus, the juice of all fruits, except the juice prepared from corn. I allow you, O Bhikkhus, drinks prepared from all leaves, except drinks prepared from potherbs \ I allow you, O Bhikkhus, drinks prepared from all flowers, except liquorice- juice. I allow you, O Bhikkhus, the use of the juice of the sugar cane.'

¹⁷¹ 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 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.' 1 In the text read saluka. 2 This is the *Grewia Asiatica* of Linnaeus. See Bohtlingk- Roth under parhsaka. 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 Vesali. See below, *Afullavagga* XII, 1, n. Buddhaghosa explains this as 'drink made from any one of the seven kinds of com;' where the seven kinds referred to must be those mentioned in the *Abhidhana-ppadlpika*, verses 450, 451. 4 Z>aka = saka. Compare our note below on VI, 36, 8, and (Ataka, ed. Fausboll, I, 308. 5 *Madhuka-puppha-rasaw*; *Madhuka* is the *Bassia Latifolia* of Linnaeus. I 34 VI, 35. 8- 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 Savitthi; '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 Sawgha, 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.

¹⁷² i. Now when the Blessed One had stayed at Apa#a as long as he thought fit, he went on, on his pilgrimage, to Kusinira, with a great company 1 Yaiina. Compare above, I, 22, 4, and our note there (p. 138). 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 1,15,1, that by the *Gatilas* are to be understood the orthodox Brahman ascetics. 3 Compare the *Book of the Great Decease* I, 31, and *Gitaka* I, 119. 4 §§ 7, 8 recur in the *Sela Sutta* (*Sutta Nip&ta*, III, 7, 21, 22), where they stand in a much more appropriate context. VI, 3 «, 2. ON MEDICAMENTS. 135 of Bhikkhus, with two hundred and fifty Bhikkhus. And the *Mallas* of Kusindri heard, saying, 'The Blessed One, they say, is coming to Kusinara 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 Roa, who was a friend of the venerable Ananda's. And the Blessed One, continuing in due course his pilgrimage, arrived at Kusiniri.

¹⁷³ Then the Mallas of Kusiniri went forth to welcome the Blessed One. And Rosa the Malla, having gone forth to welcome the Blessed One, went on to the place where the venerable Ananda was: and when he had come there, he saluted the venerable Ananda, and stood by on one side. And to him, so standing, the venerable Ananda spake thus: ‘ This is most excellent of thee, friend Roa, that thou hast come forth to welcome the Blessed One !’ ¹ It is not I, O Ananda, who am much moved ² by the Buddha, or the Dhamma, or the Sawgha. 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 ¹ That is, the square kahapareas of copper or bronze, figured in the Barhut bas-reliefs, and mentioned in the Dhammapada. See Rh. D.’s *1 Ancient Coins and Measures*,’ p. 4, § 5. ² Bahukato ; only found in this passage. Buddhaghosa says, *Nahawz bhante Ananda bahukato ti naham BuddMdi-gata- pasada-bahumanena idhagato ti dasseti ti*. Here Buddhadi means the Buddha, the Dhamma, and the Sawgha. 136 VI, 36 , 3- by my clansmen that even I went forth to welcome the Blessed One.’ Then the venerable Ananda was filled with sorrow, thinking, ‘ How can Roa the Malla speak thus ?’

¹⁷⁴ And the venerable Ananda 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 Ananda spake to the Blessed One thus: ‘ This Roa 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 Roa the Malla shall become devoted to this doctrine and discipline.’ ‘Now that, Ananda, is not a hard thing for the Tathagata—so to act that Roa the Malla should become devoted to this doctrine and discipline.’

¹⁷⁵ Then the Blessed One suffused Ron. the Malla with the feeling of his love , and rising from his seat he entered into his dwelling-place. And Roa 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 Arahat Buddha ? For we desire to visit that Blessed One, the Arahat Buddha.’ ¹ Mahiddhiyo, where, as so often elsewhere, Iddhi has no supernatural connotation. Compare the passages quoted above in our note on 1,15, 2. ² Compare Rh. D., ‘*Buddhist Birth Stories*,’ p. 112. VI, 36,5- ON MEDICAMENTS. 137 ‘ 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.’

¹⁷⁶ So Roa the Malla did so, and the Blessed One opened the door. And Roa the Malla entered into the dwelling-place, and saluted the Blessed One and took his seat on one side. And to Roa 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 Ron 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 Roa 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 Rqa 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

138 MAHAVAGGA. VI, 36, 6. 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, Rosa, with the knowledge of a disciple, and with the insight of a disciple \ 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, Roa, they shall receive them from you, indeed, but also from others.’

¹⁷⁷ Now at that time a certain succession had been fixed, in which the inhabitants of Kusindrd should each in succession provide food for the Sazgha. And it occurred to Roa the Malla, who had not received a place in the succession, thus: ‘ What if I were to inspect the Sawgha’s storehouse, and provide whatever I found wanting in the storehouse ?’ And on inspecting the storehouse, he found there no potherbs, and no meal 1 2 . Then Roa the Malla went up to the place where the venerable Ananda was, and when he had come there, he spake to the venerable Ananda thus: ‘ It occurred to me (&c., as before, down to :) and no meal. If, Ananda, I were to provide potherbs and meal, would the Blessed One accept them at my hands ?’

¹⁷⁸ The venerable Ananda told this thing to the Blessed One. 1 Sekhena, as opposed to asekhena. That is, with the knowledge of one who is not himself an Arahat. See our note on MaM- vagga I, 7,13. 2 See the note at the end of § 8. VI, 36, 8. ON MEDICAMENTS. 139 ‘Very good, then, Ananda. Let him provide them/ ‘Very good, then, Roa. Provide them accordingly/ Then Roa 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, Rqa. 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 Roa 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 (Roa) took his seat on one side. And when he was so seated the Blessed One taught, and incited, and conversed, and gladdened Roa the Malla with religious discourse. And Roa 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 *, and all kinds of meal V 1 Sabbaw £a /akan (sic) ti sappi-adihi pakkaw va apakkaw va yaw km£i kaw (B.) 2 PiMa-kMdaniyan ti pb//;amayaw khadaniyaw (B.) 140 VI, 37 . i-

¹⁷⁹ Now the Blessed One, when he had stayed at Kusinard as long as he thought fit, went on, on his pilgrimage to Atuma, with a great company of the Bhikkhus, with two hundred and fifty Bhikkhus. And at that time there was dwelling at Atuma a certain man, who had entered the Order in his old age, and who had previously been a barber . He had two sons, handsome , skilled in discourse , able, fully educated in all the arts which belonged to the barbers’ craft handed down to them by their teachers .

¹⁸⁰ Now this dotard 6 heard the news: ‘The Blessed One, they say, is coming to Atumd with 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 Maha-parinibbana Sutta VI, 40. 2 Buddhaghosa understands this word, which he reads differently, as meaning 'sweet-voiced.' Mafic'uka (sic) ti madhura-vaiana. We follow the ordinary meaning of maSu. 3 Here again Buddhaghosa gives a technical meaning to the word, unsupported by the derivation. He says, Paibhaneyyaka ti sake sippe paibhana-sampanna. This agrees with Childers's rendering (sub voce) of Gltaka I, 60; but compare Sigalovada Sutta, ed. Grimblot, p. 309. 4 On the idiomatic phrase sakaw sU'ariyakaw, compare Maha-parinibbana Sutta III, 7, 8 (text ed. Childers, pp. 24 and following). 6 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 Pali, where the meaning of the phrase is expressed by one compound. As the Pali word vuddha-pabbaito 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 Pali epithet, while avoiding the inconvenient length of a literal version. VI, 37, 4. ON MEDICAMENTS. 141 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 to Atuma 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.'

¹⁸¹ 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.

¹⁸² And the Blessed One in due course arrived in his journey at Atumd; and there at Atuma 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, 1 May the Blessed One accept the congey at my hands.' Now the Tathagatas 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 Tathagatas put questions full of 1 Tata, not tata. It will be seen that Childers is wrong in supposing that the plural form is always used when more than one person is addressed. 2 Khura-bhaw<faz; not 'shaving materials;' compare hatthi- bhawd'o and assa-bhaa'o at Mahavagga I, 61, and below, § 5. 142 VI, 37, s - sense, not void of sense: to what is void of sense, the bridge is pulled down for the Tathagatas. 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. 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.

¹⁸³ The Blessed Buddha rebuked him, saying, 'This is improper, O foolish one, not according to rule, unsuitable, unworthy of a Samara, 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. Whosoever

does so, is guilty of a dukkaa. 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 dukkaa.'

¹⁸⁴ And when the Blessed One had tarried at AtumcL as long as he thought fit, he went on his 1 See Mahavagga I, 31, 5. 2 Unlawful, because one Bhikkhu may not beg for others, and it is unlawful for those others to accept things thus procured. VI, 40, I. ON MEDICAMENTS. 143 journey towards Savatthi. And in due course, journeying straight on, he arrived at Sivatthi, and there, at Sdvatthi, the Blessed One stayed in the Arama of Anitha-pwtika. Now at that time there was in Savatthi 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.'

¹⁸⁵ Now at that time, seedlings belonging to the Sawgha grew upon private ground, and seedlings belonging to private persons grew upon ground which was the property of the Sawgha. They told this thing to the Blessed One. 'Of seedlings belonging to the Sawgha, 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 Sawgha, you may have the use, when you have given a part to the private owner V

¹⁸⁶ Now at that time there used to arise among the Bhikkhus a fear lest they should offend in 1 Buddhaghosa explains the 'part' (bhagaw) as the twelfth part, which, he says, is in accordance with the ancient custom of India. Used absolutely, as in this passage, bhaga usually means 'half.' 144 VI, 40, 2. 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. 1 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 V

¹⁸⁷ 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 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 jVullavagga XI, 1, 1, Subhadda is stated to have taken such serious objection. 2 This refers to certain medicines; see Mahavagga VI, 1, 5. 8 This also refers to certain medicines; see the 23rd Nissaggiya. 4 What this refers to is unknown to us. VI, 4°j 3* ON MEDICAMENTS. 145 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.

¹⁸⁸ ‘ 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 .’ Here ends the sixth Khandhaka on Medicaments. * 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 allowable during the longer period may be enjoyed up to the end of that period. See I, 20, 9; V, 2, r; VI, 16, 3; VIII, 1, 24, and the notes there. [r 7] L 146 VII, x, 1 .

Mahavagga, Khandhaka 7

¹ (the kathina ceremonies.)

² Now at that time the Blessed One was staying at Savatthi, in the (Petavana, Anathapmz'ika's Grove. And at that time about thirty Paeyyaka Bhikkhus , 1 Buddhaghosa says, ‘ Pa/eyya (the Berlin MS. reads Paveyya) is the name of a kingdom situated to the west of the Kosala country. This passage refers to Bhikkhus who dwelt there. The Bhatta- vaggiya 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 Pa/eyya? The word does not occur in the stock list, found in different parts of the Pali Piakas, of the sixteen Mahd-^anapadd; that is to say, Anga, Magadha, Kasl, Kosala, Vaggi, Malla, Aetiya, Varna, Kuru, PawMla, MaM&a, Sfxrasena, Assaka, Avanti, Gandhara, Kambog-a. The account of the Council at Ves&li gives us a hint as to the right answer to the above question; for the Thera Sambhuta, who took part in that Council, is called a PaZieyyaka in ATullavagga XII, 2, 7, and is also said at Afullavagga XII, 1, 8 to have lived Ahogange Pabbate. The position of this hill is further described in the MaMvawxsa as being on the upper Ganges—uddhagangaya Ahogangamhi pabbate (p. 39, ed. Tumour). Then again in Aulla- vagga XII, 1,7 the Thera Yasa, when wishing to put himself in communication with the Bhikkhus in Pa/eyya and in other places, goes to Kosambi as the most convenient meeting-place for Bhikkhus coming from the East. The other places mentioned in that passage in juxta-position with Vithcyya. would seem to show that Paveyya, with Panina, Avanti, and Dakkhiapatha, 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 VII, i, 2. THE KAJTfflNA CEREMONIES. 147 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 Savatthi to visit the Blessed One, at the time when the period for entering upon Vassa was at hand, were unable to reach Savatthi in time to spend the Vassa there, and stayed at Saketa 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 Pavāraṇk, they went on to the place where the Blessed One was, at Savatthi, in the 6th etavana, Anāthapindika's Grove, while the rain was falling, and the waters were gathering, 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.

³ 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: 'Do things go well with you, O Bhikkhus? Do Kuru, Paṭiśāla, &c., which are the last eight of the sixteen kingdoms in the stock list above referred to. Probably the literal meaning of Paṭiśāla is 'western' (Sanskrit: pratyai). In the Sutta-vibhanga (Paṭiśāla 34) merchants are mentioned who are travelling from Rājagṛha to the Paṭiśāla, which must mean 'the western country,' just as Paṭiśāla (Dīpaṇ. 17, 11) means 'the western Arama.' 1 Udaya-saṅgahe 'ti udakena saṅgahite ghaṭṭe samskāraṇaṃ Me thale kammaṇaṃ kammaṇaṃ ekodakibhūṭe 'ti attho (B.). 2 Compare IV, 1, 8, and foil. L 2 148 VII, 1, 3. 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 Paṭiśāla Bhikkhus, to Savatthi to visit the Blessed One, we were unable to reach Savatthi in time (&c., as in f 1, down to:). And when, after three months, Lord, we had completed our Vassa residence, and had held our Pavāraṇk, 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.'

⁴ Then the Blessed One in that connection, having delivered a religious discourse, addressed the Bhikkhus, and said: 1 As has been remarked in a previous note (to the first Nissaggiya Paṭiśāla Rule) some of the details of these Kāśīna ordinances are at present difficult to understand. But the general meaning of them is already clear. Immediately after the Pavāraṇk, the ceremony by which the Vassa residence is closed, there follows a distribution of the robes belonging to the local Saṅgha, (that is, the portion of the Order dwelling within one boundary,) to the particular Bhikkhus composing the Saṅgha. This distribution commences with the kammaṇa-atthara, atthara, 1 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 atthara 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.' VII, x, 3- THE KĀŚĪNA CEREMONIES. 149 'I prescribe, O Bhikkhus, that the Kāśīna ceremony shall be performed by Bhikkhus when The Kāśīna, literally 'hard,' is the stock of cotton cloth provided by the faithful to be made up into robes for the use of the Saṅgha 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 Saṅgha, or at least a quorum of the Saṅgha, 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 Saṅgha lives (and therefore technically called an āvāsā, 'residence'), and who have taken part in the Pavāraṇk, are entitled to share in the distribution. (Buddhaghosa says,

‘Ettha kathinattharaw ke labhanti ke na labhanti. Gawavasena tava paiMima-koiya pa»Ea gana (for at least five must be present to make a Pav&ra ni legal, Mahavagga IX, 4, 1) . . . vatth avassavasena purimikaya vassawz upagantva paAama-paviraaya pavarita labhanti.’) There can of course be no kaMin-atthara if there is no kaMina; and, under certain restrictions laid down in the Nissag-giya PS&ttiya 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 Ka/^ina to the whole community, then he is to present the cloth in the early morning to a properly constituted meeting of the Sazsgha, and the Kalina 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 Ka/^ina until some time after the Vassa residence had closed. But 150 VII, i, 3 - they have completed their Vassa. And five things are allowable to you, O Bhikkhus, after the Kalina ceremony has been held—going for alms to the houses of people who have not invited you , going if any one did offer a Kalina, and the ceremony was duly performed, then each Bhikkhu had a right to supply his actual needs from the robes made out of the Ka/^ina. 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 (Ani- sawsi) 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 Kalina is still by no means uncommon. See Spence Hardy’s ‘ Eastern Monachism,’ pp. 121 and foil. There is probably, however, very seldom any necessity for the Bhikkhus to avail themselves of any of the five privileges, except the last. 1 This privilege is one of the exceptions allowed, in the Pati- makkha, to the 46th PS&ttiya. 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 PfUittiya lays down, in certain circumstances, a restriction on this general rule. The present section removes that restriction during the period of Ka/^in-attMra; in order, according to Buddhaghosa (see the note on PaA 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 Kalina when it was urgently required. Here Buddhaghosa says simply, ‘ Anamanta-/iaro ’ti yava ka/^i- na m na uddhariyati tava anamantetva.’ Amanteti must be equal to apuKAati. Compare Bohtlingk-Roth under amantraa. VII, 1,4. THE KATRINA CEREMONIES. 151 for alms without wearing the usual set of three robes , going for alms in a body of four or more , possessing as many robes as are wanted , 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 Kalina to be dedicated.

⁵ ‘ Let a learned, competent Bhikkhu proclaim 1 This privilege is granted as a relaxation of the 2nd Nissaggiya. Buddhaghosa says, ‘ Asamadana-Xaro ’ti ti-Xlvara m asamadaya Xara- nz.ni Xivara-vippavaso kappissatiti attho.’ Compare MahavaggaVIII, 23, 3. It will be seen that the wording of the Patimokkha Rule is not inconsistent with the rule laid down here. 2 This is a relaxation of the 32nd PaXittiya, and is mentioned in that rule. 3 This would seem to be a relaxation of the 1st PaXittiya. 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 KaXina 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, 1 Yavadattha-Xivaran ti yavata Xivarena attho tavataka#z anadhhXitaw avi- kappitaw (compare Sutta-vibhanga Niss. I, 3,1) kappissatiti attho.’ 4 That is, according to Buddhaghosa, either those belonging to a Bhikkhu who has died, or those belonging to the Sazsgha in any way. This shows that at the division not only the robes made out of the gift of a KaXina 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 Xa tattha Xivar-uppado tattha kaXinatthata - simaya mataka-Xlvaraw va hotu sawghaw uddissa dinnaw va sawghikena tatr’ uppadena abhataw va yena kenaXi akarena ya m sazghika»2 Xivaraw uppaati ta m tesa m. bha-vissatiti attho.’ The use of the pronoun nesa m at the end of the rule is awkward, following after vo; but the meaning as translated is not open to doubt. 152 m i, 5 - the following uatti before the Sawgha: “This KaMina-cloth has become the property of the Samgha. If the Sawgha is ready, let the Sawgha hand over the KaAina-cloth to such and such a Bhikkhu to spread out the Kalina. This is the natt\.

Let the Sawgha, reverend Sirs, hear me. This KaMina- cloth has become the property of the Sawgha. The Samgha hands it over to such and such a Bhikkhu to spread out the Kalina. If the Sawgha approves of the handing over of the Kalina to such and such a Bhikkhu for spreading it out, let it remain silent. The Sawgha approves thereof. Therefore does it remain silent. Thus I understand .”

⁶ 1 Now thus, O Bhikkhus, has the Kalina ceremony been duly held; and thus has it not been duly held . 1 This formula is one of those included in the collection entitled Kammavaiaa. It appears from Minayeff (Pratimoksha, 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 (paMuddharitva), and chooses for himself one of the new ones (nava m adhiMahitva), saying as he does so, ‘ imaya sawghaiS (or, as the case may be, uttarasangena, antaravlsakena) kaMinaw attharami.’ 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 Sawzgha 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 Kalina privileges set out in § 3 are allowed to him. 2 The formal permission to each Bhikkhu to take his share is VII, I, 5. THE KATHINA CEREMONIES. 153

‘ When, O Bhikkhus, has it not been duly held ? ’ ‘ The Kalina 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 : when it has only been sewn in lengths : when it has only been marked : when it has only been made strong (in the seams) 5 : when it has only 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. 1 Ullikhita-mattena 'ti dighato ha puthulato ha pamawa- gahawa-mattena. Vamanam hi gawhanto tassa tassa padessassa samdnanattā^{OT} nakhadlhi va [^]ankkhzdam. dassento ullikhati, nala- /adisu va ghawsati. Tasma ta m pamaa-gahaaw ullikhita-mattan ti vuati (B.). 2 Bandhana-mattena 'ti mogha-suttak-aropana-mattena (B.). Mogha-suttakani, ' false threads,' are threads put in the cloth to show where it is to be cut or sewn. See Buddhaghosa on iEulla- vagga V, 11, 3 (p. 317 of H. O.'s edition). Our clause therefore means temporarily pieced together as the commencement of the tailoring work. 3 Ova//iya (sic) -karaa-mattena'ti mogha-suttakanusarena digha-sibbita-mattena (B.). Sewn in lengths along the lines of the false threads mentioned in the last note. The word occurs also in Mahavagga VIII, 14, 2 ; and in iTullavagga V, 1, 2 we are told that the iOabbaggiya Bhikkhus ova//ika« dharenti. Buddhaghosa says there \ggh\ta-\.axanam ova//ika. 4 By joining on a little piece of cloth. Ka«<fusa-karaa- mattena 'ti muddiya-pa//a-bandhana-mattena, says Buddhaghosa. 6 DaWi-karawa-mattend 'ti dve /£imilikayo (MS. ^ilimikayo) ekato katvi sibbita-mattena: athava pa/^ama-^imilika ghafetvS Capita hoti, ka/ 4 ina-saaka« tassa kui-^imilikaw katva sappita- (read sibbita-) mattena 'ti pi attho. Maha-pai/£ariya#z pakati- Aivarassa upassaya-danena 'ti vuttaw. Kurundiyara pakatipa//a- kivaxam Anaitam katum kuiWi-ftmilikaw aliyapana-matlana 'ti vuttaw (B.). On Xamilika compare MinayelFs 'Pratimoksha,' p. 87. 154 VII, i, 5. been strengthened by a braid 1 or by a binding 2 along the back, or by being doubled in parts : when it has only been put into the dye : when the decision (by the presiding Bhikkhu, as to which robes he will take for himself) has been made (but not been carried out 6): when there has been talk (about the merit acquired by presenting the Sazgha with cloth, and the donor has been induced thereby to show his liberality 6): when the gift is only a temporary one : when the ceremony has been postponed : 1 AnuvSta-karawa-mattena'ti piZAi-anuvata-aropana-mattena (B.). Compare VIII, 21, x. 2 Paribha«(/a-karaa-mattena 'ti ku&kM- an uvata - aropana- mattena (B.). Compare VIII, 21, r. 3 OvaZZzeyya (sic) -kararaa-mattenS 'ti agantuka-paZ' - aropana-mattena: kaZdna-/£lvarato va pa//am gahetva anwasmiw aka/^ina-^ivare paA'-aropana-mattena (B.). 4 Kambala-maddana-mattend 'ti ekavarara yeva raane pakkhittena danta-va»»ena pa«<Zu-palasa-vareena va: saie pana sakiw? va dvikkhattura va rattaw (MS. rs.tlhnrm) pi saruppaw hoti vaZZati (B.). 6 Or perhaps, according to some commentators, when it has been decided to accept the gift as a KaZina, that is, when it has been decided that the doth is of a suitable kind to make robes out of. Buddhaghosa says: Nimitta-katena 'ti imina dussena ka.ttma.rn attharissamiti eva m nimittakatena. Ettakam eva Parivare vuttaw. AZZfcakathasu pana aya m saZako sundaro, sakka imina kaZinaw attharitun ti eva m nimittakatawz katva laddhena 'ti attho. Compare below, § 6, for this and the two following words, the meaning of which is very doubtful. 6 Buddhaghosa: Parikath£-katen£ 'ti ka.tKma.rn nama datum vaZZati, kaZAina-dayako bahu-purma;« pasavatiti eva m parikathaya uppaditena. KaZinaw n&ma ati-ukkaZZZiawz vaZZati: mataram pi na viwralpetuw vaZZati: akasato oti««a-sadisam eva vaZZati. 7 Buddhaghosa simply says: kukku-katena'ti tavakalikenā. The last word means 'only for a time, temporary, on loan;' see Gataka ,121, 393, and /fullavagga X, 16, 1; but the explanation is not clear. According to the Ahhidhana-ppadipika kukku is a measure of length. 8

Sannidhi-katena'ti ettha duvidho sannidhi; karaa-sannidhi VII, I, 6. THE KATRINA CEREMONIES. 155 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 : when the ceremony has been presided over by more than one Bhikkhu . And even when the Ka/^ina ceremony has (otherwise) been normally performed, if (the Sawzgha) ratifying the distribution, be other than the (whole Sazzzgha) dwelling within the boundary, then also the Kalina ceremony has not been duly held . ' In these cases, O Bhikkhus, the Kalina ceremony has not been duly held. 6 . ' And when, O Bhikkhus, has the Ka/^ina ceremony been duly held ?' ' When the robes have been made out of new k& nU'aya-sannidhi k&. Tattha tadah' eva akatva rfapetva karanara karana-sannidhi ; sazzzgho agg-a ka/^ina-dussaw labhitva puna-divase deti aya m niaya-sannidhi (B.). 1 Nissaggiyena 'ti ratti-nissaggiyena. Parivare pi vuttazzz nissaggiyazzz nama kayiramane arunazzz udriyatlti- (B.). 2 Akappa-katena 'ti anadinna-kappa-bindhuna (B.), which we do not understand. Perhaps we should read binduna. 3 Azmatra pazlakena vS atireka-paziakena vfi 'ti pazUa va atirekani va khazza'ani katva maM-mazzdala-a(£\$a-mazzzfalani das- setva katen' eva va//ati. Evazzz hi samazzzfali-katazzz hoti. Tazzz z 7 zapetva azmena aMinnakena va dvi-tti-£atu-khazz<fena va na vatfati (B.). On these five parts of the robe compare below, Mahavagga VIII, 12, 2. 4 Azma tra puggalassa atthara 'ti puggalassa attMrazzz /Aapetva na azmena sazzzghassa va gazzassa va attharena atthatazzz hoti (B.). The official 'distributor' (attharaka) must be a single person, not a gazza, or the Sazzzgha. 5 See the note on § 4, and below, VIII, 23. 156 MAHAVAGGA. VII, 1, 7. cotton-cloth, or as good as new, or out of cloth \ or out of (rags) taken from the dust-heap 1 2 , or out of odd bits picked up in the bazaar : 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 Ka//dna): 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 Kalina ceremony has been (otherwise) normally performed, the ratification has been given by the (whole Sa»?gha) dwelling within the boundary. ' In these cases, O Bhikkhus, the Kalina ceremony has been duly held.' 2 4 . 1 . 7. ' Now when, O Bhikkhus, is the Kalina (that is to say, the privileges allowed after the Kalina ceremony) suspended ? 1 Piloikaya 'ti hata-vatthaka-saakena (B.). 2 Parasukulena 'ti te-visatiya khettesu uppanna-pawsukulena. 3 Papanikena 'ti apana-dvare patita-piloikaw gahetva kaAin- atthaya deti, tenapi va//atiti attho (B.). Compare VIII, 14, 2. * The new chapter should have begun here, and not with the next section as printed in the text. VII, I, 7. THE KATHXNA CEREMONIES. 157 ' There are, O Bhikkhus, these eight grounds 1 for the suspension of the Kalina (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 Sawzgha), 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 Sawgha to whom the Ka//dna was given), on the common suspension (of the Kalina privileges of the whole Sawgha). 1 Matika 'ti mataro ^anettiyo 'ti attho(B.). So also

in VIII, 14. 2 The discussion of these eight grounds of the suspension of the five Kalina 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 Ka/ina. Two conditions are necessary to the validity of this claim; the first touching the Bhikkhu's domicile (av&sa), the second the state of his wardrobe (/idvara). He must remain within the boundary (sima) of the SaBgha to whom the KaAina has been given; or if he has left it, then he must have the intention of returning, the animus rever- tendi. 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 dv&sa or the iivara respectively. If he is apalibodha in both respects, then there follows the suspension of the Ka/^ina privileges, the kaAin-uddhlra, or kaAin-ubbh&ra, 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 Sawgha. 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 Pa&ttiya. I58 MAHAVAGGA. VII, 2, 1. 2 . i. 'A Bhikkhu, after the Kalina ceremony has been held, takes a robe ready for wear, and goes away, thinking, "I will come back." * That Bhikkhu's Kalina privileges are suspended on the ground of his having gone away. 'A Bhikkhu, after the Kazfcina 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 Ka/^ina privileges are suspended on the ground of his having a robe ready for wear. 'A Bhikkhu, after the Ka//zina 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 Kalina privileges are suspended on the ground of his having so decided. 'A Bhikkhu, after the Kalina 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 Kazkina privileges are suspended on the ground of the robe being so spoilt.

⁷ 'A Bhikkhu, after the Ka//zina 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 KaAina, they say, has been suspended in that district 1 Literally, 'whose Ka/^ina has been spread out.' VII, 3 . THE KA 2 WINA CEREMONIES. T S 9 'That Bhikkhu's Kalina privileges are suspended on the ground of his having heard that news. 'A Bhikkhu, after the Kalina 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 Ka//dna privileges are suspended on the ground of his being beyond the boundary. 1 A Bhikkhu, after the Kalina 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 b 'That Bhikkhu's Kalina privileges are suspended on the ground of the common suspension (of the privileges of the whole Sawgha).' End of the section entitled Adaya-sattaka .

⁸ ‘ A Bhikkhu, after the Kalina ceremony has been 1 In the table of contents (p. 266) sambhuraati is replaced by sambhoti. Abhisambhuweyyaw occurs in Burnous’s ‘Lotus,’ &c., P- 3 T 3 - 2 That is, * the seven cases in which he takes a robe away.’ The eighth case is explained below in chapters 8, 9. 160 MAHAVAGGA. VII, 4 . held, takes with him a robe ready for wear, and goes away, &C . 1 ’ End of the section entitled Sam&daya-sattaka .

⁹ ‘ A Bhikkhu, after the Kaz'mina 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 backand he gets the robe made up, &c. 3 ’ End of the section entitled Ad&ya-^akka .

¹⁰ ‘ A Bhikkhu, after the Kaz'mina ceremony has been held, takes with him a robe not ready, and goes away, &c. 5 ’ End of the section entitled Sam&d&ya-iakka . 1 This chapter is word for word identical with chap. 2: only instead of ‘ takes’ (adaya) read 1 takes with him’ (samadaya). We cannot say what different meaning these two words are intended to convey. 2 That is, ‘ the seven cases in which he takes a robe with him.’ 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. 4 * The six cases in which he takes a robe away.’ 6 As in chap. 4. For ‘ takes ’ read ‘ takes with him.’ See the note at chap. 3. 4 ‘ The six cases in which he takes a robe with him.’ VII, 6, 4. THE KATfflNA CEREMONIES. 161

¹¹ ‘ A Bhikkhu, after the Ka/^ina 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. 1 That Bhikkhu’s Ka//dna privileges are suspended on the ground of his having a robe ready for wear, &C. 1

¹² ‘ A Bhikkhu, after the Kalina 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

¹³ ‘ A Bhikkhu, after the Kalina 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

¹⁴ ‘ A Bhikkhu, after the Kalina ceremony has been held, takes a robe and goes away, thinking, 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. 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 avasa. 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.” ’ [17] M 162 VII, 7. “ I will come back.” And when he has got beyond the boundary, &cd ’

¹⁵ ‘ A Bhikkhu, after the Ka//zina ceremony has been held, takes a robe with him and goes away, &c. 1 2 ’ End of the Adaya- (‘ Taking away’) Bhazzavara.

¹⁶ ‘A Bhikkhu, after the Kalina 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 Ka//mina privileges are suspended on the ground of his having a robe ready for wear. * A Bhikkhu, after the Ka//ina ceremony has been 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. 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). VII, 9, 1 . THE KATHINA CEREMONIES. 163 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 Ka//dna privileges are suspended on the ground of his having so decided. ‘ A Bhikkhu, after the Ka//ina 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 Ka//zina privileges are suspended on the ground of the robe being so spoilt ‘ A Bhikkhu, after the Kalina 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 KaMina privileges are suspended on the ground of the lapse of that expectation.’ 2, 3 1 . _ End of the section entitled Anisi-doasaka .

¹⁷ ‘A Bhikkhu, after the Ka//dna ceremony has been held, goes away with the expectation of getting 1 §§ 2, 3 stand exactly in the same relation to § 1 in which chap. 6. 2, 3 stand to chap. 6. r. 2 ‘The twelve cases (in which the robe is received) against expectation.’ M 2 VII, 9, 2. 164 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

¹⁸ ‘ A Bhikkhu, after the Ka//dna 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 Kalina, they say, has been suspended in that district.” And he thinks, “ Since the Kalina 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

¹⁹ 1 A Bhikkhu, after the KaMina 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. 1 Here follows the same development into the four cases of ni#Mnantika, sanni//Mnantika,

nasanantika, and asava[^]/edika kaAinuddhara, as in chap. 8.1. 2 Supply here the same four cases as in the preceding paragraph or in chap. 8. x. VII, 9, 3- THE KAT7/INA CEREMONIES. 1 65 When that robe has thus been made up he hears the news, “ The Kalina, they say, has been suspended in that district.” ‘ That Bhikkhu’s KaZdna privileges are suspended on the ground of his having heard that news. ‘ A Bhikkhu, after the Kalina 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 Kalina privileges are suspended on the ground of the lapse of that expectation. ‘ A Bhikkhu, after the Kadina 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 Kalina privileges are suspended on the ground of his being beyond the boundary. ‘ A Bhikkhu, after the Kalina 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. VII, 10. 166 ‘ That Bhikkhu’s Kalina privileges are suspended on the ground of the common suspension.’ End of the section entitled Asa-dasaka h

²⁰ ‘ A Bhikkhu, after the Kaddna 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. 1 2 ‘ End of the Kara;dya-dasaka .

²¹ i. ‘ A Bhikkhu, after the KaZdna 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 1 ‘ The twelve cases {in which the robe is received) as expected.’ 2 See chap. 8. i. 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. 3 ‘ The twelve cases of (the Bhikkhu’s going away on) business.’ 4 Comp. II, 21 , i. s Apa&nayamana, comp. apa&iti, apal’ita. VII, If, 3 - THE KATHINA CEREMONIES. I67 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),” &cd

²² ‘ A Bhikkhu, after the Ka/^ina 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. 1 2

²³ ‘ A Bhikkhu, after the Kaz'mina 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 1 Here follow the three cases as given in chap. 6. 1 , in the usual way. 2 The usual three cases; see the preceding note. VII, 12. 168 to that residence, he thinks, “ I will have the robe made up here, and will not go back (to that place),” &cA _ End of the Apafinana-navaka 1 2 .

²⁴ ‘ A Bhikkhu intent on finding a comfortable place (to live in), after the Kalina 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.

²⁵ i. ‘On two conditions, O Bhikkhus, the claim (of a Bhikkhu to a share in the distribution) of the 1 The same three cases as before. 2 ‘ The nine cases in which he guards (his claim).’ 3 The usual three cases as before, and then the two cases of the simatikkantika kaMinuddhltra and the saha bhikkhhhi kaMinuddhara, which run as may be seen from chap. 2. 2 (the two last cases there) or from chap. g. 3. VII, I 3 , 2. THE KAHUNA CEREMONIES. 169 Kalina continues to exist, and on the failing of these two conditions it is lost . ‘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.

²⁶ ‘ 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 1 Literally, there are two Palibodhas of the KaAina and two Apalibodhas. On the subject discussed in this chapter—the Palibodhas—see the note on chap. 1.7. VIT, I 3) 2. 170 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 KaAina-khandhaka. VIII, i, 2. THE DRESS OF THE BHIKKHUS. 171

Mahavagga, Khandhaka 8 ((the DRESS OF THE BHIKKHUS.))

¹ At that time the blessed Buddha dwelt at Raagaha, in the Veuvana, in the Kalandaka-nivapa, At that time Vesali was an opulent, prosperous town, populous, crowded with people, abundant with food ; there were seven thousand seven hundred and seven storeyed buildings, and seven thousand seven hundred and seven pinnaled buildings, and seven thousand seven hundred and seven pleasure grounds (Aramas), and seven thousand seven hundred and seven lotus-ponds. There was also the courtesan Ambapalika , 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 (kahd- paas) for one night. Through that person Vesali became more and more flourishing.

² Now a merchant from Raagaha went to Vesali on a certain business. That Raagaha merchant saw what an opulent, prosperous town Vesali was, how populous, crowded with people, and abundant with food, and the seven thousand seven hundred and seven storeyed buildings and the courtesan Ambapall, who was beautiful and through whom Vesali became more and more flourishing. And the Raagaha merchant, after having done his business in Vesali, returned to Raagaha and went to the place where the Magadha king Seniya Bimbisara was. Having approached him, he said to the Magadha king Seniya Bimbisara : ‘Vesali, Your Majesty, is an opulent, prosperous town (&c., as in § 1, down to :) Through that person Vesali 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 Raagaha a girl Salavati by name, who was beautiful, graceful, pleasant, and gifted with the highest beauty of complexion. That girl Salavati the Raagaha merchant installed as courtesan. And before long the courtesan Salavati was well versed in dancing, singing, and luteplaying, and much visited by desirous people, and she asked one hundred (kahapaas) for one night. And before long the courtesan Salavati became pregnant. Now the courtesan Salavati thought: ‘Men do not like a pregnant woman. If anybody should find out regarding me that “The courtesan Salavati is pregnant,” my whole position will be lost. What if I were to have the people told that I am sick.’ And the courtesan Salavati 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 VIII, r, 4 . THE DRESS OF THE BHIKKHUS. 173 this order of the courtesan Salavat! (by saying), ‘Yes, Madam.’

⁴ And the courtesan Salavat!, when the child in her womb had reached maturity, gave birth to a boy. And the courtesan Salavat! 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 Salavat! (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*, 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 V ‘ 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).’¹ This ‘royal prince Abhaya’ (Abhaya kumara) is mentioned by the Gainas under the name of Abhay-akumara as the son of Sewiya, i. e. Bimbisara. See Jacobi, *Zeitschrift der Deutschen Morg. Gesellschaft*, vol. xxxiv, p. 187. ² The word which we have translated ‘Your Highness’ (deva, lit. ‘God’) is the same which is used by all persons except by Samaas in addressing a king. 174 VIII, i, 5. Because (the people had said about this boy to Abhaya), ‘He is alive’ (^ivati), they gave him the name of drivaka; because he had been caused to be nourished by the royal prince (kumdrena pos&pito), they gave him the name of Komira- bha/^a .

⁵ And ere long Civaka Komarabhacd’a came to the years of discretion. And Gdvaka Koma- rabhaA&a 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 Clvaka, but I am your father, for I have had you nourished.’ Now Civaka Komarabhab&a 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 Takkasili (Ta£i\ a) a world-renowned physician. And Aivaka Komdra- bhaAC’a without asking leave of the royal prince Abhaya set out for Takkasila. Wandering from place to place he came to Takkasila and to the place where ¹ Evidently the redactors of this passage referred the first part of the compound Komarabhaea to the royal prince (kumara) Abhaya, and intended Komarabha/^a to be understood as ‘a person whose life is supported by a royal prince.’ So also the name Kumara-Kassapa is explained in the Gataka commentary (Rh. D., ‘Buddhist Birth Stories,’ p. 204). The true meaning of the name, however, appears to have been different, for in Sanskrit kumfirabhrftyfi and kaumarabhrftyta 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 Komarabhaa really means, ¹ Master of the kaumarabhrftyta science.’ VIII, i, 7. THE DRESS OF THE BHIKKHUS. 175 that physician was. Having approached him he said to that physician, ‘I wish to learn your art, doctor.’ ‘Well, friend Alvaka, learn it.’ And Alvaka KomarabilaM’a learnt much, and learnt easily, and understood well, and did not forget what he had learnt. And when seven years had elapsed, Aivaka Kom&rabha££a 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 Aivaka KomarabhaM’a 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 Aivaka, take this spade, and seek round about Takkasila a yoana on every side, and whatever (plant) you see which is not medicinal, bring it to me.’ Aivaka KomarabhaMa accepted this order of that physician (saying), ‘Yes, doctor,’ took a spade, and went around about Takkasili a yoana on every side, but he did not see anything that was not medicinal. Then Aivaka Komarabhaa went to the place where that physician was; having approached him he said to that physician : ‘I have been seeking, doctor, all around Takkasila a yoana on every side, but I have not seen anything that is not medicinal.’ (The physician replied), ‘You have done your learning,

my good Aivaka; this will do for acquiring your livelihood.' Speaking thus he gave to Aivaka 176 VIII, 1, 8. KomarabhaGf'a a little (money) for his journey (home).

⁸ And Givaka Komdrabhaa took that little money, given to him for his journey, and set out for Raagaha. And on the way at Saketa that little money of Givaka Komirabhaia was spent. Now Givaka Komarabhaiia 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 settM's 1 wife at Saketa 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 Givaka Komarabhadda, when he had entered Saketa, asked the people: ' Who is sick here, my good Sirs ? Whom shall I cure ? ' ' That semi's wife, doctor, has been suffering for seven years from a disease in the head; go, doctor, and cure that sefns wife.'

⁹ Then Givaka Komarabhad/'a went to the house of that householder, the se.tt/11 ; and when he had reached it, he gave orders to the door-keeper (saying), ' Go, my good door-keeper, and tell the semi's wife : " A physician has come in, Madam, who wants to see you." ' ' That door-keeper accepted this order of Givaka KomarabhaGSa (saying), ' Yes, doctor,' went to the place where the se///d's wife was, and having approached her, he said to the seWd's wife: ' A physician has come in, Madam, who wants to see you.' 1 See the note at I, 7,1. VIII, I, II. THE DRESS OF THE BHIKKHUS. 177 ' 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 Gtvaka. Komarabhaa; having approached him he said to Qvaka Komirabhaa: ' The semi's wife has said, doctor: "Nay, my good door-keeper (&c., as in § 9)r (Crlvaka replied), ' Go, my good door-keeper, and tell the sotthis 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 Zrivaka KomarabhaiySa (saying), ' Yes, doctor/ went to the place where the seZZAi's wife was, and having approached her he said to the semi'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 setthis wife (saying), ' Yes, Madam,' went to the place where (rlvaka Komarabhav&a was, and having approached him he said to Civaka Komirabhaiia : ' The semi's wife calls you, doctor.'

¹¹ Then Givaka. Komirabha/^a went to the place where the seZZzi's wife was; having approached her, and having carefully observed the change in the appearance of the seZZzi's wife, he said to the [17] N 178 VIII, i, 12. semi's wife: ' We want one pasata 1 of ghee, Madam.' Then the setthis wife ordered one pasata of ghee to be given to (S'ivaka Komirabhab&a. And Civaka KomirabhaAa boiled up that pasata of ghee with various drugs, ordered the semi'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 semi'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 Alvaka K omarabhaMa 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 semi’s wife, when she observed the change of demeanour in Eflvaka Komdrabhaiia, said to (Avaka Komirabhab&a: ‘ 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.’ 1 One prasz’ta or prasrfti (‘handful’) is said by the Sanskrit lexicographers to be equal to two palas. About the pala, which according to the ghee measure (ghrftapramaa) of Magadha was the thirty-second part of a prastha, see the Atharva-parLrisha 35> 3> ap. Weber, Ueber den Vedakalender namens Jyotisham, p. 82. Compare also Rh. D., ‘Ancient Coins and Measures of Ceylon,’ pp. 18, 19. VIII, i, 14. THE DRESS OF THE BHIKKHUS. 1 79

¹³ And Givaka Kom&rabhaA£a drove away the disease in the head which the se///zi’s wife had had for seven years, by once giving her medicine through the nose. Then the settfas wife, who had been restored to health, gave four thousand (kahapawas) to frivaka Komarabhaffa; 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 settki, 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 Cfivaka Kom&rabhaA£a took those sixteen thousand (kahapaas) and the man-servant, the maidservant, and the coach with the horses, and set out for Raagaha. In due course he came to Rafagaha, 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 (Ttvaka, keep it, but do not get a dwelling for yourself elsewhere than in our residence.’ fftvaka KomarabhaAfa 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 Bim- bisara suffered from a fistula; his garments were stained with blood. When the queens saw that, N 2 180 MAHAVAGGA. VIII, i, 15 . they ridiculed (the king, and said): ‘ His Majesty is having his courses. His Majesty will bring forth 1 ’ The king was annoyed at that. And the Magadha king Seniya Bimbisara 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, fAvaka, he will cure Your Majesty.’ ‘ Then pray, my dear Abhaya, give orders to the physician (Avaka, and he shall cure me.’

¹⁵ Then the royal prince Abhaya gave orders to Avaka Komarabhav&a (saying), ‘ Go, my dear (Avaka, and cure the king.’ (Avaka Komirabhaa 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 Bimbisara was. Having approached him, he said to the Magadha king Seniya Bimbisara: ‘ Let us see your disease, Your Majesty.’ And (Avaka Ko- m&rabhaiia healed the fistula of the Magadha king Seniya Bimbisara by one anointing. Then the Magadha king Seniya Bimbisara, 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 (Avaka

KomarabhaMa : ‘ All these ornaments, my dear (Avaka, of my five hundred wives shall be thine.’
‘ Nay, Sire, may Your Majesty remember my office.’ VIII, x, 17- the dress of the bhikkhus. 181
‘ Very well, my dear Gfvaka, you can wait upon me and my seraglio and the fraternity of Bhikkhus
with the Buddha at its head.’ (Avaka KomirabhaA&a accepted this order of the Magadha king Seniya
Bimbisira (by saying), ‘Yes, Your Majesty.’

¹⁶ At that time the se#/Ei at Rifagaha 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 s&ttki, the householder, will die on the fifth day;’
other physicians said : ‘ The sztn, the householder, will die on the seventh day.’ Now (a certain)
Raagaha merchant thought: ‘ This saltki, 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
Crivaka, the royal physician, an excellent young doctor. What if we were to ask the king for his
physician Gfvaka to cure the s&tthi, the householder ?’

¹⁷ And the Rafagaha merchant went to the place where the Magadha king Seniya Bimbis&ra was;
having approached him, he said to the Magadha king Seniya Bimbisira: ‘ That s&tthi, 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
Civaka to cure the setthi, the householder.’ Then the Magadha king Seniya Bimbisira gave 182 VIII,
I, 18 . orders to Glvaka KomarabhaAa (saying), ‘ Go, my dear Glvaka, and cure the seitki, the
householder.’ Glvaka KomarabhaA’Aa accepted this order of the Magadha king Seniya Bimbis&ra
(by saying), ‘ Yes, Your Majesty,’ went to the place where the seA&i, the householder, was, and
having approached him, and having carefully observed the change in his appearance, he said to the
s&ttk\, 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
Glvaka KomArabhabSa ordered the sttthi, 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 se//Ai, the householder, will
die,” have seen this big worm, and how it would penetrate on the fifth day to the brain of VIII, i, 19.
THE DRESS OF THE BHIKKHUS. 183 the setthi, the householder, and that when it had penetrated
to the brain, the setihi, 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 (Givaka Komarabha/ia: ‘ 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 GWaka KomarabhaAfa: ‘ I am not able, doctor, to lie down on the other side for seven months/ ‘ 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 Glvaka Komarabha/§/ §a : ‘ I am 184 VIII, 1, 20. not able, doctor, to lie down on my back for seven months/ ‘ Did you not tell me, &c.?’ 4 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 setlki, 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.’ 4 Nay, my good householder, do not give me all that you possess, and do not be my slave; give one hundred thousand (k£Mpaas) to the king, and one hundred thousand to me.’ Then the szthx, the householder, having regained his health, gave a hundred thousand (kahipaas) to the king, and a hundred thousand to Civaka Komi-rabhaA6a.

²¹ At that time the son of the setthx at Benares, who used to amuse himself by tumbling (mokkha- / Sikci 1), brought upon himself an entanglement of his 1 Mokkha/£ika is explained in a passage quoted by Childers sub voce and taken from the Sumangala Vilasini on the 4th Mag'- ghm^ Sila. (Compare Rh. D., ‘ Buddhist Suttas from the Pali,’ p. 193.) The passage from Buddhaghosa is however not devoid of ambiguity. He says: ‘Mokkha/ika 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 mokkhaika).’ 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 VIII, i, 22 . THE DRESS OF THE BHIKKHUS. 185 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 settii 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 Raagaha and to ask the king for his physician Gfvaka to cure my son.’ And the seZzi of Benares went to Raagaha and repaired to the place where the Magadha king Seniya Bimbisara was; having approached him he said to the Magadha king Seniya Bimbisara: ‘ 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 Givaka to cure my son.’

²² Then the Magadha king Seniya Bimbisara gave orders to Givaka KomarabhaA&a (saying), ‘Go, my dear Givaka ; go to Benares, and cure the seMi’s son at Benares.’ Gavaka KomarabhaMa

accepted this order of the Magadha king Seniya Bimbisara (by saying), 'Yes, Your Majesty,' went to Benares, and repaired to the place where the son of the Benares sethi was; having approached him, and having carefully more in accordance with the phrase 'holding a stick in the air' (ak&se A.nd.rn gahetva) and with the phrase 'turning over and over' (samparivaZanaw). i86 VIII, i, 23. 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 semi's son regained his health. Then the of Benares (saying to himself), 'My son stands here restored to health,' gave sixteen thousand (kahapazzas) to Aivaka KomarabhaA£a. And Aivaka KomarabhaA&a took those sixteen thousand (kahapazzas), and went back again to Raagaha.

²³ At that time king Paota (of Ugeni) 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 Paota sent a messenger to the Magadha king Seniya Bimbis&ra (with the following message): 'I am suffering from such and such a disease; pray, Your Majesty, give 1 This passage in which king Paota is represented as addressing king Bimbisara by the respectful expression 'deva' may in our VIII, I, 24. THE DRESS OF THE BHIKKHUS. 187 orders to the physician Civaka; he will cure me.' Then the Magadha king Seniya Bimbisara gave orders to Clvaka KomarabhaA£a (saying), 1 Go, my dear Givaka; go to Ugeni, and cure king Pagfota.' trivaka Komirabhaa accepted this order of the Magadha king Seniya Bimbisara (by saying), 'Yes, Your Majesty,' went to Ug-enl and to the place where king Paota was, and having approached him, and having carefully observed the change in his appearance, he said to king Paj'g'ota :

²⁴ 'I will boil up some ghee, Sire, which Your Majesty must drink.' £ Nay, my good Qvaka; do what you can for restoring me without giving me ghee; I have an aversion and a distaste for ghee.' Then Gavaka Komarabhab&a 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.' Then GJvaka Komarabhab£a boiled some ghee with various drugs so as to give it the colour, the smell, and the taste of an astringent decoction. And drivaka Komarabhab£a thought: 'When this king 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 beforeopinion be brought forward against Professor Jacobi's conjecture (Zeitschrift der Deutschen Morg. Gesellschaft, vol. xxxiv, p. 188) that Bimbisara was merely a feudal chief under the supreme rule of king Pagg-ota. The Piaka texts are always very exact in the selection of the terms of respect in which the different persons address each other. 1 See, about the decoctions used in medicine, VI, 4. VIII, r, 25- 188 hand.' And Givaka Komirabhaa went to the place where king Pagota was; having approached him he said to king Pajfota :

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 Givaka 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 Pagota sent the following order to the (royal) stables and to the gates (of the town): ‘Let Givaka ride out on what animal he likes, &c.’ At that time king Paj’g’ota had a she-elephant, called Bhaddavatika, which could travel fifty yojanas (in one day). And Givaka Kom&rabhaA6a gave the ghee to king Pagota (saying), ‘May Your Majesty drink this decoction.’ Then, having made king Pagfota drink the ghee, Givaka KomarabhaA&a went to the elephant stable, and hastened away from the town on the she-elephant Bhaddavatika.

²⁶ And when king Paota had drunk that ghee and was digesting it, it made him vomit. Then king Pafota said to his attendants: ‘ That wicked Givaka, my good Sirs, has given me ghee to drink. Go, my good Sirs, and seek the physician Givaka.’ (The attendants answered), ‘ He has run away from the town on the she-elephant Bhaddavatiki.’ At that time king Pagfota had a slave, Kaka by name, who could travel sixty yojanas (in one day), who had been begotten by a non-human being. To this slave Kaka, king Pagota gave the order: ‘ Go, my good Kika, and call the physician Givaka back VIII, I, 28. THE DRESS OF THE BHIKKHUS. 189 (saying), “ The king orders you to return, doctor.” But those physicians, my good Kaka, are cunning people ; do not accept anything from him.’

²⁷ And the slave Kaka overtook Givaka Koma- rabhaiia on his way, at Kosambl, when he was taking his breakfast. And the slave Kaka said to Givaka Komarabha/’ia: ‘ The king orders you to return, doctor.’ (Givaka replied), ‘ Wait, my good Kaka, until we have taken our meal; here, my good Kaka, eat.’ (Kaka said), ‘Nay, doctor, the king has told me, “ Those physicians, my good Kaka, are cunning people; do not accept anything from him.”’ At that time Givaka KomarabhaA&a, who had cut off some drug with his nail, was eating an emblic myrobalan fruit and drinking water. And Givaka KomarabhaGa said to the slave Kaka: ‘ Here, my good Kaka, eat of this myrobalan fruit and take some water.’

²⁸ Then the slave K&ka 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 (Givaka) had given him to eat, opened his bowels on the spot. Then the slave K&ka said to Givaka Komara- bhaia : ‘Can my life be saved, doctor?’ (Givaka replied), * Be not afraid, my good Kika, 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 Kaka the she- elephant Bhaddavatika and set out for Rafagaha. Having reached Raagaha in due course, he went to VIII, 1,29. 190 the place where the Magadha king Seniya Bimbisara was; having approached him he told the whole thing to the Magadha king Bimbisara. (Bimbisara said), ‘You have done right, my good Givaka, 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 Civaka KomarabhaA&a (with this message), ‘May Civaka come to me; I will grant him a boon.’ ((Avaka replied), ‘Nay, Sir, may His Majesty remember my office.’ At that time king Pafota had a suit of Siveyyaka cloth \ 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 Paota sent this suit of Siveyyaka cloth to Givaka. KomarabhaA&a. Then Aivaka Komarabhab6a thought: ‘ This suit of Siveyyaka cloth which king Pagg'ota 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 1

Buddhaghosa gives two explanations of Siveyyaka m dussa- yugaw. ‘Either Siveyyaka cloth means the cloth used in the Uttarakuru country for veiling the dead bodies when they are brought to the burying-ground (sivathika). (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. VIII, 1,31. THE DRESS OF THE BHIKKHUS. 191 Arahata-Buddha, or the Magadha king Seniya Bim- bisara.’

³⁰ At that time a disturbance had befallen the humors of the Blessed One’s body. And the Blessed One said to the venerable Ananda : ‘ A disturbance, Ananda, has befallen the humors of the Tathagata’s body; the TatMgata wishes to take a purgative.’ Then the venerable Ananda went to the place where Alvaka KomarabhaA&a was; having approached him he said to Aivaka Komarabha A&a : ‘ My good Aivaka, a disturbance has befallen the humors of the Tathagata’s body; the TatMgata wishes to take a purgative.’ (Aivaka replied), ‘Well, venerable Ananda, you ought to rub the Blessed One’s body with fat for a few days.’ And the venerable Ananda, having rubbed the Blessed One’s body with fat for some days, went to the place where Aivaka KomarabhaA&a was; having approached him he said to Aivaka KomarabhaM’a: ‘ I have rubbed, my good Aivaka, the Tathagata’s body with fat; do you now what you think fit.’

³¹ Then Aivaka KomirabhaAfe. 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; 192 VIII, r, 32. 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 Givaka Komarabhaivca, 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 Givaka KomarabhaG&a, 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 Tathagatha’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 Givaka Komara- bhaGfra, said to the venerable Ananda: ‘ Givaka KomarabhaG&a, Ananda, 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,

Ananda, get warm water ready.' The venerable Ananda accepted this order of the Blessed One (saying), 'Yes, Lord,' and got warm water ready.

³³ And Givaka KomarabhaGfa 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 Givaka KomarabhaGfa said to the Blessed One: ' Lord, has the VIII, I, 34. THE DRESS OF THE BHIKKHUS. 193 Blessed One purged ?' (Buddha replied), ' I have purged, Alvaka.' (Alvaka 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 Alvaka KomarabhaMa 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 Alvaka KomarabhaAc'a 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, Alvaka Komara- bhaa said to the Blessed One: ' Lord, I ask one boon of the Blessed One.' (Buddha replied), ' The Tathagatas, Alvaka, are above granting boons (before they know what they are).' (Alvaka said), 'Lord, it is a proper and unobjectionable demand.'— ' Speak, Aivaka.' 'Lord, the Blessed One wears only pawsukula rohes (robes made of rags taken from a dust heap or a cemetery 1), and so does the fraternity of Bhik- khus. Now, Lord, this suit of Siveyyaka cloth has been sent to me by king Paota, which is the best, and the most excellent, and the first, and the most precious, and the noblest of many cloths and of 1 Buddhaghosa: 'To the Blessed One during the twenty years from his Sambodhi till this story happened no one had presented a lay robe.' [ill O T 94 VIII, x, 35 - 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 Sivey- yaka cloth, and may he allow to the fraternity of Bhikkhus to wear lay robes V The Blessed One accepted the suit of Siveyyaka cloth. And the Blessed One taught, incited, animated, and gladdened Aivaka KomarabhaA6a by religious discourse. And (Avaka KomirabhaA6a, 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 pawsukhla 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 Riagaha 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, 1 Gahapatiivara may be translated also, as Buddhaghosa explains it, 1 a robe presented by lay people.' 2 Itaritara ('the one or the other') clearly refers to the two sorts of robes mentioned before, not, as Childers (s.v. itaritaro) understands it, to whether the robes are good or bad. Compare also chip. 3, § 2. VIII, 2. THE DRESS OF THE BHIKKHUS. 195 since the Blessed One has allowed the Bhikkhus to wear lay robes.' And in one day many thousands of robes were presented at Raagaha (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 Sazgha 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 . ' I allow you, O Bhikkhus, to use a fleecy counterpane.' End of the first Bhaavara.

³⁷ At that time the king of Kasi 2 sent to Civaka Komarabhac'/c'a a woollen garment made half of Benares cloth . . . 3 . Then Clvaka KomarabhaA&a 1 See AbhidMnapp. v. 312. * 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 LohiK'a-sutta it is stated that Pasenadi's rule extended both over Kasi and Kosala (' R% r a Pasenadi Kosalo Kasikosalam aMvasati '). 3 Our translation of acWakasikazra kambalaw is merely O 2 196 VIII, 3, 1. 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, Civaka KomarabhaA&a said to the Blessed One : ' Lord, this woollen garment made half of Benares cloth. ... 1 has been sent to me by the king of Kasi. 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. 1, § 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.'

³⁸ 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. conjectural. Buddhaghosa has the following note: 'Arfaakasi- ya m, here kasi means one thousand; a thing that is worth one thousand, is called kasiya. This garment was worth five hundred; therefore it is called a<Wy\$ak&siya. And for the same reason it is said, upaifakisinaw khamamfina«.' Perhaps vik&sikaf? at VI, 15, 5 may have some connection with the word used here. 1 See last note. VIII, 4, 2. THE DRESS OF THE BHIKKHUS. 197 those made of linen, of cotton, of silk, of wool, of coarse cloth, and of hempen cloth.'

³⁹ At that time the Bhikkhus accepted lay robes, but did not get pawzsukula robes, because they had scruples (and thought): ' The Blessed One has allowed us either kind of robes only, not both kinds V They told this thing to the Blessed One. ' I allow, O Bhikkhus, that he who accepts lay robes, may get also pawsukhla robes. If you are pleased with those both sorts of robes, I approve that also.'

⁴⁰ 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 pawsukula robes; some (other) Bhikkhus did not wait. Those Bhikkhus who had gone to the cemetery for pawsukhla robes, got themselves pawsukdlas; those Bhikkhus who had not waited, said to them : ' Friends, give us also a part (of your pawsukhlas).' 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.'

⁴¹ At that time a number of Bhikkhus were travelling on the road in the Kosala country. Some 1 See chap. 1, § 35. 198 VIII, 4 , 3- of these Bhikkhus went off (the road) to a cemetery in order to get

themselves pawsukhla robes; some (other) Bhikkhus waited for them. Those Bhikkhus who had gone to the cemetery for pa»- sukftla robes, got themselves pawsukulas; those Bhikkhus who had waited, said to them : ‘ Friends, give us also a part (of your pawsukhla).’ 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 wall to Bhikkhus who have waited.’

⁴² 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 pamsu- khla robes; some (other) Bhikkhus went aside later. Those Bhikkhus who had gone first to the cemetery for pawsukhla robes, got themselves pawsukulas; 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).’

⁴³ 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 pawsukula robes; some of the Bhikkhus got pawsukulas, other Bhikkhus did not VIII, 5. I. THE DRESS OF THE BHIKKHUS. 199 get any. The Bhikkhus who had got nothing, said : ‘ Friends, give us also a part (of your pamsukulas).’ 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.’

⁴⁴ 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 pawsukhla robes, after having made an agreement (about the distribution of what they were to find). Some of the Bhikkhus got themselves pawsukfilas, other Bhikkhus did not get any. The Bhikkhus who had got nothing, said: ‘Friends, give us also a part (of the pawsukulas).’ 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 pawzsukhla).’

⁴⁵ At that time people went to the Arhama with robes 1 (which they intended to present to the 1 It will be as well to remind the reader that here and in the following chapters Mvara can mean both ‘a robe’ and ‘cloth for making robes.’ 200 VIII, 5, 2. 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.

⁴⁶ ‘ 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 natti before the Sawgha: “ Let the Samgha, reverend Sirs, hear me. If the Sawgha is ready, let the Samgha appoint the Bhikkhu N. N. to receive the robes (presented to the Bhikkhus). This is the natti. Let the Samgha, reverend Sirs, hear me. The Sawgha 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 Sawgha is in favour of it, therefore are you silent; thus I understand.” ’ VIII, 7. THE DRESS OF THE BHIKKHUS. 201

⁴⁷ At that time the Bhikkhus who had to receive the robes (presented), after having received them, left them there (in the Vihiras) and went away; the robes were spoilt. They told this thing to the Blessed One. 1 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.

⁴⁸ ‘And you ought, O Bhikkhus, to appoint (&c., see chap. 5, § 2).’

⁴⁹ 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 ; 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 Sawgha chooses, a Vihira, or an Atfiflayoga , or a storied building, or an attic, or a cave, to be the store-room 3 (of the Sawgha). 1 Compare III, 12, 5. 2 Compare I, 30, 4. 3 The word bha»<Agara does not imply any special reference to robes more than to any other articles belonging to the Sawgha. A good many things which were usually kept in the bhawragara are mentioned at Aullav. VI, 21, 3. 202 VIII, 8, i. ‘ And you ought, O Bhikkhus, to appoint it in this way: Let a learned, competent Bhikkhu proclaim the following «atti before the Sawgha : “ Let the Saw- glia, reverend Sirs, hear me. If the Sawgha is ready, let the Sawgha appoint the Vihara called N. N. to be the store-room (of the Sawgha), (&c., the usual formula of a wattidutiya kamma).” ’

⁵⁰ At that time the cloth in the Sawgha’s storeroom 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, § x), and who knows what is protected and what is not. ‘ And you ought, O Bhikkhus, to appoint (&c., see chap. 5, § 2).’

⁵¹ At that time the AViabbaggiya Bhikkhus expelled a Bhikkhu, ivho had charge of a storeroom, 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 dukkaa offence.’

⁵² At that time the Sawgha’s store-room was over-full of clothes. VIII, 9 , 2 . THE DRESS OF THE BHIKKHUS. 203 They told this thing to the Blessed One. ‘ I prescribe, O Bhikkhus, that they should be distributed by the assembled Sawgha.’ At that time the whole Sazgha, 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, f 2).’

⁵³ 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 , then count the Bhikkhus, divide them into troops , 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 Simaeras?’ They told this thing to the Blessed One. ‘I prescribe, O Bhikkhus, that you give to the Simaweras half a portion.’¹ Buddhaghosa: ‘If there are robes of the same quality, for instance, each worth ten (kahapareas), 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.’² ‘In case the day should not suffice for distributing the robes to the Bhikkhus one by one’ (Buddhaghosa). 204 VIII, 9, 3-

⁵⁴ 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.’

⁵⁵ 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.’

⁵⁶ 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.’ VIII, 10, 3. THE DRESS OF THE BHIKKHUS. 205

⁵⁷ 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. 1 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).’

⁵⁸ 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 dying (cloth) in.’ 206 VIII, II, i.

⁵⁹ 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 bambfl 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 clothesline.’ 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.’

⁶⁰ At that time the cloth had become stiff . They told this thing to the Blessed One. 1 Buddhaghosa: Patthinan ti (this is the reading of the Berlin MS.) atiraitatta thaddhaw, i. e. ‘Patthinaw means that it had become stiff from too much dye.’ Thin a or thinna is Sanskrit sty an a. VIII, 12 , i. THE DRESS OF THE BHIKKHUS. 207 ‘ I prescribe, O Bhikkhus, that you dip (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 akkiin- naka 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 dikkhxn- naka robes. He who does, commits a dukkaa offence.’

⁶¹ Now when the Blessed One had remained at Riagaha as long as he thought fit, he set forth on his journey towards Dakkhma-giri (the Southern Hills 2). And the Blessed One beheld how the Magadha rice fields were divided into short pieces , 1 That is, made of untorn cloth. See VIII, 21, 2. 2 These are always mentioned in connection with Rag'agaha (MaMvagga I, 53; /smllavagga XI, 1-10), and are probably the name of the mountainous district immediately south of Rag-agaha. 3 AMibaddhan (sic) ti ^aturassakedarakabaddhaw (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 z.kk\ in the ordinary sense (Rh. D.). 208 VIII, 12, 2. and in rows , and by outside boundaries 2 (or ridges), and by cross boundaries . On seeing this the Blessed One spake thus to the venerable Ananda: ‘ Dost thou perceive, Ananda, 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, Ananda, 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 Raagaha. Then Ananda 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.’

⁶² Then the Blessed One on that occasion addressed the Bhikkhus and said: ‘An able man, O Bhikkhus, is Ananda; of great understanding, O Bhikkhus, is Ananda, inasmuch as what has been spoken by me in short that can he understand in full, and can make the cross seams , and the 1 Paibaddhan (sic) ti ayamato kz vittharato kz dighamariyada- baddhaw (B.). 2 Mariyadabaddhan (sic) ti antaranaraya mariyadaya mari- y&dabaddha»2 (B.). 3 Singhaakabaddhan (sic) ti mariyadaya (sic) mariy&daw vini- v\ggh\tvz gata///zane singMakabaddhawz• -ffatukkasawMnan ti attho (B.). 4 Sawvidahitun ti katuw (B.). 5 Kusiwz pi 'ti ayamato kz vittharato kz anuvatadinaw digha- pa//anaw eta»? adhivaanaw (B.). VIII, 12, 2. THE DRESS OF THE BHIKKHUS. 209 intermediate cross seams , and the greater circles , and the lesser circles , and the turning in , and the lining of the turning in®, and the collar piece , and the knee piece , and the elbow piece . And it shall be of torn pieces , roughly sewn together , suitable for a Samara, a thing which his enemies cannot covet . 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 .’ 1 A<AAakusi ti antarantara rassa-paZZanaz namaw (B.). 2 Mandalan ti paw£a-kha»(fika-£ivarassa ekekasmiwz kha«<Ze rnaha-mawa'alaOT (B.). 3 Kddhara.anda\an ti khuddaka-ma«<Zalay» (B.). 4 VivaZZan ti mawa'alaft ka addha-mandalan ka ekato katva sib- bitaw magghlma-Wiandam. (B.). 8 AnuvivaZZan ti tassa ubhosu passesu dve khaWSni. Athava vivaZZassa ekekapassato dvinnam pi Ziatunnam pi kha«^anam etarn nfimaw (B.). 6 Giveyyakan ti giva-ZZMne da/^i-karan-atthawz annam suddatze sibbitaw Sgantuka-paZZaw (B.). 7 Gangheyyakan ti ^angha-papuna-ZZMne tatth’ eva sawwsib- bita-paZZarc. Giva-ZZMne ka ^angha-ZZMne ka paZZanawz ev’ etawz naman ti pi vadanti (B.). 8 Bahantan ti anuvivaZZanara bahi ekekakha«<saw. Athava supparamaraara kivaxam parupentena sawhariti bahaya upari Z/ 5 apita ubho anto-bahi-mukM tiZZanti. Tesa m eta m n&mam. Ayam eva hi nayo Maha-atthakathyaw vutto ti (B.). This latter explanation from bah a. seems evidently more correct than the other one from bahi; and we accordingly follow it. 9 See the end of the last chapter. 10 Satta-lfikha; 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-lukha, the meaning of which would fit this passage excellently. We have accordingly adopted that reading here. 11 Compare the similar expressions at G &taka I, 8 and 9. 12 The general sense of this chapter is clear enough. As an Indian field, the common property of the village community, was [17] ? 210 VIII, 13, 1.

⁶³ Now when the Blessed One had remained at Rdagaha as long as he thought fit, he went forth on his journey towards Vesali. And the Blessed One, when on the high road between Raagaha and Vesali, saw a number of Bhikkhus smothered up in robes *, 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.’

⁶⁴ And the Blessed One, proceeding in due course on his journey toward Vesali, arrived at that place. And there, at Vesali, the Blessed One stayed at the Gotamaka shrine . And at that time in the cold 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. 1 Ubbhawa’ite £lvarehi. The former word is of course applied to the Bhikkhus. Compare Childers, under Bhazzzftkd, and (Pataka I, 504 (last line but one). 2 Bhist = Sanskrit Brz’sL Compare the 14th Paiittiya, where we ought to have rendered the word ‘ bolster.’ Childers is incorrect in translating it by ‘ mat.’ 3 Mentioned also, as being near to Vesali, in the ‘Book of the Great Decease,’ III, 2. 4 Bahullaya avatta. This phrase occurs in Mahavagga I, 3C 5-VIII, 13, 3- THE DRESS OF THE BHIKKHUS. 21 X winter nights, in the period between the Ashaki festivals when the snow falls , 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 , the Blessed One felt cold; and he put on a fourth robe, and felt not cold.

⁶⁵ 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 . 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 1 See our note on the same phrase at Mahavagga I, 20,15. 2 Nandimukhiya rattiya. 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. .Sahkhayana-grz'hya, ed.Oldenbergh, IV, 4, where the word nandimukho occurs in a different connection. 3 In the text read Ye pi kho kulaputta. 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. 4 Or, 'to get on with the three robes.' Compare the use of yapetuOT in the 'Book of the Great Decease,' II, 32. 2X VIII, 1, 4- delivered a religious discourse, addressed the Bhik- khus, 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 . ' 1 EkaMiyaw. Compare Catika I, 326. Buddhaghosa says dviguwa m dupa//a-saghaiw. eka££iya m ekapa//aw. 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. 2 The waist cloth (saroghai) was wrapped round the waist and back, and secured with a girdle. The under garment (antara- vasaka; 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 (uttarasawga) 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, Mahavagga 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-vasaka corresponds, in the dress of the monks, to VIII, I 3, 7- THE DRESS OF THE BHIKKHUS. 2 X

⁶⁶ Now at that time the ATfcabbaggiya 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 Arama, and in another to go to the bath. Then those Bhikkhus who were modest were annoyed, murmured, and became indignant, saying, ' How can the jOabbaggiya 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 .’

⁶⁷ Now at that time the venerable Ananda had acquired an extra suit of robes, and the venerable Ananda was desirous of giving the extra suit to the venerable Sariputta, but the venerable S&riputta was staying at Saketa. Then the venerable Ananda 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 Sdriputta; but he is staying at Saketa. What now shall I do ? ’ the saika in the dress of ordinary women, and was of the same shape as the udaka-sfiika, or bathing dress, prescribed for the use both of monks (below, chapter 15) and of nuns (Bhikkhunf- vibhanga, Pa<Eittiya XXII). The latter was, however, somewhat shorter. The ordinary dress of the Bhikkhunis or Sisters consisted of the same three garments as that of the Bhikkhus. 1 That is, according to the first Nissaggiya. The first section of the Sutta-vibhanga on that rule is identical with this section. 214 VIII, 13, 8. And the venerable Ananda told this thing to the Blessed One. A ‘ How long will it be, Ananda, before the venerable Sariputta 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: 1 I allow you, O Bhikkhus, to keep an extra suit of robes up to the tenth day .’ 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).’

⁶⁸ Now when the Blessed One had remained at VesAli 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 Migaddya. Now at that time a certain Bhikkhu’s under robe was torn. And that Bhikkhu thought: ‘The Blessed 1 So the first Nissaggiya; the second section of the Sutta-vibhanga on which rule is identical with this section 7. 2 On vikappetuw, compare our note above, the 59th Paiittiya, and below, chapters 20, 22. Till, 14 , 2 . THE DRESS OF THE BHIKKHUS. 215 One has ordained the use of three robes, a double waist cloth, and a single upper robe, and a single under-garment , 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.’

⁶⁹ 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 undergarment, of cloths which are new, or as good as new ; 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 i , or from bits picked up in the bazaar 4 I allow you, O Bhikkhus, slips of cloth inserted bolt-like to hold a tom robe 1 See above, VIII, 13, g. 2 Buddhaghosa says, Aggaaw aMMdeyyan (sic) ti khinm.- ttJ&nz pilotika-kha«(/aw laggSpeyya m. The word occurs at Gi taka 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. 3 Ahata-kappsinawz. See above, VII, 1, 6. * See our notes

on these expressions above, VII, 1, 6. 2 I VIII, 15, I. together, patches , dams , and small pieces of cloth sewn on by way of marking , or of strengthening 2 the robe/

⁷⁰ I. Now when the Blessed One had remained at Benares as long as he thought fit, he went onwards on his journey toward SAvatthi. And in due course journeying straight on he arrived at SAvatthi ; and there, at SAvatthi, he stayed at the Ge tavana, Anatha-pmtika's ArAma. And VisAkhA the mother of MigAra 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 VisAkhA the mother of MigAra seated thus: and incited, and aroused, and gladdened her with religious discourse. And VisAkhA the mother of MigAra 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 VisAkhA the mother of MigAra, 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. 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 <?ataka I, 8; and tunnavSya occurs as the expression for a mender of old clothes at jVullavagga VI, 5,1. 2 See our notes on these expressions above, VII, 1, 5. VIII, 15 , 3 - THE DRESS OF THE BHIKKHUS. 217

⁷¹ Now at that time, when the night was far spent, there was a great storm of rain over the whole world . And the Blessed One said to the Bhikkhus: 'Just as it is raining in the Cetavana, 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.

⁷² And Visdkhd the mother of Migara having provided sweet food, both hard and soft, gave command to a slave girl, saying, ' Go thou 2 to the Ardma; 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 Visakhd, the mother of Mig&ra; and going to the Ardma she beheld there the Bhikkhus, with their robes thrown off, letting themselves be rained down upon. Then thinking, ' These are not Bhikkhus in the Arima, they are naked ascetics letting the rain fall on them/ she returned to the place where Vis&kha the mother of Migara was, and said to her: ' There are no Bhikkhus in the Arama; there are 1 jTatuddipiko, literally, ' over the four continents,' into which the world was supposed to be divided. Compare Genesis vii. 44. 2 Gaffia 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. 2I VIII, 15, 4- naked ascetics there, letting the rain fall on themselves.' Then it occurred to Vis&kha the mother of Mig&ra—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 Arama, but only naked ascetics letting the rain fall on them.' And she again gave command to the slave girl, saying, ' Go thou to the Arama ; and when you are there, announce the time, saying, " The time, Sirs, has arrived, and the meal is ready." ' '

⁷³ 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 Arama, not seeing any

Bhikkhus, she thought: ‘ There are no Bhikkhus in the Arama. The Arima is empty.’ And returning to Visakha the mother of Migara she said so. Then it occurred to Visakha the mother of Migara—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 Arama; and when you are there announce the time, saying, “ The time, Sirs, has arrived, and the meal is ready.” ’

⁷⁴ 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 VIII, I 5, 7. THE DRESS OF THE BHIKKHUS. 219 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 tsetavana 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 Visakha the mother of Migara. And the Blessed One took his seat on the seat spread out for him, and with him the company of the Bhikkhus.

⁷⁵ Then said Visakha the mother of Migara: ‘ Most wonderful, most marvellous is the might and the power of the Tathagata, 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 Tathagatas, O Visakha, are above granting boons (before they know what they are) 2 .’ ‘ Proper, Lord, and unobjectionable are the boons I ask.’ ‘ Speak then, O Visakha.’

⁷⁶ ‘ I desire, Lord, my life long to bestow robes 1 KoMaka does not only mean a room, as given by Childers: it signifies here, as at Cr&taka I, 227, a battlemented dwelling, the house of a person of rank. 2 See our note on this phrase at I, 54, 4. 2 20 VIII, 15, 8. for the rainy season on the Sazgha, 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 Visakha, that you have in view in asking these eight boons of the Tathigata ?’ ‘ I gave command, Lord, to my slave girl, saying, “ Go thou to the Arama; 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 Ar&ma; 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 Arama, 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 Sawgha my life long with special garments for use in the rainy season . 8 . 1 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 1 See below, the note on § 15. VIII, 15, 9 - THE DRESS OF THE BHIKKHUS. 221 that I had in view in desiring to provide the Sawzgha 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, 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 outgoing 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.

⁷⁷ ‘ 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, and he will lose his 1 Compare sukM vihayati in the Sigalovada Sutta at p. 302 of Grimblot’s ‘ Sept Suttas Palis.’ 2 Compare Ussura-seyyo in the Sigalovada Sutta at p. 302 of Grimblot’s ‘ Sept Suttas Ptlis;’ and Bohtlingk-Roth, under utsura. 222 VIII, 15, 10, opportunity of taking his food. 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.

⁷⁸ ‘ 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. It was those advantages I had in view, Lord, in desiring to provide the Samgha my life long with a constant supply of congey.

⁷⁹ • Now, Lord, the Bhikkhunis are in the habit of bathing in the river Aiiravati with the courtesans, at the same landing-place, and naked. And the courtesans, Lord, ridiculed the Bhikkhunis, saying, “ What is the good, ladies, of your maintaining 3 chastity when you are young ? are not the 1 BhattaMAedaw karissati, because he may not eat solid food after sun-turn. 2 See Mahavagga VI, 24. The ten advantages are enumerated in § 5 there. s In the text read kinne na. Compare Bhikkhuni-vibhanga, Patittiya XXI, 1, where the whole passage recurs. The first sentence also recurs ibid., Pd&ttiya II. VIII, 15, 13 - THE DRESS OF THE BHIKKHUS. 223 passions things to be indulged ? When you are old, maintain chastity then; thus will you be obtainers of both ends.” Then the Bhikkhunis, 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 Bhikkhuni- sawgha my life long with dresses to bathe in.’

⁸⁰ ‘ But what was the advantage you had in view for yourself, O Visikhi, in asking these eight boons of the Tathigata?’ ‘ Bhikkhus who have spent the rainy seasons in various places will come, Lord, to S&vatthi, to visit the Blessed One. And on coming to the Blessed One they will ask, saying, “ Such and such a Bhik- khu, 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

Sakadagamins, or of the state of the Anagamins, or of Arahatsip . And I, going up to them, shall ask, “ Was that brother, Sirs, one of those who had formerly been at Savatthi ?”

⁸¹ ‘If they should reply to me, “He had formerly been at Sivatthi,” 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 outgoing Bhikkhus, or the food for the sick, or the food for those that wait upon the sick, or the 1 A conversation of the kind here referred to is related, as having actually taken place at Nadika, in the ‘ Book of the Great Decease,’ II, 5-8. 224 VIII, 15, 14. 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 ! This, Lord, was the advantage I had in view for myself in asking those eight boons of the Blessed One.’

⁸² ‘ It is well, it is well, Visdkhd. Thou hast 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 P&li text is no doubt, as yet, beset with difficulty, for the reasons pointed out in Rh. D.’s * Buddhist Suttas from the Pali,’ 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. Kaya 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 Sakkaya-di///ji and of Oyena 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, pimoa and plti, in the same way as in this passage, in the standing description of the CrMnas (translated by Rh. D. in the Maha-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. ^Titta is always more emotional than intellectual. It has the connotation, not of ‘ mind,’ as is usually and erroneously supposed, but of ‘ heart.’ VIII, x , IS- THE DRESS OK THE BHIKKHUS. 225 done well in asking eight boons of the Tathagata with such advantages in view.’ And the Blessed One gave thanks to Visakha the mother of Migara 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 Visakha the mother of Migara in these verses, he arose from his seat, and departed thence.

⁸³ 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 , 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 Visakhd-bhdwvira. 1 The size of such a garment is limited by the 91st Pa&titiya 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 Mahavagga VII, 1,1. [i 7] Q 226 VIII, 16, x.

⁸⁴ 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 . 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.'

⁸⁵ Now at that time the mat, being too short , did not protect the whole of the sleeping-place. * I allow you, O Bhikkhus, to have a covering made as large as you like/ 17 3 .

⁸⁶ Now at that time the venerable Bela//^aslsa, the superior of the venerable Ananda, 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: 1 The remainder of this introductory story scarcely bears translation. The first sentences recur in the Sutta-vibhanga, Sa?«ghadi- sesa I, 2, 1, and PlHttiya V, 1,1. 2 The length of a mat (nisidana?«) was limited by the 89th PSittiya to two spans by one. 3 This introductory story is also given as the introduction to Mahavagga VI, 9. VIII, i, I. THE DRESS OF THE BHIKKHUS. 227 ' What is the matter, O Bhikkhus, with this Bhikkhu V ' 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).'

⁸⁷ 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 V

⁸⁸ Now Visctkhci the mother of Migara 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, Visakha the mother of Migara 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 Visikhi the mother of Migara with religious discourse. And she, so taught &c., rose from her seat, and saluted the 1 According to the 90th PaZ- ittiya such a cloth must not be more than four spans in length, and two in breadth. Q 2 228 VIII, 19, 1. 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.'

⁸⁹ Now at that time Rqa the Malla was a friend of the venerable Ananda's . And a linen cloth belonging to Roa the Malla had been deposited in the keeping of the venerable Ananda; and the venerable Ananda 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.' 1 He is also mentioned as such in Mahavagga VI, 36. 2 Buddhaghosa says, Alapito ti mama santakawz gawhahi yam L&Meyy&siti evawz vutto. 3 Viss&azrc gahetuw, on which phrase compare visdsd gawhati in

chapter 31, below, where the context leaves no doubt as to its meaning. VIII, 20, 2. THE DRESS OF THE BHIKKHUS. 229

⁹⁰ 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).’

⁹¹ 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 , 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 1 Compare ifiillavagga VI, 13. 2 Compare the passages given in the index to the text of the Zullavagga, p. 355, s. v. thavika. 3 Compare below, VIII, 24, 3. 4 Compare above, VIII, 8, 3. 230 YIII, 21, i. 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.’

⁹² i. 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 V Now at that time a robe belonging to the venerable Mah& 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 .’ It was uneven at the end . They told this thing to the Blessed One. ‘ I allow you, O Bhikkhus, to remove the unevenness .’ 1 See YIII, 13, 8, and our note on the 59th P£/£ittiya. 2 See our note on this word in the 92nd Paiittiya. 3 So explains the commentary, jOinna-//Mne aggalaropanena garuko hoti. 4 Suttalftkha?» katun ti sutten’ eva aggalaz katun ti attho (B.). Compare above, chapter 12. 2. 6 Vikarao ti suttam awfttva sibbantanaew eko saraghad-koo digho hoti, says Buddhaghosa. Vikazzzaka in the 233rd Grataka seems to mean ‘ harpoon.’ 6 Vika««am uddharitun ti digha-kozzaw khmd&lxun (B.). VIII, 21, 2. THE DRESS OF THE BHIKKHUS. 231 The threads frayed out . 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 5 . They told this matter to the Blessed One. 1 I allow you, O Bhikkhus, to make an eightfooted . . . B ’

⁹³ 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 . ‘ 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 1 Okirati(sic) ti /Minna-koreato gaati (B.). Gaati at VI, 13,1, 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. 2 On these difficult technical terms Buddhaghosa provokingly says, anuvataw paribha««/am anuvatawa k’ eva paribha««(/aw. 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. 3 We probably ought to read pa//a, not patta; but what is meant by the ribbons of the sawghai is very doubtful. Buddhaghosa says nothing. 4 For lugati compare paluati. 5 What this is is again uncertain, and Buddhaghosa gives no help. 6 See above, chapter 11, at the end. 232 VIII, 22, I. (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 dukkafa.’

⁹⁴ i. 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 dukkaa .’

⁹⁵ i. Now at that time a certain Bhikkhu who had deposited his robes 3 in Andhavana entered the 1 Anvadhika#2, on which Buddhaghosa says nothing. 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. 3 For the rule as to such depositing, see the 29th Nissaggiya. VIII, 23,3- THE DRESS OF THE BHIKKHUS. 233 village for alms (clad only) in his waist cloth and nether garment . 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 dukkaa .’

⁹⁶ Now at that time the venerable Ananda 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.

⁹⁷ ‘ There are five reasons, O Bhikkhus, for laying JiTivara (robe) must here be used for Sawghai. See our note on VIII, 13, 5, and section 2, below, where sa;»ghai occurs. 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. 2 Compare the 1st, 2nd, 3rd, and 4th Sekhiyas, and the 2nd Nissaggiya; and also above, VII, 1, 3. 234 vm, 23,3. aside the robe 1 —when he (the Bhikkhu) is sick, when it is the appointed time for keeping the rainy season , when it is necessary to go to the other side of a river, when the vihdra has been securely fastened with a bolt , when the Ka/^ina ceremony has been performed 4 * . These, O Bhikkhus, are the five reasons for laying aside the robe (Sawghdi). ‘ 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 (?) 6, when it is necessary to go to the other side of a river, when the vihara has been securely fastened with a bolt, when the garment for use in the rainy 1 Here the word used is Sawghai. 2 On sawzketa, compare II, 8, 1. Buddhaghosa merely says here, Vassika-sawzketan ti /fcattaro mSse. As sawzketa implies a mutual agreement, the 'appointed time' here probably means, not the time fixed by the Buddha, but the time agreed upon by the Sawgha 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 VassftpanSyika. 3 From fear of thieves. 4 See the 2nd Nissaggiya, and above, VII, 1, 3. 6 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 Pali Text (vol. ii. p. 349, s. v. sima). VIII, 24, 2. THE DRESS OF THE BHIKKHUS. 235 season has not been made, or has been left unfinished. 'These, O Bhikkhus, are the five reasons,' &c.

⁹⁸ 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 Savgha is four. 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 Sivatti.' So that Bhikkhu did so, and told the matter to the Blessed One. 'These robes are your own, O Bhikkhu, until the Kalina ceremony shall have been performed.'

⁹⁹ * Now in case, O Bhikkhus, a Bhikkhu keep Vassa alone, and the people of the place give 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. 2 That is, spent the rainy season. 3 This is laid down in Mahavagga IX, 4, x. * And thereby the KaMina license suspended. Compare the 1st, 2nd, and 3rd Nissaggiyas, and our note on p. 18. 236 VIII, 24, 3 - him robes, intending them for the Sa»gha,—I prescribe, O Bhikkhus, that those robes shall be his until the Ka/^ina ceremony shall have been performed.'

¹⁰⁰ 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. x, 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 Sawgha (whether large or small in number) that may be present there.

¹⁰¹ 'Now in case, O Bhikkhus, a Bhikkhu spend the rest of the year (besides the rainy season) alone, and the people of the place give him robes, intending them for the Sa#zgha,—I allow, O Bhikkhus, that that Bhikkhu should appropriate those robes to himself, 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 in-coming 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 1 Buddhaghosa says, *Utukalan ti vassanato annum kalaw*, where *vassana* means the rainy season. See *Abhidhanappadipika*, verse 79. 2 On this sense of *adhiMatuw*, see above, *Mahavagga VIII*, 20, 2. VIII, 24, 6 . THE DRESS OF THE BHIKKHUS. 2 37 should arrive, an equal share need not, if they do not wish it \ be given to him.'

¹⁰² Now at that time two Theras, who were brothers, the venerable Isidasa and the venerable Isibhatta, having spent the rainy season in Savatthi, 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 1 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 Kalina ceremony shall have been performed . '

¹⁰³ Now at that time three Bhikkhus spent the rainy season at R&^agaha. The people there made gifts of robes, saying, ' We give them to the Sawgha.' 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 Sawgha. What now ought we to do with them ?' Now at that time there were staying in Pafeli- 1 Akama; on which compare II, 27, ig, and especially II, 34, 3, and IV, 17, 6. 2 Agamma, 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.' 3 See our note above on § 1. VIII, 25, I. 2^8 putta, at the kukkuArAma, a number of Theras— the venerable NilavAsi, and the venerable SAavAsi , and the venerable Gopaka, and the venerable Bhagu, and the venerable Phalika-sandAna. And those Bhik- khus went to PAaliputta, 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 KaMina ceremony shall have been performed.'

¹⁰⁴ Now at that time the venerable Upananda of the Sakya race, having spent the rainy season at SAVatthi, 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 Savatthi with a great bundle of robes.

¹⁰⁵ The Bhikkhus said to him: ' What a merito- 1 There is a Sawavasiwho takes a prominent part at the Council of Vesali (/smllavagga XII, 1, 8; XII, 2, 4). He is probably meant to be considered the same as this one. VIII, 25, 4 . THE DRESS OF THE BHIKKHUS. 239 rious 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 .

¹⁰⁶ '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 dukkaa.’

¹⁰⁷ 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 1 Section 1 repeated, with the necessary change of person, &c. 240 VIII, 26, r. 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 \ 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.’

¹⁰⁸ 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 Ananda 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.’

¹⁰⁹ Then the Blessed One said to the venerable 1 Buddhaghosa says, Ekadhippayan ti eka« adhippayaw. Eka-puggala-paivisaw eva detM ti attho. VIII, 26, 4 . THE DRESS OF THE BHIKKHUS. 241 Ananda : ‘ Go, Ananda, and fetch some water. Let us bathe this Bhikkhu.’ ‘ Even so, Lord,’ said the venerable Ananda, in assent to the Blessed One, and fetched the water. And the Blessed One poured the water over that Bhikkhu; and the venerable Ananda wiped him down. And the Blessed One taking hold of him at the head, and the venerable Ananda at the feet, they lifted him up, and laid him down upon his bed.

¹¹⁰ Then the Blessed One, on that occasion and in that connection, convened a meeting of the Bhikkhu-sawgha, 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.

¹¹¹ ‘ If he have an upa^/Mya, his upaMya should wait upon him as long as his life lasts, and wait until he has recovered; and so if he have an a-Ēa- riya, a saddhi-vihdrika, an antevasika, a fellow [17] R 242 VIII, 26, 5. saddhi-viMrika, or a fellow antev&sika . And if he have neither of all these, then should the Sawgha wait upon him ; and whosoever does not do so, shall be guilty of a dukkaa.

¹¹² ‘ 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 ; 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 . These are the five qualities, O Bhikkhus, which, when a sick man has, he is difficult to wait upon.

¹¹³ ‘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).

¹¹⁴ ‘ 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 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 (Mahavagga I, 24, 25; I, 26,11; I, 32, 3; I, 33,1). 2 Compare Gataka II, 293, 294. 3 This last clause occurs also above, at I, 49, 6 . VIII, 27 , 2. THE DRESS OF THE BHIKKHUS. 243 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).

¹¹⁵ 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 . Then those Bhikkhus took that Bhikkhu’s bowl and his robes, and went to Sivatthi, and told the matter to the Blessed One.

¹¹⁶ ‘ On the death of a Bhikkhu, O Bhikkhus, the Sawgha 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 1 That is, he died. R 2 244 VIII, 27, 3. Sazzzgha 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 Sazzzgha, 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 Sawzgha, 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 Sawzgha, let the Sawzgha assign this set of robes and this bowl to those who have waited upon the sick.” This is the watti.’ [Here follow the usual formal words of a kamma- vd/^a .]

¹¹⁷ Now at that time a certain S&mazzera had completed his time. They told this matter to the Blessed One. [The decision and the kammaviia are the same as in § 2.]

¹¹⁸ Now at that time a certain Bhikkhu and a S&mazzera 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 Samazzera 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 Simazzera who waits upon the sick.’

¹¹⁹ Now at that time a certain Bhikkhu who was 1 There is only one, not three KammavaJas, given in the text. VIII, 28, i. THE DRESS OF THE BHIKKHUS. 2 45 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 Sawgha 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 Sawgha 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 Sawgha 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 , but to belong to the Sazgha of the four directions , those who have come in, and those who have not 4 5 .’

¹²⁰ i. Now at that time a certain Bhikkhu came naked up to the place where the Blessed One was, and said: 1 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 . Now this 1 See Aullavagga VI, 15, 2. 2 See Aullavagga VI, 16, 2. 3 That is, ‘of all the world.’ 4 This description of the totality of the Sawzgha is constantly found in dedicatory inscriptions. See Rh. D.’s paper in the Indian Antiquary, May, 18 7 2. 5 So, for example, in Aullavagga ,1, 3. 246 VIII, 28, 2. 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 Samara, 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 . Whosoever does so, shall be guilty of a grave offence (Thullaaya).’

¹²¹ [The whole section repeated respectively in the case of a Bhikkhu clad in a garment of grass, clad in a garment of bark , clad in a garment of phalaka cloth , clad in a garment of hair , clad in the skin of a wild animal, clad in the feathers of 1 Compare above, VIII, 15, 7 and ir. 2 This is several times referred to in the Gatakas; for instance, pp. 6, 9, 12. 3 Perhaps made of leaves. Compare Bohtlingk-Roth’s, No. 5, sub voce; and Gataka I, 304 (phalakattarasayana). Perhaps also Gataka 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.’ 4 Like the well-known Titthiya Agita, one of the six great heretics (Samafma-phala Sutta, ed. Grimblot, p. 114, =Book of the Great Decease, V, 60). VIII, 29, I. the dress of the bhikkhus. 247 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.’]

¹²² 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 . [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 dukkaa.' [§ 3 is then repeated of a Bhikkhu clad in cloth made of the makai fibre.]

¹²³ Now at that time the AYabbaggiya Bhikkhus wore robes that were all of a blue, light yellow, crimson, brown, black, brownish yellow, or dark 1 Buddhaghosa, at Suttavibhanga, Paragika I, 10, 3, where this word occurs, says on it, Ainakkhikan (sic) ti salomaw sakhuraw aina-miga-femmaM. Compare also above, Mahavagga V, 2, 4. 2 Titthiya-dhaa. Compare Gataka I, 65, and Aullavagga I, 27. 3 Akkana ti akkanaamayam (B.). Compare Bohtlingk- Roth, under arka. 4 Potthako ti maka&mayo vu&Sati (B.). So also Childers, sub voce. 2 43 viii, 30, 1. yellow colour ; 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 Tirlaka plant 2 3 , 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 dukkaaV

¹²⁴ I. 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 Samaeras; or that they had abandoned the precepts ; or that they had become guilty of an extreme 1 See Buddhaghosa's explanations of all these colours in the note on V, 2,1. 2 Buddhaghosa says on this word, Tiritan (sic) ti pana ruk- khaallimaya m, ta m pada-punWanazv k&tu m va//ati. KhzXXx is ' bark.' 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. VIII, 30, 2. THE DRESS OF THE BHIKKHUS. 249 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 Sawgha); 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 Arahata; or that they had violated a Bhikkhuni; or that they had caused a schism in the Sawgha; or that they had shed (a Buddha's) blood; or that they were hermaphrodites . They told this matter to the Blessed One.

¹²⁵ 'In case, O Bhikkhus, a Bhikkhu, after having spent the rainy season, goes away before a gift of robes has fallen to the Sawgha—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 Sawgha, leaves the Order, or dies, or acknowledges that he has become a Sdmaera, 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). 1 The above list of disqualifications has already occurred at , 36 ; IV, i . 250 VIII, 30, 3- ' Moreover in case, O Bhikkhus, a Bhikkhu, after having spent the rainy season, and before a gift of robes has fallen to the Sawgha, 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 Sawgha, acknowledges that he is a eunuch, or that he had furtively attached himself to the Sawgha, or that he had gone over to the Titthiyas, or that he is an animal, or that he had been guilty of matricide, or of parricide, or that he had murdered an Arahata, or that he had violated a Bhikkhuni, or that he had raised a schism in the Sawgha, or that he had shed a Buddha’s blood, or that he is a hermaphrodite—then the Sawgha becomes the owner (of the portion of robes that would have fallen to him).

¹²⁶ ‘[The same rules as in § 2, if he had gone away, &c., after the gift of robes had been made to the Sawgha, but before the robes had been divided among the individual members of the Sa m- gha belonging to the place where he had spent the rainy season.]

¹²⁷ ‘ Moreover in case, O Bhikkhus, after the Bhikkhus have spent the rainy season, divisions arise among the Sazgha before any robes have fallen to them, and the people there give the water (of VIII, 31. !• THE dress of the bhikkhus. 251 presentation 1) to one party, and the robes to the other party, thinking, “ We are giving to the Sawgha”—then those (robes are the property) of the (whole) Sawgha. ‘ 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.

¹²⁸ ‘ [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.]

¹²⁹ ‘ Moreover in case, O Bhikkhus, after the Bhikkhus have spent the rainy season, divisions arise among the Sawgha after the gift of robes has been made to the Sawgha, 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.’

¹³⁰ Now at that time the venerable Revata sent a robe to the venerable Sariputta 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 . Now the venerable Revata, on meeting with the 1 There is no doubt that this is the meaning here of udaka. Compare above, Mahavagga I, 22,18, and Grataka I, 93; III, 286; Dipavawsa XIII, 29. 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, Mahavagga VIII, 19. 252 VIII, 31, 2 . venerable Sariputta, 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.

¹³¹ ‘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 1 On this meaning of adhiti//Aati, see our note above, VIII, 20, 2; VIII, 24, 2. VIII, 32, I. THE DRESS OF THE BHIKKHUS. 253 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.]

¹³² ' 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 . '

¹³³ 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 Sawghas), when he gives it on a declaration of alms, when he gives it to the Sawgha, when he gives it to both the Sawghas, when he gives it to the Sawgha which has spent the rainy season (at the place), when he gives it to a specified number , when he gives it to a single Bhikkhu. 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. 2 M&tiM; used in the same sense here as at VII, 1, 7. 3 That is, of monks and nuns—the Bhikkhu-sawgha and the Bhikkhuni-sawzgha. 254 VIII, 32, 1. ' When he gives it to the boundary, it is to be divided among all those Bhikkhus who have come within the boundary . ' When he gives it to a Sawgha 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 Sawgha , " ' When he gives it to the Sawgha, it is to be divided among the Sawgha there present. ' When he gives it to both the Sawghas, though there be many Bhikkhus and only one Bhikkhuni, an equal half is to be given (to each of the two Sawghas), and though there be many Bhikkhuns and only one Bhikkhu, an equal half is to be given (to each of the two Samghas). ' When he gives it to the Sazgha 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 1 See chapters II, 6 and following. 2 Buddhaghosa says, Bhikkha-pawiiattiya, ti attano pari/^aga-pa?iapanana-//Mne. Ten' ev' aha yattha sawghassa dhuvakara kariyanti ti. Tass' attho, yasm \m vihare imassa /fcivara-dayakassa santakazw sawghassa pakava//az va va#ati, yasmiw va vihare bhik- khh attano bharaw katva sada gehe bhogesi. Yattha varena avaso va karito, salakabhaddadini va nibaddhani, yena pana sakalo pi viharo patitfapito, tattha vattabbaw eva n' atthi ime dhuvakara nlma. VIII, 32, I. THE DRESS OF THE BHIKKHUS. 255 rice, or hard food, or robes, or bedding, or medicine l . ' When he gives it to a single Bhikkhu, he says, " I give a set of robes to such and such a one." ' Here ends the eighth Khandhaka, the -ATivara- khandhaka. 1 That is, he invites a number of Bhikkhus to partake of yagu, and when the ydgu is served he says, 'I give robes to those who have partaken of the yagu,' 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 MAIIAVAGGA. IX, 1, i.

Mahavagga, Khandhaka 9

¹ (validity and invalidity of formal acts OF THE SAMGHA.)

² At that time the blessed Buddha dwelt at Aampa, on the brink of the lotus-pond Gaggara. At that time there was in the country of Kdsi (a village) called Visabha-gama. 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 Kasi, came to Vasabha-gama. 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. 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. ¹ Tanti-baddha. Buddhaghosa says, Tanti-baddho 'ti tasmiw* avSse katabbata-tanti-paibaddho. ² See our note at I, 6,11. IX, I, 3-FORMAL ACTS OF THE SAMGHA. 257 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 Visabha-gima.' Thus those stranger Bhikkhus stayed there at Vasabha- gima.

³ Now the Bhikkhu Kassapa-gotta thought: ¹ 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 troublesome 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: ¹ 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.'

⁴ 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 ? ' ¹ As he was obliged to ask the people of Vasabha-gama for what the stranger Bhikkhus wanted. [17] S 258 MAHAVAGGA. IX, 1, 4. ' 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 Aampa and to ask the Blessed One about this matter ?'

⁵ And the Bhikkhu Kassapa-gotta put his resting-place in order, took up his alms-bowl and his robe, and went forth to Afampi; and in due course he came to Afampa 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 place 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.

⁶ ‘ There is in the country of K&si, Lord, (a village) called Vasabha-gama. There I had my residence, Lord, (&C. 1 , down to:) Then those 1 See §§ 1-3. Instead of ‘ the Bhikkhu Kassapa-gotta’ the IX, i, 7. FORMAL ACTS OF THE SAAfGHA. 259 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 Wampi and to ask the Blessed One about this matter.” Thus I have come here, Lord.’

⁷ (Buddha replied) : ‘ This is no offence, O Bhik- khu; 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 V&sabha-g&ma.’ 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 Vasabha- gama.

⁸ Now those stranger Bhikkhus (at Vasabha- gama) 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 Wampd and let us confess there in the Blessed One’s presence our sin in its sinfulness.’ pronoun of the first person is to be read; and the appellation ‘ Lord,’ addressed to Buddha, is inserted several times. S 2 2 6o IX, r, 8. And those stranger Bhikkhus put their resting- places in order, took up their alms-bowls and their robes, and went forth to K ampi, and in due course they came to Aampi 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 Kasi, Lord, (a village) called Vasabha- gima; from that place we come, Lord.’

⁹ ‘ 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 Samaras, 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 dukkaa offence.’

¹⁰ Then those Bhikkhus rose from their seats, adjusted their upper robes so as to cover one 1 See § 4. The alterations to be made (‘ those Bhikkhus’ instead of ‘ the Bhikkhu Kassapa-gotta,’ &c.) are obvious. IX, 2 , I. FORMAL ACTS OF THE SAATGHA. 26l 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.’

¹¹ x. At that time the Bhikkhus of Aampd 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 262 IX, 2, 2. pronounced expulsion against a number of Bhikkhus; a single Bhikkhu pronounced expulsion against a Sawgha; two Bhikkhus pronounced expulsion against a single one against two against a number of Bhikkhus.... against a Sawgha ; a number of Bhikkhus pronounced expulsion against a single one against two against another number.... against a Sawgha; a Sawgha pronounced expulsion against another Samgha .

¹² Those Bhikkhus who were moderate, were annoyed, murmured, and became angry: ‘ How can the Bhikkhus of isfampd 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 Sawgha ?’ These Bhikkhus told this thing to the Blessed One. ‘Is it true, as they say, O Bhikkhus, that the Bhikkhus of Kampk 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 Samaras, 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 :

¹³ ‘ If an official act, O Bhikkhus, is performed 1 The cases of a Sawzgha’s expelling a single Bhikkhu, or two Bhikkhus, or a number of Bhikkhus, are omitted, because such proceedings are lawful. IX, 2 , 4. FORMAL ACTS OF THE SAATGHA. 263 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 Sawgha pronounces expulsion against another Sagha,—this is no real act and ought not to be performed.

¹⁴ ‘ There are, O Bhikkhus, four kinds of official acts (which a Sawgha 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 1 I. e. it is null and void. 264 IX, 3, 1. 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 2 .”’

¹⁵ I. At that time the iOabbaggiya 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 »atti 2 and with the proclamation (of the kammavaia 2); they performed acts without a proclamation (of the kammav&M) and with the n atti; they performed acts without a «atti and without a proclamation (of the kammavaM); 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, 1 A similar injunction is found at the close of chapter II, 14. 2 See I, 28, &c. IX, 3, 3- FORMAL ACTS OF THE SAJtfGHA. 265 &c. These Bhikkhus told this thing to the Blessed One. ‘Is it true, as they say, O Bhikkhus, that the Kh abbaggiya Bhikkhus, &c. ?’ ‘ It is true, Lord, &c/ Having thus rebuked them and delivered a religious discourse, he thus addressed the Bhikkhus :

¹⁶ ‘ 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.

¹⁷ ‘ 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 wattidutiya act 2 with one #atti, and does not proclaim a kammava/§cl, such an act is unlawful. If one performs, O Bhikkhus, a ^attidutiya act with two #attis and does not proclaim a kammavaid with one kamma- viii and does not propose a watti with two 1 Here the different categories of forbidden acts are enumerated one after the other, as in § 1. 2 About natti, kammavfiM, wattidutiya, and wattiatuttha acts, see our note at I, 28, 3. ‘Proposing a natti’ and ‘proclaiming a kammavaM’ mean proposing a motion and putting a resolution to the assembled brethren. 266 IX, 3, 4* kammav&/6&s and does not propose a zzatti, such an act is unlawful.

¹⁸ ‘If one performs, O Bhikkhus, awattiatuttha act with one zzatti and does not proclaim a kamma-vaM, such an act is unlawful. If one performs, O Bhikkhus, a zzattiatuttha act with two (. . . three, four) Pattis and does not proclaim a kammavcl/£i, such an act is unlawful. If one performs, O Bhikkhus, a 7zatti/£atuttha act with one kammavdii (. . . with two, three, four kammaviMs) and does not propose a zzatti, such an act is unlawful. Such acts, O Bhikkhus, are called unlawful acts.

¹⁹ 1 And which, O Bhikkhus, is an act of an incomplete congregation ? ‘ If, O Bhikkhus, at a ? zattidutiya act not all Bhikkhus, as many as are entitled to vote, are present, if the khaad.a x of those who have to declare their ianda 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 zzattidutiya act as many Bhikkhus as are entitled to vote, are present, but if the kfianda of those who have to declare their Manda 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 wattidutiya act as many Bhikkhus as are entitled to vote, are present, if the Manda of those who have to declare their / §/zanda has been conveyed, but if the Bhikkhus present protest, such an act is performed by an incomplete congregation. 1 See II, 23. IX, 3, 8. FORMAL ACTS OF THE SAMGHA. 267 ‘ If, O Bhikkhus, at a #atti/£atuttha act, &C . 1 ‘ Such acts, O Bhikkhus, are called acts performed by incomplete congregations.

²⁰ ‘ And which, O Bhikkhus, is an act of a complete congregation ? ‘ If, O Bhikkhus, at a »attidutiya act as many Bhikkhus as are entitled to vote, are present, if the Manda of those who have to declare their -Manda 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 »atti/£atuttha act (&c., as in last section). ‘ Such acts, O Bhikkhus, are called acts performed by complete congregations.

²¹ ‘ And which, O Bhikkhus, is a seemingly lawful act performed by an incomplete congregation ? ‘If, O Bhikkhus, at a wattidutiya act the kam- mavaM is proclaimed first and the »atti is proposed afterwards, if not all Bhikkhus, as many as are entitled to vote, are present, &c. 2

²² ‘And which, O Bhikkhus, is a seemingly lawful act performed by a complete congregation ? ‘ If, O Bhikkhus, at a ^attidutiya act the kam- mava/£d is proclaimed first and the natti is proposed afterwards, if as many Bhikkhus as are entitled to vote, are present, &c. 3 1 The identical three cases given before with regard to the wattidu tiya act are repeated here. 2 The six cases given in this paragraph, of which three refer to jiattidutiya acts and three to raattiatuttha acts, differ from those specified in § 5 only by the statement added in each of these cases regarding the inverted order of watti and kammavad 3 This paragraph stands precisely in the same relation to § 6 in which the preceding one stands to § 5. 268 IX, 3, 9.

²³ ‘ And which, O Bhikkhus, is a lawful act performed by a complete congregation ? ‘ If, O Bhikkhus, at a wattidutiya act the watti is proposed first and afterwards the act is performed with one kammavM, if as many Bhikkhus as are entitled to vote, are present, if the ianda of those who have to declare their /£/£anda 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 »atti/ £atuttha act the »atti is proposed first and afterwards the act is performed with three kammavAiAs, if as many Bhikkhus as are entitled to vote, &c., such an act is lawful and performed by a complete congregation.’

²⁴ ‘There are five kinds of Sawghas: the Bhikkhu Sawgha consisting of four persons, the Bhikkhu Sawgha consisting of five persons of ten persons of twenty persons of more than twenty persons. ‘ In case, O Bhikkhus, the Bhikkhu Sa;»gha consist of four persons, and acts lawfully, and is complete, it is entitled to perform all official acts except three acts, that is, the upasampadaA ordination, pavAra#A, and abbhAna . ‘ In case, O Bhikkhus, the Bhikkhu Sawgha consist of five persons, and acts lawfully, and is complete, it is entitled to perform all official acts except 1 See A r ullavagga III, 2 seq. IX, 4, 2. FORMAL ACTS OF THE SAMGHA. 269 two acts, that is, the upasampada ordination in the central countries 1 and abbh&na. * In case, O Bhikkhus, the Bhikkhu Sa#zgha consist of ten persons, and acts lawfully, and is complete, it is entitled to perform all official acts except one, namely, abbhclna. ‘ In case, O Bhikkhus, the Bhikkhu Sawgha 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.

²⁵ ‘ An official act, O Bhikkhus, which requires the presence of four persons, if performed by a congregation in which a Bhikkhunl 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 sikkhamini is the fourth, in which asamaera, &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 1 As regards the exceptional regulations referring to the upasampada ordination in the bordering countries, see above, V,

²⁶ I - 2 Here follows the very frequent enumeration given, for instance, at II, 36, §§ 1-4. 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. IX, 4, 3- 270 the fourth, in which a person against whom the Sawgha 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 Bhikkhuni, &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.

²⁷ ‘ If, O Bhikkhus, a congregation in which a person sentenced to the parivasa discipline 2 is the fourth, institutes the proceedings of parivisa, of mftlaya paikassani, and of m&natta, or ifa congregation in which such a person is the twentieth, confers abbhna, 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 mftl&ya paAkas- sani that ought to be sentenced to manatta that is subject to the manatta discipline 1 Here the enumeration of § 2 is repeated. 2 See about parivisa, and the other Sawghakammas referred to in this paragraph, the details given in the second book of the Amllavagga. IX, 4, 8. FORMAL ACTS OF THE SAIWGHA. 271 on whom the abbhna sentence ought to be conferred , institutes the proceedings of parivasa, of mftldya paikassani, and of manatta, or if a congregation in which such a person is the twentieth, confers abbhana, this is no real act and ought not to be performed.

²⁸ ‘ 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 Bhikkhuni is ineffectual. The protest, O Bhikkhus, raised in the assembly by a sikkha- mdni (&c. 3 , down to:) by a person against whom the Sawgha institutes a proceeding, is ineffectual. These are the persons, O Bhikkhus, whose protest raised in the assembly is ineffectual.

²⁹ ‘ 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 5 , who stays within the same boundary s , even 1 But has not yet been conferred. An abbhita Bhikkhu is considered as fully rehabilitated. 2 Against official acts which the Sawgha is performing. 3 This list of persons who cannot protest against official acts of the Sawgha 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’ (antimavattuzrc aMpannaka). These categories are the following: ‘a madman,’ ‘a person whose mind is unhinged,’ ‘a person who suffers (bodily) pain.’ See II, 22, 3, &c. 1 That is, the Sawgha which is going to perform the act in question. 5 See the note at § 2. 272 IX, 4, 9. 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.

³⁰ ‘ 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 Sawgha 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 Sawgha pronounces expulsion against him, expulsion has been pronounced unduly ? In case, O Bhikkhus, there be a pure, guiltless Bhikkhu,—if the Sawgha 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 , who lives in lay society, unduly 1 Compare the rules regarding thepabba^aniyakamma, iTulla- vagga I, 13 seq., and our note at I, 79,1. 2 Anapadana. Buddhaghosa: ‘Anapadano ’ti apaana- (read apadana-) virahito. apadanaw vakksXi parW'/Wedo. apatti-parLC Meda-virahito ’ti attho.’ Probably the word must not be derived from the root da, 1 to give,’ but from da, ‘ to cut,’ IX, 4, II. FORMAL ACTS OF THE SAMGHA. 2 73 associating himself with lay people,—if the Sawgha pronounces expulsion against him, expulsion has been pronounced duly. This, O Bhikkhus, is called a person, &c.

³¹ ‘ 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

Sawgha), &C. 1 , to whom restoration had not been granted before, and whom the Sawgha 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.

³² ‘And which is a person, O Bhikkhus, to whom, &c., restoration has been granted duly?’ &c. 2 End of the first Bhaavara, called the Vasabha- gama Bhawavara. 1 See the list of persons given at II, 36, 3. 2 The formality and the repetitions are the same here as in § 10, and need not be repeated. The list of persons whose restoration is stated to be valid is the same as at I, 71,1. [i 7] T 274 IX, 5) T>

³³ ‘In case, O Bhikkhus, there be no offence which a Bhikkhu should see (or, acknowledge as committed by himself), and if the Sawgha, 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

³⁴ ‘ 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, 1 The ukkhepaniyakamma Spattiya appamissagge (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 tpattiyS. 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. 2 As above; the Bhikkhus institute the ukkhepaniyakamma pSpikaya di//6iya appadnissagge (expulsion for a Bhikkhu’s refusal to renounce a false doctrine). IX, 5, 9 - FORMAL ACTS OF THE SAMGHA. 275 friends, which I should atone for,” and the Sawgha 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 Sawgha, 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 Sawzgha 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 Sa#zgha, 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 Sawgha pronounces expulsion against him for his refusal to see that offence,—this is a lawful act . ’ 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. 2 Here follow again the cases of the ukkhepaniyakamma apat- tiyfi appainissagge and papikaya di//^iya appainissagge, and the combinations of the three cases as above. 3 Here follow the two other cases, together with the combinations of the three, exactly as above. T 2 2 j 6 MAIIAVAGGA. IX, 6, i.

³⁵ And the venerable Upali 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 Upali 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, Upali, unlawfully against Dhamma and Vinaya/

³⁶ 1 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 sati-vinaya 2 ought to be granted, an amh/avinaya 3 — if it proceeds against a Bhikkhu to whom amft//£a- vinaya ought to be granted, with the tassapdpiyya- sikakamma *—if it proceeds against a Bhikkhu against whom the tassapapiyyasikdkamma ought 1 That the redactors of this Piaka have chosen Upali here and at X, 6 , AJullavagga II, 2, 7, to question the Blessed One about the Vinaya regulations, stands evidently in connection with the tradition ascribing to Upali an especial authority regarding the rules of the Order and styling him, as is said in the Dipavawxxsa (IV, 3, 5; V, 7, 9)> agganikkhattaka, i. e. original depository, of the Vinaya tradition. See our Introduction, p. xii seq. 2 See Aullavagga IV, 4,10. 8 See -fullavagga IV, 5. 4 See ATullavagga IV, x 1. IX, 6, 3. FORMAL ACTS OF THE SAJWGHA. 2 77 to be instituted, with the tafaniyakamma 1 —if it proceeds against a Bhikkhu against whom the taa- niyakamma ought to be instituted, with the nissa- yakamma—if it proceeds against a Bhikkhu against whom the nissayakamma ought to be instituted, with the pabb&^aniyakamma — if it proceeds against a Bhikkhu against whom the pabbafaniya- kamma ought to be instituted, with the paisi- rawiyakamma—if it proceeds against a Bhikkhu against whom the pais 4 raiyakamma ought to be instituted, with the ukkhepaniyakamma—if it sentences a Bhikkhu against whom the ukkhepaniyakamma ought to be instituted, to pari visa 2 — if it sentences a Bhikkhu who ought to be sentenced to parivisa, to mhliya paikassani—if it sentences a Bhikkhu who ought to be sentenced to mftl&ya paikassani, to minatta—if it grants to a Bhikkhu who ought to be sentenced to manatta, the decree of abbhana—if it confers on a Bhikkhu to whom abbhina ought to be granted, the upa- samp a di ordination,—is this act, Lord, performed lawfully according to Dhamma and Vinaya ?’

³⁷ ‘ It is performed, Upali, unlawfully against Dhamma and Vinaya. If a complete congregation, Upali, 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 abbh&na ought to be granted, the upasampada ordination,—in such case, Upali, this act is performed unlawfully against Dhamma and Vinaya, and in such case this Sawgha trespasses against the law.’ 1 This SaKghakamma and the following ones are explained in A’ullavagga 1,1 seq. 2 For this term and the next ones, see .fullavagga III, 1-7. IX, 6, 4. 278

³⁸ ‘ 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 upasampadd ordination ought to be conferred, the upasampadd ordination,—is this act, Lord, performed lawfully according to Dhamma and Vinaya ? ’ ‘ It is performed, Updli, lawfully according to Dhamma and Vinaya. If a complete congregation performs an act (&c., down to :) the upasampadd ordination,—in such case, Updli, this act is performed lawfully according to Dhamma and Vinaya, and in such case this Sawgha does not trespass against the law.’

³⁹ ‘ Lord, if a complete congregation grants to a Bhikkhu to whom sativinaya ought to be granted, an amh//zavinaya, and to a Bhikkhu to whom amh//lavinaya ought to be granted, a sativinaya (&c.\ down to :) confers on a Bhikkhu to whom abbhana ought to be granted, the upasampadd ordination, and grants to a person on whom the upasampadd ordination ought to be conferred, the decree of abbhana,—is this act, Lord, performed lawfully according to Dhamma and Vinaya ? ’

⁴⁰ ‘It is performed, Updli, unlawfully against Dhamma and Vinaya. If a complete congregation grants to a Bhikkhu, &c.,—in such case, Updli, this act is performed unlawfully against Dhamma and 1 The Sawghakammas enumerated in § 2, beginning with sativinaya, are arranged here in pairs, in direct and reverse order, in this way: sativinaya and amh//avinaya, amh/^avinaya and sativinaya; then amft/^avinaya and tassapapiyyasikakamma, tassa- papiyyasikakamma and amhAavinaya, &c. IX, 6, 9 - FORMAL ACTS OF THE SAATGHA. 279 Vinaya, and in such case this Sawgha trespasses against the law.’

⁴¹ ‘ Lord, if a complete congregation grants sativinaya to a Bhikkhu to whom sativinaya ought to be granted, and am hika vinaya to a Bhikkhu to whom amhiavinaya ought to be granted (&c. J , down to:) grants abbhana to a Bhikkhu to whom abbhana ought to be granted, and confers the upasampada ordination on a person on whom the upasampadi ordination ought to be conferred,—is this act, Lord, performed lawfully according to Dhamma and Vinaya ?’

⁴² ‘ It is performed, Upali, lawfully according to Dhamma and Vinaya (&c., down to:) and in such case this Sawgha does not trespass against the law.’

⁴³ 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 amh/^avinaya, 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 tassapapiyyasikakamma (&c. 1 2 , down to:) grants to a person on whom the 1 The same dyads as in § 5. 2 In this paragraph all possible combinations of two different Sawghakammas are formed in this way: first, sativinaya is combined with amCt/^avinaya and all the rest, down to upasampada; then amfi/^avinaya with all terms from tassapapiyyasM down to sativinaya, and so on; the whole series ends thus with the combinations of upasampadaraha with all terms from sativinaya down to abhMna. 28 o IX, 7 , I. upasampadi ordination ought to be conferred, the decree of abbhana,—in such case, O Bhikkhus, this act is performed unlawfully against Dhamma and Vinaya, and in such case this Sawgha trespasses against the law.’ End of the second Bharcavara, which contains the questions of Up&li.

⁴⁴ i. ‘In case, O Bhikkhus, a Bhikkhu be litigious, contentious, quarrelsome, disputatious, and constantly raise questions before the Sawgha. And the other Bhikkhus say among each other: “ This Bhikkhu, friends, is indeed litigious, contentious, &c.; well, let us proceed against him with the taaniyakammah” And they proceed against him with the taaniyakamma unlawfully 2 with an incomplete congregation , and he then goes from that district to another district. There the Bhikkhus say among each other : “ Against this Bhikkhu, friends, the Sawgha has proceeded with the taaniyakamma unlawfully with an incomplete congregation ; well, let us proceed against him with the taaniyakamma.” And they proceed against him with the taaniyakamma 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., 1 See iTullavagga I, i-8. 2 See above, chap. 3, § 3 seq. s See above,

chap. 3, § 5. 7 > 7 * FORMAL ACTS OF THE SAMGHA. 281 down to:) and they proceed against him with the taaniyakamma lawfully with an incomplete congregation seemingly lawfully 1 with an incomplete congregation seemingly lawfully with a complete congregation 2 3 . 2-5. ‘ In case, O Bhikkhus, a Bhikkhu be litigious, &c. s

⁴⁵ ‘In case, O Bhikkhus, a Bhikkhu be ignorant, unlearned, a constant offender, unable to discern what is an offence , 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 nissaya- kamma ,” and they proceed against him with the nissayakamma unlawfully with an incomplete congregation, &c. 6

⁴⁶ ‘ In case, O Bhikkhus, a Bhikkhu leads a life hurtful to the laity, and devoted to evil . And the other Bhikkhus say among each other: “ This 1 See above, chap. 3, § 7. 2 See above, chap. 3, § 8. 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’ (/fakka). 4 See the note at chap. 4, § 9. 6 See Aullavagga I, 9-12. 6 The same five cases and the same -fakka as in §§ 1-5. 7 See the 13th Sawghadisesa Rule. 282 IX, 7, 8. Bhikkhu, friends, leads a life hurtful to the laity, and devoted to evil; well, let us proceed against him with the pabbianiyakamma ,” &c. 2

⁴⁷ ‘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 paisirazyakamma ,” &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 6 ,” &c. 2 12-13. ‘ case, O Bhikkhus, a Bhikkhu, against whom the Sawgha has proceeded with the t&g- .faniyakamma, behaves himself properly, lives modestly, aspires to get clear of his penance, and asks for the revocation of the taaniyakamma sentence. And the other Bhikkhus say among each other: “ This Bhikkhu, friends, against whom the Sawgha has proceeded with the taaniya- kamma, in truth behaves himself properly; he lives modestly, &c.; well, let us revoke the ta^/- ^•aniyakamma sentence pronounced against him.” And they revoke the taaniyakamma sentence 1 See ATullavagga ,13-17. 2 As in §§ 1-5 or in § 6. 3 R ullavagga I, 18-24. 4 § 10: A Bhikkhu, having committed an offence, refuses to atone for that offence. § 11: A Bhikkhu refuses to renounce a false doctrine. 6 § 10: For his refusal to atone for that offence. § 11: For his refusal to renounce that false doctrine. IX, 7 , 1 5 - FORMAL ACTS OF THE SAATGHA. 283 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 ta/^aniyakamma sentence, friends, pronounced against this Bhikkhu has been revoked by the Samgha unlawfully with an incomplete congregation,” &c. 1

⁴⁸ ‘ In case, O Bhikkhus, a Bhikkhu against whom the Samgha has proceeded with the nissayakamma with the pabbifaniyakamma with the paisdraiyakamma 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

⁴⁹ ‘In case, O Bhikkhus, a Bhikkhu be litigious, contentious, quarrelsome, disputatious, and constantly raise questions before the Sawgha. And the other Bhikkhus say among each other: “ This Bhikkhu, friends, is indeed litigious, contentious, &c.; well, let us proceed against him with the taaniyakamma.” And they proceed against him with the taaniyakamma, 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 1 The analogous five cases with the Ekka development as in §§ i- 5 - 2 As in §§ 12, 13. 284 IX, 7, 16. congregation, or an act performed seemingly lawfully 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.

⁵⁰ ‘In case, O Bhikkhus, a Bhikkhu be litigious (&c., as in § 15, down to;) and they proceed against him with the taaniyakamma 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 Sawgha 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 JfampL 1 The text treats here in §§ 17, 18 of the nissayakamma (see § 6) and of the Sawghakammas down to the expulsion for a Bhik- khu’-s refusal to renounce a false doctrine (see §§ 7—11) in the same manner as the tagg-aniyakamma is spoken of in §§ 15, 16. Then follows (§§ 19, 20) an exactly analogous exposition about the revocation of these Sazghakammas, which stands in the same relation to §§ 15-18 in which §§ 12-14 stand to §§ 1-11. X, I, 2. SCHISMS AMONG THE SAIIZGHA. 28 5

Mahavagga, Khandhaka 10 ((SCHISMS AMONG THE SAAfGHA.))

¹ i. At that time the blessed Buddha dwelt at Kosambl in the Ghositardma. 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. a. Now that Bhikkhu was erudite ; he had studied the Agamas; he knew the Dhamma, the Vinaya, the Mitiki ; 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. 1 See Avilavagga I, 11,1, with our note. 286 X, i, 3 - 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.

² 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, X, i, 6. SCHISMS AMONG THE SAIWGHA. 287 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.

³ 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.’

⁴ Then the Blessed One (exclaimed): ‘ The Bhikkhu Sawgha is divided! The Bhikkhu Sawgha 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.”

⁵ ‘ 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 288 X , i , 7. to that Bhikkhu: “ This venerable brother is erudite ; he has studied the Agamas; he knows the Dhamma, the Vinaya, the Mdtika; 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 Sawzgha altercations, contentions, discord, quarrels, divisions among the Sawgha, disunion among the Sawgha, separations among the Sawgha, schisms among the Sawgha,”—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.

⁶ ‘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 Pava- ra

with that Bhikkhu, but hold Pavaraa 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 X, I, 8. SCHISMS AMONG THE SAAfGHA. 289 proper duties, but perform without that Bhikkhu, according to seniority, the duties, &c.,—this matter will cause among the Sawgha (&c., as in § 6, down to the end).’

⁷ And the Blessed One, having spoken thus to the Bhikkhu s 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 Pavirawī with me, but hold Pavaraa without me (&c., as in § 7), this matter will cause, &c., schisms among the Saṅgha,” —in that case, O Bhikkhus, let that Bhikkhu, standing in awe of causing divisions, acknowledge that offence on the authority of his brethren V And the 1 In the text sandhaya must be corrected into saddhaya; see .Xullavagga XI, 1, 10. [17] U 290 X, 1,9. Blessed One, having spoken thus to the partisans of the expelled Bhikkhu, rose from his seat and went away.

⁸ 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 »atti and anussavand, these official acts which they perform will be lawful, unobjectionable, and valid. And if you, O Bhikkhus, who have expelled that Bhikkhu, will hold U posatha, and perform official acts, at that same place, within the boundary (&c., down to :) and valid. xo. ‘ And why is this so ? These Bhikkhus belong to another communion than that to which you X, 2, I. SCHISMS AMONG THE SAMGHA. 291 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 , or the Sawgha 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 , or the Sawgha, 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.

⁹ At that time the Bhikkhus, among whom altercations, contentions, and quarrels had arisen, in the dining-hall and amidst the houses, behaved 1 By associating with expelled Bhikkhus. * By giving up his connection with expelled Bhikkhus. U 2 292 X, 2, 2* 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 Samaras, 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 Sawzgha, 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 Sarngha, O Bhikkhus, and when lawful conduct and friendliness prevail among the Bhikkhus, then you may sit down (together), one by one from each side .’

¹⁰ 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. 1 Asanantarikaya. Buddhaghosa: ‘ Ekekaw asanaw antaran katvd nisiditabbaw;,’ x, 2 , 3 - SCHISMS AMONG THE SAAGHA. 293 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: 1 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 :

¹¹ ‘In former times, O Bhikkhus, there lived at 294 X, 2, 3. Benares a king of Kasi, Brahmadatta 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, Dighiti 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 Brahmadatta, O Bhikkhus, of Kasi, having set the four hosts of his army in array, went out to war with king Dighiti of Kosala. ‘And king Dighiti of Kosala heard, O Bhikkhus: “ King Brahmadatta of Kasi, having set the four hosts of his army in array, has gone out to war with me.” Then king Dighiti of Kosala thought, O Bhikkhus : “ King Brahmadatta of Kasi 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 Brahmadatta of Kasi. What if I were to flee from the town beforehand.” ‘And king Dighiti of Kosala, O Bhikkhus, took his queen-consort with him and fled from the town beforehand. ‘ Then king Brahmadatta of Kasi, O Bhikkhus, conquered the troops and vehicles, the realm, the treasuries and storehouses of king Dighiti of Kosala, and took possession of them. ‘And king Dighiti 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 Dighiti 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. X, 2, 5 - SCHISMS AMONG THE SAAfGHA. 295

¹² ‘And ere long, O Bhikkhus, the queen-consort of king Dighiti 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 Dighiti of Kosala said to king Dighiti 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 ,0 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.”

¹³ ‘ Now at that time, O Bhikkhus, the Brahmasa who was domestic chaplain to king Brahmadatta of Kasi, was a friend of king Dighiti of Kosala. And king Dighiti of Kosala, O Bhikkhus, went to the place where that Brahmasa, the domestic chaplain to king Brahmadatta of Kasi, was ; having approached him he said to that Brahmasa, the domestic chaplain to king Brahmadatta of Kasi: “Your lady- friend, my beloved, is pregnant, and the longing of pregnant women has come upon her; and she desires (&c., as above).” ‘(The Brahmasa replied): “Well, O king, let us see the queen also.” ‘Then, O Bhikkhus, the queen-consort of king Dighiti of Kosala went to the place where that Brahmasa, the domestic chaplain to king Brah- 296 X, 2 , 6 . madatta of Kasi, was. And, O Bhikkhus, that Brahmasa, the domestic chaplain to king Brah- madatta of Kasi, saw the queen-consort of king Dighiti 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 Dighiti 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 Brahmasa, the domestic chaplain to king Brahmadatta of Kasi, went to the place where king Brahmadatta of Kasi was. Having approached him, he said to king Brahmadatta of Kasi: “ 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 Brahmadatta of Kasi gave order to his attendants: “ Do, my friends, what the Brahmasa, my domestic chaplain, tells you.” ‘ Thus, O Bhikkhus, the queen-consort of king Dighiti 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 Dighiti of Kosala, when the child in her womb had reached maturity, gave birth to a boy. They called him Dighavu (“ Longeval”). And ere long, O Bhikkhus, young Dighavu came to the years of discretion.

¹⁴ ‘ And king Dighiti of Kosala, O Bhikkhus, thought; “ This king Brahmadatta of Kasi has done much harm to us. By him we have been robbed of our troops and vehicles, our realm, our treasures and storehouses. Should he find us out here, he will have us all three killed. What if I were to cause young Dighavu to dwell outside the town.” ‘ Then king Dighiti of Kosala, O Bhikkhus, caused young Dighavu to dwell outside the town. And young Dighavu, O Bhikkhus, dwelling outside the town, ere long learnt all arts.

¹⁵ ‘ At that time, O Bhikkhus, the barber of king Dighiti of Kosala dwelt at the court of king Brahmadatta of Kasi. Now, O Bhikkhus, this barber of king Dighiti of Kosala saw king Dighiti 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 Brahmadatta of Kasi was, and having approached him, he said to king Brahmadatta of Kasi: “ King Dighiti 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.”

¹⁶ ‘ Then, O Bhikkhus, king Brahmadatta of Kasi gave order to his attendants: “ Well, my friends, bring king Dighiti of Kosala and his consort before me.” ‘ And those people, O Bhikkhus, accepted this order of king Brahmadatta of Kasi (by saying), 298 MAHAVAGGA. X, 2, 10. “Yes, Your Majesty,” and brought king Dighiti of Kosala and his consort before him. ‘ Then, O Bhikkhus, king Brahmadatta of Kasi gave order to his attendants: “ Well, my friends, bind king Dighiti 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 Brahmadatta of Kasi (by saying), “ Yes, Your Majesty,” bound king Dighiti 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.

¹⁷ ‘ Now, O Bhikkhus, young Dighavu 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 Dighavu, 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 Dighiti of Kosala, O Bhikkhus, saw young Dighavu coming from afar; seeing young Dighavu he said to him: “ Do not look long, my dear Dighivu, and do not look short . For not by 1 This enigmatic phrase will be found explained below, § 19. SCHISMS AMONG THE SAAFGHA. 299 X, 2, 12. hatred, my dear Dighavu, is hatred appeased; by not-hatred, my dear Dighdvu, hatred is appeased.”

¹⁸ ‘When he had spoken thus, O Bhikkhus, the people said to king Dighiti of Kosala : “ This king Dighiti of Kosala is mad and raves. What has this Dighavu to do with him ? Who is he to whom he says : ‘ Do not look long, &c. ? ’ ” (Dighiti 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 Dighiti of Kosala said to young Dighavu, &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 Dighiti 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.

¹⁹ ‘ Then young Dighavu, 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. 1 Now at that time, O Bhikkhus, king Brahma- datta of Kasi had gone up on to the terrace of his splendid palace. And king Brahmadata of K&si, O Bhikkhus, saw young Dighivu, who, raising his clasped hands, three times circumambulated the 300 X, 2 , 13. funeral pile. When he saw that, he thought: “ Doubtless this man is a relation or kinsman of king Dighiti of Kosala. Alas for my misfortune, that nobody will tell me (what this means)!”

²⁰ ‘ And young DighAvu, 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 Dighavu, 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 KAsi, 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 ?”

²¹ ‘(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 KAsi (by saying), “Yes, Your Majesty,” and brought young DighAvu to him. “Is it you, my good young man, who has risen in the night, &c. ?” X, 2 , jg. SCHISMS AMONG THE SAMGHA. 301 ‘ “ Yes, Your Majesty.” ‘ “ Well, my good young man, sing and play upon the lute (also before me).” ‘ Young Dlgh&vu, O Bhikkhus, accepted this order of king Brahmadata of Kasi (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

Brahmadatta of Kasi, O Bhikkhus, said to young Dighavu: “ Be my attendant, my good young man.” ‘ Young Dighavu, O Bhikkhus, accepted this order of king Brahmadatta of Kasi (by saying), “ Yes, Your Majesty.” And young Dighavu, O Bhikkhus, became (a servant) of king Brahmadatta of Kasi, 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 Brahmadatta of Kasi gave to young Dighavu an intimate position of trust.

²² ‘ And king Brahmadatta of Kasi, O Bhikkhus, said to young Dighavu : “ Well, my young friend, put the horses to the chariot; we will go a-hunting.” And young Dighavu, O Bhikkhus, accepted this order of king Brahmadatta of Kasi (by saying), “Yes, Your Majesty,” put the horses to the chariot, and said to king Brahmadatta of Kasi: “ The horses have been put to your chariot, Your Majesty; you may do now as you think fit.” ‘ And king Brahmadatta of Kasi, O Bhikkhus, ascended the chariot, and young Dighavu 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. 302 X, 2, 16. ‘ And after a long drive, O Bhikkhus, king Brahmadatta of Kasi said to young Dighavu: “Well, my young friend, stop now the chariot. I am tired; I would lie down.” ‘ Young Dighavu, O Bhikkhus, accepted this order of king Brahmadatta of Kasi (by saying), “Yes, Your Majesty,” stopped the chariot, and sat down on the ground cross-legged. And king Brahmadatta of Kasi, O Bhikkhus, lay down, laying his head in the lap of young Dighavu; and as he was tired, he fell asleep in a moment.

²³ ‘ And young Dighavu thought, O Bhikkhus : “ This king Brahmadatta of Kasi has done much harm to us. By him we have been robbed of our troops and vehicles, our realm, our treasures 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 Dighavu thought: “ My father said to me in the hour of his death: ‘ Do not look long, my dear Dighavu, and do not look short. For not by hatred, my dear Dighavu, is hatred appeased; by not-hatred, my dear Dighavu, 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 Dighavu thought, O Bhikkhus: “ This king Brahmadatta of Kasi has done much harm to us” (&c., down to :)—(thinking thus) he put up his sword. ‘ At that moment, O Bhikkhus, king Brahmadatta of Kasi, frightened, terrified, full of anguish, and alarmed, suddenly arose. ‘ And young Dighavu, O Bhikkhus, said to king X, 2 , 17. SCHISMS AMONG THE SAMGHA. 303 Brahmadatta of Kasi: “ 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 Dighavu, the son of king Dighiti of Kosala, came upon me with his sword; therefore have I arisen so suddenly, frightened, terrified, full of anguish, and alarmed.”

²⁴ ‘ Then, O Bhikkhus, young Dighavu, stroking with his left hand the head of king Brahmadatta of Kasi, and with his right hand unsheathing his sword, said to king Brahmadatta of Kasi: “ I am that young Dighavu, O king, the son of king Dighiti of Kosala. You have done much harm to us. By you we have been robbed of our troops and vehicles, our realm, our treasures 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 Brahmadatta of Kasi fell down before young Dighavu, inclining his head to his feet, and said to young Dighavu : “ Grant me my life, my dear Dighavu! Grant me my life, my dear Dighavu!” ‘ “ How can I grant you your life, O king ? It is you, O king, who should grant me my life!” 1 “ Well, my dear Dighavu, then grant me my life, and I will grant you your life.” ‘ Thus, O

Bhikkhus, king Brahmadatta of Kasi and young Dighavu 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 Brahmadatta of Kasi, O Bhikkhus, said to young Dighavu : "Well, my dear Dighavu, put now the horses to the chariot; we will go." 304 X, 2, 18. ' And young Dighavu, O Bhikkhus, accepted this order of king Brahmadatta of Kasi (by saying), "Yes, Your Majesty," put the horses to the chariot, and said to king Brahmadatta of Kasi: " The horses have been put to your chariot, Your Majesty; you may do now as you think fit." ' And king Brahmadatta of Kasi, O Bhikkhus, ascended the chariot, and young Dighavu drove the chariot; and he drove the chariot in such a way that they soon reached again the hosts (of the royal retinue).

²⁵ 'And king Brahmadatta of Kasi, O Bhikkhus, having entered Benares, convoked his ministers and counsellors and said to them: " If you should see, my good Sirs, young Dighavu, the son of king Dighiti 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 Dighavu, Sirs, the son of king Dighiti of Kosala. It is not permitted to do anything to him; he has granted me my life, and I have granted him his life."

²⁶ 'And king Brahmadatta of Kasi, O Bhikkhus, said to young Dighavu : " 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 X, 2, 20. SCHISMS AMONG THE SAIWGHAS. 305 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 Dighavu, is hatred appeased; by not-hatred, my dear Dighavu, 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.'"

²⁷ 'Then king Brahmadatta of Kasi, O Bhikkhus, thought: " O wonderful! O marvellous ! How clever is this young Dighavu, 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 treasures 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 the Blessed One thus 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 Bhaavdra, which contains the story of Dlghavu.

²⁸ And in the forenoon the Blessed One, having put on his under-robcs, took up his alms-bowl and his Znvara, and entered the town of Kosambi for alms. Having collected alms in Kosambi, 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 ^Ivara, 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 Sawgha, nor do they ever value another person higher (than themselves). X, 3 * SCHISMS AMONG THE SAHGHA 307 ‘ 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 1 Parimu/7M. Buddhaghosa: ‘Parimu///za ’ti mu//^assatino.’ MuMassati cannot be connected with mufe, as Childers supposes, but it is evidently mushitasmrz’ti (Kathasarits. 56, 289; compare satisammosa, Mil. Pa?iha, p. 266). Thus it appears that parimu//Aa must be derived also from the root mush. 2 These verses are inserted in the Dhammapada, vv. 3-6. 3 That is to say, those who do not follow the Buddha’s teaching. On this meaning of pare compare parappavada at Maha-parinib- bana Sutta V, 62. Professor Max Muller, 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.’ * The following three verses have also been inserted in the Dhammapada, vv. 328-330. The two first recur in the Khagga- visana-sutta of the Sutta Nipata, vv. ir, 12. X 2 X, 4, r. 308 lives righteously, a constant one, he may walk with him, overcoming all dangers, happy and mindful A ‘ 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 1 2 , like an elephant in the elephant forest . ‘ 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 V

²⁹ And the Blessed One, having pronounced these stanzas standing in the midst of the assembly, went forth to B 4 lakalo;zakara-gama (or, to Balaka, the salt-maker’s village). At that time the venerable Bhagu dwelt at Bala- kalowakara-gama. 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 1 On the juxtaposition of happiness with mindfulness, see the constantly repeated phrase occurring, for instance, in the Tevigga Sutta I, 49 (at the end). It would perhaps be better to read sa- tima in the text, as Fausboll has done, metri causa. 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 Gataka Story, No. 10. 3 Professor Fausboll reads in both verses matahgarafmo instead of matangaramme. 4, 3 - SCHISMS AMONG THE SAAGHA. 309 when he was seated, the Blessed One washed his feet. And also the venerable Bhagu, having respectfully 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 Bambu Park (Paina-vasa-daya).

³⁰ At that time the venerable Anuruddha and the venerable Nandiya and the venerable Kimbila dwelt at Parina-vamsa-daya. 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.'

³¹ And the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila went forth to meet the Blessed One; one took the bowl and the MAHAVACGA. X, 4,4. 310 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. ?'

³² '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 1 We have here the plural Anuruddha, meaning Anuruddha and his friends. So in Aullavagga I, 13, 6 Sariputta means Sari- putta and MoggaMna. 2 KhirodakibhiM can scarcely contain an allusion to the Milk Ocean (see Childers, s.v. khirodaka). Milk and water is frequently chosen by the Indian poets as a type of the most perfect union. X, 4 , g. SCHISMS AMONG THE SAIUGHA. 3" 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 .’ 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.’

³³ ‘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 1 Compare the last poem in the Sutta Nipata, and especially v. 1143. 2 Compare IV, r. 3 X 2 X, 4, 6 . 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 Parileyyaka. Wandering from place to place he came to Parileyyaka. There the Blessed One dwelt at Parileyyaka, in the Rakkhita grove, at the foot of the Bhaddasala tree. Then in the mind of the Blessed One, who was alone, and had retired into solitude, the following thought arose; ‘ Formerly 1 did not live at ease, being troubled by those litigious, contentious, quarrelsome, disputatious Bhikkhus of Kosambi, the constant raisers of questions before the Sawgha. But now, being alone and without a companion, I live pleasantly and at ease, remote from those litigious, contentious, quarrelsome, disputatious Bhikkhus of Kosambi, the constant raisers of questions before the Sawgha.’ And there X, 4 , 7 - SCHISMS AMONG THE SAINGHA. 313 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: 1 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.’

³⁴ And that noble elephant left the herd behind, and went to Parileyyaka, to the Rakkhita grove, to the foot of the Bhaddasala 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 1 Isadanta; see Bohtlingk-Roth, sub voce is ha. 314 MAHAVAGGA. X, 5, 1. 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.’

³⁵ And the Blessed One, having dwelt at Pari- leyyaka as long as he thought fit, went forth to Savatthi. Wandering from place to place he came to Savatthi. There the Blessed One dwelt at Sivatthi, in the Cetavana, the garden of Andha- pmaTika. And the lay-devotees of Kosambl thought: 1 These venerable Bhikkhus of Kosambl have brought much misfortune to us; worried 1 by them the Blessed One is gone. Well, let us neither salute the venerable Bhikkhus of Kosambl, 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.’

³⁶ Thus the lay-devotees of Kosambl did not salute any more the Bhikkhus of Kosambl, 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 Kosambl, when they were no more honoured (&c., down to :) and hospitably 1 UbbaMa; see (7 ataka I, 300, and Mahavagga III, 9, r. ■V 5) 4 - SCHISMS AMONG THE SAILGHA. 315 received by the lay-devotees of Kosambi, said to each other: ‘Well, friends, let us go to Sivatthi and let us settle there that question before the Blessed One.’ And the Bhikkhus of Kosambi put their resting-places in order, took up their alms- bowls and their robes, and went forth to Sivatthi.

³⁷ And the venerable Siriputta heard: ‘ Those litigious, contentious, quarrelsome, disputatious Bhikkhus of Kosambi, the constant raisers of questions before the Sawgha, are coming to Sivatthi.’ And the venerable Siriputta 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 Siriputta said to the Blessed One: ‘ Lord, those litigious, contentious (&c., down to:) are coming to Sivatthi. How am I to behave, Lord, towards those Bhikkhus ?’ ‘ Well, Siriputta, 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 ?’

³⁸ ‘ There are eighteen things, Siriputta, by which you may conclude that a Bhikkhu is wrong according to the Dhamma. In case, Siriputta, 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 Tathigata to have been taught and spoken by the Tathigata, or declares something taught and spoken by the Tathigata not to have been taught and spoken by the Tathigata, or declares what has not been 316 5> 5- practised by the Tathigata to have been practised by the Tathigata, or declares something practised by the Tathagata not to have been practised by the Tathigata, or declares what has not been ordained by the Tathagata to have been ordained by the Tathigata, or declares something ordained by the Tathigata not to have been ordained by the Tathigata, 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, or declares a grave offence to be a not grave offence, or declares an offence that is not grave to be a grave offence, —these are the eighteen things, Siriputta, by which you may conclude that a Bhikkhu is wrong according to the Dhamma.

³⁹ ‘ And there are eighteen things, Siriputta, by which you may conclude that a Bhikkhu is right according to the Dhamma. In case, Siriputta, a Bhikkhu declares what is not Dhamma to be not 1 Our translation of savasesa 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.’ The term 1 DuZmlla apatti ’ is used also in the ninth Pa&ttiya Rule, and the Old Commentary there states that by ‘ grave offences ’ those belonging to the Paragdkka and Sawghadisesa classes are understood. X, 5, 7 - SCHISMS AMONG THE SAMGHA. 31 7 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, Sariputta, by which you may conclude that a Bhikkhu is right according to the Dhamma.’ 6 . And the venerable Mahimoggallana heard (&c., as in §§ 3-5) — and the venerable Mahikas- sapa heard, &c.—and the venerable MahakaAfana heard, &c.—and the venerable MahakoZdta 1 heard, &c.—and the venerable Mahakappina heard, &c.— and the venerable Mahiiunda heard, &c.—and the venerable Anuruddha heard, &c. —and the venerable Revata heard, &c.—and the venerable UpAli heard, &c.—and the venerable Ananda heard, &c.— and the venerable Rahula heard (&c., as above).

⁴⁰ And Mahdpaipati Gotam heard: ‘ Those litigious, contentious, quarrelsome, disputatious Bhikkhus of Kosambl, the constant raisers of questions before the Sawgha, are coming to Si- vatthi.’ And Mahapaipati Gotam 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 MaMpapati Gotami said to the Blessed One: ‘ Lord, those litigious, contentious (&c., down to:) are coming to Savatthi. How am I to behave, Lord, towards those Bhikkhus?’ ‘Well, Gotam, hear the Dhamma on both sides. When you have heard the Dhamma on both sides, 1 The name of this Thera is spelt in the MSS. MahakoMita and Mahako///«ka. In the Northern Buddhist works he is called MahakaushMva. In the Lalita Vistara (p. 1, ed. Calc.) KauBatlya is a misprint. 3*8 X, 5, 8. 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 Bhik- khunsawgha has to apply for to the Bhikkhusaw- gha , for all that you must apply to the party of those who are right.’

⁴¹ And Anatha-pmrda 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.’

⁴² And Visdkhh Migaramata heard, &c. 2

⁴³ And the Bhikkhus of Kosambt in due course came to Savatthi. And the venerable Sariputta 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 Sariputta said to the Blessed One: ‘ Lord,

those litigious, contentious, quarrelsome, disputatious Bhikkhus of Kosambi, the constant raisers of questions before the Sawzgha, have arrived at Savatthi. How are we, Lord, to arrange the dwelling-places of those Bhikkhus ? ’ ‘Well, Sariputta, assign separate dwelling-places to them.’ 1 See Aullavagga X, 1, 4, and the 59th Paiittiya Rule in the Bhikkhuni-patimokkha. 2 As in § 8. Instead of 1 Well, householder,’ read ‘ Well, Visdkha.’ X, 5, 12- SCHISMS AMONG THE SAAfGHA. 319 ‘ And if there be no separate dwelling-places, what are we to do then, Lord?’ ‘ Then, Sariputta, you must separate (some dwelling-places from the rest) and then assign them (to those Bhikkhus). But in no wise, Siri-putta, do I say that the dwelling-place of a senior Bhikkhu must be taken from him. He who does that, commits a dukkaa offence.’ ‘ And how are we to act, Lord, regarding (the distribution of) material gifts 1 ?’ ‘ Material gifts, Siriputta, must be distributed among all in equal parts.’

⁴⁴ 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.’

⁴⁵ 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., 1 Such as food, robes, &c. 320 x> Si 13- 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.’

⁴⁶ 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: 1 Lord, those partisans of the expelled Bhikkhu have said to us: “ As regards X, 5, 14- SCHISMS AMONG THE SAMGHA. 321 that matter (&c., down to:) in order to bring that matter to an end.” What are we to do here, Lord?’

⁴⁷ ‘Since this Bhikkhu, O Bhikkhus, having committed an offence, and having been sentenced to expulsion, has seen (his offence) and has been restored, let the Sawgha, 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 *andā* 1 (and to stay away). When you have assembled, let a learned, competent Bhikkhu proclaim the following *ṛatti* before the *Saṅgha*: “ Let the *Saṅgha*, reverend Sirs, hear me. As regards that matter which gave origin to altercations among the *Saṅgha*, to contentions, discord, quarrels, divisions among the *Saṅgha*, to disunion among the *Saṅgha*, to separations among the *Saṅgha*, to schisms among the *Saṅgha*,—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 *Saṅgha* is ready, let the *Saṅgha* declare the re-establishment of concord in order to bring that matter to an end. This is the *watti*. Let the *Saṅgha*, 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 *Saṅgha*; the division that existed among the *Saṅgha* has been settled; the disunion that existed 1 See II, 23. ! Here follows the repetition of the *watti* and the other solemn formulas belonging to a *fiattidutiya kamma* in the usual way. [17] Y 322 X, 6, i. among the *Saṅgha* has been settled. The *Saṅgha* is in favour (of this declaration); therefore you are silent; thus I understand.” Then let the *Saṅgha* hold *Uposatha* and proclaim the *Patimokkha*.’

⁴⁸ i. And the venerable Upāli 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 Upāli said to the Blessed One : ‘ Lord, if the *Saṅgha*, 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 *Saṅgha*, Upāli, 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, Upāli, is unlawful.’ ‘ But if the *Saṅgha*, 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*, Upāli, (&c., down to:) declares the re-establishment of concord, after having inquired 1 See the note at IX, 6 , i. X, 6, 3. SCHISMS AMONG THE SAATGHA. 323 into that matter and after having got to the bottom of it,—this declaration, Upāli, is lawful.’

⁴⁹ ‘How many kinds are there, Lord, of the reestablishment of concord among a *Siwgha* ?’ ‘There are the following two kinds, Upāli, of re-establishment of concord among a *Saṅgha* : Concord may be re-established, Upāli, 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, Upāli, is concord re-established in the letter, but not in the spirit ? If the *Saṅgha*, Upāli, (&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, Upāli, concord is said to have been re-established in the letter, but not in the spirit. ‘ And in what case, Upāli, is concord re-established both in the spirit and in the letter ? If the *Saṅgha*, Upāli, (&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, Upāli, concord is said to have been re-established both in the spirit and in the letter. These, Upāli, are the two kinds of re-establishment of concord among a *Saṅgha*.’

⁵⁰ And the venerable Upali 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 Sagha 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 ? ’ y 2 324 X, 6, 3. ‘ 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 . 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 forsake 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 Saṅgha (he does) what they tell him ;—when a number of Bhikkhus despatches him (somewhere), he obeys 1 The same idea is put into the Buddha’s mouth in the MaM- parinibbana Sutta I, 23, 24. 2 We propose to read *Shu na m yatha*. This seems more satisfactory than the reading and the explanation found in *Bud- dhaghosa’s A//akatha* : ‘ *yatha nSma Shunawz ahutipizzfawz samug- gazzhanti (sic) evawz api so somanassaiten’ eva /fcetasS sawzghassa kiWesu samuggaho.* ’ X, 6, 3- SCHISMS AMONG THE SAMGHA. 325 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 ; 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 Vibhanga ;— ‘ 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 Kosambl. End of the Mahavagga. 1 For ‘Exposition’ the text has *vibhanga*, about the technical meaning of which see our Introduction, pp. xv seq. ‘ Both ’ refers to the *Bhikkhuvibhanga* and *Bhikkhunivibhanga*. In the text, *ubhayassa* must be corrected into *ubhay’ assa*, i.e. *ubhaye assa*.

Kullavagga

Kullavagga, Khandhaka 1

¹ THE MINOR DISCIPLINARY PROCEEDINGS. I. The Tagganiya Kamma (Act of Rebuke).

² i. At that time the Blessed One was staying at Cetavana, in the grove of Anatha-pmaSka. Now at that time the Bhikkhus who were followers of Patuka and of Lohitaka,—who themselves were makers of strife, quarrelsome, makers of disputes, given to idle talk, and raisers of legal questions in the Sawzgha,—used to go up to such other Bhikkhus as were the same, and say, ‘Do not allow such a one, venerable Sirs, to turn you back. Discuss loud and long. You are indeed cleverer, more wise, more well informed, more able at that (than 1 These were two out of the six notorious A r Aabbaggiya Bhikkhus, who are so frequently mentioned elsewhere. Buddhaghosa says, tesaw nissitaka pi Pararfukalohitaka tv’eva pafiwayanti. 2 In addition to the passages referred to in the two following notes, compare the closing words of the Patimokkha, and the 2nd, 3rd, 12th, 13th, 17th, 54th, 74th, and 75th Paiittiyas. 3 Such persons were formerly dealt with according to the 10th, nth, and 12th Sawzghadisesas. 4 Such persons were formerly dealt with according to the 8 th and 9th Sawghadisesas and the 76th Pa&ttiya. Compare also below, IV, 14, and the 63rd and 79th PaHttiyas. 330 I, i, 2 . your adversaries are) and do not you be afraid of them. We too will be on your side.’ Thereby both disputes arose which had not arisen before; and disputes which had arisen grew hotter.

³ Those Bhikkhus who were modest were annoyed, murmured, and became indignant, saying, ‘How can the Bhikkhus who are followers of Paduka and of Lohitaka act thus.’ And those Bhikkhus told the matter to the Blessed One. Then the Blessed One on that occasion, and in that connection, convened an assembly of the Order of Bhikkhus, and inquired of the Bhikkhus: ‘Is it true, as they say, Bhikkhus, that those Bhikkhus who are followers of Paafuka and Lohitaka,—who themselves (&c., as in § i, down to the end) ?’ ‘It is true, Lord !’ The Blessed Buddha rebuked them, saying, ‘This is improper, O Bhikkhus, for those foolish persons, not according to rule, unsuitable, unworthy of a Samara, unbecoming, and ought not to be done. How can these foolish persons, O Bhikkhus, who themselves (&c., as in § i, down to the end). This will not conduce, O Bhikkhus, either to the conversion of the unconverted, or to the increase of the converted; but rather to those who have not been converted being not converted, and to the turning back of those who have been converted.’

⁴ And when the Blessed One had rebuked those Bhikkhus in various ways,—speaking of the evils of being hard to satisfy in the matter of support or nourishment, of wishing for much, of discontent, of love of society, and of sloth; and speaking in praise of being easy to satisfy in the matter of support and nourishment, of wishing for little, of the I, i, 4. THE MINOR DISCIPLINARY PROCEEDINGS. 331 contented man who has eradicated (evils from his mind), has quelled his passions \ and is full of faith, of reverence, and of the exercise of zeal,—when he had thus held a religious discourse to the Bhikkhus as to what was fit and suitable in that respect, he addressed the Bhikkhus, and said : ‘Let

the Samgha, therefore, O Bhikkhus, carry out the Tajaniya- kamma (Act of Rebuke) against those Bhikkhus.

⁵ ‘Now thus, O Bhikkhus, should it be carried out. In the first place the Bhikkhus who are followers of Pazafuka and Lohitaka ought to be warned; when they have been warned, they ought to be reminded (of the Rule in the P&timokkha against which they have offended); when they have been reminded, they ought to be charged with the (particular) offence; when they have been charged with the offence, some discreet and able Bhikkhu ought to lay the matter before the Samgha, saying, ‘ “ Let the venerable Samgha hear me. These Bhikkhus who are followers of Pawtfuka and Lohitaka, who themselves (&c., as in § 1, down to the end). If the time is fit for the Sawgha (to do so) let the Samgha carry out the Taaniya-kamma against the Bhikkhus who are followers of Vanduka and Lohitaka. “Such is the motion (»atti). ‘ “ Let the venerable Samgha hear me. The Bhikkhus who are followers of Vandvka and Lohitaka, 1 We have here the substance of that ‘religious discourse’ (dhammiwz katha m) which the Buddha is so frequently stated to have held before he laid down the rule for the guidance of the Bhikkhus in the particular matter which had been brought before him. It recurs in the Mahavagga (I, 25, 6), and is constantly to be supplied both there and below. 332 I, 2, I. who themselves (&c., as in § i, down to the end). The Sawgha hereby carries out the Taaniya- kamma against them. Whosoever of the venerable ones approves of the carrying out of the T a/^an iya- kamma against the Bhikkhus who are followers of Patuka and Lohitaka, let him remain silent. Whosoever approves not thereof, let him speak. ‘ “ A second time I say the same thing. Let the venerable Sawgha (&c., as before 1). A third time I say the same thing. Let the venerable Sawgha (&c., as before 1). ‘ “ The Taaniya-kamma against the Bhikkhus who are followers of Pa.nduka. and Lohitaka has been carried by the Sawgha. The Sawgha approves (the motion). Therefore is it silent. Thus do I understand.” ’ 2 2 . i. ‘There are three things, O Bhikkhus, by which, when a Taaniya- kamma is characterised, it is against the Dhamma, and against the Vinaya, and difficult to be settled; (that is to say), when it has not been carried out in a full assembly of properly qualified persons, according to law and justice, and in the presence of the litigant parties 3 * * * * 8 — when it has been carried out without the accused person having been heard—when it has been carried out without the accused person having confessed himself guilty. A Tajaniya-kamma, O Bhikkhus, charac- 1 The motion just proposed is repeated down to the end. 2 Repeated below, chapters io, 14, and 19. 8 All these details are involved in the meaning of the technical term asammukhata, which is fully explained in Aullavagga IV, 14, 16, and following. I, 2, i. THE MINOR DISCIPLINARY PROCEEDINGS. 333 terised by these three things is against the Dhamma, and against the Vinaya, and difficult to be settled. ‘ There are other three things, O Bhikkhus, by which, when a Taaniya- kamma has been characterised, it is against the Dhamma, and against the Vinaya, and difficult to be settled; (that is to say), when it has been carried out though no fault has been committed—when it has been carried out for a Paragika or a Satfzghidisesa offence 1 —when it has been carried out though the fault has been confessed. A Taaniya-kamma, O Bhikkhus, characterised (&c., as before, down to) settled. ‘ There are other three things, O Bhikkhus, by which, when a Taaniya-kamma has been characterised, it is against the Dhamma, and against the Vinaya, and difficult to be settled; (that is to say), when it has been carried out without the accused person having been warned—when it has been carried out without the accused person having been called upon to remember (whether he has or has not committed the offence)—when it has been carried out without the accused person having been convicted. A Taaniya-kamma, O Bhikkhus, characterised (&c., as before, down to) settled.

‘ There are other three things, O Bhikkhus, by which, when a Taaniya-kamma has been characterised, it is against the Dhamma, and against the Vinaya, and difficult to be settled; (that is to say), when it has not been carried out in a properly constituted meeting properly conducted 2 —when it has 1 Buddhaghosa says, Adesanagaminiya ti Paraikapattiva va SazraghfidisesfipattiyS va. 2 As in the first paragraph of this section more fully described. The word here used is the same. 334 K U LLAVAGGA. I, 2, i. been carried out without justice 1 —when it has been carried out without the presence and approval of all the Bhikkhus belonging to the particular circuit . A Tajfaniya-kamma, O Bhikkhus, characterised by these three things is (&c., as before, down to) settled. ‘ There are other three things, O Bhikkhus, by which, when a Taaniya-kamma has been characterised, it is against the Dhamma, and against the Vinaya, and difficult to be settled; (that is to say), when it has been carried out without the accused person having been heard—when it has been carried out without justice—when it has been carried out without the presence and approval of all the Bhikkhus belonging to the circuit. A Ta/^a- niya-kamma, O Bhikkhus, characterised by these three things is (&c., as before, down to) settled. ‘ There are other three things (&c., as before, down to) that is to say, when it has been carried out without the accused person having been convicted—when it has been carried out without justice—when it has been carried out without the presence and approval of all the Bhikkhus belonging to the circuit.’ [And in a similar way each of the three things in paragraphs 2 and 3 of this section are united with the two things just repeated in each of paragraphs 4, 5, and 6, to make six further cases in which a T aa- niya-kamma is declared to be against the Dhamma, and against the Vinaya, and difficult to be revoked.] Here end the twelve cases of a proceeding (K am ma) which is against the law. 1 Adhammena; perhaps ‘contrary to the Rules.’ 3 Vaggena for vi + aggena, the opposite of samaggena. See our note on the 21st Pli&ttiya, and Mahavagga IX, 3, 5. 1,4,1. the minor disciplinary proceedings. 335

⁶ i. ‘There are three things, O Bhikkhus, by which, when a Taaniya-kamma is characterised, it is a proceeding in accordance with the Dhamma, a proceeding in accordance with the Vinaya, and is easy to be settled; (that is to say), when it has been carried out in a full assembly of qualified persons, according to law, and in the presence of the litigant parties—when it has been carried out after the accused person has been heard—when it has been carried out after the accused person has confessed himself guilty. A Ta/^aniya-kamma, O Bhikkhus, characterised by these three things is in accordance with the Dhamma, and in accordance with the Vinaya, and is easy to be settled.’ [And in a similar way the opposite of each of the twelve propositions in the last section is here laid down.] Here end the twelve cases of a proceeding (Kamma) which is according to law.

⁷ i. ‘ There are three things,O Bhikkhus, which, when they characterise a Bhikkhu, the Sawgha, if it likes, should carry out the Taaniya-kamma against him; (that is to say), when he is a maker of strife, quarrelsome, a maker of disputes, given to idle talk, and a raiser of legal questions in the Sawgha 1 — when he is dull, stupid, full of faults, and devoid of merit—when he is living in lay society, in unlawful 1 This refers to the Introductory Story, I, r, i. 336 ffULLAVAGGA. I, 4, 2. association with the world. There are three things, O Bhikkhus, which, when the Sawgha suspects (&c., as before, down to) against him. ‘ There are other three things, O Bhikkhus, (&c., as before, down to) against him; (that is to say), when he has failed in morality as regards moral things—when he has failed in conduct as regards transgression—when he has failed in opinion as regards the principal matters of opinion . There are three things, O Bhikkhus, (&c., as before, down to) against him. ‘There are other three things, O Bhikkhus, (&c., as before, down to) against him; (that is to say), when he speaks in

dispraise of the Buddha—when he speaks in dispraise of the Dhamma—when he speaks in dispraise of the Saṅgha. These are three things, O Bhikkhus, (&c., as before, down to) against him.

⁸ ‘There are three kinds of Bhikkhus, O Bhikkhus, against whom, if the Saṅgha likes, it should carry out the Tañhiya-kamma; (that is to say), one who is a maker of strife (&c., as in § i, down to) a raiser of legal questions in the Saṅgha—one who is dull, stupid, full of faults, and devoid of merit—and one who is living in lay society, in unlawful association with the world. These are three kinds of Bhikkhus, O Bhikkhus, (&c., as before, down to) the Tañhiya-kamma. ‘There are other three kinds of Bhikkhus, O Bhikkhus, against whom, if the Saṅgha likes, it should carry out the Tañhiya-kamma; (that is to say), one who has failed in morality in regard to moral matters—one who has failed in conduct 1 Compare Mahavagga I, 36, 8, and our note there. 1,5,1. the minor disciplinary proceedings. 337 as regards transgression—one who has failed in opinion as regards the principal matters of opinion. These are three kinds of Bhikkhus, O Bhikkhus (&c., as before, down to) the Tañhiya-kamma. ‘There are other three kinds of Bhikkhus, O Bhikkhus, against whom, if the Saṅgha likes, it should carry out the Tañhiya-kamma; (that is to say), one who speaks in dispraise of the Buddha—one who speaks in dispraise of the Dhamma—one who speaks in dispraise of the Saṅgha. These are three kinds of Bhikkhus, O Bhikkhus (&c., as before, down to) the Tañhiya-kamma.’ Here end the six permissive cases of Tañhiya-kamma. 5 1 . i. ‘A Bhikkhu against whom the Tañhiya-kamma has been carried out ought to conduct himself aright. And herein this is the right conduct : he ought not to confer the upasampadd—he ought not to give a nissaya 3—he ought not to provide 1 This chapter is repeated below for the Nissaya-, Pabbatgañhiya-, and Paisaraiya-kammās (chapters 10, 15, and 21). The corresponding rule for the first two Ukkhepaniya-kammās is different, and much more stringent (chapter 27, repeated in chapter 31); but that for the third (chapter 33) is again the same as the rule laid down in this chapter. In the second Khandhaka (1, 2) the list of restrictions is again longer. 2 SammivattanS. See MaMvagga I, 26,1; 27,1; 33, 1; 34,1. 8 Buddbaghosa says, figantukanaw nissayo na dabbho. The relation of a junior Bhikkhu either to his upaggtiñya. or to his siariya is alike called nissaya (Mahavagga I, 36, 1); but the term is more especially applied to the latter (Mahavagga 1,32, 2, whereas in the corresponding formula for the upaMya, Maha- [17] Z 338 5> himself with a samaKera 1—he ought not to accept the office of giving exhortation to the nuns 2—and if he has accepted the office, he ought not to exhort the nuns 2—he ought not to commit the offence for which the Tañhiya-kamma has been carried out by the Saṅgha against him—nor any offence of a similar kind—nor any worse offence—he ought not to find fault with the proceeding (that has been carried out against him)—nor with (the Bhikkhus) who have carried it out—he ought not to raise objection against a regular 3 Bhikkhu’s taking part in the Uposatha ceremony 4—or in the Pavirai ceremony 6—he ought not to issue commands (to a junior inhibiting him from going beyond the bounds, or summoning him to come before the elders)—he ought not to set on foot a censure against any other Bhikkhu 7—he ought not to ask another Bhikkhu to give him leave (to rebuke that Bhikkhu 8)—he ought not to warn (another Bhikkhu 9 whom he supposes to be offending)—he ought vagga I, 25, 7, the word nissaya does not occur). In other words, nissaya means all that is included in the phrase ! nissaya te vatthabbaw’ (TTullavagga I, 9, 2). 1 Compare Mahavagga I, 36, 37. 2 See below, A’ullavagga X, 9, 4, and also the 21st Paṭiittiya. 3 Compare Minayeff, Patimokkha, p. 63. 4 Compare Patimokkha^ /fapetum at Aṭṭavagga IX, 2. 6 Compare MaM vagga IV, 16, 2. * As, for example, under the rule at Mahavagga I, 27, 2. Buddbaghosa says, Na savaaniyaw katabban ti aham ayasmantaw asmira vatthusmiz vañaniya#z karomi

imamha avasa param pi ma pakkami yava na ta m adhikarawaw vfipasantaw hotiti. He also gives a longer note, partly to the same effect, on the corresponding passage in II, 1, 2, which will be found in our note there, and from which we have taken the second clause in the parentheses. 7 See the note on this word in the next chapter. 8 Compare Mahavagga II, 16, x. 9 Compare Aullavagga IX, 5. 1, 6, 2. THE MINOR DISCIPLINARY PROCEEDINGS. 339 not to call upon another Bhikkhu to remember (whether he has or has not committed an offence)—and he ought not to associate with the Bhikkhus.’ Here end the eighteen duties which follow on a T aaniya-kamma. 6 1 .

⁹ So the Sazgha carried out the Ta/^aniya- kamma against the Bhikkhus who were followers of Pawahka and Lohitaka. And when they had been subjected by the Sawzgha to the Taaniya- kamma and were conducting themselves aright in accordance thereto, they became subdued , and they sought for release ; and going up to the Bhikkhus they spake as follows: ‘We, Sirs, have been subjected by the Sawgha to the Taaniya-kamma (&c., down to) release. What now should we do ?’ They told this thing to the Blessed One. ‘ Then, O Bhikkhus, let the Samgha revoke the Taaniya-kamma carried out against the followers of Pa#<Aika and Lohitaka.

¹⁰ ‘ There are five things, O Bhikkhus, by which, 1 Compare below, chapters n, 16, 23, 28, 34. 2 Lomaw patenti. See the commentary as given by H. Olden- berg at p. 309 of his edition of the text. That our translation is correct is evident from the use of panna-lomo (at .ffullavagga VII, 1, 6), that being simply the opposite of haMa-lomo, which signifies * having the hair of the body erect in consequence of the excitement produced by fear, joy, or amazementand hence simply ‘ troubled, excited.’ The opposite of this is ‘ pacified, subdued.’ 3 Nettharam vattanti. See the commentary in the edition of the text loco citato. Z 2 340 I, 6, 2. when a Bhikkhu is characterised, a Ta/^aniya- kamma ought not to be revoked for him; (that is to say), when he confers the upasampada—when he gives a nissaya—when he provides himself with a sama#era—when he accepts the office of giving exhortation to the nuns—and when, having accepted that office, he exhorts the nuns. These are the five things, O Bhikkhus (&c., as before, down to) revoked for him. ‘ There are other five things, O Bhikkhus, by which, when a Bhikkhu is characterised, a Taa- niya-kamma ought not to be revoked for him ; (that is to say), when he commits the offence for which the Taaniya-kamma has been carried out by the Samgha against him—or any other offence of a similar kind—or any worse offence— when he finds fault with the proceeding that has been carried out against him—or with the Bhikkhus who have carried it out. These are five things, O Bhikkhus (&c., as before, down to) revoked for him. ‘ There are eight things, O Bhikkhus, by which, when a Bhikkhu is characterised, a Tapaniya- kamma ought not to be revoked for him; (that is to say), when he raises objections against a regular 1 Bhikkhu’s taking part in the Uposatha ceremony—or in the Vawarana ceremony—when he inhibits a junior from going beyond the bounds— when he sets on foot a censure against any other Bhikkhu—when he asks another Bhikkhu to give 1 Pakatattassa, that is a Bhikkhu who has not made himself liable to any disciplinary proceeding, has committed no irregularity. It is one of the expressions unknown to the Patimokkha, but occurs in the much later Introduction to that work (Dickson, p. xx). See below, III, x, i. I, 8 , i. THE MINOR DISCIPLINARY PROCEEDINGS. 34 1 him leave to rebuke that Bhikkhu—when he warns another Bhikkhu whom he supposes to be offending—when he reminds another Bhikkhu of a rule against which he supposes that Bhikkhu to be offending—when he associates with the Bhikkhus. These are the eight things, O Bhikkhus (&c., as before, down to) revoked for him.’ Here end the eighteen cases in which there ought to be no revocation (of the T a^'aniya-kamma).

¹¹ [This chapter is exactly the converse of the last.] Here end the eighteen cases in which there ought to be a revocation (of the Tapaniya-kamma). 8 1 .

¹² ‘ Now, thus, O Bhikkhus, should the revocation be carried out. Those Bhikkhus who are followers of Pa«fuka and Lohitaka should go before the Samgha, with their upper robe arranged over one shoulder, and should bow down at the feet of the elder Bhikkhus, and squatting down, and raising their hands with the palms joined together, should speak as follows: “ We, Sirs, have been subjected by the Sawgha to the Taaniya-kamma, and are conducting ourselves aright in accordance thereto; and we have become subdued, and we seek for release, and beg for a revocation of the Taaniya- 1 Compare below, chapters 12 and 17. 342 I, 8, 2. kamma.” And a second time they should beg [in the same words]. And a third time they should beg [in the same words]. Then a discreet and able Bhikkhu should lay the matter before the Sawgha:

¹³ Let the venerable Sawgha hear me. These Bhikkhus who are followers of Pawafuka and Lohitaka have been subjected (&c., as before), and they are conducting themselves (&c., as before), and they beg (&c., as before). This is the motion (/Zatti). “Let the venerable Sawgha hear me. These Bhikkhus (&c., as before, down to) and they beg for a revocation of the Taaniya-kamma. The Sawgha revokes the Tapaniya-kamma for the Bhikkhus who are followers of Pawafuka and Lohitaka. Whosoever of the venerable ones approves of the revocation of the Taaniya-kamma for the Bhikkhus who are followers of Pawafuka and Lohitaka, let him hold his peace. Whosoever approves not thereof, let him speak. “And a second time I say the same thing. Let the venerable Sawgha (&c., as before, down to) let him speak. “And a third time I say the same thing. Let the venerable Sawgha (&c., as before, down to) let him speak. “The revocation of the Taaniya-kamma for the Bhikkhus who are followers of Pawafuka and Lohitaka has been carried by the Sawgha. The Sawgha approves; therefore is it silent. Thus do I understand.” Here ends the first (Kamma), the Tapaniya-kamma. I, 9, i. THE MINOR DISCIPLINARY PROCEEDINGS. 343 II. The Nissaya-kamma (Act of Subordination).

¹⁴ Now at that time the venerable Seyyasaka was stupid, and indiscreet, and full of faults, and devoid of merit, and was living in lay society in unlawful association with the world . So much so that the Bhikkhus were worn out 2 with placing him on probation , and with throwing him back to the beginning (of his probationary term) 4 , and with subjecting him to the minatta discipline , and with rehabilitating him . The moderate Bhikkhus were annoyed, and murmured, and became indignant 1 There is no rule in the Patimokkha in which any of these things are declared to be an offence. The 31st and 85th Pāṭiyyas only refer to a Bhikkhu’s staying an unreasonable time in a public rest-house, and to his frequenting a village beyond the ordinary occasions. Stupidity, and keeping low company, are not mentioned. Why then should Seyyasaka have been placed upon probation? We think the answer will appear from our note 1 on II, x, x. 2 Pakatfl, ‘done up,’ explained by vavaa. See Oldenberg’s quotation from Buddhaghosa at p. 310 of his edition of the text. 3 Compare Mahāvagga I, 38, 1; Maha-parinibbana Sutta V, 64, 65; and Wullavagga III, 3. On the distinction between these kinds of probation, see also our note below on II, 1, 1. 4 See below, II, 2, 1. Compare also Subhuti’s explanation in Childers, and the passages quoted in the index to Oldenberg’s edition of the text, p. 348, sub voce, especially Wullavagga III, 7. 6 See below, Wullavagga III, 1 ; III, 4. 6 See below, Wullavagga III, 2 ; III, 5. 344 J?UIXAVAGGA. I, 9 > 2 « (saying), ‘ How can the venerable Seyyasaka be so stupid (&c., as before), that the Bhikkhus are worn out (&c., as before)?’ Then those

Bhikkhus told that matter to the Blessed One. And the Blessed One on that occasion, and in that connection, convened a meeting of the Bhikkhu- sawgha, and asked the Bhikkhus, 'Is it true, O Bhikkhus, as they say, that the venerable Seyyasaka is stupid as before, down to) with rehabilitating him ?' ' It is true, Lord!' The Blessed Buddha rebuked him (saying), 'This is improper' (&c., as usual, compare I, 2, 3, down to), and addressed the Bhikkhus, and said, ' Let the Sa?«gha therefore, O Bhikkhus, carry out the Nis- saya-kamma (Act of Subordination) against the venerable Seyyasaka: " Thou must remain under the superia'endence cf others ."

¹⁵ 'Now thus, O Bhikkhus, should it be carried out. In the first place the Bhikkhu Seyyasaka ought to be warned; when he has been warned, he ought to be reminded ; when he has been reminded, he ought to be charged with the offence ; when he has been charged with the offence, some discreet and able Bhikkhu ought to lay the matter before the Sawgha (saying), ' " Let the venerable Sawgha hear me (&c., as usual; see above, chapters 1. 4 and 8. 2)."' 1 These are the distinctive and technical words of the Nissaya- kamma, just as the corresponding clause in chap. 13, § 7 contains the technical words of the PabbS^aniya-kamma. a As explained above, chap. 1. 4. I, II, I. THE MINOR DISCIPLINARY PROCEEDINGS. 345

¹⁶ [Chapters 2-5 are here repeated at length, Nis- saya-kamma being substituted throughout for T afaniya-kamma.] m

¹⁷ So the Sawgha carried out the Nissaya- kamma against the Bhikkhu Seyyasaka (saying), ' Thou must remain under the superintendence of others.' And he, when subjected by the Sawgha to the Nissaya-kamma, by resorting to and cultivating the acquaintance of good companions 1 2 , associating with them, getting them to declare to him (the Dhamma), and asking them questions, became wise in the traditions; a man to whom the Nikayas had been handed down; a reciter of the Dhamma, of the Vinaya, and of the M&itikas; clever, discreet, wise, modest, full of remorse, and docile; he conducted himself aright, he became subdued, he sought for release, and going up to the Bhikkhus, he spake as follows r ' I, Sirs, after having been subjected by the Sawgha to the Nissaya-kamma, am conducting myself aright, and have become subdued, and I seek for release. What now should I do ?' They told this thing to the Blessed One. ' Then, O Bhikkhus, let the Sawgha revoke the Nissaya-kamma for the Bhikkhu Seyyasaka. 1 Compare above, chapter 6. 2 Compare Dhammapada, ver. 357. 346 ■KTJLLAVAGGA. I, II, 2.

¹⁸ ' There are five things, O Bhikkhus (&c., as in chap. 6. 2, down to the end of chap. 7, reading throughout Nissaya-kamma for Taaniya- kamma).'

¹⁹ [This chapter sets out the mode of revocation by a kamma-v&id precisely as above in chapter 8.] Here ends the second (Kamma), the Nissaya- kamma. I, 13, r. THE MINOR DISCIPLINARY PROCEEDINGS. 347 III. The Pabbaganiya-kamma (Act of Banishment). 13 *.

²⁰ Now at that time the Bhikkhus who were followers of Assai and Punabbasu were dwelling on the Kii Hill, wicked Bhikkhus, and shameless. Such as these were the evil practices they followed : they used to plant cuttings of flowers, and have them planted; they used to water flowers, and have them watered; they used to gather them, and have them gathered; they used to make them up into nosegays, and have them so made up; they used to make them up, and to have them made up, into wreaths, of the kind with the stalks together, and of the kind with the stalks separate , of the kind called mawariki , of the kind called vidhu- tiki 4 * 6 , of the kind called vaawsaka®, of the kind 1 The whole of this chapter recurs in the Sutta Vibhanga on the 13th Sawghadisesa. The proceeding

here laid down is really only a later method of acting under the circumstances similar to those for which that rule had previously been the authorised dealing. 2 The Samanta Pasadika says, Ekatova«/ikan ti pupphanara va«/e ekato katva kata-malawj. Ubhatova«/ikan ti ubhohi passehi puppha-va«/e katva kata-malaw. 8 Perhaps 'like an anklet.' The Sam. Pas. says, Mansart viya katS puppha-vikati mawarika ti. 4 Perhaps 'like a fan.' The Sam. Pas. says, Vidhutika ti s<Ui)4 va salakaya va sinduvara-pupphadini v\ggh\\x& kata (mala). 6 Perhaps 'like a crest.' The Sam. Pas. says, vaatsako ti 348 I> i3» 2 - called ivea , of the kind called ura^^/ada ;— and they then used to take or send wreaths of each of these various kinds to the wives and daughters and young women and sisters-in-law and female slaves in respectable families;—and they used to eat out of one dish, to drink out of one vessel, to sit on one seat, to lie on one bed, one mat, one coverlet, with the wives and daughters and young women and sisters-in-law and female slaves in respectable families;—and they used to eat food at the wrong time, and to drink strong drink, and to make use of garlands, and scents, and unguents;—and they used to dance, and sing, and play music, and wanton, and all these together in every combination.

²¹ And they used to amuse themselves at games 3 with eight pieces and ten pieces, and with tossing up, hopping over diagrams formed on the ground, and removing substances from a heap without shaking the remainder; and with games at dice, and trap-ball; and with sketching rude figures, tossing balls, blowing trumpets, having matches at ploughing with mimic ploughs, tumbling, forming mimic wind-mills, guessing at measures, having avatawzsako. Compare the close of Rh. D.'s note on vegha for avegha, 'Buddhist Suttas,' p. 37. 1 Perhaps 'like an earring.' The Sam. Pas. says, aeelo (sic) ti ka««M. Compare Sanskrit apka, and Crataka, vol. i, pp. 12, 95, 269. 2 The Sam. PSs. says, UraMado ti hara-sadisa?^ ure-^apanaka- puppha damaz». 'Like mail-armour.' 3 All these games are forbidden seriatim in paragraph 4 of the Maxima Sila, and the whole list of offences recurs in the Sutta-vibhahga, Sawghadisesa XIII, r, 2. See Rh. D., 'Buddhist Suttas from the Pali,' p. 193. We adhere to the translations there given and based on the Sumangala Vilasini I, 13, 3, THE MINOR DISCIPLINARY PROCEEDINGS. 349 chariot races, and archery matches, shooting marbles with the fingers, guessing other people's thoughts, and mimicking other people's acts ;—and they used to practise elephant riding, and horse riding, and carriage driving, and archery, and swordsmanship;—and they used to run to and fro in front of elephants, and in front of horses, and in front of carriages;—and they used to exhibit signs of anger , and to wring their hands , and to wrestle , and to box with their fists;—and spreading their robes out as a stage they used to invite dancing girls, saying, 'Here you may dance, sister!' and greet her with applause . Thus manifold were the evil lives which they practised.

²² Now at that time a certain Bhikkhu who had spent the rainy season in the country of Kdsi, and was on his way to visit the Blessed One, arrived at the Kii Hill. And that Bhikkhu in the early morning put on his under garment, and went, duly bowled and robed, to the Kia Hill for alms. And he was perfect in dignity, with his eyes cast down, and pleasing in appearance, whether in going in or 1 Usse/^enti. We are quite uncertain how to render this word. One might be tempted to think that a denominative verb from usso//n may have acquired a technical sense appropriate to this passage. But we do not favour any such conjectural alteration of the clear reading of the MSS., at all events at present. 2 Appo///enti. See Buddhaghosa's note quoted by Rh. D. in his note on the Book of the Great Decease, II, 19. 3 NibbuAanti, which Buddhaghosa explains by malla-yud- dha m karonti. Compare ubbu^^Aati at ATullavagga VIII, 10, and Sutta-vibhahga, Paraika I, 10, 26. 4 The Sam. Pas. says,

Nalaikaw pi denti sadhu sadhu bhagi- niti attano nalae anguliw /Aapetva tassa nalae /iapenti. 350 I. 13 . 4. in coming out, in looking or in watching, in bending in his arm or in stretching it forth . Then the people on beholding that Bhikkhu, said, ‘ Who is this fellow like a fool of fools, or like an idiot of idiots, or like a simpleton of simpletons ? Who would give an alms when this fellow comes near! Now our own masters, the followers of Assai and Punabbasu, are gentle, friendly, pleasant in speech, radiant with smiles, by no means fools, but open in countenance, and the first to speak. To such now it is fit to give an alms!’ And a certain lay-disciple saw that Bhikkhu as he was going along the Kii Hill for alms. And on seeing him, he went up to the place where he was; and on coming there he said to that Bhikkhu : ‘ Has your reverence received an alms ?’ ‘ No, my friend, I have received no alms !’ ‘ Come, your reverence ! Let us go to my house!’

²³ So the lay-disciple took the Bhikkhu to his house, and gave him to eat, and asked him: ‘ Whither then is your reverence going ?’ ‘I am on my way to S&vatthi, my friend, to visit the Blessed One.’ ‘Then let your reverence bow down at the feet of the Blessed One in my name, and say, “ The residence on the Kid Hill, Lord, has been spoiled. The Bhikkhus who are followers of Assajd and Punabbasu are dwelling on the Kia Hill, wicked Bhikkhus, and shameless. Such as these are the 1 Compare Maha-parinibbana Sutta II, 15. 2 The Sam. Pas. says, Sawkuita-mukhataya bhakuika-bhakuika viya. I, 13, 5. THE MINOR DISCIPLINARY PROCEEDINGS. 35 1 evil practices they follow (&c., as in §§ i, 2, down to the end). And people, Lord, who were formerly believers and full of faith, are now become nonbelievers and void of faith ; the opportunities of alms that were formerly open to the Samgha are now destroyed; worthy Bhikkhus forsake, and wicked Bhikkhus dwell in the place. Let, Lord, the Blessed One be pleased to send (other) Bhikkhus to the Kia Hill in order that the residence there may be re-established.” ’

²⁴ ‘Very well, my friend,’ said the Bhikkhu, in assent, to that lay-disciple. And rising from his seat, he set out for Savatthi, and went straight on to Anatha-pmafika’s grove, to the Cetavana in Scvatthi, to the place where the Blessed One was staying. And on arriving there he saluted the Blessed One, and took his seat on one side. Now it is the custom for the Blessed Buddhas to exchange words of greeting with in-coming Bhikkhus. And the Blessed One said to that Bhikkhu, ‘ Do things go well with you, O Bhikkhu ? Have you enough for your support ? Have you accomplished your journey without too much fatigue ? And whence, O Bhikkhu, have you come?’ ‘ Things go well with me, Lord. I have enough for my support. And I have accomplished my journey without too much fatigue. I have spent the rainy season, Lord, in the land of Kasi; and on my way to Savatthi to visit the Blessed One I arrived at the Ki t& Hill. And after having dressed early in the morning, I went, Lord, duly bowled and robed, on to the Ki /4 Hill for alms. And a certain lay-disciple saw me (&c., as above, down to the end of § 4, with the alterations necessary to 352 I, 13. the narrative form of speech). Thence, Lord, am I come.’

²⁵ Then the Blessed One on that occasion, and in that connection, convened a meeting of the Bhikkhu-Sawgha, and asked the Bhikkhus : * Is it true, O Bhikkhus, as they say, that those Bhikkhus who are followers of Assagi and Punab- basu, and are dwelling on the Kia Hill, are wicked Bhikkhus, and shameless; and that such are the evil practices they follow (&c., as in § 4, down to the end) ?’ ‘ It is true. Lord.’ The Blessed Buddha rebuked them, saying, ‘ How can they, O Bhikkhus, foolish persons that they are, follow such practices as these (&c., as in §fj 1, 2, down to the end) ? This will not conduce, O Bhikkhus, to the conversion of the unconverted (&c., as usual. Compare

chap. 1, § 2, down to the end).’ And when the Blessed Buddha had rebuked them, and had delivered a religious discourse, he addressed the venerable Sariputta and Moggallana, and said, ‘ Go now, Sariputta and Moggallana, to the Kāśyapa Hill. And on arriving there carry out the Pabbafāniya-kamma (Act of Banishment 2) against those Bhikkhus who are followers of Assaji and Punabbasu, to the effect that they may become your Saddhi-vihārikas .’¹ On this meaning of Sariputta, see the note on Mahavagga 4 > 3 * 2 That is, out of the particular place where they have caused the scandal, not of the Order. When they in anger left the Order, their conduct in doing so is blamed. See chap. 16, § 1. 3 See Mahavagga I, 25, 6, and following, and Wullavagga VIII, 11,12, and compare above, 9. 1. I, 13, 7. THE MINOR DISCIPLINARY PROCEEDINGS. 353 ‘ How, Lord, can we carry out the Pabbafāniya-kamma against those Bhikkhus who are followers of Assaji and Punabbasu; for they are passionate men and violent ?’ ‘ Then do you go, Sariputta and Moggallana, together with a number of Bhikkhus.’ ‘So be it, Lord!’ said Sariputta and Moggallana, in assent, to the Blessed One. 7 1 . ‘Now thus, O Bhikkhus, should it be carried out. In the first place the Bhikkhus who are followers of Assaji and Punabbasu ought to be warned: when they have been warned, they ought to be reminded (of the Rule in the Pitimokkha against which they have offended); when they have been reminded they ought to be charged with the offence ; when they have been charged some discreet and able Bhikkhu ought to lay the matter before the Saṅgha, saying, ‘ “ Let the venerable Saṅgha hear me. These Bhikkhus who are followers of Assaji and Punabbasu are wicked Bhikkhus and shameless. Their evil practices are both seen and heard, and also that respectable families have been led astray by them is seen, too, and heard . If the time is fit for the Saṅgha to do so, let the Saṅgha carry out the Pabbafāniya-kamma against those Bhikkhus who are followers of Assaji and Punabbasu, to the effect that the Bhikkhus who are followers 1 On this section compare chap. 1, § 4, chap. 9, § 2. 2 Buddhaghosa points out that whereas the Taaniya-kamma is directed against quarrelsomeness, and the nissaya-kamma against foolishness, it is scandal to the community against which the Pabbafāniya-kamma is directed. [17] a 354 I» r 3i 7- of Assaji and Punabbasu are not to dwell on the Kāśyapa Hill . ‘ “ This is the motion (raatti). ‘ “ Let the venerable Saṅgha hear me. These Bhikkhus who are followers of Assaji and Punabbasu are wicked Bhikkhus and shameless. Their evil practices (&c., as before, down to) is seen, too, and heard. The Saṅgha hereby carries out the Pabbafāniya-kamma against them, to the effect that the Bhikkhus who are followers of Assaji and Punabbasu are not to dwell on the Kāśyapa Hill . Whosoever of the venerable ones approves of the carrying out of the Pabbafāniya-kamma against the followers (&c., as before) to the effect (&c., as before 1) let him remain silent. Whosoever approves not thereof, let him speak. ‘ “ A second time I say the same thing. Let the venerable Saṅgha (&c., as before). A third time I say the same thing. Let the venerable Saṅgha (&c., as before). “The Pabbafāniya-kamma has been carried out by the Saṅgha against those Bhikkhus who are followers of Assaji and Punabbasu to the effect that those Bhikkhus who are followers of Assaji and Punabbasu are not to dwell on the Kāśyapa Hill . The Saṅgha approves of it. Therefore is it silent. Thus do I understand.”’

²⁶ i. [Here follow the twelve cases in which a Pabbafāniya-kamma is declared to be against 1 The corresponding clause to the words 1 -to the effect,’ &c., is wanting in chap. 1, § 4, but occurs in chap. 9, § 2. 1,14,1. THE MINOR DISCIPLINARY PROCEEDINGS. 355 the law, and according to law respectively, in the precise wording of chapters 2 and 3, reading Pabbafāniya for Taaniya. Then follow the six cases of permissive suspension in the precise wording of chapter 4, but in addition to

the cases there given for the Taaniya-kamma,f] 1 and 2 of this chapter are respectively added at the end of §§ i and 2 of that chapter.]

²⁷ ‘ There are three things, O Bhikkhus, which when they characterise a Bhikkhu, the Sawgha, if it likes, should carry out the Pabbaaniya- kamma against him; (that is to say), when he is characterised by frivolity 1 of action—when he is characterised by frivolity of speech—when he is characterised by frivolity both of action and of speech. These are the three things, O Bhikkhus (&c., as before, down to) against him. ‘ There are other three things, O Bhikkhus, which when they characterise a Bhikkhu, the Sawgha, if it likes, should carry out the Pabbaaniya- kamma against him; (that is to say), when he is characterised by absence of right-doing in action— when he is characterised by absence of right-doing in speech—when he is characterised by absence of right-doing both in action and in speech. These are the other three things, O Bhikkhus (&c., as before, down to) against him. ‘ There are other three things (&c., as in each of the last paragraphs; the three things here being injury 2 done by him to others in action, in speech, and both in action and in speech, owing to his own 1 The Sam. Pas. says, Kayiko davo nama kaya-kia vuWati. 2 The Sam. Pas. says, Kayika« upaghatitara namaMya-dvare pawwatti-sikkhapadassa asikkhana-bhavana upahananam vuK’ati. A a 2 356 iTULLAVAGGA. I, 14, 2. want of training in the precepts and practices of the order). ‘ There are other three things (&c., as in each of the last paragraphs, the three things here being evilness of life in action, in speech, and both in action and in speech).

²⁸ ‘There are three kinds of Bhikkhus, O Bhik- khus, against whom, when the Sawgha likes (to do so), it should carry out the Pabbaaniya- kamma; (that is to say), one who is frivolous in action—one who is frivolous in speech—one who is frivolous both in action and in speech. These are the three kinds of Bhikkhus (&c., as above, down to) the Pabbianiya-kamma. ‘ There are other three kinds of Bhikkhus (&c., as in the last paragraph, substituting first, absence of right-doing—secondly, injury to others—and thirdly, evilness of life respectively in action, in speech, and both in action and in speech).’

²⁹ [This chapter is identical with chapter 5, reading Pabbaaniya for Taaniya.] 16 k

³⁰ So the Bhikkhu-Samgha, with Sariputta and Moggallana at their head, proceeded to the Kia Hill, and there carried out the Pabbij r aniya- kamma against those Bhikkhus who were followers 1 Corresponding to chapters 6 and 11 above. I, 16, i. THE MINOR DISCIPLINARY PROCEEDINGS. 357 of Assail and Punabbasu, to the intent that those Bhikkhus should no longer dwell on the Ki/i Hill. And they, when subjected by the Sawgha to the Pabbaaniya-kamma, did not conduct themselves aright, they did not become subdued, they did not seek for release, they did not ask the Bhikkhus for forgiveness, they reviled them, they found fault with them , saying that they were offending by acting in partiality, in ill-feeling, in folly, and in fear ; and they not only departed from the place, but also left the Order . Those Bhikkhus who were moderate were offended, murmured, and became indignant, saying, ‘ How can those Bhikkhus who are followers of Assai and Punabbasu, after having been subjected by the Sawgha to the Pabbaaniya-kamma, refuse to conduct themselves aright (&c., as before, down to) leave the Order?’ And those Bhikkhus told the matter to the Blessed One. Then the Blessed One on that occasion, and in that connection, convened a meeting of the Bhikkhu-samgha, and asked the Bhikkhus : ‘ Is it true, O Bhikkhus, as they say, that those Bhikkhus who are followers of Assai and Punabbasu, after having been subjected by the Sa?/zgha to the Pabbaaniya-kamma, refuse (&c., as before, down to) leave the Order ? ’ ‘ It is true, Lord !’ 1 Compare

Sawzgmdisesa 13. 2 These are the four so-called Agatis, usually occurring as the faults of a judge (Rh. D., 'Buddhist Birth Stories,' p. xxii, and Dasaratha CAtaka, p. 1), but compare Sigalovada Sutta, ed. Grim-bolt, p. 299. 8 Compare Gataka, 117, and Mahavagga I, 39, 5. 358 I, 16, t. 'How can those Bhikkhus who (&c., as before, down to) leave the Order? This will not conduce, O Bhikkhus, either to the conversion of the unconverted, or to the increase of the converted; but rather to the unconverted being not converted, and to the turning back of those which have been converted.' And when the Blessed One had rebuked those Bhikkhus in various ways, and had delivered a religious discourse, he addressed the Bhikkhus, and said: 'Then, O Bhikkhus, let not the Sawgha revoke the Pabbaniya-kamma. There are five things, O Bhikkhus (&c., as before, from chapter 6, § 2, down to the end of chapter 7, reading Pabbaniya for Taaniya).' Here end the eighteen cases in which there ought to be a revocation (of the Pabbaniya-kamma). 17 1. I. 'Now thus, O Bhikkhus, should the revocation be carried out. The Bhikkhu, who has been subjected to the Pabbaniya-kamma, should go before the Sawgha (&c., as before in chapter 8, §§ 1, 2, down to the end).' Here ends the third (Kamma), the Pabbaniya-kamma. 1 Compare chapters 8 and 12. I, 18, 1. THE MINOR DISCIPLINARY PROCEEDINGS. 359 IV. The Pattsaraaiya-kamma (Act of Reconciliation). 18 1.

³¹ Now at that time the venerable Sudhamma was residing at MaAizikasazzza in dependence upon Aatta the householder, superintending 2 the new buildings he erected, and being constantly supplied by him with food. And whenever Aatta the householder wished to give an invitation to the Sazzha, or to four or five Bhikkhus, or to a single one, he used not to invite them without making special mention of the venerable Sudhamma. Now at that time a number of the Thera Bhikkhus, including the venerable Sariputta, and the venerable Maha Moggallana, and the venerable Maha KaAssana, and the venerable Mahi Kassapa, and the venerable Maha Kappina, and the venerable Mahi Aanda, and 1 The whole of this story of Aatta and Sudhamma recurs in the Dhammapada commentary, pp. 262-264. There is no Rule in the Patimokkha by which giving offence to a layman, the cause of the proceeding described in the following chapters, is considered worthy of censure. 2 Navakammiko, not 'newly appointed to an office,' as Dr. Rudolf Hoernle translates in the Indian Antiquary, XI, 29, in dealing with one of the Bharhut Inscriptions. See Gataka I, 92, and below, V, 13, 3, VI, 5, 2, VI, 17, x, X, 24. This duty of superintending a new building was even filled by Bhikkhus; see the Bhikkhuni-vibhanga, Paraika I, where the details of the duty are incidentally mentioned. 3 Compare below, Aullavagga VI, 5, 2, and Gataka I, 92, 22. 4 This clause, both here and below, is omitted in the Sinhalese MS. I, 18, 2. 360 the venerable Anuruddha, and the venerable Revata, and the venerable Upili, and the venerable Ananda, and the venerable Rahula, as they were journeying through the country of Kasi, arrived at Mac'/Mika- Sdiddhi. And Aatta the householder heard the news that the Thera Bhikkhus had arrived at Maikassapa. Then Aatta the householder went up to the place where the Thera Bhikkhus were, and on arriving there, he saluted the Thera Bhikkhus, and took his seat on one side. And when he was so seated the venerable Sariputta taught Aatta the householder, and incited him, and roused him, and gladdened him with religious discourse. And Aatta the householder, having been thus taught, and incited, and roused, and gladdened with religious discourse, said to the Thera Bhikkhus, 'May the venerable Theras consent to take their to-morrow's meal, as incoming Bhikkhus, at my house.' And the Thera Bhikkhus signified, by silence, their consent.

³² Then perceiving that the Thera Bhikkhus had given their consent, Afitta the householder rose from his seat, and bowed down before the Thera Bhikkhus, and keeping them on his right hand as he passed them, went on to the place where the venerable Sudhamma was. And on arriving there, he saluted the venerable Sudhamma, and stood by on one side. And so standing, ATitta the householder said to the venerable Sudhamma : ‘ May the venerable Sudhamma consent to take his to-morrow’s meal at my house with the Theras.’ But the venerable Sudhamma, thinking, ‘ Formerly indeed this ATitta the householder, whenever he wished to give an invitation to the Sa;;zgha, or to I, 18, 3. THE MINOR DISCIPLINARY PROCEEDINGS. 361 four or five Bhikkhus, or to a single one, used not to invite them without making special mention of me; but now he has invited the Thera Bhikkhus without regarding me. This ATitta the householder is now incensed against me, unfavourable to me, takes pleasure in me no longer.’ And so thinking he refused, saying, ‘ It is enough, O householder.’ And a second time ATitta the householder said to the venerable Sudhamma (&c., as before, with the same result). And a third time (&c., as before, with the same result). Then Afitta the householder, thinking, ‘ What can the venerable Sudhamma do against me, whether he consents, or whether he does not consent,’ saluted the venerable Sudhamma, and keeping him on his right hand as he passed him, departed thence.

³³ And at the end of the night Afitta the householder made ready sweet food, both hard and soft, for the Thera Bhikkhus. And the venerable Sudhamma, thinking, ‘ I may as well go and see what Afitta the householder has made ready for the Thera Bhikkhus,’ robed himself early in the morning, and went, duly bowled and robed, to the place where Afitta the householder dwelt; and, on arriving there, he took his seat on a mat spread out for him. Then ATitta the householder went up to the place where the venerable Sudhamma was; and after he had come there, he saluted the venerable Sudhamma, and took his seat on one side. And when he was so seated the venerable Sudhamma addressed ATitta the householder, and said: ‘ Though this great store of sweet food, both hard and soft, has been made ready by you, O householder, there is one thing yet wanting, that is to say, til a seed cake.’ 362 I, 18, 4. ‘ Though then, Sir, there is so much treasure in the ward of the Buddhas, yet there is but one thing of which the venerable Sudhamma makes mention, and that is tila seed cake. Long ago, Sir, certain merchants of Dakkhbapatha went, for the sake of their traffic, to the country of the East, and thence they brought back a hen. Now, Sir, that hen made acquaintance with a crow, and gave birth to a chicken. And, Sir, whenever that chicken tried to utter the cry of a cock it gave vent to a “caw,” and whenever it tried to utter the cry of a crow, it gave vent to a “ cock-a-doodle-do .” Just even so, Sir, though there is much treasure in the ward of the Buddhas, whenever the venerable Sudhamma speaks, the sound is “tila seed cake.”’

³⁴ ‘You are abusing me, householder. You are finding fault with me, householder. This place, householder, is yours. I must go away from it,’ said the venerable Sudhamma. ‘ I do not intend, Sir, to abuse the venerable Sudhamma, nor to find fault with him. Let, Sir, the venerable Sudhamma still dwell at MaAMikci- sa nndi. Pleasant is this grove of plum trees, and I shall take good care to provide the venerable Sudhamma with those things a recluse requires—to wit, with robes and food and lodging and medicine when he is sick/ And a second time the venerable Sudhamma said: ‘You are abusing me (&c., as before, with the same reply). And a third time the venerable Sudhamma said : ‘ You are abusing me (&c., as before, down to) I must go away from it.’ 1 Compare (Jataka I, 432 ; II, 307. I, 18,5. THE MINOR DISCIPLINARY PROCEEDINGS. 363 ‘ Whither then, Sir, will the venerable Sudhamma go ? ’ ‘ I shall go to Savatthi, O householder, to visit the Blessed One.’

‘ Then, Sir, let the Blessed One know all, both what you yourself have said, and what I have said. And I should not, Sir, be surprised if the venerable Sudhamma were to return again even to MaA§/ zika- sandix.’

³⁵ So the venerable Sudhamma gathered together his sleeping mat, and set out, with his bowl and his robe, for Savatthi. And he journeyed straight on to Savatthi, to the Getavana, Anathapizzfika’s Grove, to the place where the Blessed Oīe was; and on arriving there he bowed down before the Blessed One, and took his seat on one side. And when he was thus seated the venerable Sudhamma informed the Blessed One of all, both that he himself had said, and that Witta the householder had said. The Blessed Buddha rebuked him, saying, ‘ This was improper, O foolish one, not according to rule, unsuitable, unworthy of a Samara, and ought not to have been done. How is it that you, O foolish one, could put down 1 and could lower by your censure 2 isfitta the householder, he being a man of faith, a believing disciple, and a donor, a provider, and a supporter of the Sawgha ?’ This will not conduce, O foolish one, either to the conversion of the unconverted, or to the increase of the converted; but rather to the unconverted not being converted, and to the turning back of those who have been 1 Compare Dhammapada, p. 263, and Cr&taka I, 191. s Compare Gataka I, 191, 356, 359, and Sutta Nipata, verse 903. 364 ■KTJ LLAV AGG A. I, 18, 6. converted.’ And after he had rebuked him, and had delivered a religious discourse, he addressed the Bhikkhus, and said : ‘ Let therefore the Sawgha, O Bhikkhus, carry out the PaAsira?nya-kamma (Act of Reconciliation) 1 against the Bhikkhu Sudhamma, saying, “You are to ask and obtain pardon of Afitta the householder.”’ 6 . ‘ Now thus, O Bhikkhus, should it be carried out. In the first place the Bhikkhu Sudhamma ought to be warned: when he has been warned, he ought to be reminded (of the Rule in the Pdti- mokkha against which he has offended); when he has been reminded, he ought to be charged with the offence ; when he has been charged with the offence, some discreet and able Bhikkhu ought to lay the matter before the Sa»«gha, saying, ‘ “ Let the venerable Sawgha hear me. This Bhikkhu Sudhamma has put down, and has lowered by censure K ’tta the householder, a man of faith, a believing disciple, a donor, provider and supporter of the Samgha. If the time is fit for the Samgha to do so, let the Samgha carry out the PaAs&ra- »iya-kamma against the Bhikkhu Sudhamma. This is the motion (watti). 1 Childers proposes doubtfully to derive the word Paisarawiya from the root smar; but that that is impossible is probably sufficiently evident from the meaning of the word, which is quite clear from the context of this, and from the following chapters. Now at p. 530 of the Lalita Vistara the common Pali phrase sammo- daniyaw kathawz sSriwlyaw vltisSretva is represented by the Sanskrit sammodani^ sawzrawani/^ katha.^ krz'tvS. It is by no means impossible that this parallel may offer the true solution of the etymology of the P&li words in question; (compare Saraga as equal to sawraga, saratta to sarakta, &c. &c.) Paisaraiya would then be equal to pratisawrawganiya. See Senart, Mahavagga, p. 599. 1 , 20 , 1 . THE MINOR DISCIPLINARY PROCEEDINGS. 365 ‘ “ Let the venerable Samgha hear me. This Bhikkhu (&c., as before, down to) supporter of the Sa.mgha. The Sazgha hereby carries out the PazhsaraTziya-kamma against the Bhikkhu Su- dhamma with the words, ‘ You are to ask and obtain pardon of Witta the householder.’ Whosoever of the venerable ones approves of the carrying out of the Paisaramya-kamma against Sudhamma the Bhikkhu, let him remain silent. Whosoever approves not thereof, let him speak. ‘ “ A second time I say the same thing. Let the venerable Sawgha (&c., as before). A third time I say the same thing. Let the venerable Samgha (&c., as before). “The Paisiraiya-kamma has been carried out against the Bhikkhu

Sudhamma with the words, ‘You are to ask and obtain pardon of Witta the householder/ The Sawgha approves the motion. Therefore is it silent. Thus do I understand.’ ’

³⁶ [Here the twelve cases of a proceeding against, and the twelve cases of a proceeding according to law are repeated of the Paisarazziya-kamma in the words of chapters 2 and 3 of the Taaniya-kamma.] 20 b

³⁷ ‘There are five things, O Bhikkhus, which when they characterise a Bhikkhu, the Sawgha, if it likes, should carry out the PaAsarazziya-kamma against him; (that is to say), when he goes about to bring 1 See above, chapter 4. 366 I, 20, I. loss on the laity—when he goes about to do harm to the laity—when he goes about to deprive the laity of their dwellings—when he reviles and finds fault with the laity—when he brings about division between the laity. These are the five things, O Bhikkhus, which (&c., as above, down to) against him. ‘ There are other five things, O Bhikkhus, which when they characterise a Bhikkhu, the Sazzzgha, if it likes, should carry out the Paisirazziya-kamma against him; (that is to say), when he speaks to the laity in dispraise of the Buddha—when he speaks to the laity in dispraise of the Dhamma— when he speaks to the laity in dispraise of the Sazzzgha—when he puts laymen down, and lowers them by censure—when he does not fulfil a promise made in accordance with the Rules to the laity. These are the other five things, O Bhikkhus, which (&c., as before, down to) against him. ‘ There are five kinds of Bhikkhus, O Bhikkhus, against whom the Sazzzgha, if it likes, should carry out the Paifisirazziya-kamma; (that is to say), one who goes about to bring loss on the laity (&c., as in the last paragraph, down to the end).’ Here end the four times five cases of suspicion.

³⁸ [Chapter 5, as to the right conduct of a Bhikkhu subjected to the Taaniya-kamma, is repeated, reading PaHsarazziya for Tajaniya.] Here end the eighteen duties which follow on a Paisarazziya-kamma. 1,22,2. THE MINOR DISCIPLINARY PROCEEDINGS. 367

³⁹ So the Sawzgha carried out the Pais 4 raiya- kamma against Sudhamma the Bhikkhu, saying, ‘ You are to ask and obtain pardon of Afitta the householder. And after he had been subjected by the Samgha. to the Paisaramya-kamma, though he went to Maiikdsa nda, he was unable, being greatly troubled in his mind, to ask and obtain pardon of Afitta the householder, but returned again even to Savatthi. Then the Bhikkhus asked him, ‘ Has Afitta the householder been induced by you to give you his pardon ?’ ‘ Indeed, though I went to Makkhikisanda, I was unable, being greatly troubled in my mind, to ask and obtain pardon of ATitta the householder.’ They told this thing to the Blessed One.

⁴⁰ ‘ Let, then, the Sawgha, O Bhikkhus, appoint a companion messenger to Sudhamma the Bhikkhu, to ask and obtain pardon of Afitta the householder. ‘ Now thus, O Bhikkhu, should the companion messenger be appointed. In the first place the Bhikkhu (who is to be sent) is to be asked (whether he is willing to go). After he has been asked, let some discreet and able Bhikkhu lay the matter before the Sazgha, as follows: ‘ “ Let the venerable Sawgha hear me. If the time seems meet to the venerable Sawgha, let the Samgha appoint such and such a Bhikkhu as a companion messenger to Sudhamma the Bhikkhu, to ask and obtain pardon of Afitta the householder. ‘ “ This is the motion («atti). 363 I, 22, 3. ‘ “ Let the venerable Sawgha hear me. The Sawgha hereby appoints such and such a Bhikkhu as a companion messenger to Sudhamma the Bhikkhu, to ask and obtain pardon of Witta the householder. Whosoever of the venerable ones approves of such and such a Bhikkhu being appointed as a companion messenger to Sudhamma the Bhikkhu, let him remain silent. Whosoever

approves not thereof, let him speak. ‘ “ Such and such a Bhikkhu has been appointed by the Sawgha (&c., as before). The Sazgha approves thereof. Therefore is it silent. Thus do I understand.”

⁴¹ ‘ Then, O Bhikkhus, let Sudhamma the Bhikkhu go, together with the Bhikkhu who is the companion messenger, to Mai’Mikisawa, and ask pardon of Witta the householder, saying, “ Pardon me, O householder; I desire to gain once more thy good pleasure.” If, when he thus speaks, he pardons him, it is well. If he pardon him not, the Bhikkhu who is the companion messenger should say, “ Pardon him, O householder; he desires to gain once more thy good pleasure.” If, when he thus speaks, he pardon him, it is well. If he pardon him not, the Bhikkhu who is the companion messenger should say, “ Pardon him, O householder; I desire to gain thy good pleasure.” If, when he thus speaks, he pardon him, it is well. If he pardon him not, the Bhikkhu who is the companion messenger should say, “ Grant pardon, O householder, to this Bhikkhu, in the name of the Sawzgha (I ask it).” If (&c., as before, down to). If he pardon him not, the Bhikkhu who is the companion messenger—without going out of sight, and without going out of hearing, I, 24. THE MINOR DISCIPLINARY PROCEEDINGS. 369 of K \tta the householder—should make Sudhamma the Bhikkhu arrange his robe on one shoulder, and squat down on his heels, and stretch forth his two hands with the palms together, and so confess his fault.’

⁴² So the venerable Sudhamma went, with another Bhikkhu as companion messenger, to Maiikisaah, and obtained pardon of K \tta the householder. And he conducted himself aright, and he became subdued, and he sought for release (&c., as above, in chapters 6, 7, down to the end). Here end the eighteen cases in which there ought to be a revocation of the PaHsdraiya-kamma.

⁴³ [In this chapter the Kammava/ 5 a of the revocation of the Paisaramya-kamma is given in words precisely similar to those of chapters 8 and 12.] Here ends the fourth (Kamma), the Paisaraiya-kamma. 37 ° I, 25, 1. V. The Ukkhepaniya-kammās (Acts of Suspension) for not acknowledging, and for not atoning for, an offence .

⁴⁴ Now at that time the Blessed Buddha was dwelling at Kosambi, in the Ghosita Ardma. And at that time the venerable Kianna. 2 , when he had committed a fault, was not willing to acknowledge the fault. Those Bhikkhus who were moderate were annoyed, murmured, and became indignant, saying, ‘How can the venerable A 7 ^anna act so?’ And those Bhikkhus told the matter to the Blessed One. Then the Blessed One on that occasion, and in that connection, after he had convened a meeting of the Bhikkhu-sawgha, asked the Bhikkhus : ‘ Is it true, O Bhikkhus, as they say, that Kh anna 1 There is no mention in the Patimokkha of any such proceeding. At the close of each of the four Paidesaniya Rules there is a form of confession to be observed. It would seem from the following chapters, which are nowhere expressly confined to these four cases, that a similar confession was expected after the commission of an offence against any of the Patimokkha Rules. In the closing words of the SawghMisesa Rules, an older proceeding is mentioned, under which an offending Bhikkhu who has not confessed any breach of either of those thirteen Rules is to remain on probation for as many days as he has allowed to go by without confessing. 2 On A’j&anna’s character, see also below, IV, 14,1, XI, 1,12-14, and Maha-parinibbana Sutta VI, 4. 1 , 25 , 1 . THE MINOR DISCIPLINARY PROCEEDINGS. 371 when he has committed a fault, is not willing to acknowledge the fault?’ ‘ It is true, Lord !’ The Blessed Buddha rebuked him, saying, ‘ How, O Bhikkhus, can that foolish one act so ? This will not conduce either to the conversion of the unconverted, or to the increase of the converted; but rather to those who have not been converted being not converted, and to the turning

back of those who have been converted.’ And when the Blessed One had so rebuked him, and had delivered a religious discourse, he addressed the Bhikkhus and said : ‘ Let therefore the Sawgha, O Bhikkhus, carry out against Kh anna the Bhikkhu the dpattiyd adassane Ukkhepaniya-kamma (the Act of Suspension which follows on not acknowledging a fault) to the intent that he shall not eat or dwell together with the Sawgha b ‘ Now thus, O Bhikkhus, should it be carried out.’ [Here follow the formal words of the Kamma- v&M as in chapter i. 4, with the necessary alterations owing to the difference of the fault and of the Kamma following on it. And at the end of the Kammav&M (after the words ‘ Thus I understand’) the following sentence is added.] ‘And send a proclamation, O Bhikkhus, from residence to residence ; saying, “AAanna the Bhikkhu has been subjected by the Sawgha to the Ukkhepaniya-kamma for not acknowledging a fault.”’ 1 Compare Mahavagga I, 79 generally, and § 2 of that chapter on the last clause (asambhogaw sawzghena). 2 On this phrase the Samanta P&s&diM says, Avasa-param- paran ka. bhikkhave sasath& ti sabb&v&sesu droetha. B b 2 372 I, 26 .

⁴⁵ [Here follow the twelve cases in which a Kamma is against the law, and the twelve in which it is according to law; and also the six permissive cases in which it may be carried out, if the Sawgha likes, precisely as in chapters 2, 3, and 4.] 27 h

⁴⁶ ‘A Bhikkhu against whom the Ukkhepaniya- kamma that follows on not acknowledging a fault has been carried out ought to conduct himself aright. And herein this is the right conduct: he ought not to confer the upas am pad a—he ought not to give a nissaya 1 2—he ought not to provide himself with a samaera 2—he ought not to accept the office of giving exhortation to the nuns 2—if he have accepted that office, he ought not to exhort the nuns 2—he ought not to commit the offence for which the Ukkhepa- niya-kamma that follows on not acknowledging a fault has been carried out against him—nor any offence of a similar kind—nor any worse offence—he ought not to find fault with the proceeding (that has been carried out against him)—nor with (the Bhikkhus) who have carried it out— 3 he ought not to accept from a regular Bhikkhu reverence, or 1 As this chapter, containing the samma-vattana or right conduct, differs from the corresponding chapters of the preceding Kammass (chapters 5,10, 15, and 21), it is here set out in full. 2 See the passages quoted above (chapter 5). 3 The passage between these two figures recurs at II, 1,1. 1 , 27 , 1 . THE MINOR DISCIPLINARY PROCEEDINGS. S 7 S service, or salutation, or respect, nor allow him to provide a seat, or a sleeping-place, or water for the feet, or a foot-stool 4 5 , or a foot-towel 6 for him, nor to carry his bowl or his robe, nor to shampoo him 3—he ought not to harass a regular Bhikkhu with a complaint that he has failed in morality, or in conduct, or in doctrine, or in the mode of obtaining a livelihood—he ought not to cause division between a Bhikkhu and the Bhikkhus—he ought not to wear the outward signs of being a layman, or of being a follower of some other doctrine 6—he ought not to follow the professors of other doctrines—he ought to follow the Bhikkhus—he ought to train himself in the training of the Bhikkhus—he ought not to dwell under one and the same roof with a regular Bhikkhu, whether in a place formally declared to be a residence, or to be not a residence, or in a place which is neither the one nor the other,—on seeing a regular Bhikkhu he ought to rise from his seat—he ought not to touch 7 a regular Bhikkhu, either inside or outside (of the residence)—he ought not to raise objections against a regular Bhikkhu’s taking part in the Uposatha ceremony 8—or in the Pav&raa 4 At II, i, i. Buddhaghosa explains this word as confined to a stool on which to place feet that have been washed (dhota-pada- ///apanakaw). 5 Buddhaghosa says on the same expression in II, i, i, pada- kathaliyan (sic) ti adhota-pida-^apanakam pada-ghawsana® va. 6 The Samanta

PasadM says, Na titthiya-dhag-o ti kusai- r&diw na dharetabbavz. Compare the use of arahad-dhag-aw at Gataka I, 65. 7 The Samanta Pasadika says, Na asadetaabbo ti na pasa- detaabbo (compare the use of Ssadesi, Crataka I, 481). Anto va bahi va ti viharassa anto va bahi va. 8 On this and the following sentences compare the passages quoted above, chapter . 374 I, 28, 1. ceremony—he ought not to issue command (to a junior, inhibiting him from going beyond the bounds, or summoning him to appear before the elders)—he ought not to set on foot a censure against any other Bhikkhu—he ought not to ask another Bhikkhu to give him leave (to rebuke that Bhikkhu)—he ought not to warn (another Bhikkhu whom he supposes to be offending)—he ought not to remind (another Bhikkhu of a law against which he supposes that Bhikkhu to be offending)—and he ought not to associate with the Bhikkhus.’ Here end the forty-three duties which follow on an Ukkhepaniya-kamma for not acknowledging a fault.

⁴⁷ So the Sawgha carried out against .Oanna the Bhikkhu the Ukkhepaniya-kamma for not acknowledging a fault to the effect that he should not eat or dwell together with the Sawgha. And after he had been subjected by the Sawgha to the Ukkhepaniya-kamma for not acknowledging his fault he went from that residence to another residence. And the Bhikkhus there did no reverence to him, rose not from their seats to welcome him, rendered him not service, offered him not salutation, paid not respect to him, offered him not hospitality, nor esteemed him, nor honoured him, nor supported him. And when he received from the Bhikkhus neither hospitality, nor welcome, nor esteem, nor honour, nor 1,29. the minor disciplinary proceedings. 375 support, he went from that residence to another residence. And the Bhikkhus there did no reverence to him, rose not from their seats to welcome him, rendered him not service (&c., as before, down to:) he went from that residence to another residence. And when he received no hospitality he returned back again even to Kosambi. Then he conducted himself aright, and he became subdued, and he sought for release, and going up to the Bhikkhus he spake as follows : ‘ I, Sirs, having been subjected by the Satfzgha to the Ukkhepaniya- kamma am conducting myself aright in accordance thereto, and I am become subdued, and I seek for release. What now should I do ? ’ They told this thing to the Blessed One. ‘ Then, O Bhikkhus, let the Sawzgha revoke the Ukkhepaniya-kamma for not acknowledging his fault carried out against A 7 anna the’ Bhikkhu.

⁴⁸ ‘ There are five things, O Bhikkhus, [&c., the rest of this section bearing the same relation to the last, which chapter 6, § 2, does to chapter 5.]’ Here end the forty-three cases [in which an Ukkhepaniya-kamma for not acknowledging a fault is not to be revoked].

⁴⁹ ‘There are five things, O Bhikkhus, [&c., as in chapter 7. This chapter being the exact opposite of chapter 28.] __ Here end the forty-three cases [in which an Ukkhepaniya-kamma for not acknowledging a fault ought to be revoked]. 376 I. 3 °-

⁵⁰ ‘And thus, O Bhikkhus, should the revocation be carried out [&c., as before, in chapters 8, 12, &c.]’ Here ends the fifth Kamma, namely, the Ukkhepaniya-kamma for not acknowledging a fault.

⁵¹ Now at that time the Blessed Buddha was dwelling at Kosambl, in the Ghosita Ar 4 ma. And at that time the venerable Z’janna, when he had committed a fault, was not willing to atone for that fault [&c., the proceeding in this case being the same, and laid down in the same words as the proceeding in the last case, chapters 25-30]. Here ends the sixth Kamma; namely, the Ukkhepaniya-kamma on not atoning for a fault . 1 It will be seen from the above chapters, and especially from chapter 27, that the Ukkhepaniya-kamma is an Act, not of expulsion, but only of suspension. The ten

cases in which a member of the Order could be expelled are those given above in Mahavagga I, 60; and the technical word for 'expel' is *naseti*. 1,32,1. THE MINOR DISCIPLINARY PROCEEDINGS. 377 VI. The Ukkhepaniya-kamma for not renouncing a sinful doctrine.

⁵² Now at that time the Blessed Buddha was staying at Savatthi, in the Cetavana, the grove of An&thapmtfika. And at that time a certain Bhikkhu by name Arittkā., who had formerly been a vulture tormentor b had fallen into a sinful belief of this kind; (that is to say), ' In this wise do I understand the Dhamma preached by the Blessed One, that to him who practises those things which have been declared by the Blessed One to be impediments 1 2 , 1 In his commentary on the Pa&tthiya, quoted by Oldenberg in his note on this passage, Buddhaghosa explains this expression to mean ' born in a family of vulture slayers.' This does not help us much, vulture slaying as a regular occupation being somewhat incomprehensible, and not referred to elsewhere. Whatever its meaning, the occupation referred to is perhaps the origin of, or should at least be compared with, the statement of Ktesias (circa b.c. 400) in his *Tndika*' (ed. C. Muller, Fragment xiii), that the Indians used not dogs but vultures, which they trained for that purpose, in hunting hares and foxes. Lassen in his ' *Indische Alterthumskunde*,' II, 638, 639, thinks this statement not incredible, very fairly comparing the use of falcons in Europe in the Middle Ages. It is not impossible that the correct rendering here should be 'vulture-catcher,' or 'vulture-trainer' but we prefer to be literal. 2 The only one of such things (Dhamma) known to us elsewhere in the Vinaya Piaka itself is deliberate falsehood. This is stated in Mahavagga II, 3, 3 to be an impediment, which is explained by the Old Commentator, at Mahavagga II, 3, y, to mean an impediment to the attainment of the Guanas, and other things of similar nature. 378 JTULLAVAGGA. I, 32, 2. there will arise no impediment sufficient (to prevent his acquiring spiritual gifts) 3 .' Now many Bhikkhus heard that Axlthka, who had formerly (&c., as before, down to:) to be impediments. And those Bhikkhus went up to the place where Axlththa the Bhikkhu, who had formerly been a vulture tormentor, was; and on arriving there they asked Axittha the Bhikkhu, who had formerly been a vulture tormentor, ' Is it true, friend Axittha, as they say, that you have fallen into a sinful belief (&c., as above, down to) spiritual gifts ?' 'Certainly 1 2 ! I do so understand the Dhamma preached by the Blessed One (&c., as before).'

⁵³ ' Say not so, friend Axittha. Bear not false- witness against the Blessed One. For neither is it seemly to bring a false accusation against the Blessed One, nor could the Blessed One have spoken so. By many a figure, friend Ax'xttha, have the things which are impediments been declared to be impediments by the Blessed One, and also to be sufficient to prevent him who cultivates them (from attaining to spiritual gifts) 3 . Lusts have been declared by the Blessed One to be of short taste , full of pain, and full of despair, things wherein the danger is great. Lusts have been declared by the Blessed One to be like the bones of a skeleton, full of pain, and full of despair, things wherein the danger is 1 This is word for word the same speech as that which is condemned in the 68 th and 70th PtWittiyas. 2 By a is only known to us as an intensive particle occurring in passages like the present one. 3 So far this section is word for word the same as the 68th and the 70th Pa&tthiyas. 4 Quoted at Dhammapada, ver. 186. 1 , 32 , 3 - THE minor DISCIPLINARY PROCEEDINGS. 379 great. Lusts have been declared by the Blessed One to be like lumps of raw meat, full (&c., as before, down to:) is great. Lusts have been declared by the Blessed One to be like torches made of a wisp of hay..., like a pit full of live coals, like the visions of a dream . , like a beggar's portion, like the fruits of trees, like the sword and the slaughter-house , like darts and clubs , like snakes and creeping things, full of pain, and full of despair, things wherein the danger is great.' Yet

notwithstanding that Bhikkhu Ari///za, who had formerly been a vulture tormentor, when thus being addressed by the Bhikkhus, remained steadfastly adhering, in the very same way, and with violence, to that sinful doctrine, declaring, ‘Verily I do so understand the Dhamma preached by the Blessed One (&c., as before, in § i).’

⁵⁴ Then since those Bhikkhus were unable to move Ari///ia the Bhikkhu, who had formerly been a vulture tormentor, from that sinful doctrine, they went up to the place where the Blessed One was; and when they had come there, they told this thing to the Blessed One. And the Blessed One on that occasion, and in that connection, convened a meeting of the Bhikkhu- sawgha, and asked Arittia the Bhikkhu, who had formerly been a vulture tormentor, ‘ Is it true, as they say, Arliia, that you have fallen into a sinful doctrine of such a kind (&c., as before, in § 1) ?’ ‘ Certainly, Lord! I do so understand (&c., as before, in § 1).’ ¹ Compare <?ataka I, 231, 232. 380 OTLLAVAGGA. I, 3 2 > 4 - ‘ How can you, O foolish one, so understand the Dhamma preached by me ? Have I not, by many a figure, O foolish one, declared the things which are impediments to be impediments, and sufficient to prevent him who cultivates them (from attaining to spiritual gifts)? Have not lusts been by me declared to be of short taste (&c., as above, down to:) like snakes and creeping things, full of danger, full of despair, things wherein the danger is great ? Yet now you, O foolish one, by your having grasped that doctrine wrongly , are not only bearing false-witness against us, but you are also rooting yourself up, and are giving rise to much demerit, the which will be to you for a long time for an evil and a woe. This will not conduce, O foolish one, either to the conversion of the unconverted, or to the increase of the converted; but rather to those who are unconverted not being converted, and to the turning back of those who have been converted .’ When he had thus rebuked him, and had delivered a religious discourse, he addressed the Bhikkhus, and said: * Let therefore the Sagha, O Bhikkhus, carry out against Antha the Bhikkhu, who was formerly a vulture tormentor, the Ukkhepaniya-kamma for not renouncing a sinful doctrine, to the intent that he shall not eat or dwell together with the Samgha.’

⁵⁵ ‘Now thus, O Bhikkhus, should it be carried out. In the first place the Bhikkhu Axxttha ought ¹ Compare Maha-parinibbana Sutta IV, 8-11. ² Up to this point the whole chapter recurs as the Introductory Story in the Sutta-vibhanga on the 68th Pa&ttiya. T, 34, x. THE MINOR DISCIPLINARY PROCEEDINGS. ³⁸ 1 to be warned [&c., as in chapter 25, down to the end of the Kammavaid, including the supplementary sentence as to the proclamation].’

⁵⁶ [Here follow the twelve cases in which the Kamma is against the law, the twelve cases in which it is according to law, the six permissive cases in which it can be carried out if the Samgha likes, and the eighteen divisions of the right conduct for the convicted Bhikkhu to pursue, precisely as in chapters 2, 3, 4, and 5, reading ‘ Ukkhepaniya-kamma for not renouncing a sinful doctrine,’ instead of ‘ Taaniya-kamma.’]

⁵⁷ So the Samgha carried out against Axxttha the Bhikkhu, who had formerly been a vulture tormentor, the Ukkhepaniya-kamma for not renouncing a sinful doctrine, to the intent that he should not eat nor dwell with the Sawgha. And when he had been thus subjected by the Samgha to the Ukkhepaniya-kamma for not renouncing a sinful doctrine, he left the Order. Those Bhikkhus who were moderate were annoyed, murmured, and became indignant, saying, ‘ How can Axxttha the Bhikkhu, having been subjected by the Samgha to the Ukkhepaniya-kamma for not ³⁸² I, 34 . i- renouncing a sinful doctrine, leave the Order?’ And those Bhikkhus told the matter to the Blessed

One. Then the Blessed One on that occasion, and in that connection, convened a meeting of the Bhikkhu-sawgha, and asked the Bhikkhus, ‘ Is it true, O Bhikkhus, as they say, that Krittka. the Bhikkhu, having been subjected (&c., as before, down to) left the Order ?’ ‘ It is true, Lord.’ The Blessed Buddha rebuked him, saying, * How can Ari///za the Bhikkhu (&c., as before, down to) leave the Order ? This will not conduce either to the conversion of the unconverted, nor to the increase of the converted; but rather to those who have not been converted not being converted, and to the turning back of those who have been converted.’ And when he had rebuked him, and delivered a religious discourse, the Blessed One addressed the Bhikkhus, and said: ‘ Let then the Sawgha, O Bhikkhus, revoke the Ukkhepaniya-kamma for not renouncing a sinful doctrine, which has been carried out against Knttka the Bhikkhu. ‘There are five things, O Bhikkhus, [&c., as before, in chapters 6 and 7, down to the end.]’ Here end the eighteen cases in which a revocation of the Ukkhepaniya-kamma on not renouncing a sinful doctrine should be carried out. 1,35- THE minor disciplinary proceedings. 383

⁵⁸ ‘ Now thus, O Bhikkhus, should it be carried out,’ &c. [Here follows the Kammavili for the revocation of a Kamma precisely as in chapter 8, with the necessary alterations.] Here ends the seventh(Kamma),theUkkhepaniya kamma on not renouncing a sinful doctrine. Here ends the First Khandhaka, the Khandhaka on the Kammas. 384 II, i, 1.

Kullavagga, Khandhaka 2

¹ Probation and Penance.

² Now at that time the Blessed Buddha was staying at Savatthi, in the Cetavana, Anatha- pbztfika’s Grove. And at that time Bhikkhus who had been placed on probation 1 used to accept reverence and service and salutation and respect from regular Bhikkhus; and to allow them to provide a seat, or a sleeping-place, or water for the feet, or a foot-stool, or a foot-towel for them; and to carry their bowl or their robe, and to shampoo them . 1 There are four principal kinds of probation ; the first of which was required when the follower of another of the reforming sects was received into the Buddhist Order, and is described in Maha- vagga I, 38. The other three, which follow on the commission of a Sawghadisesa offence, are more particularly described below in the third Khandhaka. The Pali names of these four are respectively apaiAWanna-parivtsa, paZiM&anna-parivasa, suddhanta-pari- v&sa, and samodhana-parivisa. No conclusion should be drawn against this statement from the passage above at I, 9, 1; though Seyyasaka’s conduct, as there described, would not have rendered him liable to any one of these four principal probationary proceedings. For he is said to have been guilty of many offences (apatti-bahulo). The accompanying enumeration must be taken, not as a description of those offences, but as additional to them. And the probation imposed upon him must have been for concealing one or more of the many offences not particularly specified. 2 All these expressions recur above, I, 27, r. II, I, I. PROBATION AND PENANCE. 385 Those Bhikkhus who were moderate were annoyed, murmured, and became indignant, saying, ‘ How can Bhikkhus who have been placed on probation accept reverence (&c., as above, down to) shampoo them ?’ And those Bhikkhus told this thing to the Blessed One. Then the Blessed One on that occasion, and in that connection, convened a meeting of the Bhikkhu- sawgha, and asked the Bhikkhus: ‘ Is it true, O Bhikkhus, as they say, that Bhikkhus who have been placed on probation accept reverence (&c., as before, down

to) shampoo them ?’ ‘ It is true, Lord.’ The Blessed Buddha rebuked them, saying, ‘ How can those Bhikkhus (&c.,as before, down to) shampoo them ? This will not conduce, O Bhikkhus (&c., as usual, down to) 1 turning back of those who have been converted.’ And when he had rebuked them, and had delivered a religious discourse, he addressed the Bhikkhus, saying, ‘ A Bhikkhu who has been placed on probation ought not to accept reverence (&c., as before, down to) shampoo them. Whosoever does so, shall be guilty of a dukkaa offence. I prescribe, O Bhikkhus, to those Bhikkhus who have been placed on probation to do [all the courtesies, duties, and services mentioned above 2] for one another, according to their seniority. I prescribe, O Bhikkhus, five things (as permissible) to Bhikkhus who have been placed on probation, 1 See I, 1, 2, down to the end. 2 That is, in the lists recurring in the previous paragraphs, and given in full at I, 27, 1. [17] C C 386 II, i, 2. according to their seniority; (that is to say), the Uposatha ceremony, the Pavarawa ceremony, the share in robes for the rainy season, in things dedicated to the Sawgha , and in food.

³ ‘ Therefore, O Bhikkhus, do I make known to you a rule of conduct for Bhikkhus who have been placed on probation, according to which they ought to conduct themselves aright. And herein this is the right conduct. He ought not to confer the Upasampada (&c., as above, in I, i, 5, down to the end) 2 . ‘ A Bhikkhu who has been placed on probation ought not, O Bhikkhus, to walk in front of, or to sit down in front of, a regular Bhikkhu. Whichever belonging to that company of Bhikkhus shall be the worst seat , or the worst sleeping-place, or the worst room , that shall be given to that Bhikkhu, and there- 1 Onoanam, which the Samanta Pasadika explains by ‘visag-- gxaa.m’. Compare the use of onoesi at Dipavawsa XIII, 29. The etymology of the word is unknown to us. 2 The Samanta Pasadika has here the following note on sava- /faniyam, which should be compared with the shorter note on the same word given above, I, 1, 5 : Na savaianiyaw Mtabban ti palibodhatthiya pakkosanattaya v& savaianiyaw na katabbaw. Palibodhatthfiya hi karonto, aha m iyasmantaw imasmiw vathusmiw sava/faniya m karomi, imamha avasa ekapadazs pi ma pakkami y&va na ta m adhikarazzaw vupasantazz hotiti; evam karoti. Pak- kosanattaya karonto, aha m te sava/ 5 aniya m karomi, ehi may a saddhiw vinaya-dharanaw sammukhibhavaw gaifzama ti: eva m karoti. 3 Buddhaghosa says here, Asanapariyanto bhattaggadisū sawgha-navak-asanaw vuati, svassa databbo. Pariyanta is used here in the same sense as in the 22nd Nissaggiya. 4 Vihara. In later times this word is no doubt always, or almost always, used to designate the whole of a building in which several or many Bhikkhus resided. In the older literature it always, II, I, 2. PROBATION AND PENANCE. 387 with shall he content himself. A Bhikkhu who has been placed under probation ought not, O Bhikkhus, to visit the families who support a regular Bhikkhu (by officiating, in order to do so, as the companion who precedes or follows that regular Bhikkhu)—he ought not to devote himself to a forest life—he ought not to devote himself to living on alms personally received 1 —he ought not to cause an alms to be brought out to him with the object of escaping an extension of his probationary term , thinking, “Let them not recognise me” (as one who has been placed under probation) 3 . ‘ A Bhikkhu who has been placed on probation ought, O Bhikkhus, to announce the fact of his having been so placed when he arrives at a residence as an incoming Bhikkhu—he ought to announce the fact to an incoming Bhikkhu—he ought to announce the fact at an Uposatha meeting—he ought to announce the fact at a Pavarawd meeting—and, if he be sick, he ought to announce the fact at such meetings by means of a messenger . or almost always, denotes the dwelling-place, the private apartment, of a single Bhikkhu. 1 That is, to refrain from salaka-bhatta, &c. 2 The Samanta Pasadika says, TappaMaya ’ti nihaabhatto hutvl vih&ren’ eva nisiditvd bhuw^—anto vattiyo gaayissami ga£-

kh&to me bhikkhu disva anaro-i'entassa rattiiMedo (cap. 2) siya 'ti imini karawena pi?z<sap!to na niharapetabbo. 3 Ma mam g-Sniwzsu 'ti ma mam ekabhikkhu pi ^anatfl 'tiea imini aggv&asayena vihare samawerehi pa/apetva bhuilgitum labbhati. G&mam pimfaya pavisitabbam eva. Gilanassa pana navakammam a/£ariyup zggh ay ak i K'adi p as u (sic) tas'sa va vihare yeva s.kkh\tnm va//ati. Saie pi game anekasata bhikkhu vitoanti na sakka hoti arod'etum gamakavasaw gantvS, sabhaga// Aane vasitum va//ati. 4 This paragraph, it will be seen, is omitted in three out of the four following cases, which are otherwise similar in every respect, C C 2 388 II, i, 3-

⁴ ' A Bhikkhu who has been placed on probation ought not, O Bhikkhus, to go away from a residence in which Bhikkhus are living to a residence in which no Bhikkhus are living, unless with a regular Bhikkhu, or in time of danger. A Bhikkhu who has been placed on probation ought not, O Bhikkhus, to go away from a residence in which Bhikkhus are living to a place which is not a residence 1 and where no Bhikkhus are living, unless with a regular Bhikkhu, or in time of danger. A Bhikkhu (&c., as before) ought not to go away from a residence in which Bhikkhus are living, either to a residence or to a place which is not a residence, and where Bhikkhus are not living, unless (&c., as before) 2 . . . from a place which is not a residence, but where Bhikkhus are living, to a place which is a residence, but where Bhikkhus are not living from a place which is not a residence, but where Bhikkhus are living, to a place which is not a residence and where Bhikkhus are not living from a place which is no residence, but where Bhikkhus are living, either to a place which is not a residence or to a residence where no Bhikkhus are living from a place which is either a residence or not a residence, to a place which is a residence, but where no Bhikkhus are living from a place which is either a residence or no residence, but where Bhikkhus are living, to a place as regards the right conduct which is laid down for them, to the present case of the Bhikkhus who have been placed on probation. 1 The Samanta Pasadika says, (Abhikkhuko avaso) na hi tattha vuttharattiyo garcanupika honti. pakatattena pana saddhim va//ati. Anavaso nama /fetiyaagharawz bodhighara»2 sammaiani- a//ako darua//ako paniyamao vaK'aku/1 dvarakoWako 'ti evamadi. 2 In the text read SvSso va anavaso vL II, i, 4 . PROBATION AND PENANCE. 389 which is not a residence and where no Bhikkhus are living from a place which is either a residence or not a residence, but where Bhikkhus are living, to a place which is either a residence or not a residence, but where no Bhikkhus are living, unless with a regular Bhikkhu or in time of danger. ' A Bhikkhu who has been placed on probation ought not, O Bhikkhus, to go away from a residence where Bhikkhus are living to a residence where Bhikkhus are living, but where there may be Bhikkhus of different communities from his own (unless, &c., as before). [The same changes as in the last series are here rung upon this inhibition, down to] from a place which is either a residence or not a residence, but where Bhikkhus are living, to a place which is either a residence or not a residence, and where Bhikkhus are living, but where there may be Bhikkhus of different communities from his own (unless, &c., as before). 'A Bhikkhu who has been placed on probation ought to go, O Bhikkhus, from a residence where Bhikkhus are living to a residence where Bhikkhus are living, and where there are Bhikkhus of the same community (with himself), if he knows, "This very day I can go there." [Here follow the same permutations and combinations as in the last two series.]

⁵ ' A Bhikkhu who has been placed on probation ought not, O Bhikkhus, to dwell with a regular Bhikkhu in a residence under one and the same roof—nor in a place which is not a residence under one and the same roof—nor in a place which is either a residence or not a residence under one and the same roof. On seeing a regular Bhikkhu he 390 II, i. 4- ought to rise from his seat ; and he ought

to offer his seat to a regular Bhikkhu. He ought not to sit down on one and the same seat with a regular Bhikkhu ; when a regular Bhikkhu is seated on a low seat he ought not to sit down on a high seat ; when a regular Bhikkhu is seated on the ground he ought not to sit down on a seat ; he ought not to walk up and down on the same iankama 4 with a regular Bhikkhu; when a regular Bhikkhu is walking up and down on a low iankama he ought not to walk up and down on a higher iahkama; when a regular Bhikkhu is walking up and down on the ground he ought not to walk up and down on a (properly prepared) iankama. ‘A Bhikkhu who has been placed on probation ought not, O Bhikkhus, to dwell (&c., all the other acts mentioned in the last paragraph being here repeated down to the end) with a Bhikkhu senior to himself who has been placed on probation with a Bhikkhu who has been thrown back to the commencement of his term of probation with a Bhikkhu who has rendered himself liable to the Minatta discipline 5 6 with a Bhikkhu undergoing the Mdnatta discipline with a Bhikkhu who is in a position to receive rehabilitation . ‘ If a meeting of four Bhikkhus, of whom one is 1 This recurs in Khandhaka I, chapter 27. 2 Compare the 69th Sekhiya. 3 Compare the 68th Sekhiya. 4 A narrow space of open ground, levelled and cleared of jungle, for the purpose of being used to walk up and down upon when meditating. See our note on Mahavagga V, 1, 14. 6 On these disciplines and on rehabilitation, see the following Khandhaka. n, 2,1. PROBATION AND PENANCE. 391 a probationer, should place a Bhikkhu on probation, or throw him back to the beginning of his probationary course, or subject him to the M&natta discipline—or if a meeting of twenty Bhikkhus, of whom one is a probationer, should rehabilitate a Bhikkhu, that, O Bhikkhus, is an invalid act, and need not be obeyed .’ Here end the ninety-four duties incumbent on a probationer.

⁶ Now the venerable Upali went up to the place where the Blessed One was; and on arriving there, he saluted the Blessed One, and took his seat on one side. And when he was so seated the venerable Upali said to the Blessed One : ‘ Now in what case, Lord, can there be an interruption of the probationary period of a Bhikkhu who has been placed on probation 2 ? ’ ‘ There are three ways of interruption of the probationary period, O Upali, of a Bhikkhu who has been placed on probation; (that is to say), by 1 Compare Mahavagga IX, 4, 1. 2 Literally, ‘ breaking of the nights.’ The time of probation was reckoned, not by days, but by nights; and in either of the three cases which follow the reckoning was interrupted, and had to begin afresh. 392 II, 3 , I. dwelling together , by dwelling alone , and by not announcing . ‘These are the three ways of interruption to the probationary period, O Upali, of a Bhikkhu who has been placed under probation.’ 3 4 . i. Now at that time, since there was a great company of the Bhikkhus gathered together at Savatthi, those Bhikkhus who had been placed on probation did not know how to carry out their probation correctly. They told this thing to the Blessed One. ‘ I prescribe to you, O Bhikkhus, to carry out your probation correctly. Now thus, O Bhikkhus, ought you to postpone 5 the probation. The Bhikkhu who has been placed on probation is to go up to a single Bhikkhu, and arranging his robe on one shoulder, and squatting down on his heels, and stretching forth his hands with the palms together, he is to say : “ I postpone my probation.” Then the probation is postponed. Or he is to say: “ I postpone 1 Buddhaghosa explains this to mean when the probationer has done any of the things forbidden in II, i, 4. 2 That is, when the probationer has done any of the things forbidden in II, 1, 3. 3 That is, when the probationer has omitted to make any of the announcements prescribed at the end of II, r, 2. 4 This chapter is repeated below, chap. 8, in reference to Bhikkhus undergoing the Manatta discipline. 5 That is, if it should be impossible during the time immediately succeeding the imposition of probation to fulfil all the thereto necessary duties, then a Bhikkhu might postpone the fulfilment to some more convenient

season. II, 4, I. PROBATION AND PENANCE. 393 the duties (i. e. of a probationer).” Then also the probation is postponed.’

⁷ Now at that time the Bhikkhus who were at Savatthi went away hither and thither, and the Bhikkhus who had been placed on probation were not able to carry out their probation correctly . They told this thing to the Blessed One. ‘ I prescribe to you, O Bhikkhus, to take upon yourselves again the probation (which had been postponed). Now thus, O Bhikkhus, ought you to take it upon yourselves again. The Bhikkhu who has been placed under probation is to go up to a single Bhikkhu, and arranging his robe on one shoulder, and squatting down on his heels, and stretching forth his hands with the palms together, he is to say : “ I take my probation again upon myself.” Then the probation is resumed. Or he is to say : “ I take the duties (i.e. of a probationer) upon myself again.” Then also is the probation resumed.’ Here end the duties incumbent on a probationer.

⁸ i. Now at that time Bhikkhus, who had rendered themselves liable to be thrown back to the commencement (of their probationary course) 2 , used to 1 The Samanta Pasadika here says, Eva m vatta m samadiyitva parivutta-pariv&sassamanattaw gawhato puna vatta-samadana-kiaw n’ atthi samSdinna-vatto yeva hi esa. Tasmassa khzxM&m m&natta m ddtabbawz, <('i«»a-manatto abbhetaḥ, eva m anapattiko hutva sud- dhante patiZito tisso sikkha puretva dukkhass’ antaw karissatiti. 2 This is fully explained in the next Khandhaka. 394 JOJLLAVAGGA. II, 5- accept reverence [&c., as before in chapter i, reading throughout ‘ Bhikkhus liable to be thrown back to the beginning of their probationary course ’ for ‘ Bhikkhus who had been placed on probation ;’ and omitting in chapter 2 the announcements referred to there in our note].

⁹ [In this chapter the same rules are laid down, word for word, as in the last, reading throughout for ‘ Bhikkhus liable to be thrown back to the beginning of their probationary course,’ ‘ Bhikkhus liable to be subjected to the Manatta discipline .’]

¹⁰ [In this chapter the same rules for the Manatta, or Penance, are laid down word for word as those in chapter 1, §§ 1, 2, 3, and 4, for the probation, reading throughout ‘ Bhikkhus who are going through the Manatta discipline’ for ‘ Bhikkhus who have been placed under probation/ There are, however, one or two minor points of difference, which are as follows:

¹¹ At the end of the announcements (chapter 1, 1 In the text alter the words ‘Instead of sawghena parivaso dinno hoti read sawghena mulaya paikassanarah kato hoti’ into ‘ Instead of parivasika bhikkhfi read mftlaya pai- kassanarahS bhikkhfi.’ 2 This is fully explained in the next Khandhaka. II, 7, i. PROBATION AND PENANCE. 395 § 2) there is inserted the injunction, ‘ He ought to announce the fact every day.’

¹² In the passages about going from one residence to another (chapter , § 3) read ‘ unless with the Sawgha ’ instead of ‘ unless with a regular Bhikkhu.’] 1

¹³ Now the venerable Upali went up to the place where the Blessed One was; and on arriving there, he saluted the Blessed One, and took his seat on one side. And when he was so seated the venerable Upcili said to the Blessed One : ‘ Now in what case, Lord, can there be an interruption of the Manatta discipline 2 of a Bhikkhu who is undergoing that discipline ?’ ‘ There are four ways of interruption of the M&natta discipline, O Up&li, of a Bhikkhu who is undergoing that discipline; (that is to say), by dwelling together , by dwelling alone , by not announcing , and by living with less than four other Bhikkhus . These are the four ways (&c., as before, down to) undergoing that discipline.’ 1 It will be seen, therefore, that there is very little, one might almost say no practical, difference between the

Parivasa, which we have rendered ‘probation/ and the Manatta, which we have usually left untranslated, and sometimes rendered ‘penance.’ Neither the one nor the other are at present enforced anywhere among the Buddhists. 2 See chapter 2, note 1. 8 See the notes above on chapter 2. 4 The Samanta PasadiM says, fine gae ti ^attaro va atireka va. 396 II, 8.

¹⁴ [In this chapter the means of postponing and resuming the Manatta penance are laid down, word for word, as in chapter 3, reading ‘ Bhikkhus who are undergoing the Manatta discipline’ for ‘Bhikkhus who have been placed on probation.’]

¹⁵ [This chapter is word for word the same as chapter 1, reading ‘ Bhikkhus who have rendered themselves capable of receiving rehabilitation’ for ‘ Bhikkhus who have been placed on probation.’] Here ends the Second Khandhaka, called the Khandhaka on Probationers, &c. III, I, 2. PROBATION AND PENANCE, 397

Kullavagga, Khandhaka 3

¹ Probation and Penance (continued).

² Now at that time the Blessed Buddha was staying at Savatthi, in the Uetavana, An&thapm- afika’s Grove. And at that time the venerable Udayi committed an offence, to wit, the first Sawghadisesa offence, and did not conceal it. He told the Bhik- khus, saying, ‘ I have committed an offence—the first Sawghadisesa offence—and do not conceal it. What now shall I do ? ’ They told this thing to the Blessed One. ‘ Then, O Bhikkhus, let the Sawgha lay the Ma- natta penalty on Udayi the Bhikkhu for the space of six days on account of that offence—the first Sawghadisesa—which he has not concealed.

³ ‘Now thus, O Bhikkhus, ought it to be laid upon him. Ud&yi the Bhikkhu ought to go up, O Bhikkhus, before the Sawgha; and, arranging his robe on one shoulder, he ought to bow down at the feet of the elder Bhikkhus, and squatting down on his heels, and stretching forth his hands with the palms together, he ought to say as follows: ‘ “ I, venerable Sirs, have committed an offence— the first Sawghadisesa—which I have not concealed. I ask the Sawgha (to impose upon me) the M&natta penalty for six days on account of this offence—the 398 HI, r, 3- first Sa;^ghadisesa offence—which I have not concealed.”’ [This speech is repeated three times.]

⁴ ‘ Some discreet and able Bhikkhu should then lay the matter before the Sawgha, as follows : ‘ “ Let the venerable Sawgha hear me. Udiyi the Bhikkhu has committed an offence—the first Saghffdisesa offence—which he has not concealed. And he asks the Sawgha for the Manatta penalty for six days on account of that offence—the first Sa?;zghadisesa offence—which he has not concealed. “If the time seem meet to the Samgha, let the Sawgha impose a Mdnatta of six days’ duration on Udayi the Bhikkhu for that one offence—the first Sawghadisesa offence—which he has not concealed. ‘ “ This is the motion (watti). ‘ “ The Sawgha hereby imposes a Manatta of six days on Udayi the Bhikkhu for that one offence— the first Sawghadisesa offence—which he has not concealed. ‘ “ Whosoever of the venerable ones approves of the imposition of a Manatta (&c., as in the last paragraph, down to) not concealed, let him remain silent. Whosoever approves not, let him speak. ‘ “ A second time I say the same thing (&c., as before in the last two paragraphs). A third time I say the same thing (&c., as before). ‘ “ The Sawgha has imposed a Manatta of six days’ duration (&c., as before, in the words of

the motion, down to) not concealed. The Sawgha approves thereof. Therefore is it silent. Thus do I understand.” ’ Ill, 2,3- PROBATION AND PENANCE. 399

⁵ When he had done the Mdnatta he told the Bhikkhus, saying, ‘ Friends, I committed an offence — the first Sawghadisesa offence—which I had not concealed. And I asked the Sawgha for a Manatta of six days’ duration for that offence—the first Sawgha- disesa offence—which I had not concealed. The Sawgha imposed upon me a Manatta (&c., as before, down to) not concealed. Now I have accomplished that M&natta. What now shall I do ?’ They told this thing to the Blessed One. ‘ Then, O Bhikkhus, let the Samgha rehabilitate Udcfyi the Bhikkhu.

⁶ ‘ Now thus, O Bhikkhus, ought he to be rehabilitated. ‘ Udiyi the Bhikkhu ought to go up (&c., as in chapter i, § 2, down to) he ought to say as follows : ‘ “ I committed, venerable Sirs, an offence—the first Saghddisesa offence—which I did not conceal. I asked the Sa»2gha (to impose upon me) a Manatta of six days’ duration for that offence—the first Sawghadisesa offence—which I had not concealed. The Sawgha imposed upon me a Minatta of for not concealed. I, having accomplished that Minatta, ask the Samgha for rehabilitation.”’ [This speech is repeated three times.]

⁷ ‘ Then some discreet and able Bhikkhu [&c., as before in chapter 1, § 2, the rest of the kamma- vdi bearing the same relation to the petition as it does there].’ 400 OTLLAVAGGA. HI, 3 , i.

⁸ x. Now at that time the venerable Ud&yi had committed an offence—the first Sawghadisesa—which he had for one day concealed. He told the Bhikkhus (&c., as before). They told this thing to the Blessed One. ‘ Then, O Bhikkhus, let the Sazzzgha impose a probation of one day on U dayi the Bhikkhu for an offence (&c., as in the first paragraph of this section down to) concealed.

⁹ ‘ Now thus, O Bhikkhus, ought it to be imposed — [Here follows the kammavd/§a precisely as in chapter i, §{j 2 and 3, with the necessary changes in the wording, a. of the offence, b. of the penalty.]

¹⁰ x. When he had passed through the probation he told the Bhikkhus, saying, ‘ I committed, friends, an offence—the first Sawghadisesa—which for one day I concealed. I asked the Sazzzgha to impose upon me a probation of one day for the offence concealed. The Sawgha imposed concealed. I have passed through that probation. What now should I do ?’ They told this thing to the Blessed One. ‘Let then the Samgha. impose upon Udayi the Bhikkhu a Manatta of six days’ duration.’ 2, 3. [Here follows the kammavlH as in chapter 1, §§ 2, 3, to the end.] Ill, 7 , r. PROBATION AND PENANCE. 401

¹¹ When he had accomplished the Manatta he told the Bhikkhus, saying, ‘ I committed (&c., as 4. 1, down to) for one day concealed. I asked, &c. . . . The Sawgha imposed a probation, &c. . . . When I passed through that probation the Samgha imposed a Manatta of &c.... for &c.... I have accomplished that Manatta. What now shall I do ?’ They told that matter to the Blessed One. ‘ Let then the Samgha, O Bhikkhus, rehabilitate Udayi the Bhikkhu.’ 2, 3. [Here follows the kammavaii as in chapter 2, §§ 2, 3, to the end.]

¹² [This chapter is the same as chapter 3, reading ‘for two—three—four—five days concealed,’ and ‘probation of two—three—four—five days.’]

¹³ Whilst he was undergoing that probation, he committed an offence—the first, &c.—which he did not conceal. He told the Bhikkhus, saying, ‘ I committed, &c. ... I asked the Samgha, &c. . . . The Samgha imposed upon me a probation of two—three—four —five days. Whilst I was undergoing that probation, I committed, &c. . . .’ [17] d d 402 in, i , 2. They told that matter to the Blessed One.

‘ Let then the Sawgha, O Bhikkhus, throw back Udayi the Bhikkhu to the commencement (of his probationary course).’ 2, 3. [Here follows the kammavaia as in chapter 1, with the necessary alterations.]

¹⁴ When he had undergone that probation, and was liable to the Minatta, he committed an offence—the first Sawghddisesa—which he did not conceal. He told the Bhikkhus, saying, &c. . . . They told this matter to the Blessed One. ‘ Let then the Sawzgha, O Bhikkhus, throw back Udayi the Bhikkhu to the commencement (of his probationary course).’ 2, 3. [Here follows the kammaviii in the same form as is given in chapter 1.]

¹⁵ When he had undergone that probation he told, &c. . . . They told, &c. . . . ‘ Let then the Sawgha, O Bhikkhus, impose upon Ud&yi the Bhikkhu a Manatta of six days’ probation for these offences.’ 2, 3. [The kammaviM as before.]

¹⁶ r. While he was undergoing that M&natta he Ill, n, i. PROBATION AND PENANCE. 403 committed an offence — the first Sawghadisesa— which he did not conceal. He told the Bhikkhus, saying, ‘ I committed, &c. . . . I asked the Sazgha. . . . The Sawgha imposed [&c., going through all that had happened, down to the end of the first paragraph in this chapter]. They told, &c. ‘ Let then the Sawgha, O Bhikkhus, impose upon Udayi the Bhikkhu a Mcinatta of six days’ duration, throwing him back to the commencement (of his Mcinatta). [The kamraava as before.]

¹⁷ When he had accomplished that Mcinatta, and while he was worthy to be rehabilitated, he committed an offence—the first Sawghadisesa offence— which he did not conceal. He told the Bhikkhus [all that had happened from chapter 6 onwards down to this last offence]. They told, &c. ‘ Let then the Samgha, O Bhikkhus, impose upon Udayi the Bhikkhu a Minatta of six days’ duration, for that he when he had (&c., as in first paragraph down to) not conceal, throwing him back to the commencement (of his M&natta). ‘ Now thus, O Bhikkhus, [here follows the kam- mavaM as before.] D d 2 404 JOJLLAVAGGA. Ill, 12 , I.

¹⁸ i. When he had accomplished that Manatta he told the Bhikkhus [all that had happened]. They told, &c. ‘ Let then the Sawgha, O Bhikkhus, rehabilitate Ud&yi the Bhikkhu. ‘Now thus [here follows the kammaval as before].

¹⁹ i. Now at that time the venerable Ud&yi committed an offence—the first Samghadisesa—and for half a month he concealed it. [The rest of this chapter is precisely the same as chapter 3, reading ‘ for half a month ’ instead of ‘ for one day.’]

²⁰ Whilst he was undergoing that probation he committed an offence — the first Samghadisesa — which for five days he concealed. He told, &c. . . . ‘ I committed, &c. ... I asked, &c. . . . The Sagha imposed a probation of half a month, &c. . . . Whilst I was undergoing, &c. . . . What now shall I do ?’ They told, &c. ‘ Let then the Sazgha, O Bhikkhus, for that whilst (&c., as in the first paragraph) throw Udayi the Bhikkhu back to the beginning of his probationary Ill, Ig, X. PROBATION AND PENANCE. 405 term, and impose upon him an inclusive probation (to include his new offence together) with the former offence . ‘ Now thus, O Bhikkhus, [here follow two kammavias, one for the throwing back, and one for the additional probation, each of them as in chapter i.]’

²¹ When he had undergone that probation, and while he was liable to the Manatta, he committed an offence—the first Sawzghadisesa—which for five days he concealed. He told, &c.... [all that happened, from chapter 13 downwards]. They told, See. ‘ Let then the Sawgha, O Bhikkhus, for that

he when he had (&c., as in the first paragraph) throw Udayi the Bhikkhu back to the commencement of 1 Samodhana-parivasa. It is clear from the next chapter that this probation did not affect the Manatta to which he was liable for that first offence. The Manatta always lasted six days, and was preceded by a probation equal in length to the time during which the offence had been concealed. If now, during that probation, another offence was committed and concealed, the penalties for this new offence and for the old one were not accumulative but concurrent. The offender lost the advantage of the probation he had already undergone, he was thrown back to the commencement of his term of probation, and had to begin again. But the new term of probation—equal in length to whichever was the longest of the two periods during which he had concealed the two offences—satisfied both the concealments, and the M&natta which still, as it would have done before, followed at the end of the probation, satisfied both the offences. See our note below on chapter 20. 406 Ill, 16 , i. his probationary term, and impose upon him an inclusive probation (for this and) for the former offence. ‘ Now thus, O Bhikkhus, [here follow two kam- mavaias, as in the last chapter.]’

²² i. When he had undergone that probation he told the Bhikkhus, &c. [all that had happened since chapter 13]. They told, &c. ‘ Let then the Sawgha, O Bhikkhus, impose upon Udayi the Bhikkhu aManatta of six days’ duration for these offences . ‘ Now thus, O Bhikkhus, [here follows one kam- mavaf’ci. in the form given in chapter 1.]’

²³ While he was undergoing that Mdnatta he committed an offence—the first Sawghadisesa— which he for four days concealed. He told, &c. . . . [all that had happened, from chapter 13 downwards]. They told this matter to the Blessed One. ‘ Let then the Sawgha, O Bhikkhus, for that while (&c., as in the first paragraph) throw Udayi the Bhikkhu back to the commencement (of the probationary term he had already undergone), and impose 1 As in chapter 9. Ill, 19,1. PROBATION AND PENANCE. 407 upon him an inclusive probation (for this and) for the first offence, and also a Mdnatta of six days’ duration. ‘ Now thus, O Bhikkhus, [here follow three kammavaHs, one for the throwing back, one for the inclusive probation, and one for the new M 4 - natta, each of them on the same form as that given in chapter i.]’

²⁴ When he had accomplished that Minatta, and while he was worthy to be rehabilitated, he committed an offence—the first Sawghadisesa—which for five days he concealed. He told, &c. [all that happened, from chapter 13 downwards]. They told this matter to the Blessed One. ‘ Let then the Sawgha, O Bhikkhus, for that when he had (&c., as in the first paragraph) throw U dayi the Bhikkhu back to the commencement (of the probationary term he had already undergone) and impose upon him an inclusive probation for this and for the first offence, and a Minatta of six days’ duration. ‘ Now thus, &c. . . . [Here follow three kammavaHs as in chapter 17.]’

²⁵ When he had accomplished the Manatta he told the Bhikkhus [all that happened, from chapter 13 downwards]. 40 8 Ill, 19, x. They told this matter to the Blessed One. ‘Let then the Samgha. rehabilitate Udayi the Bhikkhu. ‘ Now thus, O Bhikkhus, [here follows the kammaviia as in chapter 5.]’ Here end the proceedings on the breach of the first Sawghadisesa. Ill, 20 , I. PROBATION AND PENANCE. 409

²⁶ Now at that time a certain Bhikkhu had committed numerous Sawghidisesa offences, one of which he had concealed for one day, one for two days, one for three days, [and so on down to] and one for ten days. He told the Bhikkhus, saying, ‘ I have committed, (&c., as before, down to) and one for ten days. What now shall I do ?’ They told this thing to the Blessed One. ‘ Let then the Sawgha, O

Bhikkhus, impose upon that Bhikkhu an inclusive probation according to one of those offences which has been concealed for ten days .’ ‘ Now thus, O Bhikkhus, ought it to be imposed.’ 1 From this and what follows it is clear that however many are the offences, and however various the periods of concealment, the probation is only to last for the same period as the longest of the concealments has lasted. Thus the Samanta Pdsddikd says here: agghasamodhano nama sambahulasu apattisu yd eka va dve va tisso va sambahula va apattiyo sabbaiirapaianndyo tdsa m ag- ghenā samodhaya tasawz rattiparU’ Medavasena avasesanaw hnata- paz& Wannanaw apattinaw parivāso diyyati. Yassa pana sataw apattiyo dasdhapafanna, apara m pi sata m apattiyo dasaha- paz’iannS ti, eva m dasakkhattuw katva apattisahassazzz divasasata- paz’Hannaw hoti, tena ki m katabban ti ? Sabbaw samodhapetva dasa divase parivasitabbam, eva m eken’ eva dasahena divasasataw pi parivasitam eva hoti. Vuttawz pi k’ eta m: dasasataw rattisatawz apattiyo ^Mdayitvana dasarattiyo vasitvana mueyya parivasiko. 4 io Ill, 21, i. [Here follows the kammav&M in the form given at chapter i, §§ 2, 3, to the end.]

²⁷ Now at that time a certain Bhikkhu had committed numerous Sazghadisesa offences, one of which he had concealed for one day, two for two days, three for three days, [and so on down to] and ten for ten days. He told, &c. They told, &c. ‘ Let then the Sazzzgha, O Bhikkhus, impose upon that Bhikkhu an inclusive probation equal in duration to the longest time during which he has concealed any one or more of those offences 1 / [Then follows the kammavii as before.]

²⁸ x. Now at that time a certain Bhikkhu had committed two Saiwghadisesa offences which he had concealed for two months. And it occurred to him, ‘ Lo! I have committed two Sazzzgh&disesa offences which I have concealed for two months. Let me now ask the Sazzzgha for a probation of two months for one offence concealed for two months.’ And he asked the Sazzzgha for a probation of two months for 1 Literally, ‘ according to the value of whichever offences among those offences have been the longest concealed.’ Ill, 23, I. PROBATION AND PENANCE. 4II one offence concealed for two months. And the Sawgha imposed upon him a probation (&c., as before, down to) for two months. Whilst he was undergoing that probation, shame overcame him in that he thought, ‘ I have committed, &c. . . . And it occurred to me, &c.... And I asked, &c. . . . And the Sawgha imposed And whilst I was undergoing (&c., as before, down to) for two months.’ ‘ Let me now ask the Sawgha for a probation of two months for the other offence concealed for two months.’

²⁹ He told the Bhikkhus [all that had happened]. They told this thing to the Blessed One.

³⁰ ‘ Let then the Sawgha, O Bhikkhus, impose upon that Bhikkhu a probation of two months for that other offence concealed for two months.’ [Here follows the kammaviid as before.] ‘ Then that Bhikkhu, O Bhikkhus, should undergo probation for two months from that date .’

³¹ ‘ Now in case, O Bhikkhus, a Bhikkhu have committed two Sawghadisesa offences [&c., as before, in the first paragraph of the last chapter down to the end]. And he asks the Sawgha for a probation of two months for that other offence concealed for two months. And the Sa;/zgha imposes upon him a probation of two months for that other offence 1 Tadupadaya; see chapters 23. 1 and 2, 24. 3. 412 Ill, 23, 2. concealed for two months . That Bhikkhu, O Bhik- khus, ought to continue on probation for two months from that date.

³² ‘Now in case, O Bhikkhus, a Bhikkhu have committed two Sawghadisesa offences, which he has concealed for two months. And he is aware of one offence, but of the other offence he is not aware. And he asks the Sasgha for a two months’ probation for that offence of which he is aware, concealed

for two months. And the Samgha gives him a probation of two months for an offence concealed for two months. And whilst he is undergoing that probation he becomes aware of the other offence. Then it occurs to him, ‘ “ Lo! I have committed two Sawgh&disesa offences (&c., as in the last paragraph, down to) I became aware of the other offence. Let me now ask the Samgha for a probation of two months for that other offence concealed for two months.” ‘ And he asks the Samgha for a probation of two months for that other offence concealed for two months. And the Samgha imposes upon him a probation of &c. ... for &c. . . . That Bhikkhu, O Bhikkhus, ought to continue on probation for two months from that date.

³³ ‘Now in case, O Bhikkhus, a Bhikkhu commit two Sawghadisesa offences, which he conceals for two months; and one offence he recollects, but the other offence he does not recollect. And he asks the Samgha (&c., as in the last section, down to the end, reading “recollect” for “be aware of”). 1 This is merely repeated to lay a basis for the following variations. See below, chapter 25. HI, 23, g. PROBATION AND PENANCE. 413

³⁴ ‘Now in case, O Bhikkhus, a Bhikkhu commit two Sazghadisesa offences, which he conceals for two months ; and of one offence he is not doubtful h but of the other offence he is doubtful. And he asks the Sawgha (&c., as in the last section, reading “is doubtful” for “ does not recollect”).

³⁵ 1 Now in case, O Bhikkhus, a Bhikkhu commit two Sawghddisesa offences, which he conceals for two months; and one offence he conceals wittingly, but the other offence he conceals unwittingly. And he asks the Sawgha for a probation of two months for those two offences concealed for two months. And the Sawgha imposes upon him a probation of two months for those two offences concealed for two months. And whilst he is undergoing that probation there arrives a Bhikkhu who is versed in the traditions, acquainted with the tradition, a custodian of the Dhamma, of the Vinaya, and of the Matikas , clever, discreet, wise, modest, sensitive, willing to learn. And he speaks thus : ‘ “ What has this Bhikkhu, O friends, been guilty of, and why is he on probation ?” ‘ And they reply: “ This Bhikkhu, O friend, has committed two Sawghadisesa offences, which he concealed for two months; and one offence he concealed wittingly, and one offence he concealed unwittingly. He asked the Sagha for a probation of two months for those two offences concealed for two months. And the Sawgha imposed upon him a probation of two months for those two offences con- 1 In chapter 34, § 1, di tth\, instead of nibbematiko, is put in opposition to vematiko. 2 See our note above, on Mahavagga II, 21, 2, and compare VII, 1, 7; VIII, 32,1; X, 1, 2; Aullavagga ,11,1. 4 H HI, 23, 6. cealed for two months. Therein, O friend, is this Bhikkhu guilty, and therefore is he on probation.” ‘ And he rejoins : “ The offence which he wittingly concealed, O friends, for that the imposition of a probation is valid, and by reason of its validity it takes effect . But the offence which he unwittingly concealed, O friends, for that the imposition of a probation is invalid, and by reason of its invalidity it does not take effect. For this offence, O friends, the Bhikkhu is liable to a Minatta.” 6 . ‘ In case, O Bhikkhus, a Bhikkhu commit two Sawghadisesa offences, which he conceals for two months. And one offence he conceals recollecting it, but the other offence he conceals without recob lecting it’ [Here follow the same remarks as in the last section, down to the end, reading ‘ recollecting it ’ for * wittingly.’]

³⁶ i. Now at that time a certain Bhikkhu committed two Sa;;?ghadisesa offences which he concealed for two months. And it occurred to him, ‘ Lo ! I have committed, &c. . . . for two months. Let me now ask the Sawgha for a probation of one month for &c. . . .’ He asked the Sawgha for a probation

of one month for &c. . . . The Sawgha imposed upon him a probation of one month for &c. . . . Whilst he was undergoing that probation, shame (for the way 1 This expression recurs below, chaps. 25, 27, &c. Compare the use of rfthati at Mahavagga VI, 14,5. 111,25,1. PROBATION AND PENANCE. 415 in which he had acted) overcame him. ‘ Let me now ask the Sazzzgha for a (further) probation of one month for the two Savzghadisesa offences concealed for two months.’

³⁷ He told the Bhikkhus [all that had happened, in the words of § 1 , and asked them], ‘What now shall I do ? ’ They told this thing to the Blessed One.

³⁸ ‘ Let then the Sawgha, O Bhikkhus, impose upon that Bhikkhu a probation for a further month for those two Sazzzghadisesa offences concealed for two months.’ [Here follows the kammavaM in the form given in chapter i, §§ 2, 3.] ‘ Thus that Bhikkhu, O Bhikkhus, should undergo probation for two months from that date .’

³⁹ * In case, O Bhikkhus, a Bhikkhu commit two Sawghadisesa offences which he conceals for two months. And it occurs to him (&c., as in last chapter). . . . And he asks And the Sazzzgha imposes And whilst he is undergoing that probation, shame (&c.) overcomes him, &c. . . . And he asks the Sawzgha for a probation of a further month for those two Sa#zghadisesa offences concealed for two months. And the Sawgha imposes upon him a further probation, &c. . . . Then, O Bhikkhus, that Bhikkhu should from that date undergo that further 1 See above, chap. 22. 3. 416 X'ULLAVAGGA. Ill, 25, 2. probation of one month for those two Sawghadisesa offences concealed for two months . 2, 3. ‘ Now in case, O Bhikkhus, a Bhikkhu have committed two Sawghadisesa offences, which he conceals for two months. And of one month he is aware, but of the other month he is not aware one month he recollects, but the other month he does not recollect.... one month he wittingly conceals, but the other month he unwittingly conceals.’ [This chapter is word for word the same as chapter 23, reading ‘month’ for ‘offence.’]

⁴⁰ Now at that time a certain Bhikkhu had committed numerous Sawghadisesa offences ; but he was not aware of the degree of the offences , and was not aware of the duration of the times ; or he did not recollect the degree of the offences, and did not recollect the duration of the times ; or he was uncertain as to the degree of the offences, and was uncertain as to the duration of the times. He told the Bhikkhus, saying, ‘ I have committed, &c. . . . but I am not aware, &c. ... I do not recollect, &c. ... I am uncertain, &c. . . . What now shall I do?’ They told this thing to the Blessed One. ‘ Then let the Sawgha, O Bhikkhus, impose upon that Bhikkhu a probation of complete purifi- 1 This repetition of the last chapter is again only to afford a basis for the succeeding variations, as above, in chap. 23. 2 That these are plurals, and not singulars, is clear from § 3, below. Ill, 26, 3. PROBATION AND PENANCE. 417 cation (that is to say, a probation for as many days as have elapsed since the date of his upasampada) 1 .

⁴¹ ‘ Now thus, O Bhikkhus, should it be imposed.’... [Here follows the kammavaa in the same form as is given in chapter 1.]

⁴² ‘ In the following cases, O Bhikkhus, is the probation of complete purification to be imposed; and in the following cases is the (ordinary) probation to be imposed. Now in what cases is the probation of complete purification to be imposed ? When he is not aware of the degree of the offences, nor of the duration of the times ; when he does not recollect the degree of the offences, nor the duration of the times ; and when he is not certain as to the degree of the offences, nor as to the duration of the times—then is the probation of complete purification to be imposed. ‘ When he is aware of the

degree of the offences, but not of the duration of the times; when he does recollect the degree of the offences, but not the duration of the times ; when he is certain as to the degree of the offences, but not as to the duration of the times—then is the probation of complete purification to be imposed.

‘ When he is aware.... recollects.... is certain.... of the degree of some, but not of others of the offences, and is not aware of... . does not recollect is not certain of the duration of the times 2 — then &c. ‘ When he is not aware does not recollect 1 Suddhanta-pari vdsso. The Samanta Pasadika says, Tam gahetva gahita-divasato yava upasampada-divaso tava rattiyo ga- wetva parivasitabbawz. 2 This and the following sentences 'are given in the text in full, as in the last paragraph. [17] E e 418 in, 2 6 , 4. is not certain of the degree of the offences, and is aware.... recollects.... is certain of the times of some, but not of the times of the others—then, &c. ‘ When he is aware.... recollects.... is certain of the degree of the offences, and is aware recollects is certain of the times of some, but not of the times of others—then, &c. ‘ When he is aware recollects is certain of the degrees of some of the offences, but not of others ; and is aware_recollects_is certain of the times of some, but not of the times of others—then, &c. ‘ In these cases, O Bhikkhus, is the probation of complete purification to be imposed.

⁴³ ‘ And in what cases, O Bhikkhus, is the (ordinary) probation to be imposed ? When he is aware recollects is certain of the degree of the offences, but is not aware does not recollect is not certain of the duration of the times—then is the (ordinary) probation to be imposed. ‘ When he is not aware does not recollect.... is not certain of the degree of the offences, but is aware recollects is certain of the duration of the times—then &c. . . . ‘ When he is aware.... recollects is certain of the degree of some of the offences, but not of others; and is aware-recollects is certain of the duration of the times—then &c. . . . ‘ In these cases, O Bhikkhus, is the (ordinary) probation to be imposed .’ Here ends the probation. 1 That is to say, shortly; if the guilty Bhikkhu can determine the time during which the offence has been concealed (on which the length of the probation depends), then he is to undergo the Ill, 27,1. PROBATION AND PENANCE. 419

⁴⁴ Now at that time a certain Bhikkhu, whilst he was under probation, threw off the robes. Afterwards he came back again, and asked the Bhikkhus for upasampadd. They told this thing to the Blessed One. ‘ In case, O Bhikkhus, a Bhikkhu throws off the robes whilst he is under probation, there can follow no probation to him, O Bhikkhus, so long as he is out of the Order. If he afterwards receive the upasampada, the original probation (previously imposed upon him, still remains obligatory) upon him. A probation once imposed, is imposed for good; a probation once undergone, is undergone for good; if any (portion of the time) remain over, the probation must be again undergone (from the beginning). ‘ In case, O Bhikkhus, a Bhikkhu, whilst he is undergoing probation, becomes a Samaera. There can happen no probation to him, O Bhikkhus, so long as he is a Samaera, If he afterwards receives the upasampada (&c., as in the last paragraph, down to the end). ‘ In case, O Bhikkhus, a Bhikkhu, whilst he is undergoing probation, goes out of his mind becomes weak in his mind diseased in his sensations is suspended for not acknowledging an corresponding probation. If not, he is to undergo the so-called ‘ probation of complete purification,’ which, as it is computed from the date of his ordination, is quite certain to be as long as the time of the longest concealment of any offence. e e 2 420 m, 27,2. offence for not atoning for an offence for not recanting a sinful doctrine 1 —there can happen no probation to him, O Bhikkhus, so long as he is out of his mind weak in his mind suspended, &c. If he afterwards becomes not out of his mind becomes not weak in his mind is restored from the suspension, the original

probation is still obligatory upon him. A probation once imposed (&c., as in the first paragraph, down to the end).

⁴⁵ ‘In case, O Bhikkhus, a Bhikkhu, whilst he is liable to be thrown back to the commencement of his probation, throws off the robes (&c., as in all the paragraphs of section 1, reading “liable to be thrown back,” for “undergoing probation”).’

⁴⁶ [The same for a Bhikkhu who throws off the robes, or becomes any of the seven things specified, whilst he is liable to be subjected to the Manatta discipline;

⁴⁷ Or is undergoing the Mdnatta discipline;

⁴⁸ Or is fit to be rehabilitated.] Here end the forty 2 cases (of interruption to a major disciplinary proceeding from a change of state in the person undergoing that discipline).

⁴⁹ ‘In case, O Bhikkhus, whilst a Bhikkhu is undergoing probation, he commit numerous Sawghd- 1 The text has a separate paragraph for each of these cases. 2 That is, on any of the above eight events occurring in any of the above five cases. in, 28,2. PROBATION AND PENANCE. 421 disesa offences, definite, but not concealed, that Bhikkhu is to be thrown back to the commencement of his probation.

⁵⁰ ‘In case, O Bhikkhus, whilst a Bhikkhu is undergoing probation, he commit numerous Sawgh&disesa offences, definite, and concealed, that Bhikkhu is to be thrown back to the commencement of his probation, and an inclusive probation is to be imposed upon him according to the duration of time since the first of the offences which he has thus concealed. ‘In case, O Bhikkhus, whilst a Bhikkhu is undergoing probation, he commit numerous Sa;#ghddisesa offences, grievous, and some of them concealed, some of them not concealed, that Bhikkhu must (as in the last paragraph to the end). ‘In case, O Bhikkhus, whilst a Bhikkhu is undergoing probation, he commit numerous Sawghadisesa offences, not definite, and not concealed_not definite, and concealed not grievous, and some of them concealed, others not concealed some definite, and some not definite and not concealed some definite, and some not definite and (all) concealed some definite, and some not definite, some concealed, some not concealed—then that Bhikkhu is to be thrown back, and an inclusive probation is to be imposed upon him, according to the duration of 1 Parimarca, the meaning of which is open to much doubt. The Samanta Pasadika merely says, AntarS sambahulS Spattiyo apaati parimaa paiMAannayo ti adisu apatti-paribWeda- vase parimatf&yo k’ eva appaiannSyo M ’ti attho. The only conclusion to be drawn from this is that the word is acc. fem. plur., and not an adverb. Compare chap. 33, below. 2 The text has a full paragraph for each of these cases. 422 in, 29, i. the time since the first of the offences which he had concealed.’ [The same if the offences are committed whilst he is liable to the M&natta discipline, or undergoing the M&natta discipline, or pending his rehabilitation.] Here end the thirty-six cases (of fresh offences being committed whilst under probation) 1 .

⁵¹ i. ‘In case, O Bhikkhus, a Bhikkhu who has committed numerous Sawghadisesa offences, but has not concealed them, throw off the robes, and he, having afterwards again received the upasampada, does not conceal them. A Mdnatta, O Bhikkhus, is to be imposed upon that Bhikkhu. * In case, O Bhikkhus, a Bhikkhu (&c., as before, down to) throw off the robes, and he, having afterwards again received the upasampadd, does conceal them,—on that Bhikkhu, O Bhikkhus, a probation is to be imposed according to the duration of the time during which he has concealed any offence in the batch of offences thus afterwards concealed ; and after that a Manatta is to be imposed. 1 This

chapter is repeated below, chap. 33, for the cases in which a new ordination has followed after the offences have been committed. 2 The Samanta Pasadika says, PaSWimasmiw apattik- khandhe ti eko 'va so apattikkhandho, pai-MMditatta pana pa&Mimasmi/» apattikkhandhe ti vuttaw. Purimasminti etthapi es' eva nayo. Ill, 29, 2, PROBATION AND PENANCE. 423 ' In case, O Bhikkhus, a Bhikkhu who has committed numerous Sawghadisesa offences, and has concealed them, throw off the robes, and he, after having again received the upasampadd, does not conceal them,—on that Bhikkhu, O Bhikkhus, a probation is to be imposed according to the duration of the time during which he has concealed any offence in the batch of offences thus previously concealed ; and after that a Manatta is to be imposed upon him. ' In case, O Bhikkhus, a Bhikkhu who has committed numerous Sawghddisesa offences, and has concealed them, throw off the robes, and, after again receiving the upasampada, he does conceal them, —on that Bhikkhu, O Bhikkhus, a probation is to be imposed corresponding to the duration of the time during which he has concealed any offence either in the first or in the batch of offences thus afterwards concealed; and after that a Manatta is to be imposed upon him. 2 2. '[In case, O Bhikkhus, a Bhikkhu have com- 1 See the close of the last note. 2 This section should correspond to chap. 31, section 2, but as noted by H. O. in his edition of the text, p. 312, there is very great confusion in the MSS. We ought to have four cases of which the distinctions are as under. Those offences concealed before are afterwards not concealed] L + — not concealed before 99 not „ J \ - — concealed before 99 not „ 1 1 + — not concealed before 99 concealed J f - + concealed before 99 concealed 1 L + + not concealed before 99 not concealed J r _ — concealed before 99 concealed 1 L + + not concealed before 99 concealed J > + All these four cases are required to make up the one hundred 424 tFULLAVAGGA. in, 29, 3. mitted numerous Samghidisesa offences, and some of his offences have been concealed, and some not concealed ; and he, having thrown off the robes, and again received the upasampada, does not afterwards conceal those offences which he had previously concealed, and does not afterwards conceal those offences which previously he had not concealed,— on that Bhikkhu [the penalty is to be the same as in section i, paragraph 4].] ' In case, O Bhikkhus, a Bhikkhu [&c., as in last paragraph, down to] does not afterwards conceal those offences which he had previously concealed, and does conceal those offences which previously he had not concealed,—on that Bhikkhu [the penalty is to be the same as in section i, paragraph 4]. ' In case, O Bhikkhus, a Bhikkhu (&c., as in last paragraph, down to) does afterwards conceal those offences which he had previously concealed, and does not afterwards conceal those offences which previously he had not concealed,—on that Bhikkhu [the penalty is to be the same as in section 1, paragraph 4]. ' In case, O Bhikkhus, a Bhikkhu (&c., as in last paragraph, down to) does afterwards conceal those offences which he had previously concealed, and does afterwards conceal those offences which previously he had not concealed,— on that Bhikkhu [the penalty is to be the same as in section 1, paragraph 4].

⁵² 'In case, O Bhikkhus, a Bhikkhu have committed numerous Sawghadisesa offences, and of some cases mentioned in the title at the close of chap. 30 ; but the first is altogether omitted in the text, and the others are not properly discriminated. We have supplied the first in brackets, and corrected the others accordingly. Ill, 29,3. PROBATION AND PENANCE. 425 of them he is aware, but of some of them he is not aware; and he conceals those offences of which he is aware, but does not conceal those offences of which he is not aware; after having thrown off the robes, and again received the upa- sampadi, those offences of which he had previously been aware, and which he did then conceal, of them, afterwards, he is still aware, and he does not conceal them; and those offences of which

previously he had not been aware and did not then conceal, of them, afterwards, he becomes aware, and does not conceal them,—on that Bhikkhu [the penalty is the same as in section t, paragraph 3]. ‘ In case, O Bhikkhus, a Bhikkhu (&c., as in the last paragraph, down to) and again received the upasampadi, those offences of which he had previously been aware, and which he did then conceal, of them, afterwards, he is still aware, and he does not conceal them; and those offences of which previously he had not been aware, and did not then conceal, of them, afterwards, he becomes aware, and does conceal them,—on that Bhikkhu [the penalty is the same as in section 1, paragraph 4]. ‘ In case, O Bhikkhus, a Bhikkhu (&c., as in the last paragraph, down to) which he did then conceal, of them, afterwards, he is still aware, and does conceal them ; and of those offences of which previously he had not been aware, and did not then conceal, of them, afterwards, he becomes aware, and does not conceal them,—on that Bhikkhu [the penalty is the same as in section 1, paragraph 4]. ‘ In case, O Bhikkhus, a Bhikkhu (&c., as in the last paragraph, down to) which he did then conceal, of them, afterwards, he is still aware, and does conceal 426 JOJLLAVAGGA. 111,29,4. them; and of those offences of which previously he had not been aware, and did not then conceal, of them, afterwards, he becomes aware, and does conceal them,—on that Bhikkhu [the penalty is the same as in section i, paragraph 4].’

⁵³ [This section is the same as the last, reading ‘ he recollects’ for ‘ he is aware,’ and 1 he does not recollect’ for ‘ he is not aware.’]

⁵⁴ [This section is again the same as section 3, reading ‘he is certain’ for ‘he is aware,’ and ‘he is not certain’ for ‘he is not aware.’]

⁵⁵ x. [The whole of the last chapter is 'repeated in the case of a Bhikkhu who, having committed offences, becomes a Sima#era, goes out of his mind, or becomes weak in his mind , and the text then goes on] ‘ He becomes diseased in his sensations. His offences are some of them concealed, some not concealed. Of some offences he is aware, of some he is not aware. Some offences he recollects, some he does not recollect. Of some offences he is certain, of some he is not certain. Those offences of which he was not certain, those he conceals; those offences of which he was certain, those he does not conceal. Then he becomes diseased in his sensations. When he has recovered power over his sensations, those offences of which he previously had been certain and had concealed, of those he is afterwards still certain, but does not conceal them ; and those offences of which he previously had been 1 See above, chap. 27, and Mahavagga II, 22, 3; IX, 4, 7. HI, 30,1. PROBATION AND PENANCE. 427 uncertain and had not concealed, of those he became certain but did not conceal them. Those offences of which he previously had been certain and had concealed, of those he was afterwards still certain and did not conceal; while those offences of which he previously had been uncertain, and had not concealed, of those offences he afterwards became certain and did conceal them. Those offences of which previously he had been certain, and had concealed, of those offences he was afterwards still certain and did conceal them ; while those offences of which he previously had been uncertain and had not concealed, of those offences he afterwards became certain, and did not conceal them. Those offences of which he previously had been certain, and had concealed them, of those offences he was afterwards still certain and did conceal them; whilst those offences of which he previously had been uncertain and did not conceal them, of those offences he afterwards became certain and did conceal them,—on that Bhikkhu, O Bhikkhus, [the same penalty is to be imposed as in chapter 29, section 1, paragraph 4.]’ Here end the hundred cases 1 in which a Minatta (is to be

imposed after a change of state in the guilty Bhikkhu). 1 The hundred cases are made up thus: Chap. 29, §§1,2, 3, 4, 5 contain each of them four cases (after our correction of 29. 2); so that chap. 29 gives altogether twenty cases. Then in chap. 30, each of these twenty cases is repeated in the four other cases there given; so that chap. 30 gives altogether eighty cases. Of these eighty cases, as usual, at the end of a repetition, the last (four cases) are set out in full. 428 III, 31, 1.

⁵⁶ ‘In case, O Bhikkhus, a Bhikkhu who is undergoing probation is guilty meanwhile of a number of Saiwghadisesa offences, and without concealing them then throws off the robes, and he, when he has again received the upasampadd, does not conceal those offences—that Bhikkhu ought to be thrown back to the commencement (of his term of probation). ‘And in case, O Bhikkhus, a Bhikkhu (&c., as before, down to) and he, when he has again received the upasampadfi, does conceal those offences—that Bhikkhu ought to be thrown back to the commencement (of his term of probation), and an inclusive probation ought to be imposed upon him (corresponding to the time which has elapsed since) the first offence among those offences which he has concealed. ‘And in case, O Bhikkhus, a Bhikkhu who is undergoing probation is guilty meanwhile of a number of Saghddisesa offences, and, concealing them, throws off the robes; and he, when he has again received the upasampadi, does not conceal those offences—that Bhikkhu ought to be thrown back to the commencement of his term of probation, and an inclusive probation ought to be imposed upon him (corresponding to the period which has elapsed since) the first offence among those offences which he has concealed.’ [The same judgment if he has concealed the offences before he throws off the robes, and also after he has again received the upasampada.] 1 1 This section corresponds to chap. 29, section 1. in, 31,3.

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⁵⁷ ‘And in case, O Bhikkhus, a Bhikkhu who is undergoing probation is guilty meanwhile of a number of Sawghidisesa offences, and some of them he has concealed and some of them he has not concealed ; and after he has thrown off the robes and again received the upasampadd, he does not afterwards conceal those offences which previously he had concealed, and he does not afterwards conceal those offences which previously he had not concealed—the judgment is the same as in the last paragraph of § i.’ [In the same case down to] he does not afterwards conceal those offences which previously he had concealed, and he does afterwards conceal those offences which previously he had not concealed [the judgment is the same]. [In the same case, down to] he does afterwards conceal those offences which previously he had concealed, and he does not afterwards conceal those offences which previously he had not concealed [the judgment is the same]. [In the same case, down to] he does afterwards conceal those offences which previously he had concealed, and he does afterwards conceal those offences which previously he had not concealed [the judgment is the same] 1 .

⁵⁸ ‘And in case, O Bhikkhus, a Bhikkhu who is undergoing probation is guilty meanwhile of a number of Sawghadisesa offences, and he is aware of some of those offences, and not aware of others ; and he conceals those offences of which he is aware, but does not conceal those offences of which he is 1 This section corresponds to chap. 29, section 2. 430 HI, 32, x. not aware. After having thrown off the robes and again received the upasampada, those offences of which he had previously [&c., as in chapter 29, section 3, down to] on that Bhikkhu [the penalty is the same as in the last section, chapter 31, § 2].’ [The rest of this chapter corresponds exactly to chapter 29, §§ 4, 5, and chapter 30; the penalty being always the same.]

⁵⁹ * And in case, O Bhikkhus, a Bhikkhu who has rendered himself liable to the Mdnatta discipline, or is undergoing the Manatta discipline, or is fit to be rehabilitated, is guilty meanwhile of a number of SamgMdisesa offences which he does not conceal; and he then throws off the robes, and again receives the upasampadi,—then with regard to the Bhikkhu so liable to the Manatta discipline, or undergoing the Manatta discipline, or fit to be rehabilitated, the same rules are to apply as in the case of a Bhikkhu so acting while undergoing probation . ‘ And in case, O Bhikkhus, a Bhikkhu who is fit to be rehabilitated 2 is guilty meanwhile of a number of SaMghadisesa offences which he does not conceal ; and he then becomes a Simaera, goes out of his mind, becomes weak in his mind, or becomes diseased in his sensations; his offences are some of them 1 As laid down in chap. 31. 2 This includes, of course, the two other cases of a Bhikkhu who has rendered himself liable to, or is undergoing the Manatta discipline. HI, 33 . i. PROBATION AND PENANCE. 431 concealed, some of them not concealed [and so on, as in chapter 30, down to the end, excepting that the penalty is here the same as it is in the previous chapters 31 and 32].’

⁶⁰ ‘ And in case, O Bhikkhus, a Bhikkhu is guilty of a number of Sawghddisesa offences, definite, and not concealed—not definite, and not concealed—of one designation, and not concealed—of various designations, and not concealed—similar, and not concealed—dissimilar, and not concealed—connected , and not concealed—disconnected, and not concealed —and then throws off the robes .’ . . . 1 On the opposition of vavattitha and sambhinna, compare Minayeff Patimokkha, p. 29, where these two expressions are used of language. 2 The chapter is translated as it stands. To supply the implications involved, the words 1 a Bhikkhu ’ at the beginning should be understood as ‘ a Bhikkhu undergoing probation, or liable to the Manatta discipline, or undergoing the Manatta discipline, or fit to be rehabilitated.’ And the conclusion should be supplied as in chap. 28, except that the penalty in each case is not an additional probation, but a probation corresponding in length to the period which has elapsed since the first of those offences which the re-ordained Bhikkhu has concealed (either before or after the second ordination). The details are only worked out, in chap. 28, of the first of the several pairs here enumerated, and are intended to be supplied here for each of the other pairs in a similar way. All the pairs recur in chaps. 35, 36. 432 III, 34, I.

⁶¹ i. ‘ Two Bhikkhus have been guilty of a Sagha- disesa offence, and as touching that Sawgh&disesa offence they are of opinion that it is a Sawghadisesa offence . One of them conceals, the other does not conceal it. He who has concealed it should be compelled to confess himself guilty of a dukkaa offence, and a probation corresponding to the period during which he has concealed it having been imposed upon him, a Manatta should be imposed upon them both. ‘ Two Bhikkhus have been guilty of a Sawghi- disesa offence, and as touching that Sawghadisesa offence they are in doubt. One of them conceals, the other does not conceal it. [The penalty is the same.] 2 ‘ Two Bhikkhus have been guilty of a Sawgha- disesa offence, and as touching that Sawghidisesa offence they are of opinion that it is a mixed offence . One of them conceals, the other does not conceal it. [The penalty is the same.] 2 ‘Two Bhikkhus have been guilty of a mixed offence, and as touching that mixed offence they are of opinion that it is a Sawghddisesa offence. One of 1 Compare chap. 23, § 4. 2 The concluding words of the last paragraph are here repeated. 3 The Samanta Pasadiki says, Missakan ti thullaayadihi missitaz; that is an act which involves not only a Sawzghadisesa, but also some one or other of the lesser offences. Compare the use of missaka at Gataka II, 420, 433, and at Mahaparinibbana Sutta, ed. Childers, p. 22. m, 34) 2. PROBATION AND PENANCE. 433 them conceals, the other does not conceal it. [The penalty is the same.] 1 ‘Two Bhikkhus have been guilty of a

mixed offence, and as touching that mixed offence they are of opinion that it is a mixed offence. One of them conceals, the other does not conceal it. [The penalty is the same.] ‘Two Bhikkhus have been guilty of a minor offence ; and as regarding that minor offence they are of opinion that it is a Sawghadisesa offence. One of them conceals, the other does not conceal it. He who has concealed it should be compelled to confess himself guilty of a dukkaa offence, and both of them should be dealt with according to law. ‘ Two Bhikkhus have been guilty of a minor offence, and as touching that minor offence they are of opinion that it is a minor offence. One of them conceals, the other does not conceal it. He who has concealed it should be compelled to confess himself guilty of a dukkaa offence, and both of them should be dealt with according to law.

⁶² ‘Two Bhikkhus have been guilty of a Sattfzghd- disesa offence, and as touching that Sawghadisesa offence they are of opinion that it is a Saiwghddisesa. One of them thinks : “ I will tell (the Sawgha of it).” The other thinks: “ I will not tell (the Sawgha of it);” and during the first watch of the night he conceals it, and during the second watch of the night he conceals it. 1 The concluding words of the last paragraph are here repeated. 2 That is, any offence less than a Sawghadisesa. The Samanta Pasadika says, Suddhakan ti Sawghadisesa vina lahukapaltik- khandham eva. [i] * f 434 JOJLLAVAGGA. Ill, 34, 2. it, and during the third watch of the night he conceals it. After the sun has arisen the offence is a concealed one. He who has concealed it [&c.; the penalty is the same as in section i, paragraph i]. ‘ Two Bhikkhus have been guilty of a Samgha- disesa offence, and as touching that Sawghadisesa offence they are of opinion that it is a Sawghadisesa offence. They set out, intending to tell (the Sagha of it). On the way there springs up in one of them a desire to conceal it; and during the first watch of the night he conceals it, and during the second watch of the night he conceals it, and during the third watch of the night he conceals it. After the sun has arisen the offence is a concealed one. He who has concealed it [&c.; the penalty is the same as before]. ‘ Two Bhikkhus have been guilty of a Sawghi- disesa offence, and as touching that Sawgh&disesa offence they are of opinion that it is a Sawghidisesa offence. They go out of their mind; and afterwards when they have recovered their senses one of them conceals, the other does not conceal it. He who has concealed it [&c.; the penalty is the same as before] 1 . ‘ Two Bhikkhus have been guilty of a Sagha- disesa offence. When the Patimokkha is being recited they say thus : “ Now do we come to perceive it; for this rule they say has been handed down in the Suttas, is contained in the Suttas, and comes into recitation every half month.” As touching that Sawghadisesa offence, they (thus) come to be of 1 It is probably to be understood that a like rule is to apply in the other similar cases mentioned in the last paragraph of chap. 32. HI, 33 , i. PROBATION AND PENANCE. 435 opinion that it is a Sawghidisesa offence. One of them conceals, the other does not conceal it. He who has concealed it [&c.; the penalty is the same as before].’

⁶³ i. ‘And in case, O Bhikkhus, a Bhikkhu is guilty of a number of Sazzzghadisesa offences—definite, and not definite—of one designation, and of various designations—similar to each other, and dissimilar —connected with each other, and disconnected . He asks the Sawzgha for an inclusive probation on account of those offences . The Sawzgha imposes upon him an inclusive probation on account of those offences. He undergoing that probation is guilty meanwhile of a number of Sazzzghadisesa offences, definite ones, which he does not conceal. He asks the Sazzzgha to throw him back on account of those intervening offences to the commencement (of his term of probation). The Sawgha [does so] by a lawful proceeding that cannot be quashed , and fit 1 See chap. 33 for this list. 2 In accordance with the rule laid down in chap. 28, which shows that by ‘ a Bhikkhu’ must be

understood ‘ a Bhikkhu who is under probation;’ and the offences he has committed must have been concealed by him. 3 Akuppa. The technical term kammaw kopeti is not to revoke the valid decision of a kamma regularly held, but to show that the kamma by reason of some irregularity was no real kamma, and its whole proceedings therefore void. One may compare akuppd me £eto-vimutti spoken by the Buddha immediately after he had attained Nirv&zza under the Bo Tree (Ariya- pariyosana Sutta in H. O.’s ‘Buddha,’ p. 429) and the opposite idea in Sutta Nipata IV, 3, 5. F f 2 436 STULLAVAGGA. III, 35, 2. for the occasion; and it also imposes a M&natta upon him, but by an unlawful proceeding, and then by an unlawful proceeding rehabilitates him. That Bhikkhu, O Bhikkhus, is not purified from those offences. ‘ And in case, O Bhikkhus, a Bhikkhu is guilty of a number of Sawghidisesa offences—definite, and not definite—of one designation, and of various designations—similar to each other, and dissimilar—connected with each other, and disconnected. And he asks the Sawzgha for an inclusive probation on account of those offences. The Samgha imposes upon him an inclusive probation on account of those offences. He undergoing that probation is guilty meanwhile of a number of SaMghidisesa offences, definite ones, which he does conceal. He asks the Sagha to throw him back on account of those intervening offences to the commencement (of his term of probation). The Sawgha [does so] by a lawful proceeding that cannot be quashed, and fit for the occasion; and it also imposes upon him an inclusive probation by a lawful proceeding, and imposes upon him a Manatta, but by an unlawful proceeding, and by an unlawful proceeding it rehabilitates him. That Bhikkhu, O Bhikkhus, is not purified from those offences.’ [The same decision is given if, of the intervening offences, all of which are definite, some have been concealed, and some not concealed.]

⁶⁴ [The same if the intervening offences have been not definite and not concealed, or not definite and concealed, or all not definite but some concealed and some not concealed, or all not concealed but some definite and some not definite, or all concealed m, 36,2. PROBATION AND PENANCE. 437 but some definite and some not definite, or some definite and some not definite and some concealed and some not concealed.] Here end the nine principal cases (which serve as a basis for the variations in the following chapter) in which a Bhikkhu is not purified (by undergoing a term of probation).

⁶⁵ [The same nine cases of the throwing back is carried by unlawful proceeding, though the Manatta and the rehabilitation are by a lawful proceeding.]

⁶⁶ ‘ And in case, O Bhikkhus, a Bhikkhu is guilty of a number of Sa/^ghadisesa offences—definite, and not definite—of one designation, and of various designations—similar to each other, and dissimilar— connected with each other, and disconnected . He asks the Samgha for an inclusive probation on account of those offences. The Samgha imposes upon him an additional probation on account of those offences. He undergoing that probation is guilty meanwhile of a number of Sa?«ghadisesa offences, definite ones, which he does conceal. He asks the Samgha to throw him back on account 1 These offences must be understood to be offences committed while under probation, and concealed. See the note on chap. 35, § 1. 438 ITT, 36, 2. of those intervening offences to the commencement of his term of probation. The Sawgha [does so] by an unlawful proceeding that is liable to be quashed, and unfit for the occasion; and it also imposes an inclusive probation upon him, but by an unlawful proceeding. He thinking, “ I am undergoing that probation,” is guilty meanwhile of a number of Sawghidisesa offences, definite ones, which he does conceal. When he has arrived at this condition he calls to mind the other offences committed while the first offences

were being committed, and he calls to mind also the other offences committed while the latter offences were being committed. ‘ Then it occurs to him, “ I have been guilty of a number of Sa»2ghadisesa offences (&c., as in the whole of the section from the beginning to the end of the last paragraph, down to) and I called to mind also the other offences committed while the latter offences were being committed. Let me now ask the Samgha to throw me back on account of those offences committed while the former offences, and while the latter offences, were being committed, to the commencement of my term of probation, by a lawful proceeding that cannot be quashed, and is fit for the occasion; and let me ask for an inclusive probation to be imposed by a lawful proceeding, and for a Manatta to be imposed by a lawful proceeding, and then for rehabilitation by a lawful proceeding.” ‘ And he asks the Samgha [accordingly], and the Samgha [does so]. That Bhikkhu, O Bhikkhus, is purified from those offences.’ [The same if some of the offences in each case have been concealed and some not concealed.] Ill, 36,4. PROBATION AND PENANCE. 439 3, 4. [The Bhikkhu is not purified from such intervening and remembered offences as are specified in the last section, if the Sawgha has proceeded, as in the first section of this chapter, by an unlawful proceeding.] Here ends the Third Khandhaka, on the Accumulation of Offences. NOTE ON kimmkTTHXJM. In the 7th Nissaggiya, in the 34th Paṭittiya, and in the 36th Paṭittiya there occurs the phrase abhihaMuwz pavareyya, regarding the correct translation of which, as will be seen from the note on the first passage, we were in doubt. The connection is always ‘if A should offer B,’ &c.; and the only difficulty is the force of the word abhihaVAuw which precedes the ‘should offer,’ and in some way qualifies it. In all three passages the Old Commentary preserved in the Sutta-Vibhanga explains the two words abhihaMuzrc pavreyya by ‘Take just as much as you want’ (yavatakaw \kkhasi tavatakaw gahahi), which does not solve the difficulty. On the following words of the third passage, however, the Old Commentary (see H. O., ‘ Vinaya Pitakaw,’ vol. iv, p. 84) uses the word abhiharati in its usual sense of ‘he brings up to, offers to, hands over to,’ as practically equivalent to abhiha///zu?« pavareti; and Buddhaghosa, in the Samanta Pasadika on the 7th Nissaggiya, uses abhiharitva as directly equivalent to abhi- hatham. Now in a passage quoted from the Thera-gatha in H. O.’s ‘Buddha, sein Leben, seine Lehre, und seine Gemeinde’ (p. 425, note 1), nikkhamituwma occurs as the gerund of nikkhamati instead of nikkhamitvna. The existence in Prakrit of corresponding gerunds in -tu, -turn for -tvd, and in -tfiraa, -tuiraa for -tvana, is laid down in Hemazandra II, 146 (Pischel, vol. i, p. 62). And Professor Weber has given corresponding forms (ahaz’u, katfu, &c.) from the Gain dialect in his Bhagavati I, p. 433. What we have in the phrase in question is therefore simply a gerund in -tuz, and the two words taken together mean, ‘if A should lay before and offer to B,’ &c. The thing offered in one case is robes, in the other two cases food; and abhiharati is the usual word in Pali for serving food, laying it before another person. Compare thdli-plka-satani abhihari at Gdtaka I, 186; and the phrase bhattachiharo abhihariyittha constantly repeated in the MaM-sudassana Sutta (Rh. D., ‘ Buddhist Suttas,’ in the last paragraph of chap. II, §§ 12, 29, 31, 3,3, 37). MISSIONARY ALPHABET.

Kullavagga, Khandhaka 4 (THE SETTLEMENT OF DISPUTES AMONG THE FRATERNITY.)

¹ I. Now at that time the Blessed Buddha was dwelling at Sdvatthi, in the Arima of An4tha- And at that time the jOabbaggiya Bhikkhus used to carry out the formal Acts—the Ta^aniya, and the Nissaya, and the Pabbi- ^aniya, and the Pafisdra;^iya, and the Ukkhe- paniya—against Bhikkhus who were not present. Then those Bhikkhus who were modest were annoyed, murmured, and became indignant, saying, ‘ How can the A'.^abbaggiya Bhikkhus [act thus]i?’ And those Bhikkhus told the matter to the Blessed One. ‘Is it true, O Bhikkhus, as they say, that the A'.^abbaggiya Bhikkhus carry out the (aforesaid)' formal Acts against Bhikkhus who are not present ?’ ‘It is true. Lord!’ The Blessed Buddha rebuked them, saying, ‘This is improper (&c., as in I, i, 2 , down to the end).’ And when he had thus rebuked them, and had * The words above are repeated. B [20] 2 ^ULLAVAGGA, IV, 2, I. delivered a religious discourse, he addressed the Bhikkhus, and said : ‘ The formal Acts, O Bhikkhus, the Ta^aniya-, the Nissaya-, the Pabbianiya-, the Paisciraiya-, and the Ukkhepaniya-kammas, ought not to be carried out against Bhikkhus who are not present. Whosoever does so, shall be guilty of a dukkaifa offence.’

² I. The single Bhikkhu who speaks not in accordance with the right, the many who speak not in accordance with the right, the SaiWgha which speaks not in accordance with the right. The single Bhikkhu who speaks in accordance with the right, the many who speak in accordance with the right, the Sawgha which speaks in accordance with the right \ Now (it may happen that) the one Bhikkhu who speaks not in accordance with the right may point out (the right course) to a single Bhikkhu who speaks in accordance with the right, or gives him to understand what it is^, or urges him to see or consider the matter in that lights or teaches him, or ^ This short enumeration of the different categories occurring in the subsequent paragraphs is quite in the style of the Abhi- dhamma texts, in which such lists are accustomed to be called mStikS; compare the expression mttikd-dharo as applied to a learned Bhikkhu in the stock phrase at Mahdvagga X, 2, i; Aullavagga I, ii; IV, 14, 25, &c. “ The Samanta Pasadikfl here says: ni^^, 5 Spetti yathS so taw atthaw mgf'Aa.ya.ti oloketi evaw karoti. * Pekkheti anupekkhetiti yathS so taw atthaw pekkhati A' eva punappimaw ks. pekkhati evaw karoti. (Samanta PasSdika.) IV, 3- THE SETTLEMENT OF DISPUTES. 3 instructs him, saying, ‘This is the Dhamma, this the Vinaya, this the teaching of the Master. Accept this, and approve this.’ If the dispute should be thus settled, it is settled contrary to the Dhamma, and with a mere counterfeit of the Vinaya rule of procedure (that cases of dispute must be settled before a duly constituted meeting of the Sa;;^gha, and in the presence of the accused person)^. [And in like manner, if he instruct the many, or the SaMgha, who speak according to the right;—or if the many or the Sawgha who speak not according to the right instruct the one, or the many, or the Samgha. who speak according to the right;—then the dispute is settled contrary to the Dhamma (&c., as before).] End of the nine cases in which the wrong side decides.

³ [This chapter is the contrary of the last; the cases put being those in which the three last members of ^ Sammukhd-vinaya-pairupakena. The rule of procedure, called Sammukha-vinaya, hereafter rendered ‘ Proceeding in Presence,’ is one of the seven modes of settling disputes already referred to in the closing chapter of the Pitimokkha (‘Vinaya Texts,’ vol. i, p. 68), and is more fully described below in .ffiilla- vagga IV, 14, 16, and following sections. It will be seen below, from §§ IV, 14,

27-30, that it is involved in, or rather is supposed to accompany, each of the other Proceedings mentioned in this chapter. B 2 4 IV, 4, r. the m4tik in the first paragraph of chapter 2 instruct, &c., the three first members.] End of the nine cases in which the right side decides.

⁴ I. Now at that time the Blessed Buddha was staying at Rdgaha, in the Kalandaka Nivdpa, in the Bamboo Grove. Now at that time the venerable Dabba the Mal- lian, who had realised Arahatsip when he was seven years old, had entered into possession of every (spiritual gift) which can be acquired by a disciple; there was nothing left that he ought still to do, nothing left that he ought to gather up of the fruit of his past labour*. And when the venerable Dabba the Mallian had retired into solitude, and was sunk in thought, the following consideration presented itself to his mind; ‘Arahatsip had I ’ The whole of the following story of Dabba down to the end of section 9 (except the last sentence) recurs in the Sutta-vibhahga as the Introductory Story to the Eighth Saghidisesa. The Samanta PSsSdika has therefore no commentary upon it here, and the few extracts that we give from it are taken from the notes of that work on the corresponding passage in the Sutta-vibhahga. The stupidity of Udlyi, who once supplanted Dabba the Mallian in the performance of his duty as bhattuddesaka, forms the burthen of the Introductory Story to the dtaka on ‘ the Measure of Rice ’ (No. g in the GStaka book; ‘ Buddhist Birth Stories,’ pp. 172 and following). * On this phrase compare Mahdvagga V, i, 21, and the verses at V, I, 27. IV, 4, 3- THE SETTLEMENT OF DISPUTES, 5 acquired when I was seven years old. I have gained everything that a learner can reach to. There is nothing further left for me to do, nothing to gather up of the fruit of that which I have done. What service is it possible for me to render to the Sawgha?’ And it occurred to the venerable Dabba the Mallian: Tt would be a good thing for me to regulate the lodging-places for the Sawgha, and to apportion the rations of food.’

⁵ And when, at eventide, the venerable Dabba the Mallian had arisen from his meditations, he w'ent 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 when he was so seated the venerable Dabba the Mallian spake thus to the Blessed One: ‘When I had retired. Lord, into solitude and was sunk in thought, the following consideration presented itself to my mind (&c., as before, down to) It would be a good thing for me to regulate the lodging-places for the Sa^gha, and to apportion the rations of food, I desire. Lord, [so to do].’ ‘Very good, Dabba. Do you then regulate the lodging-places for the Sawgha, and apportion the rations of food!’ ‘It is well. Lord,’ said the venerable Dabba the Mallian, accepting the word of the Blessed One.

⁶ And the Blessed One on that occasion and in that connection, when he had delivered a religious discourse, addressed the Bhikkhus, and said ; ‘ Let then the Sa»gha, O Bhikkhus, appoint Dabba the Mallian as the regulator of lodging- places, and as the apportioner of rations. And thus, O Bhikkhus, should the appointment be made. 6 IV, 4 , 4- ‘ First Dabba should be asked (whether he is willing to undertake the office). When he has been asked, some able and discreet Bhikkhu should lay the resolution before the Sawgha, saying, ‘ “ Let the venerable Sawgha hear me. “ “If it be convenient to the Sa»?gha, let the Sawgha appoint Dabba the Mallian as regulator of lodging-places, and as apportioner of rations. ‘ “This is the resolution (»atti). ‘ “ Let the venerable Sz-ingha hear me. ‘ “The Sawgha appoints the venerable Dabba the Mallian as regulator of lodging-places, and as apportioner of rations. Whosoever of the venerable ones agrees that Dabba should be so appointed, let him remain silent; whosoever does not agree, let him speak. The venerable Dabba is appointed by the

Sa»«gha as regulator of the lodging-places, and as apportioner of rations. The Sa??«gha approves thereof. Therefore is it silent. Thus do I understand.” ’

⁷ And the venerable Dabba the Mallian, being so chosen, appointed one lodging-place in the same place for the Bhikkhus who belonged to the same division. For those Bhikkhus who were repeaters of the Suttantas he appointed a lodging-place together, thinking, ‘ They will be able to chant over the Suttantas to one another.’ For those Bhikkhus who were in charge of the Vinaya he appointed a lodging-place together, thinking, ‘ They will be able to discuss the Vinaya one with another.’ For those Bhikkhus who were preachers of the Dhamma he appointed a lodging-place together, thinking, ‘ They will be able to talk over the Dhamma one with another.’ For those Bhikkhus who were given to IV, 4, 4. THE SETTLEMENT OF DISPUTES. 7 meditation * he appointed one lodging-place together, thinking, ‘ They will not disturb one another.’ For those Bhikkhus who were wise in worldly lore, and abounding in bodily vigour he appointed one lodging-place together, thinking, ‘ These venerable ones, too, will thus remain settled according to their pleasure.’ And for such Bhikkhus as came in late, for them he caught fire and by the light of the flame thereof he pointed out to them a lodging-place. So much so * that Bhikkhus of set purpose would come in late, thinking, ‘ We shall thus behold the power of the Iddhi of the venerable Dabba the Mallian.’ And they went up to the venerable Dabba the Mallian, and said: ‘ Appoint us, O venerable Dabba, a lodging-place.’ And to them the venerable Dabba the Mallian would speak thus: ‘ Where do the venerable ones desire to rest ? Where shall I appoint it ? ’ And they of set purpose would designate some place afar, saying, ‘ May the venerable Dabba appoint us a lodging-place on the Vulture’s Peak; may the venerable one appoint us a lodging-place at the Robber’s Cliff; may the venerable one appoint us a lodging-place at the Black Rock on the Isigili Passa ; may the venerable one appoint us a lodging on the Vebhira Passa; may the venerable one appoint us a lodging-place in the Sattapaum Cave; may the ‘ GAYino possibly used with the technical connotation of being addicted to the practice of the Four Gana meditations; but compare Mahavagga I, i, 3, 5, 7. ^ See the comment as quoted by H. O. * Compare the use of teodhS.tuw samdpa^^itv^ at Mahd- vagga I, 15, 4. ‘ Compare api ssu at ^ullavagga I, 9, i. 8 IV, 4, 4. venerable one appoint us a lodging-place in the mountain cave of the Snake’s Pool in Sita’s Wood ; may the venerable one appoint us a lodging-place in the Gom^a Grotto; may the venerable one appoint us a lodging-place in the cave of the Tinduka Tree; may the venerable one appoint us a lodging- place at the Tapoda Ghdt; may the venerable one appoint us a lodging-place in the Tapoda Arima; may the venerable one appoint us a lodging-place in (rivaka’s Mango Grove; may the venerable one appoint us a lodging-place in the deer-park at Maddaku^/^i.’ And the venerable Dabba the Mallian would burst into flame, and walk on in front of them with his finger burning, and they by the light thereof would follow close upon the venerable Dabba the Mallian. And the venerable Dabba the Mallian would appoint them a lodging^place, saying, ‘ This is the couch, and this the stool, and this the mat, and this the pillow, and this the privy place, and this the drinking-water^, and this the water for washing, and this the staffs, and this the form of (the result of) the consultation of the Surngha^, that at such and such a time are you to enter thereon, and at such and such a time are you to depart therefrom And when the ^ That paribhoaniyaOT does not mean drinking-water, as Childers renders it, is clear from VIII, i, 2, where it is implied that it is to be used for washing feet. Our translation of Mah^ vagga II, 20, 5 should be corrected accordingly. ^ Compare below, VIII, 6, 3. * Katika-sa^/ana«. Compare Gtaka I, 81, and Maha- vagga VIII, 32, and .STullavagga VIII, i, 2. ‘ That this is the correct rendering of this otherwise doubtful IV, 4 , 5-

THE SETTLEMENT OF DISPUTES. 9 venerable Dabba the Mallian had thus appointed unto them their lodging-place, he would return back again to the Bamboo Grove.

⁸ Now at that time the Bhikkhus who were followers of Mettiya and Bhummaaka ^ had been but recently received into the Samgha, and were wanting in merit, and such among the lodging- places appertaining to the Sawgha as were inferior fell to their lot, and the inferior rations. Now at that time the people of Rigaha were desirous of presenting to the Thera Bhikkhus a wishing-gift to wit, ghee and oil and dainty bits^; while to the Bhikkhus who were followers of Mettiya and Bhummaaka they used to give an ordinary gift according to their ability, to wit, scraps of food and sour gruel with it ®. The passage is clear from the closing words of VIII, i, 2, where most of these phrases recur. In the text, for the last word nikkhi- pitabbazw read nikkhamitabbaw, as pointed out in the note at p. 363 of the edition of the text. * These were two of the six leaders of the notorious .Oabbag- giya Bhikkhus. ^ Compare the 22nd Nissaggiya. ® Abhisawkharikaw; that is, a gift by the giving of which the donor expressly wished that a particular result (as, for instance, that the donor should be re-born as a king or queen, or should enter the paths, or have opportunity to hear a Buddha preach) should be brought about by the normal effect of that good act in a future birth. There are not a few instances of such wishes, and of their fulfilment, recorded in various parts of the sacred literature. ‘ Uttaribhagim. See the passages quoted in the note on Mahfivagga VI, 14, 3. These three things are also mentioned together at VIII, 4, 4. ® These expressions recur at Gfitaka I, 228. The Samanta Pfisfi- dikfi says merely kawaakan ti sakuntaka-bhattaw. Bilanga- dutiyan ti kafika-dutiyaw. IO IV, 4, When they had returned from their receipt of alms, and had eaten their meal, they asked the Thera Bhikkhus, ‘What did you get, Sirs, at the place of alms; what did you get?’ Some of the Theras answered, ‘We had ghee. Sirs; we had oil; we had dainty bits.’ The Bhikkhus who were followers of Mettiya and Bhumma_ faka replied ; ‘We got nothing at all. Sirs ; just an ordinary gift such as they could manage, scraps of food, and sour gruel with it.’ 6 . Now at that time a certain householder, possessed of good food S used to give a perpetual alms to the Sa»«gha, a meal for four Bhikkhus. He with his wife and children used to stand at the place of alms and serve; and offer to some Bhikkhus boiled rice, and to some congey, and to some oil, and to some dainty bits. Now at that time the meal for the Bhikkhus who were followers of Mettiya and Bhummaaka had been fixed for the morrow at the house of this prosperous householder. And the prosperous householder went to the Arima for some business or other, and went up to the place where the venerable Dabba the Mallian was. And when he had come there, he saluted the venerable Dabba the Mallian, and took his seat on one side. And him so seated did the venerable Dabba instruct, and arouse, and gladden, and incite with religious discourse. And when the prosperous householder had thus been instructed, and aroused, and gladdened, and incited by the venerable Dabba the Mallian with * The Samanta PisddikS. says simply kalydwaw bhattaw* assS ti kalySwa-bhattiko. IV, 4, r- THE SETTLEMENT OF DISPUTES. II religious discourse, he said to the venerable Dabba the Mallian: ‘For whom, Sir, has the meal been appointed to-morrow at our house?’ ‘ The meal has been appointed, my friend, at your house to-morrow for those Bhikkhus who are followers of Mettiya and Bhummaaka.’ Then the prosperous householder was ill-pleased, thinking, ‘ How can bad Bhikkhus enjoy themselves at our house?’ And going home he gave command to the slave-girl: ‘For those who come to-morrow for the meal, spread out the mats in the entrance hall and serve them with scraps of food, and with sour gruel with it!’ ‘ Even so. Sir!’ said the slave-girl, accepting the word of the householder.

⁹ Then the Bhikkhus who were followers of Mettiya and Bhummaka spoke one to another; ‘Yesterday a meal has been appointed for us at the house of the prosperous householder. Tomorrow he, with his wife and children, will attend upon us at the place of alms, and serve us. And he will offer to some of us boiled rice, and to some congey, and to some oil, and to some dainty bits.’ And through joy thereat they slept uneasily that night. Then the Bhikkhus who were followers of Mettiya and Bhummaka, having robed themselves in the early morning, went duly bowled and robed to the dwelling-place of the prosperous householder. And that slave-girl saw the Bhikkhus who were followers ‘Ko//ake, which means the battlemented gateway which formed the entrance to an important house; and in which there was a room. See Gdtaka I, 227. 12 IV, 4, 7- of Mettiya and Bhummaaka approaching from afar; and spreading out the mats in the entrance hall, she said to them, ‘ Be seated. Sirs.’ And the Bhikkhus who were followers of Mettiya and Bhummaaka thought; ‘For a certainty the meal cannot yet be ready, since we are told to take our seats in the entrance.’ Then the slave-girl coming up with scraps of food, and sour gruel with it, said to them, ‘ Eat, Sirs!’ ‘ We, sister, are of those for whom perpetual meals are provided.’ ‘ I know. Sirs, that you are so. But only yesterday I received command from the householder that for them who should come to-morrow for the meal I was to spread out the mats in the entrance hall, and serve them with scraps of food, and some gruel with it. Eat, Sirs I ’ Then the Bhikkhus who were followers of Mettiya and Bhummaaka thought: ‘ It was yesterday that the householder, the prosperous one, came to the Arama to visit Dabba the Mallian. For a certainty the householder must have been set against us by Dabba the Mallian.’ And through sorrow thereat they ate uneasily. And the Bhikkhus who were followers of Mettiya and Bhummaaka, when they had finished their meal, returned from the receipt of alms, went to the Arima, and laid aside their bowls and their robes, and sat down outside the porch of the Arama, squatting against their waist cloths * SawghSi-pallatthikdya. There is a misprint in the text (°ttikaya). On this curious expression, see below, V, 28, 2. IV, 4, 8. THE SETTLEMENT OF DISPUTES. 13 silent, and ashamed, with fallen hearts \ and sunken faces, moody, and bewildered . Now the Bhikkhuni Mettiya came up to the place where the Bhikkhus who were followers of Mettiya and Bhummaaka were : and when she had come there she said to them : ‘ My salutation to you, Sirs ®! ’ When she had so said the Bhikkhus who were followers of Mettiya and Bhummaaka did not speak to her. So a second time she said to them ; ‘ My salutation to you, Sirs! ’ and they did not speak. And a third time she said to them: ‘ My salutation to you. Sirs! ’ Still the third time the Bhikkhus who were followers of Mettiya and Bhum- maaka did not speak. And she said: ‘ Wherein have I offended you, Sirs ? Wherefore do you not speak to me ? ’ ‘ Are you then so indifferent *, sister, when we are tormented by Dabba the Mallian ? ’ ‘ But what can I do, Sirs ? ’ ‘ Pattakkhandhi, which the Samanta PSsSdikd explains by patitakkhandhS. KhandhS here seems to mean ‘ faculties.’ Compare the use of Dhammd in a similar connection at Mahd-parinib- bdna Sutta II, 32=Mah4vagga V, 13, 9 ; and see Buddhaghosa’s commentary on that passage, quoted by Rh. D. in ‘ Buddhist Suttas from the P 41 i,’ p. 36. ® Appaibhdnd. PaibhdnaM is the rapid suggestion of an idea in a case of doubt or difficulty, an illumination; so that pa- /ibhSnako, the man of ready wit, may be compared with upaya- kusalo, the man fertile in resource. ‘ Absent-minded’ would be an incorrect rendering; they had no idea what to think or do, and the appearance of the nun on the scene (in the next paragraph) supplied the want. Till then they hesitated, drifted. ^ The following narrative, down to § 9, is repeated almost word for word in V, 20, only that the person there persuaded to bring the false accusation is different. * A^^upekkhati. Compare Gfitaka I, 147. 14 IV, 4, 9 - ‘ If you like, sister, you could this very day

make the Blessed One expel the venerable Dabba the Mallian.’ ‘ But what shall I do. Sirs ? What is it that it is in my power to do ? ’ ‘ Come now, sister; do you go to the place where the Blessed One is, and when you have come there say as follows : “This, Lord, is neither fit nor proper that the very quarter of the heavens which should be safe, secure, and free from danger, that from that very quarter should come danger, calamity, and distress—that where one might expect a calm, one should meet a gale. Methinks the very water has taken fire. I have been defiled, Lord, by Dabba the Mallian ! ” ’ ‘ Very well. Sirs!’ said the Bhikkhuni Mettiyd, accepting the word of the followers of Mettiya and Bhummaka. And she went to the Blessed One [and spake even as she had been directed].

¹⁰ Then the Blessed One, on that occasion and in that connection, convened a meeting of the Sawgha, and asked the venerable Dabba the Mallian ; ‘ Are you conscious Dabba, of having done such a thing as this Bhikkhuni says ? ’ ‘ Even as my Lord, the Blessed One, knows me.’ [And a second and a third time the Blessed One asked the same question, and received the same reply.] ^ Literally, ‘ Do you recollect ? ’ But it is quite clear from the technical words at the close of this section that the verb sarati had already acquired the secondary meaning ‘ to be conscious of.’ The whole story is peculiarly valuable as illustrating the growth of the connotation of the verb and its allied meanings, and indirectly the origin and growth of the idea of ‘ conscience ’ which has played so great a part in theological and ethical speculation. IV, 4, 9* THE SETTLEMENT OF DISPUTES. 15 Then said the Blessed One; ‘ The Dabbas, O Dabba, do not thus repudiate K If you have done it, say so. If you have not done it, say you have not’ ‘ Since I was born. Lord, I cannot call to mind ^ that I have practised sexual intercourse even in a dream, much less when I was awake ! ’ And the Blessed One addressed the Bhikkhus, and said: ‘ Expel then, O Bhikkhus, the Bhikkhunt Mettiyi, and examine those Bhikkhus about it.’ And so saying he rose from his seat and entered into the Vihira. Then those Bhikkhus expelled the Bhikkhuni Mettiyi. But the Bhikkhus who were followers of Mettiya and Bhummaka said to those Bhikkhus ; ‘ Do not. Sirs, expel the Bhikkhuni Mettiyi. She has not committed any offence. She has been set on by us with angry and bitter intentions of causing his fall.’ ‘ What then, Sirs ? is it you who are thus harassing the venerable Dabba the Mallian with a groundless charge and breach of morality ? ’ ‘ That is true. Sirs.’ Then those Bhikkhus who were moderate were indignant and annoyed and complained, saying, ‘ How can these Bhikkhus the followers of Mettiya and Bhummaka harass the venerable Dabba the Mallian with a groundless charge of breach of ^ That is, ‘Men of character and standing such as yours, O Dabba, are not in the habit of repudiating a charge in so indirect a manner by adverting merely to their standing and known character.’ * Here the word used is abhigndmi. i TV, 4, lo. morality ? ’ And they told the matter to the Blessed One. ‘ Is this true, O Bhikkhus ? ’ ‘ It is true, Lord.’ Then he rebuked them, and when he had delivered a religious discourse, he addressed the Bhikkhus, and said: ‘ Let then the Sawgha grant to Dabba the Mallian, whose conscience in respect of this matter is quite clear, the Proceeding for the consciously innocent lo. ‘And thus, O Bhikkhus, is it to be granted. ‘ Let that Dabba the Mallian go before the Samgha, and having arranged his robe over one shoulder, let him bow down at the feet of the senior Bhikkhus, and crouching down let him stretch ‘ Dabbassa sati-vepulla-ppattassa sati-vinayaw detu. The explanation of the compound sati-vepulla-ppatto given by Childers, though it rests on so good an authority as that of Vie- siha Mudaliar, cannot be right. He makes it mean ‘ a man of great intellectual development.’ But sati must here refer to the fact that Dabba has been formally called upon to remember (sarito) whether he did or did not commit the offence. And though the exact sense of the compound is subject to some doubt, the general sense of the clause must be very much

as we have conjecturally rendered it. On this formal appeal to the conscience, or memory (sati), of a Bhikkhu charged with an offence, or supposed to have offended, see iTullavagga I, 2, and 5 at the end; and X, 20. Ukkuika« nislđitvS. This verb does not mean ‘to sit on the hams,’ as rendered by Childers. The exact posture, unknown in Europe, is to crouch down on the feet (keeping both toes and heels on the ground) in such a way that the hams do not touch the ground, but come within an inch or two of it. Europeans find it very difficult to retain this posture for any length of time, but the natives of India find it easy, and it is regarded in the Piakas as a posture of humility. IV, 4, 10 . THE SETTLEMENT OF DISPUTES. 17 forth his hands with the palms joined together, and let him say, “These Bhikkhus, Sirs, the followers of Mettiya and Bhumma^aka, are harassing me by a groundless charge of breach of morality. But I, Sirs, in respect thereof have a clear conscience, and I ask the Sagha for the acquittal to be accorded to those who are conscious of innocence.” Then some able and discreet Bhikkhu is thus to lay the resolution (watti) before the Sa^gha. “Let the venerable Sa;«gha hear me. These Bhikkhus, Sirs, the followers of Mettiya and Bhumma^aka, are harassing the venerable Dabba the Mallian with a groundless charge of a breach of morality, and the venerable Dabba the Mallian has in respect thereof a conscience that is clear, and asks the Sawgha for the acquittal of those who are conscious of innocence. If the time is convenient to the Sa;«gha, let the Sawgha accord to the venerable Dabba the Mallian the acquittal of those who are conscious of innocence. This is the resolution. Let the venerable Sa»«gha hear me. These Bhikkhus (&c., as before, down to) asks the Sasgha for the acquittal of those who are conscious of innocence. The Sawgha accords to the venerable Dabba the Mallian the acquittal of those who are consciously innocent. Whosoever of the venerable ones approves of the grant to Dabba the Mallian of the acquittal of those who are conscious of innocence, let him keep silence. Whosoever approves not thereof, let him speak. And a second time I say the same thing. And a third time I say the same thing. Let the venerable Samgha hear me. These Bhikkhus (&c., as before, down to) let him speak. The acquittal of those who are conscious of innocence has been [20] c 18 iTULLAVAGGA. IV, 4, 11. granted by the Sawgha to Dabba the Mallian. The Sa»«gha approves thereof. Therefore is it silent. Thus do I understand’ II. ‘There are five things which make a grant of acquittal to those who are conscious of innocence to be according to law. The Bhikkhu must be innocent and without offence, others must have censured him, he must ask the Sawgha for acquittal as being conscious of innocence, the Sa.mgha. must grant it, the Samgha must be duly held and duly constituted. These, O Bhikkhus, are the five things which make a grant of the acquittal of those who are conscious of innocence to be according to law.’ 5 \ I. Now at that time the Bhikkhu Gagga was insane and out of his mind; and by him, when so insane and out of his mind, many things unworthy of a samara had been committed, as well in speech as in act The Bhikkhus warned the Bhikkhu Gagga of a fault so committed by him when insane and out of his mind, saying, ‘Does the venerable one call to * This section is repeated below, chap. 14, § 27, with the necessary alterations for a general rule instead of a particular case. ^ The particular decision given in this chapter for the particular case is elaborated in chap. 14, § 28 below into a general rule for every similar case. ’ Buddhaghosa explains this word as follows; ‘Bhlsitapa- rikantan ti vdMya bhSsitaw kdyena parikkantaw parikkametvS katan ti attho.’ The similar word Parikantaw, which occurs in the Sutta-vibhahga, Pdrka IV, i, 2, in the sense of lacerated, is from the root krmt. IV, 5, 1 - THE SETTLEMENT OF DISPUTES. 19 mind that he has committed such and such an offence ? ’ He replied, ‘I, my friends, was insane and out of my mind. (No doubt) many things unworthy of a samaa, as well in speech as in act, may have been committed

by me when so insane and out of my mind. But I do not recollect it. It was done by me by reason of my insanity.’ But though they received that answer from him they warned him still, saying, ‘ Does the venerable one call to mind that he has committed such and such an offence ? ’ ‘Those Bhikkhus who were moderate were annoyed, murmured, and became indignant, saying, “How can those Bhikkhus warn the Bhikkhu Gagga . . . saying. .. such and such an offence ?” And when he replies, “ I, my friends, was insane ... by reason of my insanity”—how can those Bhikkhus still warn him, saying ... of such and such an offence ? ’ And those Bhikkhus told the matter to the Blessed One. Ts it true, O Bhikkhus, that those Bhikkhus (&c., as before, down to) such and such an offence ? ’ ‘ It is true. Lord.’ Then he rebuked them, and when he had delivered a religious discourse he addressed the Bhikkhus, and said; ‘ Let then the Sa»«gha grant to Gagga the ^ Nam in the text is correct. It is identical with the ft am so frequently found in Jain Prakrit ; on which see Weber in his Bhagavatt ‘ Abhandlungen der Berliner Akademie,’ 1865, pp. 422 and foil. IV, 5, 2. io Bhikkhu who is now sane the dispensation for those who are no longer insane.

¹¹ ‘And thus, O Bhikkhus, should it be granted. ‘ Let that Bhikkhu Gagga [here follow the words of the formal request, of the resolution, and of the grant by decision of the Sawgha, exactly in the same way as in the last case, chapter 4, § 10].’

¹² I. ‘There are three cases, O Bhikkhus, in which grants of dispensation for those who are no longer insane are not valid : and three cases in which such grants are valid. ‘ What are the three cases in which grants of dispensation for those who are no longer insane are not valid ? ‘ In the first place, O Bhikkhus, in case a Bhikkhu have committed an offence; and in respect thereof either the Samgha, or a number of Bhikkhus, or a single Bhikkhu, warn him, saying, “ Does the venerable one call to mind that he has been guilty of such and such an offence ? ” And he, notwithstanding that he does remember it, says, “ I do not remember. Sirs, that I have been guilty of such and such an offence.” Then if the Sawgha grant him the dispensation of those who are no longer insane, that grant is not valid. ‘ Again, O Bhikkhus, in case a Bhikkhu (&c., as before, down to) And he, notwithstanding that he does remember it, says, “ I remember it. Sirs, but as if in a dream.” Then if the Samgha grant him IV, 6, 3 . THE SETTLEMENT OF DISPUTES. 21 the dispensation of those who are no longer insane, that grant is not valid. ‘ Again, O Bhikkhus, in case a Bhikkhu have committed an offence, and in respect thereof either the Sawgha, or a number of Bhikkhus, or a single Bhikkhu, warn him, saying, “Does the venerable one call to mind that he has been guilty of such and such an offence ?” And he, though he is not insane, acts in the (deceptive) way of an insane person saying, “ I act so, and you act so likewise. It beseems me, and it likewise beseems you.” Then if the Sawgha grant him the dispensation of those who are no longer insane, that grant is not valid. ‘ These are the three cases, O Bhikkhus, in which a grant of the dispensation for those who are no longer insane is not valid.

¹³ ‘What are the three cases in which grants of dispensation for those who are no longer insane are valid } ‘ In the first place, O Bhikkhus, in case a Bhikkhu be insane and out of his mind ; and by him, when so insane and out of his mind, many things unworthy of a samaa have been committed, as well in speech as in act. And either the Sawgha, or a number of Bhikkhus, or a single Bhikkhu, warns him in respect thereof, saying, “ Does the venerable one call to mind that he has committed such and such an offence ?” And he really not remembering it, answers, “ I do not remember. Sirs, that I have been guilty of such and such an offence.” Then if the Sawgha grants him the dispensation for those who are no longer insane, that grant is valid. ‘ Ummattakdlayaff? karoti, on which Buddhaghosa says

nothing. The word recurs in the following section. 22 IV, 7,1. ‘Again, O Bhikkhus, in case a Bhikkhu be insane and out of his mind (&c., as before, down to) And he, not really remembering it, answers, “ I remember it. Sirs, but as if in a dream.” Then if the Sa[^]gha grants him the dispensation for those who are no longer insane, that grant is valid. ‘ Again, O Bhikkhus, in case a Bhikkhu be insane and out of his mind (&c., as before, down to) “ Does the venerable one call to mind that he has been guilty of such and such an offence ?” And he, being still insane, acts in the way of an insane person, saying, “ I act so, and you act so likewise. It beseems me, and it likewise beseems you.” Then if the Sawgha (afterwards) grant him the dispensation for those who are no longer insane, that grant is valid. ‘ These are the three cases, O Bhikkhus, in which the grant of the dispensation for those who are no longer insane is valid.’

¹⁴ I. Now at that time the Af[/]abbaggiya Bhikkhus carried out official acts against Bhikkhus who had not confessed themselves guilty—the Ta[^]aniya- kamma, or the Nissaya-kamma, or the Pabbi[^]aniya-kamma, or the Pais 4 raiya-kamma, or the Ukkhepaniya-kamma. Those Bhikkhus who were moderate were annoyed, murmured, and became indignant, saying, ‘ How can the A[^]abbaggiya Bhikkhus (&c., as before).’ And those Bhikkhus told the matter to the Blessed One. THE SETTLEMENT OF DISPUTES. IV, 8, I. ‘Is it true, O Bhikkhus, that the isT[/]abbaggiya Bhikkhus do so ? ’ ‘ It is true, Lord.’ Then he rebuked them, and when he had delivered a religious discourse, he addressed the Bhikkhus, and said: ‘ No official act, O Bhikkhus,—whether the Ta[^]- ^aniya-kamma, or the Nissaya-kamma, or the Pabb4[^]aniya-kamma, or the Pais4ra[;]^iya- kamma, or the Ukkhepaniya-kamma,—is to be carried out against Bhikkhus who have not confessed themselves guilty[^]. Whosoever does so, shall be guilty of a dukkaa offence.’

¹⁵ I. ‘ Now, O Bhikkhus, an official act carried out against a Bhikkhu who has confessed himself guilty is invalid as follows, and is vidid as follows. And how does such an official act become invalid ? In case a Bhikkhu have committed a P4r[^]ka offence, and in respect thereof either the Sawgha, or a number of Bhikkhus, or a single Bhikkhu warns him, saying, “ The venerable one has been guilty of a Parika.” And he replies thus, “ I have not. Sirs, been guilty of a P4rka. I have been guilty of a Sa»«gh4disesa.” And in respect thereof the Sawgha deals with him for a Sa?»gh4disesa. Then that official act is invalid.’ ‘ The mode in which such a confession ought to be made is set out in full in IV, 14, 30-34. 24 IV, 8, 2. [And so also if on being warned of any one of the seven offences[^] he confesses himself to be guilty of any one of the offences different from the one charged, then the official act is invalid.] 2 . ‘ And when, O Bhikkhus, is such an official act valid ? In case a Bhikkhu have committed a P4ra- ^ka offence, and in respect thereof the Sa[;] 2 gha, or a number of Bhikkhus, or a single Bhikkhu warns him, saying, “ The venerable one has been guilty of a P4rciika.” And he replies, “ Yea, Sirs, I have been guilty of a PirAka.” And in respect thereof the Samgha deals with him for a P4rka. Then that official act is valid [And so for each of the other offences mentioned in ^ I, the whole of § 2 is repeated.] 9 ^ Now at that time the Bhikkhus in chapter (Sawgha) assembled, since they became violent, quarrelsome, and disputatious, and kept on wounding one another with sharp words*, were unable ‘ The same, namely, as those in the list given at Mahvagga IV, 16, 12, &c. ^ In other words, if a Bhikkhu confesses an offence different from that with which he has been charged, the confession cannot be used against him even as regards a decision with respect to the offence confessed. * On this chapter, see further below, IV, 14, 16. * Antiamannam mukhaisatthi vitudantd viharanti. Literally, ‘ with mouth-javelins.’ Vitudati, and not vitfldati as Childers gives, is the right spelling. So Fausboll reads at Gtaka II, 185, 186. IV, 9 . THE SETTLEMENT OF

DISPUTES. 25 to settle the disputed question (that was brought before them). They told this matter to the Blessed One. ^ ‘ I allow you, O Bhikkhus, to settle such a dispute by the vote of the majority. A Bhikkhu who shall be possessed of five qualifications shall be appointed as taker of the voting tickets—one who does not walk in partiality, one who does not walk in malice, one who does not walk in folly, one who does not walk in fear^, one who knows what (votes) have been taken and what have not been taken. ‘ And thus shall he be appointed. ‘ First the Bhikkhu is to be requested (whether he will undertake the office). Then some able and discreet Bhikkhu is to bring the matter before the Sawgha, saying, ‘ “ Let the venerable Sa^gha hear me. If the time seems meet to the Sawgha, let the Sa»gha appoint a Bhikkhu of such and such a name as taker of the voting tickets. ‘ “ This is the motion (watti). ‘ “ Let the venerable Sawgha hear me. The SaiWgha appoints a Bhikkhu of such and such a name as taker of the tickets. Whosoever of the venerable ones approves of the Bhikkhu of such and such a name being appointed as taker of the * From here to the end of the chapter recurs in IV, 14, 24. “ These are the qualifications always ascribed to oiie who rightly fills any judicial offence, and are called the four A gat is. They are the especial attributes of a good king sitting as judge, and are mentioned elsewhere (Sawghadisesa XIII; Mahavagga VIII, 5, 2; VIII, 6, I; and below, VI, ii, 2) of other ofiBcials of the order with duties similar to those in the text. 26 IV,. 10, I. tickets, let him keep silence. Whosoever approves not thereof, let him speak. The Bhikkhu of such and such a name is appointed by the Sawgha as taker of the voting tickets. Therefore is it silent. Thus do I understand.” 10 k I. ‘There are ten cases, O Bhikkhus, in which the taking of votes is invalid; and ten in which the taking of votes is valid. ‘ Which are the ten in which the taking of votes is invalid ? When the matter in dispute is trivial ^—when the case has not run its course (that is, when the necessary preliminaries of submission to arbitration have not been carried out®)—when regarding the matter in dispute the Bhikkhus have not formally remembered, or been formally called upon to remember, the offence *—when the taker of votes ® knows that those whose opinions are not in accordance with the law will be in the majority. * On this chapter, see further below, IV, 14, 24-26. ® Oramattakawz. Compare the English law maxim, De minimis non curat lex. ® Buddhaghosa says, Na ^a gatigatan ti dve tayo dvise na gata«, tattha tatth’ eva vd dvitikkhattuw aviniMitaw. See on these proceedings above. ‘ Buddhaghosa says, Na ^a sarita-sdritan ti dvitikkhattuw tehi bhikkhfthi sayam saritaw va anfkhī sdritaw vd na hoti. ° Gndnti ti saldkaK gdhento ^ndnti. (S.P.) IV, II, I. THE SETTLEMENT OF DISPUTES. 27 or probably^ may be in the majority—when he knows that the voting will result in a schism in the Saigha—when he is in doubt whether the voting will result in a schism in the Sawgha—when the votes are irregularly given ^—when all do not vote equally ®—and when they do not vote in accordance with the view (which they really hold). These are the ten cases in which the voting is invalid . ‘ And which are the ten cases in which the voting is valid ?’ [The ten cases are precisely the reverse of the other ten.]

¹⁶ I. Now at that time tlte Bhikkhu Uvaa®, being examined in the midst of the Sawgha with an offence, when he had denied then confessed it, when he had confessed it then denied it, made ‘ App eva n 4 ma. That this phrase does not merely mean ‘ perhaps’ is clear from its use in § a. ® Adhammena gawhanti ti adhammavddino eva»? mayazn bahfi bhavissdmd ti dve dve saldkiyo gawhanti. (S. P.) ® On vaggd, here = vi + agga, compare our note on the 21st PS>^ttiya, and ATullavagga I, 2, i. Buddhaghosa here says, VaggS. gawhanti ti dve dhammavi.dino ekaw dhammavSdi- salakaz« gahanti evaw dhammavddino na bahu bhavissanti ti maiinamand. ‘ With this chapter the 26th section of chapter 14 should be compared, where very curious means are inculcated

for avoiding some of the votes here stated to be invalid. ' In the Burmese MSS. the name of this monk is written Upavtla. 28 IV, II, 2. counter-charges and spoke lies which he knew to be such Those Bhikkhus who were moderate were annoyed, murmured, and became indignant, saying, ' How can the Bhikkhu Uvaa do so ?' And they told the matter to the Blessed One. 'Is it true, O Bhikkhus, as they say that the Bhikkhu [&c., as before].' ' It is true. Lord.' Then he rebuked him, and when he had delivered a religious discourse he addressed the Bhikkhus, and said; ' Then, O Bhikkhus, let the Sa[^]gha carry out the Tassa-pⁱpiyyasiki-kamma (the Proceeding in the case of the obstinately wrong) ®.' 2 . ' And thus, O Bhikkhus, is it to be carried out. In the first place the Bhikkhu Uv⁴/a must have been warned; when he had been warned, he must have been called upon to remember (whether he has, or has not, consciously committed the offence); when he had been called upon to remember, he must have been caused (by being put on his trial with respect to the offence) to bring upon himself a new ' Awwena z.nnz.m paiJarati. We follow Wijesiwha Mudali- yar's interpretation of this phrase as given by Childers (s. v. tassa- pⁱpiyyasikS.). ^ Chapter 14, section 29 below, is in fact an elaboration of this paragraph, giving instances of the kind of prevarication here intended to be referred to. ® The exact meaning of the phrase is somewhat doubtful, owing to the ambiguity of the tas sa. It should probably be analysed ' the proceeding against one who is more sinful (pipiyo) than that (tassa);' that is, who adds sin to sin. Childers gives a long note on the Proceeding drawn by WijesiOTha Mudaliyar from this chapter, but does not analyse the word. IV, II, 3 . THE SETTLEMENT OF DISPUTES. 29 offence (namely, of obstinacy or prevarication); when he has brought upon himself this new offence, some discreet and able Bhikkhu ought to lay the matter before the Sawgha, saying, ' " Let the venerable Samgha hear me. This Bhikkhu Uvia, being examined in the midst of the Sawgha with an offence, when he has denied it then confesses it, when he has confessed it then denies it, makes counter-charges, and speaks lies which he knows to be such. If the time seems meet to the Sarnggha, let the Samgha carry out the Tassa- pⁱpiyyasiki-kamma against the Bhikkhu Ovia. ' " This is the motion. ' " Let the venerable Sawgha hear me. This Bhikkhu Uvia (&c., as before). The Sa[^]gha carries out the Tassa-pⁱpiyyasiki-kamma against Uvia the Bhikkhu. Whosoever of the venerable ones approves of the Tassa-pⁱpiyyasiki-kamma being carried out against Uv[&]/a the Bhikkhu, let him keep silence. Whosoever approves not thereof, let him speak. ' " A second time I say the same thing. This Bhikkhu Uvia {&c., as before, down to) let him speak. A third time I say the same thing (&c., as before, down to) let him speak. "The Tassa-pⁱpiyyasiki-kamma has been carried out by the Saswgha against Uvia the Bhikkhu. Therefore is it silent. Thus do I understand b'' * This Kammavdi is precisely the same as is laid down in jullavagga I, i, 4, &c. in the case of all the other penal Kammass. 30 IV, 12, r.

¹⁷ ' There are five things, O Bhikkhus, which are necessary to the valid carrying out of the Tassa-pⁱpiyyasiki-kamma. To wit—he is impure, he is shameless—a censure has been set on foot against him[^]—the Samgha. carries out the Kamma—it carries it out lawfully, and in a full quorum. 2 .

' There are three things, O Bhikkhus, by which, when a Tassa-pⁱpiyyasika-kamma is characterised, it is against the Dhamma, and against the Vinaya, and difficult to be settled; (that is to say), when it has not been carried out in a full assembly of properly qualified persons, according to law and justice, and in the presence of the litigant parties— when it has been carried out without the accused person having been heard—when it has been carried out without the accused person having confessed himself guilty. ' These are the three things, O Bhikkhus, by which, when a Tassa-pⁱpiyyasika-kamma is characterised, it is against the Dhamma, and against the Vinaya, and difficult to be settled. ' There

are three things by which (and as in last paragraph) it is in accordance with the Dhamma, and in accordance with the Vinaya, and easy to be settled ; (that is to say), when it has been [&c., the rest of this paragraph is the reverse of the last] ^ Compare the use of anuvSdo in .ffiillavagga I, 5. “ These paragraphs exactly correspond to paragraphs at .^ulla- vagga I, 2. It is probably merely owing to this repetition that it is here also prescribed that the accused person must confess IV, 13, I. THE SETTLEMENT OF DISPUTES. 31

¹⁸ [This paragraph exactly corresponds to jK'ulla- vagga I, 4, paragraph i, as to the three cases in which the Sa/^gha, if it likes, may carry out the Tassa-p 4 piyyasik 4 -kamma against a Bhikkhu.]

¹⁹ [In this paragraph the ‘right conduct’ for a Bhikkhu who has been subjected to this Kamma is laid down precisely as in I, 5 for a Bhikkhu subjected to the Tagniya-kamma.] Then the Sawzgha carried out the Tassa-pi- piyyasik^kamma against Uv 4 /a the Bhikkhu. 13 h I. Now at that time, while the Bhikkhus were continuing in quarrels, strifes, and disputes, they had been guilty of many things unworthy of a Samaa, as well in word as in deed, and it occurred to the Bhikkhus, ‘ Whilst we were continuing, &c.... we have been guilty, &c. ... as well in word as in deed. If we now deal one with another for those offences, it may happen that that proceeding may result in harshness. In ill-feeling, in divisions. How now should we manage ? ’ And they told the matter to the Blessed One. ‘ In case, O Bhikkhus, whilst the Bhikkhus are continuing, &c. . . . they are guilty, &c. ... as well in word as in deed. And it occurs to them, “ Whilst we were continuing, &c. ... we have been guilty, &c. ... If we now deal, &c. . . . How now shall himself guilty, as it must be evident from the Introductory Story, that he will not do so. * The whole of this chapter recurs below, IV, 14, 33. 32 IV, 13, 2. we manage ?” I enjoin upon you, O Bhikkhus, to settle a matter of this kind by Tiwavattharaka (the Covering over as with grass) k

²⁰ ‘ And thus, O Bhikkhus, is it to be settled. All are to meet together in one spot. When they have met together some able and discreet Bhikkhu is to bring the matter before the Sawgha, saying, ‘ “ Let the venerable Sawgha hear me. While we were continuing, &c.... we have been guilty, &c. . . . as well in word as in deed. And it occurred to us (&c., down to) If we now deal one with another, &c. ... it may result in harshness, in ill-feeling, in divisions. If the time seems meet to the Sa»«gha, let the Sa»«gha settle this matter by the Covering over as with grass—except only as regards serious offences and as regards those things in which the laity have been concerned.” ‘ Then some discreet and able Bhikkhu among those Bhikkhus who belong to the one party is to bring the matter before his own party, saying, ‘ “ May the venerable ones hear me. While we were continuing, &c. ... we have been guilty, &c. ... as well in word as in deed. And it occurred to us, &c. . . . (down to) in divisions. If the time seems meet to you, venerable Sirs, I would confess in the midst of the Sa/^gha, both on your behalf, venerable Sirs, and on my own behalf, both such offence as is yours, venerable Sirs, and such offence * Buddhaghosa’s commentary on this expression will be found in the notes to H. O.’s edition of the text, pp. 313, 314. Buddhaghosa (H. O. loc. cit.) explains this as meaning either Piriika or Sawghidisesa offences. So also he explains DuMulld ^patti at Mahavagga X, 5, 4. IV, 13, 2. THE SETTLEMENT OF DISPUTES. 33 as is mine own, to the end that it may be covered over as with grass, except only as regards serious offences, and as regards those things in which the laity have been concerned.” ‘ And some discreet and able Bhikkhu among the Bhikkhus belonging to the other party is to bring the matter before his own party, saying, “ May the venerable ones hear me [&c., as before in the last paragraph, down to the end].” ‘ Then the discreet and able Bhikkhu among

the Bhikkhus belonging to the one party is to bring the matter before the Sa[^]gha, saying, “ May the venerable Sa[^]gha hear me. While we (&c., as before, down to) in divisions. If the time seems meet to the Sa[^]gha, I would confess[^] in the midst of the Sa[^]gha, both on behalf of these venerable ones and on my own behalf, both such offence as is theirs and such offence as is mine own, to the end that it may be covered over as with grass, except only as regards serious offences, and as regards those things in which the laity have been concerned. This is the motion (>atti). May the venerable Sa[^]gha hear me. While we (&c., as before, down to) in divisions. I confess (&c., as before, down to) in which the laity have been concerned. Whosoever of the venerable ones approves of the confession of these our offences, to the end that they may so be covered over as with grass, except as before mentioned, let him keep silence. Whosoever approves not thereof, let him speak. These our offences are confessed in the midst of the Sa[^]gha, to the end that they may be covered over as with grass, except * Deseyya»2. Compare IV, 14, 33, at the end. [20] D 34 IV, 14, I. as before mentioned. The Sa[^]gha approves thereof. Therefore is it silent. Thus do I understand.” ‘ And the discreet and able Bhikkhu among the Bhikkhus belonging to the other party is to bring the matter before the Sa[^]gha, saying, “ Let the venerable Sa[^]gha hear me (&c., as before in the last paragraph, down to the end).” ‘ Then thus, O Bhikkhus, those Bhikkhus are absolved of those offences, except as regards serious offences, and as regards those things in which the laity have been concerned, and except also as regards those who express their disapproval of the proceedings, or who are not present at them b’

²¹ I. Now at that time Bhikkhus had disputes with Bhikkhus, and Bhikkhunis with Bhikkhus. And the Bhikkhu Af[^]anna forcing his way (into the apartments) of the Bhikkhunis took the part of the Bhikkhunis and disputed with the Bhikkhus. * On these phrases Buddhaghosa has the following note : Di//Advikamman ti ye pana na me taw khamatt ti armamannS, dis/[^]dvikammaw karonti tehi vd saddh^h« dpattiw ipagitvS, pi, tattha andgatd dgantvS vd khanAam datvd parivewddisu nisinnd, te Spattihi na vu//,[^]ahanti. This is more an exegesis on the rule than an explanation of the words Di//[^]dvikamma»2 /[^]apetvS, the exact meaning of which remains doubtful. The literal rendering would be ‘ except as regards the manifestation of opinion.’ “ It was with reference to this conduct of Khanna that the Buddha is stated in the Mahd-parinibbana Sutta VI, 4 to have imposed a penalty upon him. He is also mentioned above, I, 25-31, and below, XI, i, 12-14. ® Compare the 16th and 43rd Pdtthtiyas. Buddhaghosa says here, Bhikkhunfnaw? anupakha[^]d ti bhikkhuninaw? anto- pavisitvd. IV, 14, 2. THE SETTLEMENT OF DISPUTES. 35 Those Bhikkhus who were moderate were indignant, &c. . . , told the Blessed One, &c. ... he addressed the Bhikkhus, and said :

²² ‘ There are, O Bhikkhus, the following four kinds of legal questions that require formal settlement by the Sa[^]gha; (that is to say), legal questions arising out of disputes, legal questions arising out of censure, legal questions arising out of offences, legal questions arising out of business k ‘ Among these, what is a legal question arising out of dispute ? This, O Bhikkhus, is when Bhikkhus dispute, saying, “ This is Dhamma,” or “ This is not Dhamma,” or “ This is Vinaya,” or “ This is not Vinaya,” or “ This is taught and spoken by the Tathhgata,” or “This is not taught nor spoken by the Tathagata,” or “ This has been practised by the Tathdgata,” or “ This has not been practised by the Tathagata,” or “This has been ordained by the Tathigata,” or “ This has not been ordained by the Tathigata,” or “ This is an offence,” or “ This is not an offence,” or “ This is a slight offence,” or “ This is a grievous offence,” or “ This is an offence which can be done away,” or “ This is an offence which cannot be done away or “ This is a most grave offence,” or “ This is not a most grave * The various ways of settling these four kinds of legal questions are recapitulated in §§ 27-34 of this chapter. ®

Sdvasesa-anavasesS-Spatti. The ParivSra IX, i, 10 says, YS si ipatti anavasesi si ipatti na katamena adhikaraena na katamamhi na katamena samathena sammati. It is practically equivalent therefore to Piriki. Those offences which can be done away, but only by the Sawgha, are called accordingly in the Buddhist Sanskrit Sawghivaresha, which corresponds to the Pili Sawghidisesa. The translation and note at Mahavagga X, 2, 4 should be altered accordingly. D 2 36 IV, 14, 2. offence.” Whatsoever quarrel, strife, controversy, difference of opinion, contradiction, opposition, cantankerousness k or contention there may be on such a matter, this is called a legal question arising out of dispute. ‘ And among these, which is a legal question arising out of censure ? This, O Bhikkhus, is when Bhikkhus charge a Bhikkhu with a fault of morality, or of conduct, or of opinion, or of means of livelihood. Whatsoever charge, censure, incrimination ^ admonition ^ candid opinion making of excuses * for a person, or making fun of him, there may be, that is called a legal question arising out of censure. ‘ And among these, what is a legal question arising out of offence ? The five groups of offences ® are subjects of legal questions of offences, and the seven groups of offences® are subjects of legal questions of offence. This is what is called a legal question arising out of offence. ‘ And among these, what is a legal question of business ? Whatsoever is to the Sawgha a matter which ought to be done, an obligation, a matter for which leave ought to be formally asked, the pro- ^ Vipa^/atS.yavohSro ti ^itta-dukkhatthSya voharo pharusa- vaJanan ti attho (S. P.). ^ Anullapananubhaandti ubhayaw anuvadana-vevaana- mattam eva (S. P.). ® Anusampavankata ti punappunawz kdya-iittara vaJahi tatth’ eva sampavahkatd anuvadanabhavo ti attho (S. P.). * Abbhussahanatd ti kasmd evaw na upavadissami upava- dissami yeva ti ussahaw katvd anuvadand (S. P.). ® That is to say, Pardika, Sawghddisesa, PdJittiya, Pdidesa- niya, and Dukkaa, as below, in IV, 14, 14; IX, 3, 3. * That is to say, the five mentioned in the last note, and besides them, Thulla^/aya and Dubbhdsita. IV, M, 3- THE SETTLEMENT OF DISPUTES. 37 posal of a resolution the proceeding by «atti- dutiya-kamma ^ or by »atti->^atuttha-kamma ^ that is called a legal question of business.

²³ ‘ What is that which gives rise to a legal question of dispute ? There are six causes of dispute that give rise to legal questions of dispute. And there are three causes of wrong-doing that give rise to legal questions of dispute, and three causes of right-doing that give rise to legal questions of dispute. And which are these six ? ‘ In the first place, O Bhikkhus, there is the Bhikkhu who is angry, and who bears enmity in his heart. Whatsoever Bhikkhu, O Bhikkhus, is such an angry man bearing enmity in his heart, he remains without reverence for, and without delight in the Teacher, the Dhamma, and the Samgha, and does not fulfil all the duties of a disciple. And whatsoever Bhikkhu, O Bhikkhus, remains without reverence for, and without delight in the Teacher, the Dhamma, and the Samgha, and does not fulfil all the duties of a disciple, he causes disputes to arise in the Sawgha, and such a dispute becomes a cause ^ Apalokana-kamman ti- 4 di panatass’ eva pabheda-vafenaw/. Tattha apalokana-kamma»2 nama sima///^akam sawghaOT so- dhettvS Mandarahanazw ^^andaw Aharitvi samaggassa anumatiya tikkhattim savetvS kStabba-kammawz (S. P.). ^ See our note at MaMvagga I, 28, 3. The Samanta Pasa- diki here says, jiatitudiyakammaw pana apaloketvS, kattab- ba«? pi atthi akattabbaw pi atthi. Tattha stmasammuti stma- samfihanans kathinadana»« katinubbharo khhvatthudesani vihira- vatthudesanS ’ti imani kia kammSni garukani apaloketva kStuOT na va//ati, wattitudiyakammavi/^aw savetv^ ’va kS,tabbani, avasesS te- rasa sammutiyo senisanagihakamatika (Ppatta) ^^varaddnati(°di°)- sammutiyo ka. ’ti evarfipni lahukakammani apaloketv^ pi katuz va//anti. 38 IV, 14, 4. of woe, and of want, and of disaster to the great multitudes, of woe and of want to gods and men. If you, therefore, O Bhikkhus, perceive such a one, a root of disputes both internal

and external, do you exert yourselves, O Bhikkhus, to put away from you so evil a person, the root of those disputes. If you perceive, O Bhikkhus, no such person, take pains lest any such evil root of disputes should thereafter arise among you. Thus will so evil a root of disputes be put away from you, and thus will no such evil person, the root of disputes, arise hereafter among you. ‘ Again, O Bhikkhus, there is the Bhikkhu, who is a hypocrite and who hides his faults; who is envious and jealous; who is crafty and treacherous; who has sinful desires and false beliefs ; who is tarnished by love of worldly gain, devoted to getting and taking, for whom to renounce a thing is hard. Whatsoever Bhikkhu, O Bhikkhus, is thus a hypocrite, who hides his faults, he remains [&c., as before, the whole of the last paragraph down to the end being repeated in each of the cases here enumerated].

²⁴ ‘ And which are the three causes of wrong-doing which give rise to legal questions of dispute ? ‘ Herein, O Bhikkhus, men of greedy mind are given to dispute, men of evil mind are given to dispute, men of foolish mind are given to dispute, saying, “ This is Dhamma,” or “ This is not Dhamma ” [&c., as before, in § 2, down to] or “ This is not a [^] Palest; no doubt connected with the primary meaning of the word ‘ leaf,’ as is also its use in the sense of ‘ covering, lining,’ in *ekapalsikd updhand* at *MahS.vagga V*, i, 29. The expression forms the subject of *Puggala II*, 2. See also *Gataka III*, 259. IV, 14 , g. THE SETTLEMENT OF DISPUTES. 39 most grave offence.” These are the three causes of wrong-doing which give rise to legal questions of dispute. ‘ And which are the three causes of right-doing which give rise to legal questions of dispute ? ‘ In the first place, O Bhikkhus, men not of greedy mind [&c., as in the last paragraph, inserting the word “ not”].

²⁵ ‘ And what is that, O Bhikkhus, which gives rise to legal questions of censure ? There are six causes of censure that give rise to legal questions of censure. And there are three causes of wrong-doing that give rise to legal questions of censure. And there are three causes of right-doing that give rise to legal questions of censure. And the body gives rise to legal questions of censure, and speech gives rise to legal questions of censure.’ [The six are word for word the same as in the last section, reading ‘ censure ’ for ‘ dispute.’] ‘ And which are the three causes of wrong-doing that give rise to legal questions of censure ? ‘ Herein, O Bhikkhus, men of greedy mind are given to censure, men of evil mind are given to censure, men of foolish mind are given to censure, accusing others of breaches of morality, or of behaviour, or of error in doctrine, or of adopting a wrong means of livelihood. These are the three causes of wrong-doing that give rise to legal questions of censure.’ [There follow the three causes of right-doing, reading ‘ men not of greedy mind,’ &c., as before, end of § 4.] ‘ And how does the body give rise to legal questions of censure ? In case a man be ill-favoured, 40 IV, 14 , 6. or ugly, or a dwarfs, or diseased, or blind of one eye, or lame, or humpbacked, or crippled, people find fault with him on that account. This is how the body gives rise to legal questions of censure. ‘ And how does speech give rise to legal questions of censure ? In case a man have a bad voice, or be indistinct, or harsh in speech then people find fault with him on that account. This is how speech gives rise to legal questions of censure.

²⁶ ‘ And what is it that gives rise to legal questions of offence ? There are six origins of offence that give rise to legal questions of offence. There is an offence that originates in deed, but not in word nor in thought. There is an offence that originates in word, but not in deed nor in thought. There is an offence that originates in deed and in word, but not in thought. There is an offence that originates in deed and in thought, but not in word. There is an offence that originates in word and in thought, but

not in deed. There is an offence that originates in deed and in word and in thought. These are the six (&c.)

²⁷ ‘ And what is that which gives rise to legal questions of business ? There is one, thing that gives rise to legal questions of business, that is to say, the Sawgha. ’ Buddhaghosa has no explanation of these terms here, but on Ahguttara NikSya III, 2, 3, where the whole list recurs, he says (as Dr. Morris is good enough to inform us) that okoimako is equal to laku«/ako; and the same explanation is given by the commentary on Puggala IV, 19. Compare the use in English of ‘ a mere dot of a man,’ in a similar sense. ^ These three epithets of the voice are no doubt intended to be the opposites of the three in Mahavagga V, 13, 9. IV, 14 , 10. THE SETTLEMENT OF DISPUTES. 41

²⁸ ‘ Legal questions of dispute. Right. Wrong. Undetermined h ‘ A legal question arising out of dispute may be right, and it may be wrong, and it may be undetermined. Of these, which is the legal question arising out of dispute which is right ? ‘ In case, O Bhikkhus, the Bhikkhu of right mind discuss, saying, “ This is the Dhamma,” or “ This is not the Dhamma” (&c., as before, in § 2, down to) or “ This is not a most grave offence.” Whatsoever quarrel, strife, contention, difference of opinion, contradiction, opposition, cantankerousness, or contention there may be in such a discussion is called a legal question arising out of dispute that is right.’ [And so when the Bhikkhus have a wrong mind, or an undetermined mind, the legal question arising out of such dispute is respectively a legal question arising out of dispute that is wrong or undetermined.]

²⁹ ‘ Legal questions of censure. Right. Wrong. Undetermined.’ [It may be either of the three, according as the Bhikkhus censuring (as in § 5) have a right, wrong, or an undetermined mind. The form of the paragraph corresponds to § 8 throughout.]

³⁰ ‘ Legal questions of offence. Right. Wrong. U ndetermined. ‘ There may be a legal question whether an offence is wrong, and there may be a legal question ^ We have already pointed out (above, IV, i, 2) that this mode of the commencement of a discussion by setting out a list of the points to be discussed and compared is found also in some of the Abhidhamma books. There it was only the objects themselves, here we have all the predicates which it is proposed to apply (as in § 8), or to declare inapplicable to the object (as in § 10), which are set out, but the principle is the same. 42 IV, 14, II. whether an offence is undetermined. There is no legal question whether an offence be right. ‘ Of these, which is a legal question whether an offence be wrong ? Whatsoever transgression be committed knowingly, consciously, and deliberately, this is called a legal question whether an offence be wrong. ‘ And of these, which is a legal question whether an offence be undetermined ? Whatsoever transgression be committed not knowingly, not consciously, not deliberately, this is called a legal question whether an offence be undetermined.

³¹ ‘ Legal questions of business. Right. Wrong. Undetermined.’ [It may be all three, according as the Bhikkhus performing the business specified, as in § 2, are right- minded, wrong-minded, or of undetermined mind. The form of the paragraph as in ^ 8 throughout.]

³² ‘ Disputes, legal questions arising out of disputes. Dispute which is no legal question. Legal question which is no dispute. Matter which is both legal question and dispute. ‘ There may be a dispute which is a legal question of dispute. There may be a dispute which is no legal question. There may be such a legal question which is no dispute. There may be such a legal question and also a dispute. ‘ Of these, which is the dispute which is a legal question of dispute requiring formal settlement ? In case Bhikkhus discuss, saying, “This is Dhamma” [&c., as before, in § 2], or “ This is

not a most grave offence.” Whatsoever quarrel, strife [&c., as in § 2] there may be on such a matter is a dispute which is a legal question of dispute requiring formal settlement. IV, 14, 14 - the settlement OF DISPUTES. 43 ‘ And of these, which is a dispute which is not a legal question requiring formal settlement ? When a mother disputes with her son, or a son with his mother, or a father with his son, or a son with his father, or a brother with a brother, or a brother with a sister, or a sister with a brother, or a friend with a friend. Such a dispute is not a legal question requiring formal settlement by the Sazwgha. ‘ And of these, which is a legal question that is not a dispute ? A legal question of censure, or a legal question of offence, or a legal question of business. This is a legal question which is not a dispute. ‘ And of these, which is a legal question requiring formal settlement which is also a dispute ? A legal question of dispute that requires formal settlement by the Sa;^gha is both such a legal question and also a dispute.’

³³ [The same distinction drawn between censure, and a legal question of censure requiring formal settlement]

³⁴ ‘ Offence. Legal question arising out of an offence. Offence which is not subject of a legal question. Legal question and no offence. Legal question and offence too. ‘ There may be an offence which is subject of a legal question of offence. There may be an offence and no legal question. There may be legal question and no offence. There may be legal question and offence too. ‘ Of these, which is the offence which may be subject of a legal question ? The five groups of offences are subjects of legal questions of offence; the seven groups of offences are subjects of legal questions of offence. These are offences which may be subject of a legal question. 44 IV, 14, 15. ‘ And of these, which is an offence (Apatti) which is not subject of a legal question ? Conversion, higher attainment (sotdpatti, sam-clpatti), these are dpattis which are not subjects of a legal question’. These are apattis not subjects of a legal question. ‘And of these, what is the legal question where there is no offence ? A legal question of official duty, a legal question of censure, a legal question of dispute. These are legal questions where there may be no offence. ‘ And of these, which is the case in which there is both a legal question and an offence too A legal question regarding an offence is a case in which there is both a legal question and an offence too.

³⁵ ‘ Official duty which is subject of a legal question of business. Duty and no legal question. Legal question and no duty. Legal question and duty too. ‘ There may be [each of these four]. ‘ Of these, which is official duty which is subject of a legal question ? Whatsoever is to the Sawgha a thing which ought to be done, an obligation, a matter for which leave ought to be formally asked, the proposal of a resolution, the proceeding by »atti-dutiya-kamma, or by «atti-/^atuttha- kamma, that is official duty which may be the subject of a legal question of business. ^ This is merely a play upon words. Apatti is literally ‘ attainment to.’ Standing alone it is always used with the connotation of ‘ attainment to guilt, sin, offence,’ so that its etymological meaning is always lost sight of. Sotdpatti is the ‘attainment to,’ the ‘entering upon’ the stream, that is, the course of the Excellent Way. The SamSpattis, literally, ‘complete, or higher, attainments,’ are eight successive states of ecstatic insight or meditation practised by Arahats and other men of advanced spiritual culture. The question stated is in fact a riddle, like so many of the questions stated in the Parivara and the Puggala-pawwatti. IV, 14, I. THE SETTLEMENT OF DISPUTES. 45 ‘ And of these, which is the official duty which is not subject of legal question ? The duties of an d/^ariya, of an upa_^^^dya, of a fellow pupil under the same upa^^/^dya or d/^ariya, that is business, but not subject of a legal question of business. ‘ And of

these, which is a legal question but not official duty ? A legal question arising out of dispute, a legal question arising out of censure, a legal question arising out of offence. This is a legal question of business, but not official duty, 'And of these, which is both legal question and official duty too ? A legal question arising out of official business is both legal question of business and official duty too h

³⁶ ' But by what kind of settlements is a legal question arising out of dispute brought to settlement ? By two kinds of settlement, by the Proceeding in presence ^ and by the Proceeding by majority of the Sa;»gha ®. ' If one should ask, " Can it be that a legal question arising out of dispute without recourse having been had to the one mode of settlement—to witj the Proceeding by majority of the Sa»gha—can it be that it may be settled by the other mode of settlement, to wit, by the Proceeding in presence ?" He should be told "Yes, it can." (If he should say), " How may that be ?" the answer should be as follows : "In * Here again the whole section depends upon a play upon the various meanings of the word 'kikkLm. In the technical phrase kiJddhikarawaw, the word means solely the business or the agenda at the formal meetings of the Sawgha (compare above, § 7). In the problems or riddles of this section its more common meaning of 'duty' is brought into play. ® SammukhS-vinayena. See above, chapter 2. ® Yebhuyyasikena. See above, chapter 9. 46 IV, 14, 16. the case when the Bhikkhus dispute, saying, ' This is the Dhamma,' or ' This is not the Dhamma ' (&c., as before, in § 2, down to), or ' This is not a most grave offence.'" If, O Bhikkhus, those Bhikkhus, are able to settle their own dispute, that is called, O Bhikkhus, the settlement of the dispute. ' 1 And how has it been settled ? By the Proceeding in presence. ' And what must there be in such a Proceeding in presence ? There must be the presence of the Sa;»gha, the presence of the Dhamma, the presence of the Vinaya, and the presence of the particular person. 'And therein, what is the presence of the Sawgha ? As many Bhikkhus as are capable of taking part in the proceeding they must be present. The formal consent must be produced of those who are in a fit state to convey their consent ®. Those who are present must have lodged no objection (against any one of them taking part in the proceeding)*. This is the " presence " in such a matter of the Sa;»gha. ' And of these, what is the presence of the Dhamma, and the presence of the Vinaya ? The Dhamma, and the Vinaya, and the teaching of the Master by the aid of which that legal question is settled. That is the "presence" in such a matter of the Dhamma, and of the Vinaya. ' And of these, what is the presence of the par- ^ The following five paragraphs recur in IV, 14, §§ 34, 27, and four of them in IV, 14, 21, 30. ® KammappattS. See Parivara XIX, i, 7, et seq. ^ See above, Mahavagga II, 23. * Or rather, perhaps, ' against the proceedings which are being carried out.' IV, 14, l. THE SETTLEMENT OF DISPUTES. 47 ticular person ? He who disputes, and he with whom he disputes—both friends and foes—must be present. That is the " presence " in such a matter of the particular person. 'When a legal question, O Bhikkhus, has been thus settled, if a disputant re-open the question, such re-opening of the question is a Pd/ittiya If one who has conveyed his consent complain of the decision, such complaint is a Pdiittiya

³⁷ 'If those Bhikkhus, O Bhikkhus, are not able to settle the legal question within their own residence (Avasa), those Bhikkhus should go, O Bhikkhus, to some residence in which there are a larger number of Bhikkhus. Then if those Bhikkhus, O Bhikkhus, should succeed, whilst on their way to that residence, in settling the legal question, that, O Bhikkhus, is called a settlement of it. And how has it been settled ? (&c., as in the last paragraph of the previous section, down to the end.)

³⁸ ‘If those Bhikkhus are not able, O Bhikkhus, to settle the legal question whilst they are on their way to that residence, then those Bhikkhus, on their arrival at that residence, are to address the Bhikkhus at that residence thus ; “ Such and such a legal question. Sirs, has arisen thus, and has been carried on thus amongst us. It would be well if you. Sirs, would settle that legal question for us according to the Dhamma, and according to the Vinaya, and according to the teaching of the Master, to the end that that legal question may be thoroughly settled.” If the Bhikkhus dwelling in that residence ^ This is the 63rd Pa[^]ittiya. ^ This is the 79th PSittiya. The whole paragraph is repeated several times below in this chapter. 48 TV, 14, 18. are the senior, and the incoming Bhikkhus are junior, then the Bhikkhus dwelling in that residence are, O Bhikkhus, to address the incoming Bhikkhus thus ; “ Pray, Sirs, rest a moment apart until we take counsel together!” If, on the other hand, the Bhikkhus dwelling in that residence are junior, and the incoming Bhikkhus are senior, then the Bhikkhus dwelling in that residence are, O Bhikkhus, to address the incoming Bhikkhus thus : “ Then remain here. Sirs, a moment until we take counsel together.” Then if, O Bhikkhus, the Bhikkhus dwelling in that residence should, on consideration, think thus : “We shall not be able to settle this legal question according to the Dhamma, and according to the Vinaya, and according to the teaching of the Master,” then that dispute is not to be entrusted to them. If, on the other hand, O Bhikkhus, the Bhikkhus dwelling in that residence should, on consideration, think thus; “We shall be able to settle this legal question in accordance with the Dhamma, and in accordance with the Vinaya, and in accordance with the teaching of the Master,” then, O Bhikkhus, the Bhikkhus dwelling in that residence are to address the incoming Bhikkhus thus ; “ If you. Sirs, let us know about this legal question, how it arose, and how it was carried on, and if you agree that in the manner in which we may settle the legal question according to the Dhamma, and according to the Vinaya, and according to the teaching of the Master, in that manner it shall be settled, then we will thus accept the legal question at your hands. But if not (&c., the whole being repeated), then we will not accept it.” When they have thus, O Bhikkhus, brought IV, 14 , 19 - the settlement of disputes. 49 it about that the proper way of putting the legal question (the point at issue) has been settled, the Bhikkhus dwelling in that residence should undertake that legal question. And then the Bhikkhus dwelling in that residence should be addressed, O Bhikkhus, by the incoming Bhikkhus thus: “We inform you, Sirs, how this legal question arose and how it was carried on. If you. Sirs, are able in such and such a time ^ to settle this legal question according to the Dhamma, and according to the Vinaya, and according to the teaching of the Master, then will we entrust this legal question to you. But if you. Sirs, should not be able to do so, then will we ourselves retain the custody of the case.” Thus, O Bhikkhus, is that legal question to be entrusted by the incoming Bhikkhus to the Bhikkhus dwelling in that residence, causing them duly to accept it. If those Bhikkhus, O Bhikkhus, are able to settle the case, that, O Bhikkhus, is called a settlement of the legal question. And how has it been settled? (&c., as in last paragraph of ^ i, down to the end.)

³⁹ ‘ If, O Bhikkhus, whilst the case is being enquired into by those Bhikkhus, pointless speeches are brought forth, and the sense of any single utterance is not clear I enjoin upon you, O Bhikkhus, to settle the case by referring it (to a jury or commission) ®. ^ Ettakena vS antarena, on which Buddhaghosa has nothing. On = eva, see Bohtlingk-Roth s.v. va, No. 4. ^ These words recur at XII, 2, 7, where an instance occurs of the mode of proceeding here laid down. ® Ubbhikya. Childers has quite misunderstood both the meaning and the derivation of this term. It must be derived. [20] E 50 IV, 14, 19. ‘ A Bhikkhu to be chosen on such a jury must be possessed of ten qualities—he must be

virtuous—he must be living enclosed by the restraint of the rules of the Pitimokkha—he must be upright in life, trained according to the precepts, taking them upon himself with a sense of the danger in the least offence—he must be versed in the tradition, a custodian of the tradition, a storehouse of the tradition—whatsoever truths, lovely in their origin, lovely in their progress, lovely in their consummation, set forth the higher life, both in its spirit and in its letter, in all its purity and in all its perfectness, in such truths must he be well versed, of such must he be full, they must be laid up in his words and dwelt on in his heart, being penetrated throughout through right insight—both the Pitimokkhas must have from ud-f-vah; and means simply ‘reference’—the turning over of a difficult or intricate case from the general Sawgha to a special committee, as was done at Vesali (below, XII, 2, 7). With this passage (so far) compare the Akahkheyya Sutta, § 2 (translated in Rh. D.’s ‘Buddhist Suttas,’ p. 210), where the wording is somewhat different. See, however, the various readings here. “We prefer to translate, in accordance with IX, 5, i below, sStthaw savyaffanaw? as given in the corrections to the text on p. 303; thus making the phrase ‘in the spirit and in the letter’ refer to the brahma-/ 5 ariyaj, and not to the dhammd. But it should be pointed out that the parallel passage in the stock description of a Buddha (for instance in Tev(gg-a Sutta I, 46, translated in Rh. D.’s ‘Buddhist Suttas,’ p. 187) would support the reading given here in the text, referring the phrase in question to the dhammi, and not to the brahma-^ariyaw. ® See the various readings, and compare Sigdlovada Sutta, p. 301; Gataka II, 247, 293; Mahdvagga VI, 25, i. * Though diUAi is usually found in its bad sense of ‘delusion’ (it never means ‘heresy,’ as Childers renders it), it is also used, especially in older texts, in the good sense of ‘insight.’ Compare the ‘Book of the Great Decease,’ I, ii, IV, 14, 20. THE SETTLEMENT OF DISPUTES. 51 been completely handed down to him in their full extent, he must have well divided them, well established them, well investigated them, both sutta by sutta and in every detail—he must be an expert in the Vinaya, irrefutable therein—he must be competent to point out (the right course) to both friends and foes, to get them to understand a thing, get them to see it and recognise it®, able to pacify them—he must be clever (in judging) both as to the origin and as to the settlement of disputes—he must understand legal questions, the origin thereof, the close thereof, and the way that leads to the close thereof. ‘I enjoin upon you, O Bhikkhus, to appoint on the jury a Bhikkhu possessed of these ten qualities *.

⁴⁰ ‘And thus, O Bhikkhus, is he to be appointed. First, the Bhikkhu should be asked (whether he be willing to undertake the office). Then some discreet and able Bhikkhu should address the Sawgha thus; “May the venerable Sa»?gha hear me. Whilst this case was being enquired into pointless speeches were brought forth amongst us, and the sense of no single utterance was clear. If the time seems meet * Perhaps this may mean ‘both as to the Suttas themselves and as to the Old Commentary upon them’—suttato anuvy awanaso. See ‘Vinaya Texts,’ vol. i, p. xviii, and note 2, p. xxix. ® Vinaye khe’ko hoti asazhtro. Compare on the use of these words, G’ataka I, 290; II, 161; Sutta Nipta V, 18, 26. ® On all these terms, which have occurred above at IV, 2, r, see the commentary as there quoted in the notes. * It is of course to be understood that the committee or jury does not consist of only one such Bhikkhu. In the instance already referred to as occurring in XII, 2, 7, four are chosen from each side. 52 IV, 14, 21. to the venerable Sawgha, let it appoint Bhikkhus of such and such a name, and of such and such a name on a committee. This is the motion. “Let the venerable Sawgha hear me. Whilst (&c., . . . down to) no single utterance was clear. The Samgha appoints Bhikkhus of such and such names on a committee to settle this case. Whosoever of the venerable ones approves of the appointment of such and such Bhikkhus on the committee for the

settlement of this case, let him be silent. Whosoever approves not thereof, let him speak. ‘ “ Such and such a Bhikkhu is appointed by the Samgha on the committee for the settlement of this case. Therefore is it silent. Thus do I understand.”

⁴¹ ‘ If then, O Bhikkhus, those Bhikkhus are able on the reference (or on the committee) to settle the case, that, O Bhikkhus, is called a case that is settled. And how is it settled ? By the Proceeding in Presence And what therein is meant by the Proceeding in Presence ? The Dhamma is represented, and the Vinaya is represented, and the particular person is represented ‘ And of these, what is the presence of the Dhamma (&c., as in f 16, down to the end). ‘ If a dispute, O Bhikkhus, has been thus settled, if a disputant re-open the question, such re-opening is a Paiittiya

⁴² ‘ If, O Bhikkhus, whilst the case is being ^ Sammukha-vinayena. See chapter 2. ^ This is the same as in § 16 of this chapter, except that ‘the presence of the Sawzgha ’ is omitted. ® See the 63rd Paittiya, and § 17 above. IV, 14, 24- THE SETTLEMENT OF DISPUTES. 53 enquired into by those Bhikkhus, there should be there a Bhikkhu who is a preacher of the Dhamma, but neither has the Sutta ^ been handed down to him nor the Sutta-vibhahga, and he not regarding the point of the case, reject the sense for the shadow of the letter, then should the matter be laid before those Bhikkhus by some discreet and able Bhikkhu thus; ‘ “ Let the venerable ones hear me. This Bhikkhu of such and such a name is a preacher of the Dhamma, but neither has the Sutta been handed down to him nor the Sutta-vibhahga. And he, not regarding the point of the case, is rejecting the sense for the shadow of the letter. If the time seems meet to the venerable ones, let them send away^ the Bhikkhu of such and such a name, and let the rest of us settle this case.” ‘ If those Bhikkhus, O Bhikkhus, should be able, after having sent away that Bhikkhu, to settle the case, that is called a case that is settled. And how has it been settled ? By the Proceeding in Presence (&c., as in last section, down to the end).’

⁴³ (The same decision if the Sutta has been handed down to him, but not the Sutta-vibhahga.)

⁴⁴ ‘ If those Bhikkhus, O Bhikkhus, are not able by the committee to settle that case, those Bhikkhus, O Bhikkhus, ought to hand over the case to the Sa;«gha, saying, “We, Sirs, are not able by a committee to settle this case, let the Sawgha settle it.” I enjoin upon you, O Bhikkhus, to settle such a case by vote of the majority (&c., as in chapter 9 to the ‘ That is, the Ptimokkha. “ Literally, ‘ cause him to arise.’ 54 IV, 14, 25. end, as to the appointment of a taker of the voting tickets). By that Bhikkhu, the taker of the voting tickets, are the votes to be collected. And according as the larger number of Bhikkhus who are guided by the Dhamma shall speak, so shall the case be decided. This, O Bhikkhus, is called a legal question that has been settled. ‘ And how has it been settled ? By the Proceeding in Presence and by the vote of the majority. And what herein is meant by Proceeding in Presence ? The presence of the Samgha, and the presence of the Dhamma, and the presence of the Vinaya, and the presence of the particular person. And of these, what is the presence of the Sawgha? (&c., as in § 16, down to) That is the presence in such a matter of the particular person. ‘And what herein is meant by the vote of the majority ? The carrying out of, the accomplishment of, the proceeding by, the undertaking of, the acceptance of, the pacification by the official act (the Kamma) by the vote of the majority k That is what is meant herein by the vote of the majority. ‘When a legal question, O Bhikkhus, has been thus settled, if a disputant re-open the question, such re-opening is a Pdittiya. If one who has conveyed his consent complain of the decision, such complaint is a Paittiya

⁴⁵ Now at that time a certain legal question had arisen in such and such a manner, and had grown up in such and such a manner at Savatthi. And those ‘ This sentence is also used of the other modes of

settlement below, §§ 27, 29. ^ So also above, § 16; and below, §§ 27-29. IV, 14, 25. the settlement of disputes. 55 Bhikkhus were discontented with the settlement of the case by the Sawgha at Savatthi. And they heard that in a certain residence there were dwelling a number of Theras versed in the traditions ; men to whom the Agamas ^ had been handed down; reciters of the Dhamma, of the Vinaya, and of the Mdtikis learned, discreet, wise, modest, conscientious, anxious to learn. And they thought, ‘ If those Theras would settle this case according to the Dhamma, and according to the Vinaya, and according to the teaching of the Master, then would this case be indeed well settled.’ So those Bhikkhus went to that residence, and spake to those Theras thus : ‘ This legal question. Sirs, has arisen in such and such a manner, and has grown up in such and such a manner. It would be well if the venerable Theras would settle the case according to the Dhamma, and according to the Vinaya, and according to the teaching of the Master! ’ Then those Theras, saying, ‘ Even as the case has been settled by the Sa.mgh^ at Sdvatthi, so is it well settled! ’ decided the case in the same way. Then those Bhikkhus who had been discontented with the decision of the Sawgha at Savatthi were discontented with the decision of the number of Theras. [The paragraph is repeated with the necessary alterations of consecutive applications to three, two, and one Thera with the same result.] Then those Bhikkhus, discontented with the decision of the Sawgha at Sdvatthi, discontented with the decision of the number of Theras, dis- ‘ That is, the Four Nikyas, now forming the Sutta Piaka. ^ See our note above on .Sullavagga IV, i, 2. 56 IV, 14, 26. contented with the decision of the three Theras, discontented with the decision of the two Theras, discontented with the decision of the single Thera, went up to the place where the Blessed One was, and told the matter to the Blessed One. ‘ This case, O Bhikkhus, is done with; having been once settled, it is settled for good. 26k ‘I enjoin upon you, O Bhikkhus, three ways of taking votes, in order to appease such Bhikkhus ^ —the secret method, the whispering method, and the open method. ‘ And how, O Bhikkhus, is the secret method of taking votes ? The Bhikkhu who is the teller of the votes is to make the voting tickets of different colours, and as each Bhikkhu comes up to him he is to say to him thus: “ This is the ticket for the man of such an opinion; this the ticket for the man of such an opinion. Take whichever you like.” When he has chosen (he is to add), “ Don’t show it to anybody.” If he ascertains that those whose opinion ■is against the Dhamma are in the majority, he is to reject the vote as wrongly taken. If he ascertains that those whose opinion is in accordance with the Dhamma are in the majority, he is to report the vote as well taken. This, O Bhikkhus, is the secret method of taking the votes. ‘ And how, O Bhikkhus, is the whispering method of taking votes ? The Bhikkhu who Is the teller of the votes is to whisper in each Bhikkhus ear, “This Is the ticket of those of such an opinion; this is the ticket of those of such an opinion. Take whichever ’ On the following section, compare chapters 9 and 10 above. ® On Sawjlattiya, see our note below on VII, 4, i. IV, 14, 27- the settlement of disputes. 57 you like.” When he has chosen (he is to add), “ Don’t tell anybody (which way you have voted).” If he ascertains that those whose opinion is against the Dhamma are in the majority, he is to reject the vote as wrongly taken. If he ascertains that those whose opinion is in accordance with the Dhamma are in the majority, he is to report the vote as well taken. Thus, O Bhikkhus, is the whispering method of taking the votes. ‘ And how, O Bhikkhus, is the open method of taking votes? If he ascertains (beforehand) that those w’ hose opinion is in accordance with the Dhamma are in the majority, the vote is to be taken undisguisedly, openly. Thus, O Bhikkhus, is the open method of taking the votes. ‘ These, O Bhikkhus, are the three methods of taking the votes

⁴⁶ ‘ By how many kinds of settlement is a legal question arising out of censure settled ? A legal question arising out of censure can be settled by four kinds of settlement—by the Proceeding in Presence—by the Proceeding for those who are consciously innocent—by the Proceeding for those who are no longer out of their mind—by the Proceeding for those who are obstinate. ‘ If one should ask, “Can it be that a legal question arising out of censure, without recourse being had to two modes of settlement—to wit, the Proceeding for those who are no longer out of their mind, and the ‘ This naive chapter would seem to show that the *piya* fraud was not unknown to the Buddhist monks at the time when the *Paṭiśāra* was composed. Buddhaghosa’s note (given at p. 315 of H. O.’s edition of the text) specifies the different occasions when each of the three methods should be used. 58 IV, 14, 27. Proceeding for those who are obstinate—may be settled by the two other modes of settlement—to wit, the Proceeding in Presence, and the Proceeding for those who are consciously innocent ? ” he should be told, “Yes, it can.” (If he should say), “How may that be ?” the answer should be as follows: ‘ In case the Bhikkhus bring a groundless charge against a Bhikkhu of a breach of morality. In respect thereof, O Bhikkhus, to that Bhikkhu whose memory in regard to the matter is quite clear, the Proceeding for the consciously innocent is to be accorded. ‘ And thus, O Bhikkhus, is to be granted (&c., as in chapter 4, § 10, down to the end, with the necessary alterations for a general rule instead of a particular case). ‘ This, O Bhikkhus, is called a legal question that has been settled. And how settled ? By the Proceeding in Presence, and by the Proceeding for the consciously innocent. And what therein belongs to the Proceeding in Presence ? The presence of the Samgha, and the presence of the Dhamma, and the presence of the Vinaya, and the presence of the particular person. And therein what is the presence of the Sawgha (&c., as in § 16, down to the end) ? And what therein belongs to the Proceeding for the consciously innocent ? The carrying out of, the accomplishment of, the proceeding by, the undertaking of, the acceptance of, the pacification of the Proceeding for the consciously innocent b That is what belongs herein to the Proceeding for the consciously innocent.’ ^ This clause corresponds to the one above, in § 24, and below, in § 29. IV, 14, 2g. THE SETTLEMENT OF DISPUTES. 59

⁴⁷ [This section bears exactly the same relation to chapter 5 as the last section does to chapter 4, the form of the two sections being exactly the same throughout.] 29 b ‘ If one should ask, “ Can it be that a legal question arising out of censure, without recourse being had to two modes of settlement—to wit, the Proceeding for those who are consciously innocent, and the Proceeding for those who are no longer out of their mind—may be settled by the two other modes of settlement—to wit, the Proceeding in Presence, and the Proceeding for those who are obstinate?” he should be told, “Yes, it can.” If he should say, “How may that be?” the answer should be as follows : ‘In case a Bhikkhu warn another Bhikkhu in the midst of the Sawgha of a grievous offence, and call upon him to recollect (whether he have committed it or not), saying, “ Has the venerable one been guilty of such and such a grievous offence—a Pdr 4 ^ka offence, or an offence equivalent to a Pirifika offence ?” And he replies thus, “ I do not. Sir, call to mind that I have been guilty of such and such a grievous offence—a Pirika offence, or an offence equivalent to a Parika offence.” To him thus denying the other insists, saying, “ Come now. Sir, ascertain for certain whether you are conscious of having been guilty of such and such a grievous * This section again bears exactly the same relation to chapter II as the previous ones have done to chapters 4 and 5 respectively. The outline of the form is the same, but as in the introductory part (containing the description of the offence) the present section is much fuller than the chapter to which it refers, we prefer to give that part of this section in full. 60

KULLAVAGGA. IV, 14, 29. offence—a Pariika offence, or an offence equivalent to a PSraika offence.” And he replies thus : “ I do not, Sir, call to mind that I have been guilty of such and such a grievous offence—a Parafika offence, or an offence equivalent to a Pariika offence. But I do. Sir, recollect that I was guilty of such and such a trifling offence.” To him thus denying the other insists [as before]. And he replies thus: “ Seeing that I am willing, Sir, though you did not ask me, to confess myself guilty of that trifling offence, why should I not confess, when asked, such and such a grievous offence—a Paraika offence, or an offence equivalent to a Paraika offence ? ” And the other rejoins, “But you do not confess. Sir, even that trifling offence without being asked. How should you confess, if you were not asked, the commission of such and such a grievous offence—a Pdraika offence, or one equivalent to a Pdraka offence } Come now, Sir, ascertain for certain whether you are conscious of having been guilty of such and such a grievous offence—a Pariika offence, or one equivalent to a Piraika offence ? ” And he replies, “Yes, I am conscious. Sir, of having committed such and such an offence—a Para_ika offence, or one equivalent to a Piraika offence. In sport did I say, in fun did I say that I was not conscious thereof.” ‘ Then, O Bhikkhus, the Proceeding for those who are obstinate should be carried out against that Bhikkhu. ‘ And thus should it be carried out (&c., as chapter ii, ^2, down to the end, reading “such and such a Bhikkhu ” for “ Upavdla,” and “grievous offence ” for “ offence ”). IV, 74 , 30 " the settlement of disputes. 61 ‘ This, O Bhikkhus, is called a legal question that has been settled. And how has it been settled ? By the Proceeding in Presence, and by the Proceeding for those who are obstinate. And what therein belongs to the Proceeding in Presence ? The Presence of the Sawgha {See., as in § i). And what therein belongs to the Proceeding for those who are obstinate ? The carrying out of, the accomplishment of, the proceeding by, the undertaking of, the acceptance of, the pacification of the official act (the Kamma) by the Proceeding for those who are obstinate. That is what belongs therein to the Proceeding for those who are obstinate. ‘ When a legal question, O Bhikkhus, has been thus settled, if a disputant re-open the question, such re-opening is a Pa<^ittiya. If one who has conveyed his consent complain of the decision, such complaint is a Payittiya.

⁴⁸ ‘ By how many modes of settlement is a legal question arising out of offence settled ? A legal question arising out of offence is settled by three modes of settlement—to wit, by the Proceeding in Presence, and by the Proceeding on confession of guilt, and by the Proceeding by covering over as with grass. ‘ If one should ask, “ Can it be that a legal question arising out of offence, without recourse being had to the one mode of settlement—to wit, the Proceeding by covering over as with grass— may be settled by the other two modes—to wit, the Proceeding in Presence, and the Proceeding on consession of guilt?” he should be told, “Yes, it can.” If he should say, “How may that be ?” the answer should be as follows : 62 IV, 14, 30. ‘ In case a Bhikkhu has been guilty of a minor offence. That Bhikkhu, O Bhikkhus, should go up to another Bhikkhu, and having arranged his upper robe over one shoulder, and squatted down on his heels, and stretched forth his hands with the palms held together, should speak as follows ; “ I, Sir, have been guilty of such and such an offence; and that I confess.” He should say, “Do you acknowledge it?” “ Yes ; I acknowledge it.” “ May you restrain yourself in future^!” ‘ This, O Bhikkhus, is called a legal question which has been settled. And how has it been settled ? By the Proceeding in Presence, and by the Proceeding on confession of guilt. And what therein belongs to the Proceeding in Presence ? The presence of the Dhamma, and the presence of the Vinaya, and the presence of the particular individual. And what therein is the presence of the Dhamma, and of the Vinaya ? The Dhamma, and the Vinaya, and the teaching of the

Master, by the aid of which that legal question is settled. That is the presence in such a matter of the Dhamma, and of the Vinaya. And what therein is the presence of the particular individual ? He who confesses, and he to whom he confesses, both are present. That is the presence of the particular individual in such a proceeding. And what therein belongs to the Proceeding on confession of guilt ? The carrying out of, the accomplishment of, the proceeding by, the performance of, the acceptance of, the pacification of the official act (the Kamma) by the Proceeding on confession of ' Ayati»« samvareyydsi. So again in the next section. Compare V, 20, 5. IV, 14 , 32 - THE SETTLEMENT OF DISPUTES. 63 guilt. That is what belongs therein to the Proceeding on confession of guilt. ' When a legal question, O Bhikkhus, has been thus settled, if a disputant re-open the question, such re-opening is a Pd/^ittiya^.

⁴⁹ ' If he should thus receive (absolution), it is well. If he should not receive it, that Bhikkhu, O Bhikkhus, should go up to a number of Bhikkhus, and having arranged his upper robe over one shoulder, and bowed down before the elder Bhikkhus, and squatted down on his heels, and stretched forth his two hands with the palms held together, he should speak as follows: "I, Sirs, have been guilty of such and such an offence, and that I confess." Then some discreet and able Bhikkhu should lay the matter before those Bhikkhus, saying, " Let the venerable ones hear me. This Bhikkhu, of such and such a name, is conscious of an offence ; and he discloses it, reveals it, confesses it. If the time seems meet to the venerable ones, I would absolve ^ that Bhik- khu's offence." And he should say, " Do you acknowledge it.^" "Yes; I acknowledge it." "In future may you restrain yourself!" ' This, O Bhikkhus, is called a legal question which has been settled. And how has it been settled ? (&c., as in last section, down to the end.)

⁵⁰ ' If he should thus receive absolution, it is well. If he should not receive it, that Bhikkhu, O Bhikkhus, should go before the Samgha (&c., as in last section, down to the end, then adding): And if one who has given his consent to the pro- * See §§ 16, 29, &c. of this chapter. ® Paigaheyya«. See V, 20, 5. 64 IV, 14, 33. ceeding thereafter make complaint thereof, that is a Paittiya.

⁵¹ 'If one should ask, " Can it be that a legal question arising out of offence, without recourse being had to the one mode of settlement—to wit, the Proceeding on confession of guilt^—may be settled by the other two modes—to wit, by the Proceeding in Presence, and by the Proceeding by covering over as with grass ? " he should be told, "Yes, it can." If he should say, " How may that be ? " the answer should be as follows: ' If while the Bhikkhus are continuing in quarrels (&c., as in chapter 13, i, 2, and 3, down to the end). ' This, O Bhikkhus, is called a legal question that has been settled. And how has it been settled ? By the Proceeding in Presence, and by the Proceeding by the covering over as with grass. ' And what therein belongs to the Proceeding in Presence? The presence (&c., as in § 16 , down to) And what therein is the presence of the particular person ? He w'ho confesses, and he to whom the confession is made k both are present. This is the presence of the particular individual in such a case. ' And what therein belongs to the Proceeding by covering over as with grass ? The carrying out of, the accomplishment of, the proceeding by, the performance of, the acceptance of, the pacification of the official act (the Kamma) by the Proceeding by covering over as with grass. That is what belongs therein to the Proceeding by covering over as with grass. ^ This refers to the technical term of the Proceeding in question, tiavattarakena deseyyaw (IV, 13, 2); and the singular of course includes the plural, as the confession usually took place before a number of Bhikkhus. IV, 14 ,34- the settlement OF DISPUTES. 65 'When a legal question, O Bhikkhus, has

been thus settled, if a disputant re-open the question, such re-opening is a Piittiya. If one who has conveyed his consent complain of the decision, such complaint is a Piittiya.

⁵² ‘ By how many modes of settlement is a legal question arising out of business settled ? A legal question arising out of business is settled by one mode of settlement only—to wit, by the Proceeding in Presence.’ End of the Fourth Khandhaka, on the Settlement of Legal Questions. [20] F 66 V, I, I.

Kullavagga, Khandhaka 5

¹ On the Daily Life of the Bhikkhus.

² I. Now at that time the Blessed One was staying at Rag’agaha, in the Bamboo Grove, in the Kalandaka Niv 4 pa. And at that time the AT/^abbaggiya Bhikkhus, when bathing, used to rub^ their bodies—thighs, and arms, and breast, and back—against wood. The people were annoyed, murmured, and became indignant, saying, ‘ How can the Sakyaputtiya Samaras do so, like wrestlers, boxers, or shampooers^?’ The Bhikkhus heard the people so murmuring, &c.; and they told the matter to the Blessed One. Then the Blessed One, on that occasion and in that connection, having convened a meeting of the Bhikkhu-sagha, asked the Bhikkhus ; Ts this true, O Bhikkhus, what they say, that the A’.^abbaggiya Bhikkhus, when bathing, rub (&c., as before).^’ ‘ It is true. Lord.’ ^ UgghaOTseti. The simple verb occurs below, V, 9, 2, 4, X, 10, 2, and at (rdtaka, vol. i, p. 190. It is the Sanskrit root gharsh. ^ On malla-mu//^ikd Buddhaghosa merely says muMika- mallL His note on gama-poddav^ (already given by H. O. at p. 315 of the edition to the text) says, ‘town’s people given to adorning themselves by painting their skin’ (on which compare below, V, 2, 5). But it is difficult to see how that fits in with the connection here. V, I, 3 . ON THE DAILY LIFE OF THE BHIKKHUS. 67 The Blessed Buddha rebuked them, saying, ‘This is improper, O Bhikkhus (&c., as usual, see I, i, 2, down to the end).’ And when he had rebuked them, and had delivered a religious discourse, he addressed the Bhikkhus, and said : ‘ A Bhikkhu, when bathing, is not, O Bhikkhus, to rub his body against wood. Whosoever does so, shall be guilty of a dukkaa.’

³ Now at that time the Wiabbaggiya Bhikkhus, when bathing, used to rub their bodies—thighs, and arms, and breast, and back—against a pillar—against a wall (&c., as in last section, down to the end).

⁴ Now at that time the AT/^abbaggiya Bhikkhus used to bathe on an A//ana (a sort of shampooing stand 1). The people (&c., as before). The Bhikkhus (&c., as before). Then the Blessed One (&c., as before, down to) addressed the Bhikkhus, and said : ‘You are not to bathe, O Bhikkhus, on an A//ana. Whosoever does so, shall be guilty of a dukkaa.’ [Paragraphs similar in every respect to the last follow as to Using a Gandhabba-hatthaka ^ when bathing. Using a Kuruvindaka-sutti® when bathing. Rubbing their bodies, when under water, up against each other * So Buddhaghosa loc. cit. ^ A wooden instrument in the shape of a hand, which was first covered with chunam (fine lime), and then rubbed over the body. See Buddhaghosa’s note at p. 315 of H. O.’s edition of the text. ^ Apparently a string of beads which was first covered with the chunam made from Kuruvindaka stone (a ruby-colomed stone), and then held at both ends and rubbed over the body. See Buddhaghosa’s note loc. cit. * As Buddhaghosa, loc. cit., explains this by ‘ rubbing their F 2 68 KULLAVAGGA, V, I, 4. Using a Mallaka^ when bathing.]

⁵ Now at that time a certain Bhikkhu had the scab, and he could not bathe with comfort without a Mallaka. They told the matter to the Blessed One. 'I allow, O Bhikkhus, to a sick man the use of a Mallaka not (artificially) made.'

⁶ Now at that time a certain Bhikkhu who was weak through old age was not able to shampoo his own body. 'I allow you, O Bhikkhus, the use of an Uk-kasika®.' Now at that time the Bhikkhus, (fearing to offend against these rules,) were afraid to shampoo one another. 'I allow you, O Bhikkhus, the ordinary mode of shampooing with the hand.'

⁷ I. Now at that time the .AT¹abbaggiya Bhikkhus bodies up against each other'(l), vigayha has here probably nothing to do with gh, but is simply vigrz'hya. 'A kind of back-scratcher, made according to Buddhaghosa, loc. cit., by placing together, by the roots, hooks made of the teeth of crocodiles (makara-dantaka; see V, 11, 6; VI, 3, 2), which had previously been split. Such hooks of split crocodiles' teeth are mentioned in the text itself below, V, 9, 2; and pins or hooks made of naga's teeth at V, 9, 5, and VI, 3, 5 (naga-dantaka), and V, II, 7 (naga-danta). ^ Buddhaghosa, loc. cit., makes this phrase mean only 'made of teeth that had not been previously split.' Buddhaghosa, loc. cit., explains this word by vattava//i; which is to us equally unintelligible. * Pudhu-paikan ti hattha-parikammaw vu/?/ 5 ati. Tasm^ sabbesa»« hatthena pi///^i-parikammai katu« va//atl (B.). V, 2, 3- ON THE DAILY LIFE OF THE BHIKKHUS. 69 used to wear ear-rings and ear-drops and strings of beads for the throat, and girdles of beads and bangles and necklaces and bracelets, and rings. The people murmured, &c. The Bhikkhus heard, &c. They told the Blessed One (&c., as in V, I, I, down to) he addressed the Bhikkhus, and said: 'You are not, O Bhikkhus, to wear any of these things. Whosoever does so, shall be guilty of a dukkaa.'

⁸ [A similar paragraph concluding] 'You are not, O Bhikkhus, to wear long hair. Whosoever does so, shall be guilty of a dukkaa. I allow you, O Bhikkhus, hair that is two months old, or two inches long.'

⁹ [Similar paragraph concluding] 'You are not, O Bhikkhus, to smooth® the hair' Valliki ti ka««ato nikkhanta-mutt-olambakddinaw etaw adhi- vaanaw. Na kevalaw kz. vallika eva, yzm \\nk\ ka««a-pilandha- nam antamaso tala-pannaw pi na va//ati (B.). Compare sata- vallikaw at V, 29, 4. ® Pdmahga. The meaning of which is not clear from Buddha- ghosa's note loc. cit. It occurs also at Dipavamsa XII, i, and below in Buddhaghosa's note on maddaviwa at V, 29, 2 (twice). ® Kai-suttaka«. This is not mentioned in the similar paragraph at V, 29, 2, where all special kinds of girdles are enumerated. It is forbidden below to the Bhikkhunis at X, 16. * Ova//ika. This word is explained by Buddhaghosa as the same as valayaw. Ova//iya occurs, apparently in a different sense, at Mahavagga VII, i, 5, and the present word in Buddhaghosa on sata-vallikaw at V, 29, 4. ® Kayura, on which Buddhaghosa, loc. cit., merely says that the meaning of this, and of the following words, is evident. But the Gdtaka commentary (Fausboll III, 437, 14) says kyhran ti givya pilandhana-pasSdhanaz«. ® Osaheti. Compare the Sanskrit flakshwayati. The art of hair-dressing had, at the time when the ATullavagga was com- 70 V, 2, 4. with a comb, or with a smoothing instrument shaped like a snake's hood \ or with the hand used as such an instrument or with pomade or with hair-oil of beeswax ®. Whosoever does so, shall be guilty of a dukka/a.'

¹⁰ [Similar paragraph concluding] 'You are not, O Bhikkhus, to look at the image of your faces in a looking-glass, or a bowl of water \ Whosoever does so, shall be guilty of a dukkafa.' Now at that time a certain Bhikkhu had a sore in his face. He asked the Bhikkhus what kind of a sore he had. 'Such and such a kind of sore,' replied they. He did not believe what they said. They told this matter to the

Blessed One. ‘ I allow you, O Bhikkhus, on account of a disease, to look at your faces in a looking-glass, or in a bowl of water.’

¹¹ Now at that time the A[^]abbaggiya Bhikkhus (&c., down to) j)osed, been already carried to a high state of efficiency in the valley of the Ganges, as may reasonably be concluded from the numerous kinds of head-dresses figured in bas-relief on some of the oldest Buddhist sculptures. ‘ Phaakena ti dantamayddisu yena kenai (B.). ^ Hattha-phaakena ti hatthen’ eva phaaka-ki/^Jaz karonti, ahgulihi osarahenti (B.). It is clear from this last explanation that the phaaka was a kind of very primitive brush, but without bristles. In passing the fingers through the hair the fingers are naturally held separate, slightly forw’ard, and stiff—precisely as one would hold them if one wished to imitate the hood of a cobra. To make a real brush with bristles was evidently beyond the mechanical appliances of those times, or such an article would certainly have been mentioned in this connection. * On the use of Telaka, compare Mahavagga VI, 13, i, and Sittha-telaka at .^ullavagga IV, 3, i. *

Compare .ffullavagga X, 10, 4. V, 2, 6. ON THE DAILY LIFE OF THE BHIKKHUS. 71 ‘You are not, O Bhikkhus, to anoint your faces, nor to rub (ointment, &c.) into your faces, nor to put chunam on your faces, nor to smear red arsenic on your faces, nor to paint your bodies, nor to paint your faces b’ Now at that time a certain Bhikkhu had disease in his eyes. They told the matter to the Blessed One. ‘ I allow you, O Bhikkhus, on account of disease, to anoint your faces.’ 6 \ Now at that time there was a festival on the mountain-top ® at Rdgaha ; and the ATabbaggiya Bhikkhus went to see it. The people murmured, were annoyed, and became indignant, saying, ‘ How can the Sak5^aputtiya Samaras go to see dancing, and singing, and music, like those who are still enjoying the pleasures of the world ? ’ And they told this matter to the Blessed One. ‘ You are not, O Bhikkhus, to go to see dancing, or singing, or music. Whosoever does so, shall be guilty of a dukkaa.’ ‘ All these practices are seriatim forbidden to the Bhikkhunts also in .ffiillavagga X, 10, 3. ^ The following section recurs, almost word for word, of the Bhikkhunts, in the Bhikkhunt-vibhahga, Ptttiya X (Sutta-vibhahga, vol. ii, p. 267). ® Giragga-sama^^a. Compare Dtpava»2sa XXI, 32, and MahdvaOTsa, p. 214, line 2. It occurs also in the Introductory Story in the Sutta-vibhahga on the 37th Pa,^ittiya, and Buddha- ghosathere explains it as follows: Giragga-sama^^o ti girimhi agga-sama^^o girissa vd agga-dese sama^^o. He is evidently in doubt about the word, which is probably connected with ancient local worship or custom, a worship in high-places, as little allied to Vedic Brahmanism as it was to Buddhism. 72 V. 3, 2-

¹² Now at that time the AT/^abbaggiya Bhikkhus used to sing the Dhamma with the abrupt transitions of song-singing. The people murmured, were annoyed, and became indignant, saying, ‘ How can the Sakyaputtiya Samaras [do so] ?’ The Bhikkhus heard (&c., as usual, down to) he addressed the Bhikkhus, and said: ‘ These five dangers, O Bhikkhus, befall him who sings the Dhamma with the abrupt^ transitions of song-singing.—He himself becomes captivated with respect to the sound thereof.—Other people become captivated with respect to the sound thereof.—The laymen are shocked.—The meditation of one who strains after accuracy in the sound is broken.—The common people fall into heresy^.—These five dangers, O Bhikkhus, befall him who sings the Dhamma with the abrupt transitions of song-singing. The Dhamma is not, O Bhikkhus, to be sung [in that manner]. Whosoever does so, shall be guilty of a dukkaa.’

¹³ Now at that time the Bhikkhus were afraid to make use of intoning®. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to intone.’ * Ayatakena gha-ssarena. Compare ayataken’eva

papato at .ffullavagga IX, 1,3. ® Probably this is supposed to result because dhamma being sung and not said is not intelligible to them—a complaint often made against the singing of prayers among Protestant Christians. On pa[^]AimS. ^anata, compare the closing words of V, 21, 2; and on the rest of the phrase, Puggala III, 10, 14. The translation of sarakuttiwis also very doubtful. ® Sara-bhajlaz. So in the Mahavagga we hear that Sowa V, 5. ' ON THE DAIEY LIFE OF TJIE BHIKKHUS. 73

¹⁴ I. Now at that time the -Oabbaggiya Bhikkhus used to wear woollen cloth with long fleece to it[^]. The people murmured . . . (&c., down to) They told this matter to the Blessed One. 'You are not, O Bhikkhus, to wear woollen cloth with long fleece to it. Whosoever does so, shall be guilty of a dukkaa.'

¹⁵ I. Now at that time the mangoes were ripe in the park of Seniya Bimbisdra, the king of Magadha. And Seniya Bimbisira, the king of Magadha, had given command, saying, ' Let the venerable ones have as much fruit as they like.' Then the iLabbaggiya Bhikkhus plucked even the young fruits and ate them. Now Seniya Bimbisira, the king of Magadha, wanted a mango ; and he gave orders, saying, ' Go, intoned before the Buddha a chapter from the Sutta Nipdta. The expression there used is sarena abhSsi, of which our word is used as the verbal noun, the roots bha« and bhas being not only synonymous but interchangeable. (See, for instance, Vin. Pit. vol. iv, p. 353.) Perhaps ' recitative ' would be a good rendering. I have several times heard the Dhamma thus recited by living Buddhists in accordance with the traditional interpretation of this passage, and their Sara-bhaJiMawz was precisely like the intoning of prose passages as practised in our cathedral churches (Rh. D.). ^ Bahira-lomi»2-«««im. Literally, 'with the fleece outside.' Compare Mahvagga V, 10, 4, and the Mugghiiaa. Sila, § 5 (p. 193 of Rh. D.'s ' Buddhist Suttas '). 74 V, 5, 2- my good men, to the park, and bring me hither a mango.' ' Even so, Lord,' said the men in assent to Seniya Bimbisara, the king of Magadha; and they went to the park, and said to the park-keepers, ' Our lord, good friends, has need of a mango. Give us one ! ' ' There are no mangoes. Sirs. The Bhikkhus have plucked even the young ones, and eaten them.' Then those men told the matter to Seniya Bim- bisira, the king of Magadha, and he said: ' The mangoes have been well used, my good men, by the venerable ones. Notwithstanding it is moderation that has been exalted by the Blessed One.' The people murmured, were shocked, and were indignant, &c., saying, ' How can the Sakyaputtiya Sama/^as, knowing no moderation, use up the king's mangoes ? ' The Bhikkhus heard those men murmuring, shocked, and indignant. Then those Bhikkhus told this matter to the Blessed One. ' You are not, O Bhikkhus, to eat mangoes. Whosoever does so, shall be guilty of a dukkaa.'

¹⁶ Now at that time it was the turn of a certain multitude to provide the Samgha. with a meal. Mango-peal was put into the curry. The Bhikkhus, fearing to offend, would not partake of it. ' Take it, O Bhikkhus, and eat. I allow you, O Bhikkhus, to eat the peal of the mango.' Now at that time it was the turn of a certain multitude to provide the with a meal. They did not get so far as to make (curry with) the peal, but went about in the dining-hall with whole mangoes. The Bhikkhus, fearing to offend, would not accept them. V, 6,1. ON THE DAILY LIFE OF THE BHIKKHUS. 75 ' Take them, O Bhikkhus, and eat. I allow you, O Bhikkhus, to eat fruit which has become allowable to Samaras in any one of these five ways—when it has been injured by fire —or by sword ^—or by nails—when it has not yet had any seed in it—and fifthly, when it has no more seed in it®. I allow you, O Bhikkhus, to eat fruit which has become allowable to Samaas in any one of these five ways.'

6 b I. Now at that time a certain Bhikkhu died of the bite of a snake. They told the matter to the

Blessed One. ^ Buddhaghosa gives in the Samanta P&sadikS on the nth Paṭṭiya the following explanations of these terms. Aggī-pari- ^āṭṭa ti agginī pa, rigita.m abhibhittaw dadMam phu//^an ti attho. The reading pariitaw is correct and should be inserted in the text for pariitaw. “ Sattha-pariṭṭa ti satthena parig'itaw abhibhittā OT khin- nam viddhaw vi ti attho. Esa nayo nakha-parite (B., loc. cit.). ® These last two clauses have already occurred at Mahtvaggā VI, 21. The principle of the injunction throughout its five divisions is one and the same—the seed, or the capacity of fructification, must either have never existed, or have passed away, or have been destroyed. * This ancient legend has been expanded into a fātaka story, under the title of Khandha-vatta (rS.taka, No. 203 in Professor Fausboll's edition (vol. ii, pp. 144-148), in which recur all the verses here given as a snake-charm. The names of the serpents are derived from the ancient mythology, and are not to be supposed to refer to actual breeds of real snakes. Below, Aullavaggā VI, 2, 5, where a Bhikkhu is bitten by a snake, the simple precaution enjoined is the use of a higher bedstead. 76 V, 6, I. ‘ Now surely, that Bhikkhu, O Bhikkhus, had not let his love flow out over the four royal breeds of serpents ! Had he done so, he would not die of the bite of a snake. And which are the four royal breeds of serpents ? The Virupakkhas are a royal breed. The Erapathas are a royal breed. The A'abyapvittas are a royal breed. The Ka;h 4 gotamakas are a royal breed. Now surely that Bhikkhu, O Bhikkhus, had not let his love flow out over the four royal breeds of serpents! Had he done so, he would not die of the bite of a snake. I allow you, O Bhikkhus, to make use of a safeguard for yourselves for your security and protection, by letting your love flow out over the four royal breeds of serpents. And thus, O Bhikkhus, are you to do so. ‘ “ I love Virūpakkhas, the Eripathas I love. ‘ “ I love jābyaputtas, the Kahagotamakas I love. ‘ “ I love live things that have no feet, the bipeds too I love. ‘ “ I love four-footed creatures, and things with many feet. ‘ “ Let no footless thing do hurt to me, nor thing that has two feet. ‘ “ Let no four-footed creature hurt, nor thing with many feet. ‘ “ Let all creatures, all things that live, all beings of whatever kind, ‘ “ Let all behold good fortune h and let none fall into sin. * This phrase occurs in the passage at MahS-parinibbana Sutta I, 31, by which Buddhaghosa is so much perplexed. V, 7, I. ON THE DAILY LIFE OF THE BHIKKHUS. 77 ‘ “ Infinite is the Buddha, infinite the Truth, infinite the Order. Finite are creeping things; snakes, scorpions and centipedes, spiders and lizards, rats and mice. ‘ “ Made is my safeguard, made my defence. Let living things retreat, ‘ “ Whilst I revere the Blessed One, the Buddhas seven supreme k” ’ ‘ I allow you, O Bhikkhus, to let blood 2.’

¹⁷ I. Now at that time a certain Bhikkhu, tormented by distaste (for meditation, &c.), castrated himself k They told this matter to the Blessed One. ‘ When one thing wanted cutting off, O Bhikkhus, that foolish fellow has cut off another! You are ^ This is only one of the many passages from which it is evident that in the oldest Buddhism only the seven Buddhas, from Vipassī down to Gotama inclusive, were known by name to the members of the Buddhist community. Compare Rh. D.'s ‘Hib- bert Lectures, 1881,’ p. 142. It is nevertheless probable that, with their ideas as to the infinite number of worlds which had succeeded one another in the past, they considered that the number of previous Buddhas had also been infinite. ^ This last injunction, which comes in here so tamely, is omitted in the Gfātaka story, and is merely a hook on which to hang an excuse for introducing this ancient and evidently favourite prescription into the Vinaya. That it is quite out of place is sufficiently evident from the fact that it has already been laid down in identical terms in the Mahfivaggā VI, 14, 4, where it is found in its natural connection. ® Anabhirati^ piito attano angaataṃ ^āṇḍi. This anabhirati is constantly referred to, and always as the result of falling in love,

or in connection with sexual desire. 78 V, 8, I. not, O Bhikkhus, to castrate yourselves. Whosoever does so, shall be guilty of a thulla-¹⁸aya.’

¹⁸ I. Now at that time the Se[^]Ai of Riagaha had acquired a block ^ of sandal-wood of the most precious sandal-wood flavour. And the Se 7 //^I of Raagaha thought, ‘ How would it be if I were to have a bowl carved out of this block of sandal-wood, so that the chips ® shall remain my property, and I can give the bowl away ? ’ And the Se[^]Ai of Raagaha had a bowl turned out of that block of sandal-wood, and put it in a balance, and had it lifted on to the top of a bamboo *, and tying that bamboo at the top of a succession of bamboos, he let it be known, saying, ‘ If any Samara or Brahman be an Arahat and possessed of Iddhi, let him get down the bowl. It is a gift to him ! ’ Then Pura;«a Kassapa went to the SefAi of Rdagaha, and said to him, ‘ 1,0 householder, am 1 A Burmese version of the following legend is translated by Bishop Bigandet in his ‘ Legend of the Burmese Buddha,’ vol. ii, pp. 212-216 (Third Edition). ^ Aandana-ga<^i uppanna hoti! ti ^andana-ghaMkS up- pannS hoti (B.). Compare ga<^ika at Crataka I, i5o=gaWika at ibid. II, 124, and our note below on that word at V, 29, 3. ® Lekhaw. It is clear from V, 9, 2, below, and Buddha- ghosa’s note there, that likhitura is used in the sense of ‘ to plane ’ or ‘ to adze ’ wood or metal; and the Sinhalese MSS. read here likhaw instead of lekhaw. It cannot be ‘to turn,’ as the turning lathe is quite a modern invention. * A similar proceeding is related of a Bhikkhu at 24, i. V, 8, I. ON THE DAILY LIFE OF THE BHIKKHUS. 79 an Arahat and possessed of Iddhi. Give me the bowl.’ ‘ If, Sir, you are an Arahat and possessed of Iddhi, let your reverence get down the bowl!’ Then Makkhali Gosila, and Aita Kesa-kambali, and Pakudha Kai/^ayana, and Sa[^]aya BelaMi- putta, and Niga;zMa Nata-putta went severally to the Se///^i of Rdagaha, [and preferred the same request, and received the same reply.] Now at that time the venerable Mahd Moggallana and the venerable Vmdolz. BharadvS_ ^a, having dressed themselves early in the morning, went into Raagaha, duly bowed and robed, for alms. And the venerable Pi;^ola Bhdradvifu, said to the venerable Mahd Moggalldna: ‘ The venerable Mahi Moggalldna is both an Arahat and possessed of Iddhi. Go, friend Moggallana, and fetch down this bowl, for this bowl belongs to thee.’ ‘ The venerable VIndoXz. Bhdradvifa also is both an Arahat and possessed of Iddhi. Go, friend Bhiradvd^, and fetch down the bowl, for this bowl belongs to thee.’ Then the venerable Vmdold. Bharadvij’a, rising up in the air, took the bowl, and went thrice round Raagaha (in the air). And at that time the Se//,^i of Rdgaha stood in his dwelling-place with his wife and children, and holding up his clasped hands in reverent salutation, he exclaimed, ‘ May the venerable Bhiradv^ be pleased to descend upon our dwelling-place.’ And the venerable Bhiradv^ descended into his dwelling-place. Then the Se.tth\ of Riagaha took the bowl from the hands of the venerable Bhdradv^, and filled it with costly food, and presented it to the venerable Bhhradvia. And 8o V, 8, 2. the venerable Bhiradvia took the bowl, and departed to his Arima.

¹⁹ Now the people heard, ‘ The venerable Findola. Bhdradv^, they say, has got down the Riagaha Se^/,^i’s bowl.’ And those people, with shouts loud and long, followed in the steps of VindoXa, Bhirad- vgdi. And the Blessed One heard the shouts loud and long, and on hearing them he asked the venerable Ananda, ‘ What now, Ananda, does this so great shouting mean ? ’ ‘ The venerable Piwabla Bhdradvda, Lord, has got down the Ragaha Setthis bowl; and the people thereof are following in his steps with shouts loud and long.’ Then the Blessed One, on that occasion and in that connection, convened a meeting of the Bhikkhu- Sawgha, and asked Piwflbla BhiradvS^, ‘ Is it true, as they say, that you, Bhiradvda, have got down the Rdagaha Se//> 4 i’s bowl ? ’ ‘ It is true. Lord.’ The Blessed

Buddha rebuked him, saying, ‘ This is improper, Bhiradvaa, not according to rule, unsuitable, unworthy of a Samava, unbecoming, and ought not to be done. How can you, Bhadradvaa, for the sake of a miserable wooden pot, display before the laity the superhuman quality of your miraculous power of Iddhi ? Just, Bhadradvaa, like a woman who displays herself for the sake of a miserable piece of money have you, for the sake of a miserable ^ Masaka-rflpassa. On the masaka, see Rh. D.’s ‘ Ancient Coins and Measures, &c.,’ p. 13. It is evident from the use of the word rfiipa here that stamped pieces of money were known in the valley of the Ganges as early as the time when the Aulla- V, 9, I. ON THE DAILY LIFE OF THE BHIKKHUS. 81 wooden pot displayed before the laity the superhuman quality of your miraculous power of Iddhi. This will not conduce, Bhadradvaa, either to the conversion of the unconverted, or to the increase of the converted; but rather to those who have not been converted remaining unconverted, and to the turning back of those who have been converted.’ And when he had rebuked him, and had delivered a religious discourse \ he addressed the Bhikkhus, and said : ‘You are not, O Bhikkhus, to display before the laity the superhuman power of Iddhi. Whosoever does so, shall be guilty of a dukkaa^ Break to pieces, O Bhikkhus, that wooden bowl ; and when you have ground it to powder, give it to the Bhikkhus as perfume for their eye ointments®. And you are not, O Bhikkhus, to use wooden bowls. Whosoever does so, shall be guilty of a dukkaa^.’

²⁰ I. Now at that time the Af/^abbaggiya Bhikkhus used to use bowls of various kinds, made of gold and silver. The people murmured (&c., as usual, down to) They told this matter to the Blessed One. ‘You are not, O Bhikkhus, to use bowls made vagga was composed. The word occurs also below at .ffullavagga XII, I, I. ‘ See .ffullavagga I, r, 2. ® Compare the 4th PirSg’ika. ® The use of sandal-wood for this purpose is allowed by the closing words of Mahavagga VI, ii. * This injunction is repeated below in the summary at V, 37. [20] G 82 V, 9, 2. of gold, or made of silver, or set with jewels, or made of beryl (veuriya^), or made of crystal, or made of copper, or made of glass or made of tin, or made of lead, or made of bronze. Whosoever does so, shall be guilty of a dukkaa. I allow you, O Bhikkhus, bowls of two kinds,—those made of iron, and those made of clay.’

²¹ Now at that time the support at the bottom of the bowls wore out They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to use circular (pieces of metal) as the supports for your bowls.’ Now at that time the iiT/^abbaggiya Bhikkhus used to have various kinds of circular supports to their bowls,—silver ones, and gold ones. The people murmured (&c., down to) They told this matter to the Blessed One. ‘ You are not, O Bhikkhus, to have various kinds of circular supports to your bowls. Whosoever does ^ It is clear from verses 192-196 of the 13th chapter of the Raa-nigha«/ u, written by Narahari of Kashmir in the thirteenth century a. n., that at that time Vai(/<rriya meant ‘cat’s-eye.’ But it is uncertain whether that was the only meaning of the word veuriya at the time when this passage was composed. (See especially V. 124, p. 25, of Dr. Richard Garbe’s edition in his work, ‘ Die Indischen Mineralien,’ Leipzig, 1882.) See also Professor Max Muller’s interesting note at p. 266 of his ‘What can India teach us?’ ^ KS.^amayo. There was probably no glass in our modern sense of the word when the .Sullavagga was written. But kia is a silicious earth, and some sort of glass-like earthenware may very well have been in use. The phrase has already occurred, together with all the others in this passage, at Mahavagga V, 8, 3, of foot-coverings, but is omitted in the list at Khudda SikkhS V. ro. ^ GhaOTslyati. Literally, ‘were rubbed.’ See below, § 3, and our note below on V, 9, 2, 4. V, 9, 2. ON THE DAILY LIFE OF THE BHIKKHUS. 83 SO, shall be guilty of a dukkaa. I allow you, O Bhikkhus, two kinds of circular supports to your bowls,—tin ones, and lead ones.’ The

thick circular supports could not be inserted. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to shape them ^ (until they get to be the right size to fit in) They would not stay in (?) k ‘ I allow you, O Bhikkhus, to split little pieces of crocodiles’ teeth (to fit them in with) ®.’ Now at that time the .Atabbaggiya Bhikkhus had painted circular linings to the bottoms of their bowls, with painted figures scattered over them, or painted in patches of colour ®, and they used to walk about the streets exhibiting them. People murmured (&c., down to) They told this matter to the Blessed One. ‘ You are not, O Bhikkhus, to have painted circular supports to the bottoms of your bowls, covered * A^^^fipiyanti. On the use of this word, compare Mahi- vagga VIII, 14, I, where it is used of inserting a slip of cloth in a torn garment. ^ See our note above on V, 8, i. Buddhaghosa says here likhitun ti tanu-kara«-atth 4 y’ etaw vuttaw. The ‘shaping’ may be by carving, adzing, or planing. ® Compare above, V, 8, i, and see Buddhaghosa’s note at p. 316 of the edition of the text. * The reading is corrupt; and therefore this rendering is merely conjectural. See H. O.’s note at p. 316 of his edition of the text. ® On these split crocodiles’ teeth, see our note above on V, i, 4. * R<ipakoki««S,ni bhatikamma-katani. Buddhaghosa has nothing on these words. On the second, see below, VI, 2, 7, and H. O.’s note on that passage at p. 321 of the edition of the text. It is most probable that the reading in both passages should be bhatti-kamma, ‘patchwork,’ as further explained in our note below on VI, 2, 7; and we have translated accordingly. G 2 84 ■V, 9, 3- with figures, and painted in patches of colour. Whosoever shall do so, shall be guilty of a dukkaa. I allow you, O Bhikkhus, only ordinary linings.’

²² Now at that time the Bhikkhus put away their bowls with water in them, and the bowls were split. They told this matter to the Blessed One. ‘You are not, O Bhikkhus, to put away your bowls with water in them. Whosoever does so, shall be guilty of a dukkaa. I enjoin upon you, O Bhikkhus, to dry your bowls in the sunshine^ before putting them away.’ Now at that time the Bhikkhus dried their bowls in the sunshine, with water in them ; and the bowls became evil-smelling. They told this matter to the Blessed One. ‘ You are not, O Bhikkhus, to dry your bowls in the sunshine with water in them. Whosoever does so, shall be guilty of a dukkaa. I allow you, O Bhikkhus, to empty out the water and then warm the bowls, before you put them away.’ Now at that time the Bhikkhus put their bowls away in a warm place ; and the colour of the bowls was spoilt. They told this matter to the Blessed One. ‘ You are not, O Bhikkhus, to put your bowls away in a warm place. Whosoever does so, shall be guilty of a dukkaa. I allow you, O Bhikkhus, to dry your bowls for a short time in a warm place, and then to put them away.’ ‘ OtSpetvd. The word has already occurred in Mahivagga I, 25, 16. Compare Khudda Sikkhi V. 6 . * Vodakaw katvd. Vodakaw bears, of course, the same relation to sa-udaka«, used just before, as vagga does to samagga. The expression has occurred already at Mahavagga I, 25, 13. V, 9, 4 . ON THE DAILY LIFE OF THE BHIKKHUS. 85

²³ Now at that time a number of bowls were left in the open air without supports; and the bowls were turned over by a whirlwind \ and broke. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, the use of supports for your bowls (when they are left out).’ Now at that time the Bhikkhus put their bowls away at the edge of the sleeping-benches in the verandahs^, and the bowls fell down and were broken. They told this matter to the Blessed One. ‘You are not, O Bhikkhus, to put your bowls away on the edge of the sleeping-benches in the verandah. Whosoever does so, shall be guilty of a dukkaa.’ Now at that time the Bhikkhus put their bowls away on the edge of the Paribha«(/a and the bowls fell down and were broken. They told this matter to the Blessed One. ‘ You are not, O Bhikkhus, to put your bowls away on the edge of the Paribha;^</a. Whosoever does so, shall be guilty of a dukkaa.’ Now at that time the Bhikkhus turned their bowls upside down * on the ground,

and the lips wore out. * VSta-ma«(^alikya. So also in the next section and in the Bhikkhant-vibhahga, Pdittiya 96. The reading at Gataka I, 72 is vdta-ma« 4 alara. “ Mirfante. This word recurs below in VI, 2, 3, where see our note. Buddhaghosa’s note is given at p. 317 of the edition of the text. See also Khudda Sikkhd V. 7. ® Used of a house, this probably means a plastered flooring of scented earth or dried cowdung. See .ffullavagga VI, 17, i, and Buddhaghosa’s note there. On the use of the word in tailoring, see Mahdvagga VII, i, 5, VIII, 21. Buddhaghosa, loc. cit. (p. 317), uses the expression mattika-paribha«(fa-kat 4 ya-bhflmiyS,. * Nikkuf anti. See the use of this word at V, 20, 3. 86 V, 9, 4- They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, the use of a mat made of grass k’ The grass-mat was eaten by white ants. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, the use of a small cloth The small cloth was eaten by the white ants. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, the use of a raised parapet(^) (on which to put your bowls)®.’ The bowls fell down from the parapet and were broken. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, the use of a wickerwork stand On the wickerwork stand the bowls wore out. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, the use of bags to carry your bowls in.’ They had no shoulder-straps ^ Tiraa-santhrakaw. That this word means a mat, and not a layer, of grass is clear from its use at Gataka I, 360, and below, V, II, 3. ® .STolaka. The meaning of the word is doubtful, but see Mahdvagga VIII, 18. In the uddana (at p. 143) the corresponding word is ^ola. See also below, VI, 3, i, VI, 19, VI, 20, 2. ® Patta-mS./akaOT. Buddhaghosa says merely, ‘It should be made either of bricks or of wood.’ He confirms the reading of the text (with /as against Childers’s reading mfilako). ‘ Patta-ka«(/olikfi ti mahfi-mukha-ku«<fa-sa«//^finfi bhandak- ukkhaikfi vu^^ati (B.). Ka«(/ola is a wicker-work basket; see Bohtlingk-Roth, sub voce. ® See H. O.’s note on the reading here; and compare the table of contents to this chapter (at p. 143), where the reading awsa- baddhaOT confirms the suggested alteration. If there were any V, 9, 5- ON THE DAILY LIFE OF THE BHIKKHUS. Sj They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, the use of a shoulder- strap (by which to carry the bag), or of a piece of string (by which to tie it on).’

²⁴ Now at that time the Bhikkhus hung up their bowls on pins in the walls, or on hooks The pins or hooks falling down, the bowls were broken. They told this matter to the Blessed One. ‘ You are not, O Bhikkhus, to hang your bowls up. Whosoever does so, shall be guilty of a dukka/?a.’ Now at that time the Bhikkhus put their bowls down on a bed or a chair; and sitting down thoughtlessly ® they upset them, and the bowls were broken. They told this matter to the Blessed One. ‘You are not, O Bhikkhus, to put your bowls on the bed, or on a chair. Whosoever does so, shall be guilty of a dukkaa.’ Now at that time the Bhikkhus kept their bowls on their laps; and rising up thoughtlessly they upset them, and the bowls were broken. further doubt it would be removed on comparing the closing words of Mahavagga VI, 12,4, which are identical with the present passage and contain the correct reading. The same remarks apply to other passages, where the same words occur below, V, ii, 5, V, 12, VI, 12, 3. * The use of these appliances is formally allowed at VI, 3, 5. ^ MaMa. Compare Rh. D.’s note at p. 277 of the ‘Buddhist Birth Stories,’ and Khuddha Sikkhd V. 7. * Sati-sammosS. The word occurs at Milinda-paha (ed. Trenckner), p. 260. It must be connected with muMa-sati, of which the Buddhist Sanskrit equivalent is mushita-smrfti// (see Kathd Sarit S%ara 56, 289). It is evident that Childers’s original explanation of mu//^a-sati from muMa was wrong, and that both words must be referred to the root mush, as he points out at p. 618 of his Dictionary. 88 V, 10, I. They told this matter to the Blessed One. ‘ You are not, O Bhikkhus, to keep your bowls on your laps.

Whosoever does so, shall be guilty of a dukkaa.' Now at that time the Bhikkhus put their bowls down on a sunshade ; and the sunshade being lifted up by a whirlwind, the bowls rolled over, and were broken. They told this matter to the Blessed One. 'You are not, O Bhikkhus, to put your bowls down on a sunshade. Whosoever does so, shall be guilty of a dukkaa.' Now at that time the Bhikkhus, when they were holding the bowls in their hands, opened the door b The door springing back the bowls were broken. They told this matter to the Blessed One. ' You are not, O Bhikkhus, to open the door with your bowls in your hands. Whosoever does so, shall be guilty of a dukkaa.'

²⁵ I. Now at that time the Bhikkhus went on their round for alms, carrying water-jugs made out of gourds or water-pots * KavS,/aw paSmetvL The construction of doors is described in detail at V, 14, 3, with reference to the bath-house, and again at VI, 2. That paameti is to open, and not to shut, is clear from VIII, i, 1, just as pattaw paameti at VIII, 5, 2 is to uncover, disclose, the bowl. Compare Khuddha Sikkhi V. 8. " Tumba-ka/ 4 han ti lpu-kaihaw vu^^ati (B.). Tumba is gourd, according to Bohtlingk-Roth. See Khuddha SikkhS V. 11. ® Ghai-kaahan ti ghai-kaplaw (B.). The whole section is repeated in the text of each kind of vessel. V, 10, 3- ON THE DAILY LIFE OF THE BHIKKHUS. 89 People murmured, were shocked, and indignant, saying, ' As the Titthiyas do.' They told this matter to the Blessed One. ' You are not, O Bhikkhus, to go on your rounds for alms with water-jugs, or pots. Whosoever does so, shall be guilty of a dukkaa.'

²⁶ Now at that time a certain Bhikkhu, who had taken upon himself a vow to wear or use nothing except what he could procure from dust-heaps or cemeteries, went on his rounds for alms carrying a bowl made out of a skull. A certain woman saw him, and was afraid, and made an outcry \ saying, ' O horror! This is surely a devil! ' People murmured, were shocked, and indignant, saying, ' How can the Sakyaputtiya Samaras carry about bowls made out of skulls, as the devil-worshippers * do ? ' They told this matter to the Blessed One. 'You are not, O Bhikkhus, to use bowls made out of skulls. Whosoever does so, shall be guilty of a dukkaa. And you are not, O Bhikkhus, to take a vow to wear or to use nothing except what j'^ou procure from dust-heaps or cemeteries. Whosoever does so, shall be guilty of a dukkaa.'

²⁷ Now at that time the Bhikkhus carried out odd bits, and bones, and dirty water ® in their bowls. People murmured, were shocked, and were indignant, saying, ' The very vessel out of which * Vissarazwakdsi, on the use of which idiom see the passages quoted below, .ffullavagga VIII, 1,1. 2 Pisl, 4 illikl See below, 27, 5, and Mahdvagga III, 12, 3. ® This list recurs in the Old Commentary on the roth Pdttiya in the Bhikkhuni-vibhahga. As an explanation of vighSsa, Buddha- ghosa says here u/^yJ/ 4 ittodakan ti mukha-vikkhaianodaka«. 90 V, II, I. these Sakyaputtiya Sama/^as eat, that they use as a waste-tub! ' They told this matter to the Blessed One. ' You are not, O Bhikkhus, to carry out odd bits, and bones, and dirty water in your bowls. Whosoever does so, shall be guilty of a dukkaa. I allow you, O Bhikkhus, the use of a waste-tub

²⁸ I. Now at that time the Bhikkhus sewed their robes together after tearing the cloth with their hands ^; and the robes became jagged. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, the use of a blade and of a sheath (for the blade) made of felt Now at that time a blade with a haft to it^ had come into the possession of the Sa»?gha. They told this matter to the Blessed One. ^ Paiggaho. Slop-basin, waste-tub, 'receptacle' for odd bits. It is so used below at VIII, 4, 4. ® VipSetva. The three MSS. read vippadetvS, the same corrected to vipphSdetvS, and vipphametvd. M for L is a common mistake in Sinhalese MSS., and the correct reading may possibly be vipphSletvS,

if it is not vipphaetvd, as suggested in H. O.'s note, vol. v, p. 259. * Namatakan ti satthaka-ve/. 4 anakai pilotika-kha«(fa« (B.). The word occurs again below at V, 19, i, V, 27, i, and X, 10, 4 (where the nuns are forbidden to use it). Namata is felt; and nSmatika-ahga, the wearing of felt, is inserted by some Sanskrit Buddhist writers in the list of Dhutahgas. (Burnous, Introduction, &c., p. 306.) * Da«(fa-satthakan ti vippalikaw vS z.nna.m pi va ya»2 kinh' da.nda.m yogetv^ kata-satthakawi (B.). Compare da«(fa-ka/, 4 ina« at V, II, 3, and da««fa-parissavanaOT at V, 13, 3. V, II, 2. ON THE DAILY LIFE OF THE BHIKKHUS. 91 ' I allow you, O Bhikkhus, the use of a blade with a haft to it.' Now at that time the A'^abbaggiya Bhikkhus used various kinds of long handles to their blades, made of silver, and made of gold. People murmured (&c., as usual, down to) They told this matter to the Blessed One. 'You are not, O Bhikkhus, to use various kinds of handles to your blades. Whosoever does so, shall be guilty of a dukkaa. I allow you, O Bhikkhus, the use of handles to your blades made of bone, or ivory, or horn, or of the naa reed, or of bamboo, or of hard wood, or of lac, or of the shells of fruit, or of bronze, or of the centre of the chank-shell k'

²⁹ Now at that time the Bhikkhus sewed their robes with quills or bits of bamboo rind, and the robes were badly sewn. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, the use of needles.' The needles got blunted ' I allow you, O Bhikkhus, the use of a needle- case made of bamboo ®.' Even in the needle-cases the needles became blunt. ^ This list is given in the Mahavagga VI, 12, i (where see our notes), as the materials of which ointment-boxes may be made; and below, V, ii, 5, of thimbles. " Ka««akitS honti ti malagga-kitS (B.). Mala may probably here mean 'rust,' if the needles were made of iron. Ka««akitS, 'spoiled,' is used of plastered walls and the floors of a VihSra at Mahdvagga I, 25, i5=Arullavagga VIII, i, 3; and pawsu-kita occurs just below in our present passage. Compare also the note on vika««ai in the following section. ® Su;^i-naikaw. On these needle-cases compare the Introductory Story to the 20th (?Staka. It is PdMtiya to have them made of ivory, horn, or bone. (80th Paittiya, but they are there called SM-gharaw.) 92 V, II, 3" ' I allow you, O Bhikkhus, to fill the cases with chunam k Even in the chunam the needles became blunt ' I allow you, O Bhikkhus, to fill the cases with barley-meal Even in the barley-meal the needles became blunt. ' I allow you, O Bhikkhus, the use of powdered stone ®.' Even in the powdered stone the needles became blunt. ' I allow you, O Bhikkhus, to mix (the powder) with beeswax*.' The powder still did not cohere. ' I allow you, O Bhikkhus, to mix sipa/?ika gum® with the powder®.'

³⁰ Now at that time the Bhikkhus sewed their robes together by planting stakes here and there, and uniting them (with strings). The robes became out of shape '. ' They told this matter to the Blessed One. ' I allow you, O Bhikkhus, the use of a Ka^ina®, ^ Ki««ena hvLuntwa. (B.). ^ SatthuyS ti halidda-missakena piA 5 a-^««ena (B.). ® Saritakan ti pasana-^««a7« vuMati (B.). * Madhu-sitthakena sretun ti madhu-sitthakena makkhe- i\xm (B.). ® The use of this gum for medicine purposes is allowed at Mahavagga VI, 7, where see our note. The present use is again mentioned below, V, 27, i. ® Sarita-sibb ,/ikan ti madhu-sitthaka-pilotikaw (B.). Vika««ai hoti. See the note on this expression at MahS- vagga VI, 21, I. The ' robes ' were lengths of cloth, and ' out of shape' (vikawwaw) must mean either that one side was larger than the other, so that each corner (ka««o) was not a right angle, or perhaps that each edge (ka««o) was not straight. * What KaMina may mean in this connection is not exactly V, II, 3- ON THE DAILY LIFE OF THE BHIKKHUS. 93 and that you are to sew the robes together after tying down Ka/^ina-strings here and there.' They spread out the Ka/^ina on uneven (ground), and the KaMina fell to pieces b 'You are not, O Bhikkhus, to spread out the Ka/^ina on uneven (ground). Whosoever does so, shall be guilty of a dukkaa.' They spread

out the Ka/^ina on the ground, and the Ka^^ina became dirty. ‘ I allow you, O Bhikkhus, the use of a grass-mat’ The edge of the Ka//^ina decayed through age. ‘ I allow you, O Bhikkhus, to strengthen it by a doubling or a binding along the edge The Ka/^ina was not large enough ®. ‘ I allow you, O Bhikkhus, the use of a dafl?a- clear to us, but it is evidently a sort of framework, or bench, for the tailors to lay out their work upon. Our notes above on the I St Nissaggiya and on Mahdvagga VII, 1,3, refer to a different and secondary use of the word in the Ka/^ina ceremonies— so-called doubtless because the KaMina-dussa (the supply of cloth to be dyed, sewn, and made up into robes, and distributed, on one and the same day) was to be so sewn with the aid of the KaMina here referred to. Buddhaghosa says here, KaMinan ti nissei pi tattha attharita-kaAsdraka-kilawanaOT arafiataraOT pi kaAinaw vakkaii ytya dupaZa-Kvaraw sibbenti ka/^ine ^ivaraw pi bandhanti. On DupaZa, see Mahdvagga VIII, 14, i. The use of obandhitv§.(in reference to the KaZina), in opposition to sambandhitvi (in reference to the mere stakes), is worthy of notice. * Paribhi^^ati. Perhaps we should translate, ‘ did not hold together.’ See the last section. * Anuvitai paribhawizaw. See Mahivagga VII, i, 5, VIII, 21, ATullavagga V, 9, 4, VI, 17, i, XI, i, 14, and our notes there. ® KaZinaw na ppahoti ti dighassa bhikkhuno pamdwena kataw kaZ/^inaw tattha rassassa bhikkhuno fAvaxam patthariya-mSnam na ppahoti anto yeva hoti (B.). 94 V, II, 4. ka/^ina\ of a pidalaka^, of a ticket, of binding strings, and of binding threads ^; and that you sew your robes together after binding them therewith.’ The interstices between the threads became irregular in length®. ‘ I allow you, O Bhikkhus, the use of little marks (of the leaf of the talipot palm, or such-like things)^.’ The threads became crooked. ‘ I allow you, O Bhikkhus, the use of false threads (laid along the cloth to show where it is to be cut or sewn) ®.’

³¹ Now at that time the Bhikkhus got on to the Ka/^ina with unwashed feet, or wet feet, or with their shoes on®, and the KaMina was soiled. They told this matter to the Blessed One. ‘You are not, O Bhikkhus, to get on to the Kaf-^ina with unwashed feet, or with wet feet, or with your shoes on. Whosoever does so, shall be guilty of a dukkaa.’

³² Now at that time the Bhikkhus, when sewing ^ On these terms, which we do not attempt to translate, see Buddhaghosa’s notes as quoted by H. O. at p. 317 of the edition of the text. The first seems to be a Ka/^ina with a cross-bar, but da«(fa at V, 11, i, and V, 13, 3, means handle. ® Vinandhana-ra^^uw vinandhana-suttakaw. See Buddhaghosa’s notes loc. cit., and compare Mahavagga V, ii. ® Visamd honti ti khuddak^ honti kd^ mahantd (B.). Sutta here probably means those threads or strings just referred to by which the stuff was to be tied on to the Ka/- 4 ina. ‘ Kaimbhakaw ; so explained by Buddhaghosa, loc. cit. ® Mogha-suttakaw. Buddhaghosa says, ‘the making of a mark with a green thread, as carpenters do on wood with a black thread.’ Compare also our notes 2 and 3 on Mahavagga VII, I, 5- ® The whole section is repeated in the text at length for each of these three cases. V, II, g, ON THE DAILY LIFE OF THE BHIKKHUS. 95 their robes, held the stuff with their fingers, and their fingers were hurt. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, the use of a thimble Now at that time the A’/^abbaggiya Bhikkhus used various kinds of thimbles,—gold ones, and silver ones. People murmured, &c. The Bhikkhus heard, &c. They told this matter to the Blessed One. ‘ You are not, O Bhikkhus, to use various kinds of thimbles. Whosoever does so, shall be guilty of a dukkaa. I allow you, O Bhikkhus, thimbles made of bone, or ivory, or horn, or of the naa reed, or of bamboo, or of hard wood, or of lac, or of the shells of fruit, or of bronze, or of the centre of the chank-shell Now at that time the needles, and scissors, and thimbles got lost. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, the use of a

box or drawer® in the workshop.' They got crowded together in the workshop box. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, the use of a thimble bag (to carry the thimbles about in).' They had no shoulder-strap. ' Paiggaho, 'receptacle ' for the finger.. See our note above on V, 10, 3, where the same word means a waste-tub. For other secondary uses of the word, see (T 3 .taka I, 146, II, 9, 26. Buddha- ghosa says here, paiggahan ti ahguli-kosakai. ® So of ointment-boxes, Mahfivagga VII, 12,1; and of scissors, above, V, ii, i. ' Asevana-(sic)vitthakai nfima yaw kirei pM-^afigoakadi (B.). 96 V, II, 6 . They told this matter to the Blessed One. ' I allow you, O Bhikkhus, the use of a shoulder- strap, or of a piece of string, to tie the bags on with k' 6 k Now at that time the Bhikkhus, when sewing their robes in the open air, were distressed by heat and by cold. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, the use of a hall or of a shed for the Ka//^ina.' The Ka^^ina hall had too low a basement, and it was inundated with water. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, to make it with a high basement ®.' The facing (of the basement) fell in. ' I allow you, O Bhikkhus, to line the basement with facing of three kinds*—brick facing, stone facing, or wooden facing.' They found difficulty in getting up into it. ' I allow you, O Bhikkhus, the use of stairs of three kinds—brick stairs, stone stairs, or wooden stairs.' As they were going up them they fell off. ' I allow you, O Bhikkhus, the use of a balustrade®.' ' See our note above on V, 9, 4. ' The whole of this paragraph is repeated below, though not in the same order, of the iTahkama or cloister, and of the Gantaghara, or bath-house. (See V, 14, 2, 3.) ® That is, to build it on a raised platform, the technical term for which is ^aya. * See our note below on V, 14, 3. The whole passage recurs of the lining of a well at V, 16, 2, and of Viharas themselves at VI, 3, 3-® Alambana-bahaw. At Maha-sudassana Sutta I, 59, there is V, II, 7 - ON THE DAILY LIFE OF THE BHIKKHUS. 97 Straw and plaster fell (from the walls and roof) into the Ka//^ina-hall. ' I allow you, O Bhikkhus, to first cover over (the walls and roof with skinsd), and then plaster them within and without. (And I allow the use of) whitewash, and blacking, and red colouring and wreath-work, and creeper-work, and bone hooks, and cupboards ®, and bamboos to hang robes on, and strings to hang robes on.'

³³ Now at that time the Bhikkhus, when they had sewn the robes together, left the KaMina as it was, and went away; and the robes were eaten by rats and white ants. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, to fold up the KaMina.' The Ka//^ina came to pieces. a description of flights of stairs (sopnd), each of which had thambhd, evidently posts or banisters; sfliyo, apparently crossbars let in to these banisters; and unhlsaw, either a head-line running along the top of the banisters, or a figure-head at the lower end of such a head-line. (See Rh. D.'s 'Buddhist Suttas,' p. 262.) This and the previous paragraphs are repeated below, V, 14, 2, of the .^ahkama. ^ See Mahvagga V, ii, where the same technical term (ogumpheti) is used. Buddhaghosa's note is given at p. 317 of the text. See also V, 14, 3, below. ^ Geruka-parikammaw. This reading, and not gerika, is confirmed by VI, 3, i, VI, 17, i, where the two previous words also occur. On this mode of preparing walls and floors, see our note below on VI, 20. ® PaOTa-paikai or -paZAikaw, a term of doubtful signification which recurs, together with all the previous words, in the Old Commentary on the 19th Paittiya. Compare pa«/ 5 a- prastha in B.R. The word is perhaps however connected with Sanskrit pa//ika, as ^ela-pattikam at V, 21, 2 undoubtedly is. It occurs below, in a similar connection, at VI, 3, i. [20] H 98 V, 11 , 7 . ' I allow you, O Bhikkhus, to fold up the Ka//^ina in a cow-hide (?)h' The Ka//^ina got uncovered. ' I allow you, O Bhikkhus, the use of strings to tie it up with.' Now at that time the Bhikkhus went away, putting the KaAina up against the wall or a pillar; and the Ka//^ina, falling

over, was broken. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to hang it on a stake of the wall, or on a hook

³⁴ I. Now the Blessed One, when he had stayed at Rigaha as long as he thought fit, set out on his journey toward Vesdli ®. Now at that time the Bhikkhus went along, carrying their needles and scissors and drugs in their bowls. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, the use of a bag to carry the drugs in * Go-ghawsikdya. Compare pda-gharasani at 22. i; and on the use of sawiharati in a similar connection, see VI, 2, 7. Naga-dante. See the note on Mallaka at .ff'ullavagga V, I, 4. ® This is merely introduced to show that the following rules or privileges in this and the next chapter (§§ i, 2) were to be in force when the Bhikkhus were on a journey. ‘ Neither here nor in V, ii, 5 are we to understand that the needles and scissors are to be carried in bags. They are mentioned in both passages merely to show the inconvenience of having no separate receptacles for the thimbles and the drugs. V, 13, 1- ON THE DAILY LIFE OF THE BHIKKHUS. 99 They had no shoulder-strap. ‘ I allow you, O Bhikkhus, the use of a shoulder* strap or of a string to tie the bags on with.’ Now at that time a certain Bhikkhu tied his sandals on to his girdle, and then entered the village for alms A certain U pdsaka, when saluting that Bhikkhu, knocked up against the sandals with his head. The Bhikkhu was annoyed; and when he had returned to the Arima, he told this matter to the Bhikkhus. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, the use of a bag to carry your sandals in.’ They had no shoulder-strap. ‘ I allow you, O Bhikkhus, the use of a shoulder- strap, or of a string to tie the bags on with.’

³⁵ I, Now at that time the water as they went along could not be drunk without breaking the rules as they had no strainers. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, the use of a strainer.’ The little cloth (that was used for a strainer) was not sufficient (to filter enough water for the whole party). ‘ See the note on V, 9, 4. ® He would require the sandals only when he came, in his journey, to rough places; not on the smooth, well-trodden, village paths. * The rule, that is, against destroying the life of living things. H 2 IOO V, 13, 2. ‘ I allow you, O Bhikkhus, the use of a strainer fixed on to a ladle k’ Still the little cloth was not sufficient for the purpose. ‘ I allow you, O Bhikkhus, the use of a regulation water-pot

³⁶ Now at that time two Bhikkhus were travelling along the high-road in the Kosala country. One of the Bhikkhus was guilty of some transgression. The other one said to him, ‘ Do not, my friend, do such a thing. It is not becoming.’ The first one bore a grudge against him ®. Afterwards the other Bhikkhu, being tormented with thirst, said to the Bhikkhu who bore the grudge, ‘ Give me, friend, your strainer. I am going to drink some water.’ The Bhikkhu who bore the grudge would not give it to him. The other Bhikkhu died of thirst k Then that Bhikkhu, when he had arrived at the Arama, told this matter to the Bhikkhus. * Kaa^.^Au-parissS.vanawz nama dsu daw&kesu vinandhitva kataw (B.). ® Dhamma-karakaw. Doubtless a water-pot with a strainer so fixed into it that a quantity of water could be filtered quickly. The word occurs at Mahivawzsa, p. 90, and below, VI, 21, 3. ® So tasmiw upanandhi. The Introductory Story in the Sutta-vibhahga on the 36th Paiittiya is, so far, word for word the same as this section. Buddhaghosa there explains upanandhi by ^anita-upantho. See vol. iv, p. 359, of H. O.’s edition of the Vinaya Pitaka. The Introductory Story to the 31st Gataka is also based on a similar incident, and there the corresponding expression is vivddaw akamsu. (Fausboll’s Gdtaka, vol. i, p. 198.) * In the Gataka commentary this tragic result of the refusal is absent. The Bhikkhu who has no strainer merely drinks without straining. (Rh. D.’s ‘Buddhist Birth Stories,’ vol.

i, p. 278.) V, 13 . 3 - ON THE DAILY LIFE OF THE BHIKKHUS. IOI ' What then, Sir ? when asked for your strainer, would you not lend it ?' ' It is even so. Sirs.' Those Bhikkhus who were moderate were annoyed and vexed, and murmured, saying, ' How can a Bhikkhu, when asked for his strainer, refuse to lend it ?' And they told this matter to the Blessed One. Then the Blessed One on that occasion and in that connection {&c., as usual, see for instance in A'ullavagga I, i, 2, down to) addressed the Bhikkhus, and said : ' A Bhikkhu who is on a journey is not, O Bhikkhus, to refuse to lend his strainer, when he is asked for it. Whosoever does so, shall be guilty of a dukkaa. And (a Bhikkhu who is) not provided with a strainer, O Bhikkhus, is not to undertake a journey. Whosoever does so, shall be guilty of a dukkaa. If there be no strainer nor regulation water-pot, the corner of the upper robe is to be adopted^ for the purpose of straining before drinking.'

³⁷ Now the Blessed One, journeying straight on, arrived in due course at Vesdli. And there at Ves 41 i the Blessed One lodged in the Mahavana, in the Khagara Hall. Now at that time the Bhikkhus were engaged in building ^; and the strainer did not act ' AdhiZAdtabbo, that is, the Bhikkhu is to determine in his mind that that part of his robe is a strainer for the time. ® Navakammazw karonti. On the use of this and allied idioms, see Gataka I, 92, line ; ^ullavagga I, 18, i, VI, 5, 2 ; Bhikkhuni-vibhahga, ParSka I, i ; Indian Antiquary XI, 29 ; Senart's KaHyana, p. 189. ® Na sammati, which is curious. For 'did not suffice,' the standing expression would be na ppahoti. 102 V, 14, I. They told this matter to the Blessed One. ' I allow, O Bhikkhus, the use of a double strainer^.' The double strainer did not act. ' I allow, O Bhikkhus, the use of a filter Now at that time the Bhikkhus were troubled * by mosquitoes. They told this matter to the Blessed One. ' I allow, O Bhikkhus, the use of mosquito curtains

³⁸ I. Now at that time at Vesdl! a regular service of sweet food had been established, the laity taking the duty in turns. The Bhikkhus, eating the sweet food, became very sick with superfluity of humors in their body ®. Now Givaka. Komarabhai/^a went to Vesali on ^ Da«(fa-parissSvana«. Apparently a long box, both ends of which strain the water, which is poured into the middle by means of a pipe (dasi?aka). Buddhaghosa says, Da«</a-parisi- vanan ti (sic; only one s) raanakS.na»2 khSra-parisivanaw viya > 4 atusu pidesu baddha-nisemkSya sSakaw bandhitva ma^^. 4 e da«- </ake udakaw tsiwitabbaw. Tam ubhohi ko//^Ssehi puretvS pari- sSvati. Compare da«(a-satthakaz and da«(a-kathinaOT, above, V, ii, i, 3. " Ottharaka»» nSma yzm uduke ottharitvd ghaakena udakaw ganhanti. Ta.m hi Musu dawfakesu vettha»» bandhitvS sabbe pariyante udakato moelvS ma^^e otthariv^ ghaena udakaw gahanti (B.). ' Ubb^/M. See Mahvagga III, 9, 1-4, and Gataka I, 300. ' Makasa-kuik^ ti ^ivara-kuiki (B.). Literally, a 'mosquito hut,' the walls of which are to be of cloth. ' AbhisannakiyS ti semhdi-dos'-ussanna-kSyS (B.). This word has already occurred at Mahvagga VI, 14, 7, where Buddha- ghosa's explanation is much the same. See also Mahvagga VIII, I, 30. V, 14, I. ON THE DAILY LIFE OF THE BHIKKHUS. IO 3 some business or other. And on seeing the Bhikkhus very sick with superfluity of humors, he went up to where the Blessed One was; and when he had come there, he saluted the Blessed One and took his seat on one side. And when so seated he said to the Blessed One : ' The Bhikkhus, Lord, are now very sick with superfluity of humors. It would be well if the Blessed One were to prescribe. Lord, for the Bhikkhus the use of the cloister ^ and of the bath-room Thus will the Bhikkhus become convalescent' Then the Blessed One instructed, and aroused, and incited, and gladdened trivaka Komdrabha^^a with religious discourse. AndfPivaka Komdrabhaia, so instructed, and incited, and aroused, and gladdened with religious discourse, arose from his seat and saluted the Blessed One, and keeping him on his right hand as he passed him,

departed thence. And the Blessed One, on that occasion and in that connection, convened an assembly of the Bhikkhu- saMgha, and addressed the Bhikkhus, and said, ' I ' .ATankama. A straight piece of ground cleared and levelled for the purpose of walking up and down upon for exercise and meditation. See our note on this word at Mahivagga V, i, 14. ® <?antaghara. See our note above on Mahivagga I, 25, 12. It was not ordinarily used for cold baths, which were taken in the rivers or tanks, but for a kind of hot-water bath, or perhaps steam bath, the exact mode of taking or administering which is not as yet certain. Several Bhikkhus took the bath at the same time, but it is not likely that they got into the water (though the expression *uttarati* is used, loc. cit., of their leaving the bath), as they scarcely would have made vessels large enough to contain a man. It rather seems that they sat on stools close to a large fire, and had water poured over them. The use of this kind of bath is forbidden to the Bhikkhunis at A'ullavagga X, 27, 4. 104 V, 14, 2, prescribe, O Bhikkhus, the use of the cloister and of the bath-room.'

³⁹ Now at that time the Bhikkhus walked up and down on a cloister on uneven ground; and their feet were hurt. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, to make it level.' The cloister had too low a basement, and was inundated with water. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, to make it with a high basement.' The facing of the basement fell in 2. ' I allow you, O Bhikkhus, the use of facing of three kinds—brick facing, stone facing, and wooden facing.' They found difficulty in getting up into it. ' I allow you, O Bhikkhus, the use of stairs of three kinds—brick stairs, stone stairs, and wooden stairs.' As they were going up them, they fell off. ' I allow you, O Bhikkhus, the use of a balustrade.' Now at that time the Bhikkhus, when walking up and down in the cloister, fell down. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, to provide a railing ® for the cloister.' * All the following paragraphs are the same as above, V, ii, 6, where see our notes. * As we have pointed out above, in our note on Mahdvagga V, I, 14, it is not probable that the A'ahkama at first had a roof and stairs and balustrade. These were later improvements. ' Vedikd. See Mahd-sudassana Sutta I, 60, and Rh. D.'s note there (' Buddhist Suttas,' p. 262), and below, VI, 2, 2. V, 14, 3 ' ON THE DAILY LIFE OF THE BHIKKHUS. IO 5 Now at that time the Bhikkhus, when walking up and down in the open air, were distressed by heat and by cold. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, the use of a hall for the cloister b' Straw and plaster fell (from the walls and roof) into the cloister-hall. ' I allow you, O Bhikkhus, to first cover over (the walls and roof with skins), and then plaster them. (And I allow the use of) whitewash, and blacking, and red colouring, and wreath-work, and creeper-work, and bone hooks, and cupboards, and bamboos to hang robes on, and strings to hang robes on.'

⁴⁰ [The whole of the above, from the basement down to the balustrade, is repeated of the hot-bath house.] The bath house had no door. ' I allow you, O Bhikkhus, the use of a door, with door-posts and lintel with hollows like a mortar (for the door to revolve in®), with projections to

* .ATahkamana-sila, already referred to at MaMvagga III, 5. ^ PiMa-sawghaaw. See Childers under *sahghaa*, and the *Samanta Pasidika*. on the 19th *Paittiya*. *KavSa-piMa* occurs in Mahavagga I, 25, 15, and in the *Samanta PasSdiki*. on *PSittiya* 19 (compare *upari-pi//Aiti* at .ffullavagga VIII, i, i), and this and the two following phrases below, VI, 2, i. *Buddha- ghosa* has nothing on them, either here or there; and they were probably therefore in quite common use even in his day. The whole of this paragraph recurs below, VI, 3, 7. ® *Udukkhalika*»2. Presumably the door had no hinges, but the upper and lower ends of one side projected into hollows prepared for them in the lintel and the threshold. This suggestion is confirmed by the connection in which these words are used at VI, I 06

rULLAVAGGA. V, 14, 3. revolve in those hollows with rings on the door for the bolt to work along in with a block of wood fixed unto the edge of the door-post and containing a cavity for the bolt to go into (called the monkey's head ®), with a pin * (to secure the bolt by), with a connecting bolt®, with a key-hole®, with a hole for the string with which the door can be closed, and with a string for that purpose * Uttara-pisakaw. See the last note. Pisaka recurs also in the next but one. Compare aggala-pisaga in Aydrhga Sutta II, I, 5, 2. ® Aggala-va/i nSma dvdra-bthdye samappamio yevaaggalat-thambho vu^ati yattha tfni ^attdri kh\A 6 &m katvS. sMiyo denti (B.). ® Kapi-sisakaw ntma dvdra-biha»2 vig'^itva tattha pavesito aggala-psako vu^ati (B.). The word recurs in the Mahi- parinibbana Sutta V, 32, where it is said of Ananda that he kapisisakaw ilambitvd a//A 4 si, just as in the Mah 4-sudassana Sutta II, 24 it is said of the queen under similar circumstances that she dvIra-bShazra dlambitva a.ithis\.

Buddhaghosa's commentary on the word in the former of these two passages is given by Rh. D. in his note at p. 95 of the 'Buddhist Suttas.' * Suiiki ti tattha (that is, kapi-sisake) ma^^e kh\Ad&m katvi. pavesitS. (B.). Apparently a pin to pass through the monkey's head so as to secure the bolt in its place after it has been shot into the cavity. See the next note and below, VI, 2, i. ® Ghaiki ti upari-yotS (B.). At Gdtaka I, 360 (compare Aullavagga IX, i, 2), we are told of a man who dvdrdni pida- hanto sabba-dvS.resu sdiighaikddayo datvS. talaw (sic, query tHaw) abhiruhitv^ tattha pi dvdran pidahitvi nisidi. As the principal bolt was probably called aggala (unless that were the name for the whole machinery), this was some smaller bolt. And in Aullavagga VIII, i, i an instance is given of a man undoing the bolt (ghaikam ugghietvS) of an uninhabited vihdra, such as is referred to in VI, 2, i. ® Tl&kkhiddAm. See the end of VI, 2, i, and Childers under the word tSo. Buddhaghosa says nothing.. The word tdla occurs in the last note. 'Aviwaana-^^/%iddam avin^ana-ra^uw. These are said in VI, 2, i to be necessary because the door could not be put V, 14, 3- ON THE DAILY LIFE OF THE BHIKKHUS. IO 7 The lower part of the wattle and daub wall ^ of the bath-room decayed (through damp). They told this matter to the Blessed One. 'I allow you, O Bhikkhus, to face round the lower half of the wall (with bricks ^).' The bath-room had no chimney ®. 'I allow you, O Bhikkhus, the use of a chimney.' Now at that time the Bhikkhus made a fire-place in the middle of a small bath-room, and there was no room to get to (the bath). 'I allow you, O Bhikkhus, to make the fireplace at one side of a small bath-room, and in the middle of a large one The fire in the bath-room scorched their faces. 'I allow you, O Bhikkhus, the use of clay to spread over your faces ®.' They moistened the clay in their hands. 'I allow you, O Bhikkhus, the use of a trough to moisten the clay in®.' to, and doubtless have the meaning above assigned to them. A.\inki {at Sviwi?) at Sutta-vibhahga, SaghSdisesa II, 4, 9, means he drew towards himself; and AviiwanS (Sviiiana?), ibid. II, 2, 2, is used as an equivalent of kka.ddAa.nS., which is much the same thing. * Ku<frfa-pddo. Compare Rh. D.'s note on MahS-parinibbana Sutta V, 41. The phrase recurs below of VihSras at VI, 3, 4. ^ MandaMkam kStun ti nia-vatthukam ^inituw (B.). .ffinM is the technical word for laying bricks one above another; the comment therefore means 'to line or face the lower part with bricks.' (Compare pokkharaniyo i//^ikdhi kinitnm at Mahd- sudassana Sutta ,58; Rh. D.'s 'Buddhist Suttas,' p. 262, 'to face the ponds with bricks or tiles;' and on facing a well below, V, 16, 2.) * Dhdma-nettan ti dhuma-nikkhamana-^;^iddaOT (B.). The word is used of a surgical instrument at Mahvagga VI, 13, 2. * A similar paragraph occurs below, VI, 3, 3, of Viharas. 'Mukha-mattikaw. See our note 4 on Mahavagga I, 25, 12. "Mattik&-doika?w. See the last words of V, 16, 2. io Jf-

ULLAVAGGA. V, 14, 3. The clay had a bad smell. 'I allow you, O Bhikkhus, to scent It.' The fire in the bath-room scorched their bodies. 'I allow you, O Bhikkhus, to have water poured over you.'

They poured the water out of dishes and alms- bowls. ‘ I allow you, O Bhikkhus, a stand for the water, and saucers ^ to pour it from.’ A bath-room with a thatched roof did not produce perspiration. ‘ I allow you, O Bhikkhus, to cover the roof of the bath-room (with skins ^), and to plaster it within and without.’ The bath-room became swampy. ‘ I allow you, O Bhikkhus, to lay the floor with flooring of three kinds—brick flooring, stone flooring, and wooden flooring.’ It still became swampy. ‘ I allow you, O Bhikkhus, to wash the floor.’ The water settled on the floor. ‘ I allow you, O Bhikkhus, the use of a drain to carry off the water®.’ Now at that time the Bhikkhus sat in the bathroom on the ground, and they had pins and needles in their limbs * ^ Saravakaz. See Mah .vagga VI, 12, i, and Gataka, vol. i, p. 8. “ Ogumphetva. See above, V, ii, 6, and our note there. ’ Udaka-niddhamanazra. See Gataka I, 175, 409, 425, 489, in which passages an entrance to, or an exit from, a palace or a city is effected respectively niddhamana-mukhena, niddha- mana-dvarena, niddhamanena, and niddhamana-maggena. Our phrase here recurs below, V, 35, 4. * Gattni ka«(fuvanti. Gattani is nominative, not accusative. Compare Mahavagga VI, 14, 5, where ka«</uvati is used in the neuter sense. The sore was irritable.) V, 14 , 5- ON THE DAILY LIFE OF THE BHIKKHUS. IO 9 ‘ I allow you, O Bhikkhus, the use of stools for the bath-room.’ Now at that time the bath-room had no enclosure. ‘ I allow you, O Bhikkhus, to enclose it with three kinds of enclosures—brick walls, and stone walls, and wooden fences.’

⁴¹ There was no antechamber ^ (in which the water could be kept). ‘ I allow you, O Bhikkhus, to have an antechamber.’ The basement of the antechamber was too low, and it was inundated with water [and so on, as in II. 6, and in the last section down to the end of the description of the door, followed by the closing words of II. 6 and of f 2 from ‘straw and plaster fell, &c.,’ down to ‘ cupboards ^ ’].

⁴² The cell ® became swampy. ‘ I allow you, O Bhikkhus, to spread gravel ^ over it.’ * Ko//yako. This word means a room without a window; and it is used either of i. ‘a room over a gateway,’ or 2. ‘a room used as a store-room.’ (Compare Mabdvagga III, 5, 6, 9; .^ullavagga IV, 4, 6, 7, VI, 3, 7, 9, VI, 4, 10, IX, I, 2; and Gataka I, 179, 227, 230, II, 168.) The whole of this paragraph recurs below, V, 35, 4, of the ko//^aka to a privy; and the two passages taken together show that an entrance room or passage, a porch or antechamber, is meant, in which the water was kept ready for use. For that reason this particular kind of ko//^aka is elsewhere called, in both connections, udaka-koMaka (Mahavagga VI, 14, 3, of the bath-room—where see Buddhaghosa’s note quoted in our ‘ Vinaya Texts,’ vol. ii, p. 57 —and Dhammapada, p. 103, of the privy). Buddhaghosa explains it here by dvara-ko//. 5 ako; and it occurs again below, VIII, 8, 2, in the same sense. ® The last two items in § 2 are supplied for this case also in the next chapter but one. ® Parivea is doubtless here, and below at VIII, 8, 2 in the same connection, a cell used as a cooling-room, after the steam bath. Buddhaghosa says nothing here, but gives a note below, V, 35, 4. ‘ Marumba. This word occurs in a description of different kinds of earths in the Old Commentary on the loth PfUittiya no V, 15 , i- They did not succeed in getting anyh ‘ I allow you, O Bhikkhus, to flag it with stone.’ The water settled on the floor. ‘ I allow you, O Bhikkhus, to have a drain to it.’

⁴³ I. Now at that time the Bhikkhus, when naked ^ saluted one another, and received salutes ; did service to one another, and received services; gave to one another, and accepted; ate, both hard food and soft; tasted ; and drank. They told this matter to the Blessed One. ‘ A man, O Bhikkhus, when naked, is not to give salutations, nor receive them ; is not to do services, nor to accept them ®; is not

to give, nor to receive ; is not to eat either hard or soft; is not to taste ; is not to drink. Whosoever does so, shall be guilty of a dukkaa.’

⁴⁴ I. Now at that time the Bhikkhus in the bathroom put the robes down on the ground, and the robes became dirty. (Sutta-vibhāṭṭa, Paṭṭiya X, 2, i); and in a similar connection at Dipavāsa XIX, 2. Also below, V, 35, 4, VI, 3, 8. * Na pariyaṇṇanti. See the use of this phrase at Aṅgula-vagga V, 5, 2, 2. That is, while in the Gaṇṭhaṭṭha, which explains the otherwise inexplicable fact of this chapter being inserted here instead of at the commencement of 16. 2. ' In Mahā. vagga I, 25, 13, services are to be rendered to a Bhikkhu who is in the bath. This is permitted by 16. 2 below. V, i, 2, ON THE DAILY LIFE OF THE BHIKKHUS. 11 I They told this matter to the Blessed One. ' I allow you, O Bhikkhus, the use of a bamboo to hang your robes on, and of a string to hang your robes on b' When rain fell, it fell over the robes. ' I allow you, O Bhikkhus, to have a hall to the bath-room.' The basement of the bath-room hall was too low [&c., as in ii. 6; 14. 2 as to basement, roof-facing, stairs, and balustrade, followed by the closing words of II. 6 and 14. 2, down to the end].

45 Now at that time the Bhikkhus were afraid[^] to do service to one another, both when in the bathroom and in the water. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, three kinds of coverings—the covering of the bath-room, the covering of the water, and the covering by clothes ®.’ Now at that time there was no water in the bath-ronni. They told this matter to the Blessed One. ‘ I allow, O Bhikkhus, a well.’ The facing of the well fell in *. ‘ I allow you, O Bhikkhus, to line the well with ^ So also above, ii. 6 (at the end), and 14. 2 (at the end). ® On account of the rule laid down in chapter 15. * This rule abrogates that laid down in chapter 15, so far as regards bathing and shampooing. Buddhaghosa says accordingly, Tisso pai^^^Sdayo ti. Ettha ^ntaghara-pa/i :MSdi kz. udaka- padyJl'.^adi ja parikammaz karontass’ eva va//ati, sesesu abhi-vadanadisū na vaMi. Vattha-paiM, 4 idi sabba-kammesu va//ati. * KMa.m lu^^ati. (The reading is not without doubt.) Compare Palu^^ati. The same expression occurs below, V, 17, 2; and lu^^ati at Mahavagga VIII, 21, i. I 12 V, i, 2. facings of three kinds ^—brick facing, stone facing, and wooden facing.’ [Then follow the paragraphs as to the high basement, the facing of the roof, the stairs, and the balustrade, as in ii. 6 ; 14. 2 ; and above, § i ^.] Now at that time the Bhikkhus drew water with jungle-rope ^ or with their waistbands. ‘ I allow you, O Bhikkhus, the use of a string rope to draw water with.’ Their hands were hurt (by the rope). ‘ I allow you, O Bhikkhus, the use of a long pole balanced as a lever *, of a bullock machine or of a wheel and axle ®.’ * jStinituw tayo ^aye. See our note 4 above on V, 14, 3, and the passages there quoted. The whole passage occurs V, ii, 6. ^ All this refers doubtless to the kind of shed or portico to be erected over the well. (See below.) One would expect that the formal licence for such a ma»<fapa would have been inserted here in due course as above, it. 6, for the Ka/^ina-sala. ® This is the usual Anglo-Indian term for the creepers so commonly used for such purposes. The Pali word is valliki, which occurs in a different sense at V, 2, i. ‘ Tula. This is the ordinary and simple machine, so common in all countries where irrigation is carried on, for raising water from canals or from shallow wells. Buddhaghosa says here: Tulan ti pawmkSnaw viya udaka-abbhahana-tula. Pa;?«ika is ‘florist’ (see GStakal, 411,11,180). AbbhShanamustbe wrong (see Sutta NipSta III, 8, 8); possibly abbhSvahana is the correct reading. ® The name of this machine is spelt differently in the MSS. (karakaafika the Sinhalese MS., and karakafaka the Burmese MSS.), and the reading is doubtful. Buddhaghosa says; Dakadakaako (sic! In the next note but two the same MS. reads kaadakaake) vu^.^ati goe va yoetva hatthehi va gahetva digha-varattadlhi akaiilf/^ana-yantaw. We can only say negatively that the word can have nothing to

do either with karkaaka, a hook in the form of a crab's claw; or with kara-ka«/aka, finger-nail. ® AT'akkavaZakaOT, on which Buddhaghosa has the unintelligible note arahatta(!)-ghai-yanta«. V, i, 2. ON THE DAILY LIFE OF THE BHIKKHUS. I 13 A number of pots were broken. ' I allow you, O Bhikkhus, water-vessels ^ of three kinds—brass pots, wooden pots, and skins Now at that time the Bhikkhus, when drawing water in the open air, suffered from heat and cold. ' I allow you, O Bhikkhus, to build a shed over the well ®.' Straw and plaster fell into the building over the well. ' I allow you, O Bhikkhus, to cover the shed with skins, and to plaster it within and without; and I allow the use of whitewash, blacking, red-colouring, wreath work, creeper work, cupboards, bamboos to hang robes on, and strings to hang robes on.' The well was uncovered, and it Was littered over with grass, and plaster, and dirt. T allow you, O Bhikkhus, a lid^ to the well.' Water-vessels were found wanting. T allow you, O Bhikkhus, the use of troughs® and basins.' ^ Vrake. The spelling of this word in Childers's Dictionary (varSko) is a misprint. Both the passages he quotes read vSrako. Other water-vessels, besides these three, are allowed by the closing rule of this chapter. ^ ^amma-khandam nama tuldaya va kaadakaake va yoigetab- bam karama-bbagaaam (B.). The rendering adopted by Childers from Tumour (Mahava»2sa, p. 3) is therefore incorrect. ® The following passage has already occurred above, V, ii, 6 and V, 14, 3. * Apidhanaw. See Mahavagga VI, 12, 2. ® Udaka-doi/«. At Gtaka I, 450, such a doi is said to have been made out of the trunk of a tree. Compare the use of mattika-dowikaw at V, 14, 3. [20] J 114 X-ULLAVAGGA, V, 17, I.

⁴⁶ Now at that time the Bhikkhus used to bathe anywhere all over the Ardma, and the Ardma became muddy. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, a pool (at the entrance to the Arama).' The pool was public, and the Bhikkhus were ashamed to bathe in it. T allow you, O Bhikkhus, to surround it with enclosures of three kinds—brick walls, stone walls, and wooden fences The pool became muddy. ' I allow you, O Bhikkhus, to flag it with three kinds of flooring—brick flooring, stone flooring, or wooden flooring.' The water settled. ' I allow you, O Bhikkhus, a drain.' Now at that time the Bhikkhus' limbs became cold. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, to make use of a towel and to wipe the water off with a cloth.'

⁴⁷ Now at that time a certain Upisaka was desirous of making a tank for the use of the Sarngha. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, a tank.' The sides of the tank fell in®. ' So also the closing words of V, 14, 3. ^ Udaka-puwJ/^ani. This is also mentioned in the Old Commentary on the 86ih Pajittiya. The verb recurs in the same sense below, VI, 3, i. ® Kulam lu^/ati. See V, 16, 2. V, i, I. ON THE DAILY LIFE OF THE BHIKKHUS. II ' I allow you, O Bhikkhus, to line the tank with facing of three kinds—brick facing, stone facing, and wooden facing.' They found difficulty^ in getting into it. ' I allow you, O Bhikkhus, flights of stairs of three kinds—brick steps, stone steps, and wooden steps.' While going up them, they fell down. T allow you, O Bhikkhus, a balustrade.' The water in the tank became stale. ' I allow you, O Bhikkhus, the use of pipes to lay on the water and to drain the water off ®.' Now at that time a certain Bhikkhu was desirous of erecting a bath-room with a nillekha^ roof for the use of the Sawgha. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, a bath-room with such a roof to it.'

⁴⁸ I. Now at that time the W-^abbaggiya Bhikkhus separated themselves from the mats on which they sat down for four months They told this matter to the Blessed One. 'You are not, O Bhikkhus, to separate yourselves for four months from the mats on which you sit ^ VihailManti. See V, 11,6. ^ Udakayatikan ti udakassa Sgamana-mattikaw (B.). Compare ayataka at IX, i, 3. ® See above our

note on V, 14, 3. ■* Nillekha-^antSgharaz« nama aviddha-pakkha-pdsakaw •vwkkziu Gopanasinaw upari-ma«(sale pakkha-pasake /yapetva kata-k1Ia-;^Madanass' eta»2 nma»? (B.). Compare the 2nd Nissaggiya. Il K-ULLAVAGGA. V, 19, i. down. Whosoever does so, shall be guilty of a dukkaa.' Now at that time the A'^abbaggiya Bhikkhus lay down to sleep on beds scattered over with flowers. People who came on a visit to the Vihdras saw it, and murmured, &c., saying, ' Like those who still live in the pleasures of the world.' They told this matter to the Blessed One. ' You are not, O Bhikkhus, to sleep on beds scattered over with flowers. Whosoever does so, shall be guilty of a dukkaa.' Now at that time people came to the Ardma, bringing perfumes and garlands. The Bhikkhus, fearing to offend, would not accept them. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, to accept the perfume, and to apply it to the door for a space of five finger- breadths ^; and to accept the flowers, and put them on one side in the Vihira.'

⁴⁹ I. Now at that time a sheath of felt^ had come •into the possession of the Sa^^gha. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, a sheath.' The Bhikkhus considered whether a sheath was a thing which each one might keep for himself, or a thing which ought to be handed over from time to time by one Bhikkhu to another.' ^ Kavde pawahgulikaw dtuw, on which Buddhaghosa has no note. This measure occurs in Gitaka I, 166, 192; Fausboll's ' Five Gdtakas' 6; and Mahavawsa, p. 193. * Namatakaw. See V, ii, i. V, 19, 1. ON THE DAILY LIFE OF THE BHIKKHUS. 7 'A sheath, O Bhikkhus, is neither to be appropriated nor to be handed over Now at that time the A'^abbaggiya Bhikkhus used to eat lying on decorated divans. People murmured, &c.saying, ' Like those still living in the pleasures of the world.' They told this matter to the Blessed One. 'You are not, O Bhikkhus, to eat lying on decorated divans Whosoever does so, shall be guilty of a dukkaa.' Now at that time a certain Bhikkhu was sick, and when eating he was not able to hold his bowl in his hand. They told this matter to the Blessed One. ' I allow, O Bhikkhus, the use of a stand for the bowl ®.' Now at that time the jOabbaggiya Bhikkhus used to eat out of one dish, to drink out of one vessel, and to lie on one bed, one coverlet, or one mat^. The people murmured, &c. They told this matter to the Blessed One. * Na adhiMdtabba»« na vikappetabbaw. That is, it is always to be kept as common property of the Sawgha (Saraghika). See Mahavagga VIII, 20, 2, where the same expressions occur. ^ Asittakhpadhanaw/ nS,ma tamba-lohena vd raatena va katdya pedyā (MS. belly) etaw adhivaanaw. The use of an ubhato-lohitakfipadhnaw? is condemned, among other things of a like kind, in the Ma^^Aima Sila, § 5 (Rh. D.'s 'Buddhist Suttas,' p. 193), and above, Mahavagga V, 10, 2. ® Maorik^ ti da«<fddhdrako vu^^ati. Ya/// 4 i-ddhraka-pa««S- dharaka-pa^^ita-pi//ySni pi etth' eva pavi//Mni. AdhSraka-saw- khepana-gamanato hi pa//^^ya ^^iddaw viddhaw pi aviddhaw pi va//ati yeva (B.). * All these words have already occurred above at jStullavagga I, 13,1. ' Sitting on one seat' is there added to the list. Il ^ULLAVAGGA. V, 20, i. 'You are not, O Bhikkhus, [to do any of these things.] Whosoever does so, shall be guilty of a dukkaa.'

⁵⁰ Now at that time VduldhB. the Lii'Mavi was a friend of the Bhikkhus who were followers of Mettiya and Bhummaj>'aka k Now Yaddhs. the Li/^Mavi went up to the place where those Bhikkhus were, and on arriving there he said to them, 'My salutation to you. Sirs!' When he had thus spoken, the Bhikkhus who were followers of Mettiya and Bhummaaka gave him no reply. And a second and a third time [he said the same words, and still received no reply]. ' Wherein have I offended you. Sirs ? Why do you give me no reply?' ' Therein, that you, friend, sit contented while we are being molested by Dabba the Mallian.' ' But what. Sirs, can I do ?' ' If you wished it, friend, to-day even would the Blessed One expel Dabba the Mallian. ' But what shall I do. Sirs ? What is that it is in my power to

do ?' ' Come then, friend Vaaif/^a. Do you go up to the place where the Blessed One is, and when you have come there, say as follows: "This, Lord, is neither fit nor becoming that the very quarter of the heavens which ought to be safe, secure, and free from danger, ' These are two of the .Oabbaggiya Bhikkhus; and the evil deeds of the followers form the subject of ^ullavagga IV, 4, 5 and following sections. Our sections i, 2 are nearly the same as §§ 8, 9 there. V, 20, 3- ON THE DAILY LIFE OF THE BHIKKHUS. I 1 g that from that very quarter should arise danger, calamity, and distress—that where one ought to expect a calm, that just there one should meet a gale! Methinks the very water has taken fire ! My wife has been defiled by Dabba the Mallian!" ' "

⁵¹ 'Very well. Sirs!' said Ydiddhs. the Lii/^avi, accepting the word of the followers of Mettiya and Bhumma. And he went up to the Blessed One [and spake even as he had been directed]. Then the Blessed One, on that occasion and in that connection, convened a meeting of the Bhikkhu- sa;«gha, and asked the venerable Dabba the Mallian: ' Are you conscious Dabba, of having done such a thing as this Vs-ddhdi says ?' 'As my Lord, the Blessed One, knows.' [And a second, and a third time, the Blessed One asked the same question, and received the same reply.] ' The Dabbas, O Dabba, do not thus repudiate. If you have done it, say so. If you have not done it, say you have not' ' Since I was born, Lord, I cannot call to mind that I have practised sexual intercourse, even in a dream, much less when I was awake ! ' "

⁵² Then the Blessed One addressed the Bhikkhus, and said: ' Let then the Saswgha, O Bhikkhus, turn the bowl down ^ in respect of Ydddha the \lkkhz.\, ' See the note above on IV, 4, 9. ^ Pattaw nikku^atu. This phrase is used in the ordinary signification above, V, 9, 4. It is characteristic of the mildness of early Buddhism that this should be the only penalty imposed upon a layman. Compare H. O.'s remarks in his ' Buddha, sein Leben, seine Lehre, seine Gemeinde,' pp. 391-393. The house of such a layman becomes then an agoaro, an 'unlawful resort.' (.ATulla- vagga VIII, 1,2.) 120 V, 20, 4. and make him incapable of granting an alms to the Sawgha \ ' There are eight things, O Bhikkhus, which when they characterise an Upas aka, the bowl is to be turned down in respect of him;—when he goes about to bring loss of gifts on the Bhikkhus, when he goes about to bring harm to the Bhikkhus, when he goes about to cause the Bhikkhus to want a place of residence, when he reviles or slanders the Bhikkhus, when he causes divisions between Bhikkhus and Bhikkhus;—when he speaks in dispraise of the Buddha;—when he speaks in dispraise of the Dhamma;—when he speaks in dispraise of the Sawgha. I allow you, O Bhikkhus, to turn down the bowl in respect of an Upisaka who is characterised by these eight things^.' "

⁵³ 'And thus, O Bhikkhus, is the bowl to be turned down. Some able and discreet Bhikkhu is to lay the matter before the Sawgha, saying, ' Asambhoga»» sawghena karotu. This phrase is used in regard to a Bhikkhu at ATullavagga I, 25, i, as the distinctive mark of the Act of Suspension (Ukkhepaniya-kamma), and there means ' depriving him of his right to eat and dwell with the other Bhikkhus.' Sambhoge anSpatti at Mahdvagga I, 79, 2 (at the end), means that it is not an offence for the Bhikkhus to eat and dwell together with a guilty Bhikkhu under certain conditions there specified. As an Updsaka never, under any circumstances, either eats or dwells together with the Bhikkhus (in PMittiya 5 the reference is to sfimaweras), the meaning here must be to make him one who has no dealings with the Sawgha, to withdraw his privilege of providing food or lodging for the Sawgha. The sabhoanaw kula»2 in the 43rd Plittiya has probably nothing to do with this. " When a Bhikkhu behaves towards the laity in any one of the first five of these eight ways the Paisaraiya-kamma is to

be carried out against him—that is to say, he has to ask pardon of the layman against whom he has offended. See I, 20. The whole eight recur below, § 6. V, 20, 5. ON THE DAILY LIFE OF THE BHIKKHUS. I 2 I ‘ “ Let the venerable Sawgha hear me. Nz.ddhz. the UxkkhdMi has brought a groundless charge against the venerable Dabba the Mallian of a breach of morality. If the time seems meet to the Sa»«gha, let the Sawgha turn down the bowl as respects Vasha the Udckh's.vx, and make him as one who has no dealings with the Sawgha. ’ “ This is the motion (^atti). ‘ “YdiddhdL the lAkkkdiVi has brought a groundless charge against Dabba the Mallian of a breach of morality. The Samgha. turns down the bowl as respects Yaddha the lAkkhaVi, and makes him as one who has no dealings with the Sawgha. Whosoever of the venerable ones approves of the bowl being turned down as regards Naddha the \lkkhav\, and of making him as one who has no dealings with the Samgha, let him keep silence. Whosoever approves not thereof, let him speak. ‘ “ The bowl is turned down by the Sawgha as regards Yaddka the lAkkhavi, he is as one who has no dealings with the Samgha. The Samgha approves thereof. Therefore is it silent. Thus do I understand.”’

⁵⁴ Then the venerable Ananda, having dressed himself early in the morning, went, duly bowled and robed, to the residence oiVaddha the Lii^avi. And when he had come there he spake to Yaddha the lAkkhaVi, and said : ‘ The bowl, friend Yaddha, has been turned down by the Sawgha as regards you, and you are as one who has no dealings with the Sawgha.’ And Yaddha the YJxkkhaYx, on hearing that saying, immediately^ fainted and fell. ‘ Literally, ‘ on that very spot.’ 122 V, 20, 5. Then the friends and companions of VdiddkdL the UikkkdMX, and his relatives of one blood with him, said to him : ‘ It is enough, friend VafI?ia%a. Weep not, neither lament. We will reconcile^ the Blessed One to you, and the Order of Bhikkhus.’ And Vdiddkd. the lAkkhdivi, with his wife and his children, and with his friends and companions, and with his relatives of one blood with him, went up, with wet garments and with streaming hair, to the place where the Blessed One was ; and when he had come there, he cast himself down with his head at the feet of the Blessed One, and said; ‘ Sin has overcome me. Lord—even according to my weakness, according to my folly, according to my unrighteousness—in that without ground I brought a charge against Dabba the Mallian of a breach of morality. In respect thereof may my Lord the Blessed One accept the confession I make of my sin in its sinfulness^, to the end that I may in future restrain myself therefrom ‘Verily, O friend Nz.ddhz., sin hath overcome you—even according to your weakness, and according to your folly, and according to your unrighteousness—in that you brought without ground against Dabba the Mallian a charge of breach of morality. But since you, O friend N,ddh., look upon your sin as sin, and make amends for it as is meet, we do accept at your hands your confession of it. For this, O friend Nz.ddhz., is the advantage of * This is precisely the expression made use of in the converse case, when a Bhikkhu has offended against the laity. See I, 22, 3. ^ Kkk .y 2 im a^ayato paigahttu. See the parallel passages in Mahivagga IX, i, 9; ^ullavagga VII, 3, 6, See. ® Ayatiw sawvaraya. So also above of an offending Bhikkhu, IV, 14, 30. V, 20, 7. ON THE DAILY LIFE OF THE BHIKKHUS. 123 the discipline of the noble one, that he who looks upon his sin as sin, and makes amends for it as is meet, he becomes able in future to restrain himself therefrom k’

⁵⁵ Then the Blessed One addressed the Bhikkhus, and said: ‘ Let then the Samgha turn up the bowl again as regards Vaddka the UikkhaYi, and make him as one who has dealings with the Sa;^gha. ‘ There are eight things, O Bhikkhus, which when they characterise an Upisaka the bowl should be turned up again as regards him;—when he goes not about to bring loss of gifts on the Bhikkhus, when he goes not about to bring harm to the Bhikkhus, when he goes not about to cause the

Bhikkhus to want a place of residence, when he reviles or slanders not the Bhikkhus, when he causes not divisions between Bhikkhus and Bhikkhus ;—when he speaks not in dispraise of the Buddha;—when he speaks not in dispraise of the Dhamma;—when he speaks not in dispraise of the Sawgha.

⁵⁶ ‘And thus, O Bhikkhus, is the bowl to be turned up That Vaddha the lAkkhavi should go before the Sawgha, with his upper robe arranged over one shoulder ®, and squatting down, and raising * Sawvaraw apa^ati. Compare the use of vikappam apa^eyya in the 8th Nissaggiya. ^ The following paragraphs are precisely the same as those in which the revocation of the Ta^aniya-kamma is described in the reverse case of a Bhikkhu, above, I, 8. ® Ekawsaw uttardsanga« karitva. Unless these words have been introduced by mistake from the corresponding passage in I, 8 (which is not probable), they show that the ut- tarasahga (on which see the note on Mahavagga VIII, 13, 4) was also worn by laymen. But this is the only passage known to 124 X-ULLAVAGGA, V, 20, 7. his hands with the palms joined together, should speak as follows: ‘ “ The bowl has been turned down against me, Sirs, by the Sawgha, and I am become as one having no dealings with the Sawgha. I am conducting myself. Sirs, aright in accordance thereto, and am broken in spirit*, and I seek for release; and I request the Sa»«gha for a turning up again of the bowl.” ‘And a second time he is to prefer the same request, and a third time he is to prefer the same request in the same words. ‘ Then some discreet and able Bhikkhu should lay the matter before the Sawgha, saying, ‘ “ Let the venerable Sawgha hear me. The bowl has been turned down by the Sawgha against Va^<f/^a the Li>^i^,^avi, and he is conducting himself aright in accordance thereto, and is broken in spirit, and seeks for release, and requests the Samgha for a turning up again of the bowl. If the time seems meet to the Sawgha, let the Sawgha turn up the bowl again as regards Vaf<f.^a the YlkkhaMx, and make him as one who has dealings with the Sawgha. ‘ “ This is the motion (»atti). ‘ “ Let the venerable Sawgha hear me. The bowl has been turned down (&c., as before), and he is conducting himself (&c., as before), and he requests the Saz>2gha (&c., as before). The Saiwgha turns up again the bowl as regards Naddha the lAkkhavi, and makes him as one who has dealings with the us in the earlier literature in which such a use of it is mentioned or implied. Compare Rh. D.’s note on the ‘Book of the Great Decease,’ VI, 26. * Loma/« ptemi. See the note on Aullavagga I, 6, i. V, 21, I. ON THE DAILY LIFE OF THE BHIKKHUS. 125 Samgha. Whosoever of the venerable ones approves thereof, let him keep silence; whosoever approves not thereof, let him speak. ‘ “ The bowl is turned up again by the Sa»«gha as regards Yaddha the Li-^y^avi, and he is as one who has dealings with the Sawgha. The Sawgha approves thereof. Therefore is it silent. Thus do I understand.” ’

⁵⁷ I. Now the Blessed One, when he had stayed at VesAli as long as he thought fit, set out on his journey toward Bhaggi And journeying straight on he arrived in due course at Bhaggi. And there at Bhaggi the Blessed One resided on the Dragon’s Hill, in the hermitage in the Bhesaka /4 Wood^ Now at that time Bodhi the king’s son’s mansion, which was called Kokanada, had just been finished, and had not as yet been used® by Samara, or by Brahman, or by any human being. And Bodhi the king’s son gave command to the young Brahman, the son of the Sa^ika woman saying, ‘ Come * Bhaggesu. Compare Buddhaghosa’s note on a similar plural at Mahd-parinibbna Sutta III, 5, quoted in Rh. D.’s ‘ Buddhist Suttas from the P 4 U,’ p. 24. “ This place is also mentioned in the Sutta-vibhanga on the 55th and 56th Sekhiyas. * Ana^^Svuttho, literally, no doubt, ‘dwelt in.’ But it is clear that the meal afterwards taken in it by the Buddha was supposed to be the dedication, so to say, or the house-warming, after which it was a^^ivuttho. * On this habit of naming people after the family or tribal (not the personal) name of their mothers, see Rh. D.’s note in his ‘ Buddhist Suttas,’ p. i. 126 V, 21, 2.

now, my friend Sa[^]ik[^]-putta, go thou to the place where the Blessed One is, and when you have come there, bow down in salutation at his feet on my behalf, and enquire in my name whether he is free from sickness and suffering, and is in the enjoyment of ease and comfort and vigorous health, saying, “ Bodhi the king’s son. Lord, bows down in salutation at thy feet, and enquires [as I have said] *, and asks; ‘ May my Lord the Blessed One consent to take his to-morrow’s meal with Bodhi the king’s son, together with the of Bhikkhus.’ ” ‘ Even so. Sir!’ said the young Brahman Sa[^]ika-putta, in assent to Bodhi the king’s son. And he went up to the place where the Blessed One was, and when he had come there he exchanged with the Blessed One the greetings and compliments of friendship and civility. And when he had done so, he took his seat on one side, and so seated he [delivered to him the message even as the king’s son had commanded]. And the Blessed One gave, by silence, his consent.

⁵⁸ And when the young Brahman Sawika-putta had perceived that the Blessed One had consented, he arose from his seat, and went up to the place where Bodhi the king’s son was. And when he had come there, he said to him : ‘ We have spoken. Sir, in your behalf to that venerable Gotama, saying (&c., as before), and have received the consent of the Samara Gotama.’ Then Bodhi the king’s son made ready at the end ^ So far this conversation is the stock phrase for a message from a royal personage to the Buddha. See ‘ Book of the Great Decease,’ I, 2 (Rh. D.’s ‘Buddhist Suttas,’ p. 2). V, 21, 2. ON THE DAILY LIFE OF THE BHIKKHUS. I 27 of that night sweet food, both hard and soft; and had the mansion Kokanada spread over with white cloths even unto the last planks in the flight of steps (at the entrance) *; and gave command to the young Brahman Sa[^]ika-putta, saying, ‘ Come now, my friend Sa[^]ika-putta, go thou up to the place where the Blessed One is ; and when you have come there, announce the time, saying, “ The meal. Lord, is ready, and the time has come.” ’ ‘ Even so. Lord,’ said Sa[^]ika-putta in assent [and went to the Blessed One and announced accordingly]. Now the Blessed One, having dressed himself early in the morning, went, duly bowled and robed, to Bodhi the king’s son’s mansion. And Bodhi the king’s son stood at that time at the portico over the outer door to welcome the Blessed One. And he saw the Blessed One coming from afar; and on seeing him he went forth thence to meet him, and when he had saluted the Blessed One, he returned again to the mansion Kokanada. Now the Blessed One stopped at the last plank on the flight of steps at the entrance. And Bodhi the king’s son said to the Blessed One, ‘ May my Lord the Blessed One walk over the cloths. May the Happy One w’alk over the cloths, that the same may be to me for a long time for a weal and for a joy.’ And when he had thus spoken, the Blessed One remained silent. And a second time he [preferred the same request in the same words with the same ^ Sopana-kaihara. Compare the Sanskrit Ka[<]/arikara (also written katfahgara). The correct reading is doubtless /, not 1. 128 V, 21, 3. result]. And a third time he [preferred the same request]. Then the Blessed One looked round at the venerable Ananda. And the venerable Ananda said to Bodhi the king’s son, ‘ Let them gather up, O prince, these cloths. The Blessed One will not walk on a strip of cloth (laid down for ceremonial purposes) b The Tathdgata has mercy even on the meanest thing.’

⁵⁹ Then Bodhi the king’s son had the cloths gathered up, and spread out a seat on the top of Kokanada. And the Blessed One ascended up into Kokanada, and sat down on the seat spread out there with the Safgha of Bhikkhus. And Bodhi the king’s son satisfied the Bhikkhu-sawgha with the Buddha at their head with the sweet food, both hard and soft, waiting upon them with his own handb And when the Blessed One had cleansed his bowl and his hands, he (Bodhi) took his seat on one side. And the Blessed One instructed, and roused, and incited, and gladdened him thus sitting with

religious discourse. And when he had been thus instructed, and roused, and incited, and gladdened ‘.fi’ela-pattikS ti ^ela-santhara», says Buddhaghosa. See pa/^ikd in Childers, and compare pawiaapaMikaw at V, ii, 6. .ffela is not merely ordinary cloth ; it is cloth regarded as a means of giving a decorative or festive appearance to a house by spreading canopies, &c. See Gataka I, 178, and MahS-parinibbana Sutta VI, 26 (p. 64). On such festive occasions the whole house (or the Ma«(fapa erected in special honour of the guest) is covered with lengths of clean cotton cloth—the same as are otherwise used for ordinary apparel—white being the colour signifying peculiar respect. It is such lengths of cloth so used honoris causa that are called ^ela-pattikd. Compare Rh. D.’s note in ‘Buddhist Suttas,’ p. 122. ^ See the note above on Mahavagga I, 8, 4. V, 21, 4 - ON THE DAILY LIFE OF THE BHIKKHUS. 1 29 with religious discourse, Bodhi the king’s son rose from his seat and departed thence. Then the Blessed One, on that occasion and in that connection, convened an assembly of the Bhikkhu-sawgha, and after he had delivered a religious discourse, he addressed the Bhikkhus and said: ‘You are not, O Bhikkhus, to walk upon cloth laid down (for ceremonial purposes). Whosoever does so, shall be guilty of a dukkaa.’

⁶⁰ Now at that time a certain woman who had had a miscarriage, and had invited the Bhikkhus, and spread cloths in their honour, said to them, ‘ Step, Sirs, over the cloth.’ The Bhikkhus, fearing to offend, would not do so. ‘ Step, Sirs, over the cloth, for good luck’s sake.’ The Bhikkhus, fearing to offend, would not do so. Then that woman murmured, was annoyed, and was indignant, saying, ‘ How can their reverences refuse to step over the cloth when they are asked to do so for good luck’s sake ?’ The Bhikkhus heard of that woman’s murmuring, and being annoyed, and indignant. And they told this matter to the Blessed One. ‘I allow you, O Bhikkhus, when asked to do so for the sake of good luck to laymen, to step over cloth laid down for ceremonial purposes.’ Now at the time the Bhikkhus were afraid to step on to a mat to be used for wiping the feetb They told this matter to the Blessed One. * Dhota-padaka. K [20] 130 V, 22 , I. ‘ I allow you, O Bhikkhus, to step on to a mat to be used for wiping the feet.’ Here ends the second Portion^ for Recitation.

⁶¹ I. Now when the Blessed One had remained at Bhagg 4 as long as he thought fit, he set out on his journey towards Savatthi.- And journeying straight on he arrived in due course at Savatthi, and there, at Savatthi, he stayed in the 6^etavana, in the Arama of Anitha-pi;^flka. Now Visakha the mother of Migara, bringing small jars^, and earthenware foot-scrubbers®, and brooms, 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 so sitting, Visikhd the mother of Migdra said to the Blessed One, ‘ May the Blessed One accept these things at my hands, that that may be to me for long for a blessing and a joy.’ And the Blessed One accepted the small jars and the brooms ; but the Blessed One did not accept the earthenware foot-scrubbers. * There is no mention in the text of where the first such Portion (BhaavSra) ends. There is also no division into Bhaavdras in the previous books of the ^ullavagga. ^ Ghaakaw. At Gataka I, 32 this word seems to mean the capital of a pillar. We have taken it as the diminutive of ghaa, especially as Buddhaghosa says nothing; but this is doubtful. ^ Katakaw?. To the note quoted at p. 318 of the text, which shows that this is a kind of foot-rubber, Buddhaghosa adds that this article is forbidden bdhulikanuyogattd. This injunction is repeated below at V, 37, where kataka is mentioned as a kind of earthenware. V, 23 , I. ON THE DAILY LIFE OF THE BHIKKHUS. I3I Then the Blessed One instructed (&c., as usual, see 21. 2, down to) she departed thence. And the Blessed One, on that occasion and in that connection, after having delivered a religious discourse, addressed the Bhikkhus, and said : ‘ I allow you, O Bhikkhus, small jars and

brooms. You are not, O Bhikkhus, to make use of earthenware foot-scrubbers. Whosoever does so, shall be guilty of a dukkaa. I allow you, O Bhikkhus, three kinds of things to rub the feet with—to wit, sandstone *, graveland sea-foam

⁶² [A similar paragraph ending] ‘ I allow you, O Bhikkhus, the use of fans and flower-stands

⁶³ I. Now at that time a mosquito-fan had come into the possession of the Sawgha. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, the use of mosquito- fans.’ A chimara (a tail of the Bos Gruniens or Tibetan ox, mounted on a stick, to be used by * Sakkhard and ka/^^ala, the exact distinction between which two terms is not stated. ^ Samudda-pheaka. By this name are designated the bones of the cuttle-fish which, when cast up by the waves on the seashore, are not unlike petrified foam, and have actually been introduced from the East into use in Europe as a kind of rough natural soap; and are now sold for that purpose in most chemists’ shops in England (compare Meerschaum). The same word is found in later Sanskrit works. ® Tfilava«^aw. See GStaka I, 26, 5 (at the end); and compare ffilava«/akaOT below, V, 29, 4. K 2 132 V, 23, 2. an attendant to whisk off flies) had come into the possession of the Sawgha. They told this matter to the Blessed One. ‘You are not, O Bhikkhus, to make use of a chimara. Whosoever does so, shall be guilty of a dukkaak I allow, O Bhikkhus, three kinds of fly-whisks—those made of bark, those made of Usira-grass, and those made of peacocks’ tails

⁶⁴ [Similar paragraph ending] ‘ I allow you, O Bhikkhus, the use of sun-shades®.’ Now at that time the A'^abbaggiyas went about with sun-shades up. And at that time a certain Up 4 saka went to a garden with a number of men who were followers of the Al vakas (naked ascetics). And those followers of the Aivakas saw the Khzh- baggiya Bhikkhus coming along in the distance with sun-shades held over them; and on seeing them, they said to that Upisaka : ‘Are these, Sir, the men whom you reverence coming along, like lords of the treasury, there with sun-shades held over them ?’ ‘ No, Sirs. These are not Bhikkhus; they are Paribbiakas (wandering mendicants).’ So they made a bet whether they were Bhikkhus or not. And when that Upisaka recognised them, when they came up, he murmured, was annoyed, and was indignant, saying, ‘ How can their reverences go about with sun-shades held over them ?’ The Bhikkhus heard of that Updsaka’s thus mur- ^ Probably because this, like a white umbrella, was considered an appanage of royalty. ^ Mora-piw^^a. This word is spelt pina by Childers, and by Fausboll, <?Staka I, 38, 207. ® See the note at the end of the chapter. V, 23, 3 - ON THE DAILY LIFE OF THE BHIKKHUS. 1 33 muring, &c. And those Bhikkhus told the matter to the Blessed One. ‘ Is it true, O Bhikkhus, as they say?’ ‘ It is true. Lord.’ The Blessed Buddha rebuked them, saying (&c., as usual, see I, i, 2, 3). And when he had rebuked them, and had delivered a religious discourse, he addressed the Bhikkhus, and said ; ‘ You are not, O Bhikkhus, to have sun-shades held over you. Whosoever does so, shall be guilty of a dukkaa.’

⁶⁵ Now at that time a certain Bhikkhu was sick, and without a sun-shade (being held over him) he was ill at ease. They told this matter to the Blessed One. ‘ I allow, O Bhikkhus, a sun-shade for the sick.’ Now at that time the Bhikkhus, thinking, ‘ It is for the sick only that sun-shades have been allowed by the Blessed One, and not for those who are not sick,’ were afraid to use sun-shades in the Ardma, or in the precincts of the Ardma. They told this matter to the Blessed One. ‘ I allow, O Bhikkhus, either a sick man, or one who is not sick, to have a sun-shade held over him either in the A ram a, or in the precincts of the Arama b’ ^ There is an ambiguity, either in the use of the word yJatta, or in the use of the verb dhireti, or both, running through this chapter. As a matter of fact, the

Bhikkhus now use sun-shades (usually those made of paper in China) of the same shape as the umbrellas now used in England; and they make no distinction as to the place in which they use them. But there is another shape for shades, to be carried by a dependant walking behind the person to be shaded, in which the handle is fastened to the rim at the side of, and not in the middle underneath that part of it which 134 V, 24, I.

⁶⁶ Now at that time a certain Bhikkhu tied his bowl with a string, and suspending it on a staffs, went after noon out of a certain village gate. The people calling out, ‘ There goes a thief; his sword is glistening,’ fell upon him, and seized him. But on recognising him, they let him go. That Bhikkhu, returning to the Arama, told this matter to the Bhikkhus. ‘ What then. Sir, did you carry a staff with a string to it?’ ‘It is even so. Sirs.’ Those Bhikkhus who were moderate murmured (&c., as usual, see I, i, 2, 3) told the Blessed One he addressed the Bhikkhus, and said; ‘ You are not, O Bhikkhus, to carry a staff with a string to it. Whosoever does so, shall be guilty of a dukka?a.’

⁶⁷ Now at that time a certain Bhikkhu was sick, and he could not wander about without a staff. They told this matter to the Blessed One. actually keeps off the sun. Both kinds are figured on the most ancient Buddhist sculptures. The Old Commentary on the corresponding rule for the nuns (Bhikkhant-vibhanga, PSJittiya LXXXIV, 2, i) says that sun-shades are either white, or made of matting, or made of leaves (doubtless of the talipot palm); and it adds that they are either ma«(/ala-baddhaw or salka- baddhaw, which apparently refers to these two ways in which the handle was joined on to the shading-part. In the 57th Se- khiya (compare also the 23rd and the 67th), and in .Sullavagga VIII, 1,1, will be found rules of etiquette which .show that it was a sign of courtesy or of respect to put down a sun-shade. ^ See the similar phraseology at V, 8, i. On u//itvS, compare oddeli. V, 26, I. ON THE DAILY LIFE OF THE BHIKKHUS. 1 35 ‘ I allow you, O Bhikkhus, to give to a sick Bhikkhu the permission (license) to use a staff. And thus, O Bhikkhus, should it be given. That sick Bhikkhu, O Bhikkhus, should go up to the Sawgha [here follow the words of a KammavaM, precisely as in V, 20, 7].’

⁶⁸ [Similar paragraphs ending with KammavaMs for license to lift the bowl with a string, and with both a staff and a string.]

⁶⁹ I. Now at that time a certain Bhikkhu was a ruminator^, and he, continually ruminating, used to chew the cud. The Bhikkhus murmured, were annoyed, and were indignant, saying, ‘ This Bhikkhu eats food out of hours And they told this matter to the Blessed One. ‘ This Bhikkhu, O Bhikkhus, has but lately fallen from the condition of being an ox. I allow, O Bhikkhus, to a ruminator the chew of the cud. But nothing, O Bhikkhus, brought from the door of the mouth to the outside thereof is to be so chewed ®. Whosoever does so, shall be dealt with according to the law

⁷⁰ I. Now at that time a certain multitude had 1 Romanthaka. ^ Which is against the rule laid down in the 27th Pa.^ittiya. ^ That would be a breach of the 30th Pa.^ittiya. ‘ That is, according to the 27th, 28th, or 30th Pa/^ittiya. 136 V, 37, I. arranged for the privilege of supplying food to the Sawgha, and in the dining-hall many fragments of rice were allowed to fall. The people murmured, were annoyed, and were indignant, saying, ‘ How can the Sakya-puttiya Sa- ma^^as, when food is being given to them, take it so carelessly. Each single ball of rice is the result of hundredfold labour!’ The Bhikkhus heard of the people thus murmuring, &c., and they told the matter to the Blessed One. ‘ I allow you, O Bhikkhus, whatever thing falls when it is being given to you, yourselves to pick it up and eat it. That has been presented, O Bhikkhus, by the givers.’

⁷¹ I. Now at that time a certain Bhikkhu went on his round for alms with long finger-nails. A certain woman, seeing him, said to that Bhikkhu: ‘ Come along. Sir, and have connection with me.’ ‘ Nay, Sister, that is not becoming.’ ‘ If you do not. Sir, I will at once scratch^ my limbs with my own nails, and will make as if I were angry, saying, “ This Bhikkhu has ill-treated me.” ’ ‘ Settle that with yourself. Sister.’ That woman did as she had said, and people running up seized that Bhikkhu. Then they saw skin and blood on the woman’s nails; and on seeing that, they let the Bhikkhu go, saying, ‘ This is the ^ On vilikhati, compare VI, 20. V, 27, 3* ON THE DAILY LIFE OF THE BHIKKHUS. 137 work of the woman herself. The Bhikkhu has not done it.’ Then that Bhikkhu, returning to the Arima, told the matter to the Bhikkhus. ‘ What then. Sir, do you wear long nails ?’ ‘ It is even so. Sirs.’ The Bhikkhus who were moderate murmured (&c.) told the matter to the Blessed One. ‘ You are not, O Bhikkhus, to wear long nails. Whosoever does so, shall be guilty of a dukkaa.’

⁷² Now at that time the Bhikkhus tore off their nails with the nails, bit them off with their teeth, or rubbed them down against the wall; and their fingers were hurt. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, nail-cutters.’ They cut their nails down to the blood, and their fingers were hurt. ‘ I allow you, O Bhikkhus, to cut your nails according to the length of the flesh.’ Now at that time the A'^abbaggiya Bhikkhus had all the twenty nails (on their hands and feet) polished. People murmured, &c., saying, ‘ Like those who still live in the pleasures of the world.’ They told this matter to the Blessed One. ‘ You are not, O Bhikkhus, to have the twenty nails polished. I allow you, O Bhikkhus, to remove the dirt only.’

⁷³ Now at that time the Bhikkhus’ hair grew long. They told this matter to the Blessed One. ‘ Are the Bhikkhus able, O Bhikkhus, to remove one another’s hair ?’ ‘ They are. Lord.’ 138 V, 27, 4. 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, the use of razors, of a hone to sharpen the razors on, of powder prepared with Sip 4 dka-gum to prevent them rusting k of a sheath to hold them in and of all the apparatus of a barber

⁷⁴ Now at that time the iOlabbaggiya Bhikkhus wore (&c., as usual, down to) ‘ You are not, O Bhikkhus, to have your beards cut (by barbers)^, nor to let them grow long, nor to wear them long on the chin like a goat’s beard ®, nor so cut that they have four corners nor to cut off the hair growing on your breast nor to cut the hair on your bellies into figures nor to wear whiskers nor to remove the hair from your private parts 1®. Whosoever does so, shall be guilty of a dukkaa.’ ^ Khura-sipSikaw. See the notes on V, ii, 2, and Buddha- ghosa’s note at p. 319 of the text. ^ Namatakaw?. See above, V, ii, i, and V, 19, i. * Khura-bhara/a«. Compare Mahavagga VI, 37. ^ Massuiw kappapentti kattariyS massuw Medapenti (B.). On Kattari (a knife), see <?ataka I, 223. It is dear from the first words of the next section that Buddhaghosa’s explanation here is not quite accurate. ® Go-lomikan ti hanukamhi dighaw katvS ///^apitaw eaka- massuw vu^.^ati (B.). ® .sf’aturassan ti ^atu-konaw (B.). ’ Parimukhan ti ure loma-sa/«haraa»2 (B.). * A.ddhz.rn\2im. See the various readings and Buddhaghosa’s note at p. 319 of the text. ® 'D&tkik'i.m. It is the Sanskrit dt&dMk^ or da>2shrika; and occurs at (rataka I, 305. On the corresponding rule in the Bhikkhuni-vibhanga, the 2nd Pa.^ittiya, the Old Commentary has sambadho nama ubho upaka^^.^aka mutta-karaaz. V, 27, 5- ON THE DAILY LIFE OF THE BHIKKHUS. I 39 Now at that time a certain Bhikkhu had a fistula\ and the ointment would not stick to it. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, on account of disease, to remove the hair from the private parts.’

⁷⁵ Now at that time the A'^abbaggiya Bhikkhus (&c., as before, down to) ' You are not, O Bhikkhus, to have your hair cut off with a knife Whosoever does so, shall be guilty of a dukkaa.' Now at that time a certain Bhikkhu had a sore on his head, and the hair could not be removed with a razor. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, on account of disease, to have your hair cut off with a knife.' Now at that time the Bhikkhus wore the hair in their nostrils long. People murmured, &c., saying, ' Like the devil- worshippers ®.' They told this matter to the Blessed One. ' You are not, O Bhikkhus, to wear the hair in your nostrils long. Whosoever does so, shall be guilty of a dukkaa.' Now at that time the Bhikkhus had the hair in their nostrils pulled out with a potsherd ^ or with beeswax; and their nostrils were hurt. ' Compare MahSvagga VI, 22, 2. ^ KattarikSyS ti ga«(^a-rudhi-(sic MS.)-slsa-roḡ'-S,baclha-pa^- feya va//ati, which is simply a repetition of the next paragraph, is all that Buddhaghosa here says. See note above on § 4. ® PisSillikl So also V, 10, 2, of carrying a skull about; and MahSvagga III, 12, 3, of living in the hollow of a tree. * Sakkharik^, said at Mahvagga VI, 14, 5 to be used as a lancet. 140 V, 27 , 6 . They told this matter to the Blessed One. ' I allow you, O Bhikkhus, the use of pincers k' Now at that time the A'^abbaggiya Bhikkhus (&c., as before, ending with) 'You are not, O Bhikkhus, to have the white hairs pulled out (off your heads). Whosoever does so, shall be guilty of a dukkaa.'

⁷⁶ Now at that time a certain Bhikkhus ears were stopped with the wax. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, the use of an instrument to remove the wax from the ear [Then a paragraph as to the substances of which it may be made, word for word, as in Mahavagga VI, 6, 21 ; 12, 3 ; Wullavagga V, 5, 2 ; 29, 2, &c.]

⁷⁷ I. Now at that time the Wlabbaggiya Bhikkhus laid up much store of brass ware and copper ware. People who came on a visit to theVihiras, seeing it, murmured, &c., saying, ' Like those who spread out copper (for sale)®.' They told this matter to the Blessed One. 'You are not, O Bhikkhus, to lay up much store of brass ware and copper ware. Whosoever does so, shall be guilty of a dukkaak' * Sa«<fasa. So at Gataka I, 138, 4, a barber pulls out a white hair from the king's head, suva««a-sa«<f 4 sena. ^ This license is repeated in the next chapter. ® Ka»2sa-pattharikd tl kaOTsa-bha«(fa-vam^^ (B.). They might have all kinds of brass ware, except certain articles, according to chapter 37 below. V, 28, 2. ON THE DAILY LIFE OF THE BHIKKHUS. I4I

⁷⁸ Now at that time the Bhikkhus were afraid to use boxes to put eye-ointment in \ and little flat sticks to lay it on with^, and instruments for removing wax from the ear and handles (for razors, staves, &c.)*. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, the use of these things.' Now at that time the iiT/^abbaggiya Bhikkhus sat down lolling up against their waist-cloths (arranged as a cushion)®, and the edges of the waist-cloths wore out®. They told this matter to the Blessed One. ' You are not, O Bhikkhus, to loll in this way. Whosoever does so, shall be guilty of a dukkaa.' Now at that time a certain Bhikkhu was sick, and without some handicraft' he was ill at ease. * Kngdnim. The use of these has been already allowed at Mahavagga VI, 12, i, 2, 4. ' In the text read awana-saldkaw?, on which see Mahdvagga VI, 12, 3, 4. ® Already allowed in the last chapter. * Bandhana-mattan ti vsi-kattara-yaZ 4 i-adinaw? va bandhana- mattaw (B.). It is clear from this note, and the repetition of the pi in the text, that we have to do here with a special object, and not a mere qualification of the other three. ® Sa?«ghfii-pallatthikaya nisiditv^. See IV, 4, 7 at the end, and the Old Commentary on the 26th Sekhiya. Childers translates it as if it were the same as ukkuikaw nisiditvS ; but it must be different from it as that was aUowed and constantly practised. ® Pa//d

lu^anti. So read (not patti as in the text) in accordance with our note 3 on Mahivagga VIII, 21, i. The second word occurs also above, V, 16, 2; 17, 2. From this passage here it is probable that a// 4 a-pfidaka at Mahavagga VIII, 21, means a stool. ' Ay ogam. Compare the Sutta-vibhanga, Pdittiya LXXXVIII, 2, 2; Gataka III, 447, 6. 142 V, 29, I. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, the use of a loom, and of shuttles, strings, tickets, and all the apparatus belonging to a loom.'

⁷⁹ Now at that time a certain Bhikkhu entered the village for alms without a girdle on, and in the highway^ his waist-cloth fell down The people made an outcry, and that Bhikkhu was abashed. On his return to the Arama, that Bhikkhu told this matter to the Bhikkhus, and the Bhikkhus told it to the Blessed One. 'You are not, O Bhikkhus, to enter the village without a girdle on. Whosoever does so, shall be guilty of a dukkaa. I allow, O Bhikkhus, a girdle ®.'

⁸⁰ Now at that time the A^abbaggiya Bhikkhus wore (&c., as usual, ending with) 'You are not, O Bhikkhus, to wear special girdles^—those made of many strings plaited to- ^ RathiySya. The Old Commentary on the Bhikkhuni- vibhanga, Piittiya XIV, says, Rathiy^ ti ra^M. The word recurs, ibid., Pdittiya LXXXVI, XCVI (the last of which is nearly the same as our passage here). For the more usual form rath ikd, see .ffiiOavagga X, 12. ^ Pabhassittha. Compare Sutta-vibhanga, Pdittiya LXXXIII, I, 2. It is from the root bhrams, not bhds. " The use of this has already been enjoined at Mahavagga I, 25, 9, 10. It was to be tied on round the waist, over the waist-cloth, to keep it in its place. ' It is curious that kai-suttakaw, a kind of girdle which would seem properly to belong here, has been included in a former list of forbidden articles at V, 2, i. V, 29, 2 . ON THE DAILY LIFE OF THE BHIKKHUS. 1 43 gather S those made like the head of a water- snake girdles with tambourines on them girdles with beads on (or with ornaments hanging from them)*. Whosoever does so, shall be guilty of a dukkaa. I allow you, O Bhikkhus, girdles of two kinds—those made of strips of cloth, and those . . . ® ' The borders of the girdles decayed through age. ' I allow, O Bhikkhus, an edging of brighter material ® and strengthening at the ends The end of the girdle where the knot was tied decayed through age ' I allow, O Bhikkhus, a buckle ®.' [A paragraph on the substances of which it may be made, as usual, see Mahivagga VI, 12, 3 ; Aulla- * KalS.bukaOT. See Buddhaghosa's note at p. 319 of the text, and compare Bohtlingk-Roth under kalapa, kalapaka. ® De(f(fubhakaOT nima' udaka-sappi-slsa-sadisaw (B.). Ded- (Aibha corresponds to the later Sanskrit du«6?ubha, an older form of which is dundubha. ® Muraa, literally, 'tambourines;' but see Buddhaghosa's note, loc. cit. * Maddavinaw nSma pS.mahga-sa« 4 ^SnaOT (B.). On pd- mahga, see our note at .sf'ullavagga V, 2, i. ® SukarantakaOT. See Buddhaghosa's note at p. 319 of the text. We do not venture to translate the term. ® Sobhaam nma veUhetvsi mukha-vaZi-sibhanaw (B.). In the Maf^ima Sila, § 3, sobhawakam or sobhaa-karaam (so Rh. D.'s MS.) is a kind of game or show. " Guwakaw ndma mudika{? muddhika)-san/> 5 Snena sibbanaw (B.). Clough, under gua, gives inter alia, i. fastening; 2. a plant of the fibres of which bow-strings are made; 3. bow-string. ® Pavananto ti pdsanto (B.). ° Vidho. But both the reading and the explanation are uncertain, and Buddhaghosa says nothing. The word occurs also, and apparently in the same sense, in the Old Commentary on the 86th Paittiya. 144 V, 29, 3 - vagga V, 5, 2, &c., adding at the end ' and made of string.']

⁸¹ Now at the time the venerable Ananda went into the village for alms with light garments on *; and his garments were blown up by a whirlwind. The venerable Ananda, on returning to the Arima, told this matter to the Bhikkhus ; and the Bhikkhus told this matter to the Blessed One. ' I allow, O

Bhikkhus, a block ^ (to be used as a weight) or a chain ®.’ [Similar paragraph to that just above as to the substances of which the block may be made.] Now at that time the Bhikkhus fastened the block or the chain immediately on to their robes; and the robes gave way. They told this matter to the Blessed One. ‘ I allow, O Bhikkhus, a piece of phalaka cloth ^ to attach the block or the chain to.’ They fastened the phalaka cloth for the block or the chain on to the edge of the robe; and the corner came open®. ^ Sa««ghaiyo in the plural must mean garments and not waist- cloths only. See the parallel passage in the Bhikkhuni-vibhahga, PdJittiya XCVI. ^ GaMika««. The use of this article is referred to in VIII, 4, 3, and at Dhammapada, p. 372. That ga«/^i means a block, usually of wood, is clear from the use of dhamma-gawMikaw at (Pataka I, 150 (spelt gawfika however at II, 124), compared with ga«/Ai (block of sandal-wood) above, V, 8, i. The word occurs also in the Old Commentary on the 86th P 4 /hitiya. * PSakaw, which does not correspond to Sanskrit prsaka here, but to pflraka = pdja (Bohtlingk-Roth give inter alia, ‘ Sahl Oder Leiste am Anfange eines Gewebes’). Compare pasanta in Buddhaghosa on mal^^avaakaw in the next section. ‘ See our note on this word at Mahdvagga VIII, 28, 2. ® That is, perhaps, the weight dragged the robe to one side and the legs were visible through the opening. V, 29 , 4 - ON THE DAILY LIFE OF THE BHIKKHUS. I45 They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to fasten the phalaka cloth for the block on the edge of the robe, and to fasten the phalaka cloth for the chain seven or eight finger-breadths up the robe.’

⁸² Now at that time the iOabbaggiya Bhikkhus wore {&c., as usual, ending with) ‘ You are not, O Bhikkhus, to wear your under garments arranged as laymen do, nor arranged with appendages like elephant-trunks nor arranged like fishing-nets nor arranged with four corners showing ®, nor arranged like flower-stands nor arranged like rows of jewelry ®. Whosoever does so, shall be guilty of a dukkaa.’ [Similar paragraph, ending] ‘You are not, O Bhikkhus, to wear your upper® * Hatthi-soffaka»2 nima nabhi-mulato hatthi-so«(fa-sara/M- nam olambakaw katv^ nivatthaw, koka-itthlnaw nivasanaw viya (B.). ® Ma^^a-vaaka« nama ekato dasantam ekato pasantam olambitvd nivatthaz« (B.). ® A'atu-ka««akaw upari dve heMuto dve evaw ^attSro ka««e dassetvi nivatthaw (B.). * TS,la-va«/akaz nama talavaw/’-akirena saakaw olambitvl nivasana?» (B.). See our note on talava«/a above, V, 22, 2, and on 4 maaka-va«/ika-piMaOT below, VI, 2, 4. ® Sata-vallikara ndma digha-sata kara aneka-kkhattuw obhaji- ovaMkara karontena nivatthaw vd, padakkhiwa-passesu vi nirantaraw valiyo dassetvi nivatthaw. Sa> 5 e pana ^auto -paiMys. eko vd dve vS, valiyo pamwayanti, va//ati (B.). Compare vallikS and ova//ikaw at V, 2, i. Buddhaghosa’s second explanation would be possible if the reading were sata-valikaw, and is probably only a pis a Her, due to the difficulty of the first, which we have adopted doubtfully. ® Pirupati as opposed to nivdseti above. Compare Dham- mapada, pp. 114, 376; ffataka, vol. i, p. 57, line 16. [20] L 146 V, 29 , 5 . garments as the laymen do. Whosoever does so, shall be guilty of a dukkaa.’

⁸³ [Similar paragraph, ending] ‘ You are not, O Bhikkhus, to wear your under garments ^ as the king’s porters do ^ Whosoever does so, shall be guilty of a dukkaa.’

⁸⁴ I. Now at that time the .sfabbaggiya Bhikkhus carried a double pingo (a yoke over the shoulders with the weight to be carried on both sides). People murmured, &c., saying, ‘ Like the king’s porters They told this matter to the Blessed One. ‘ You are not, O Bhikkhus, to carry a double pingo. Whosoever does so, shall be guilty of a dukkaa. I allow you, O Bhikkhus, to carry a single pingo, a

pingo for two bearers and to carry weights on your head, or your shoulders, or against your hips and suspended over your backs.'

⁸⁵ I. Now at that time the Bhikkhus did not use tooth-sticks ®, and their mouths got a bad odour. ^ Sazvelliya« nivasetabbaw See Buddhaghosa's note at p. 319 of the text. ^ Mura(fa-va//i or -ve.ith). See the note from the Samanta Pdsadika at p. 319 of the text. * Antara-kaawz ndma ma^^,^e laggetva dvihi vahitabbaOT bharaw (B.). *• That is held round by the arm, and resting against the side of the hips. Women in India commonly carry their children so, the children sitting on the hip, with one leg in front and one behind. ® Danta-kaMa«, not 'tooth-brushes,' as Childers translates. V, 31 . 2 - ON THE DAILY LIFE OF THE BHIKKHUS. 1 47 They told this matter to the Blessed One. ' There are these five disadvantages, O Bhikkhus, in not using tooth-sticks—it is bad for the eyes ^— the mouth becomes bad-smelling—the passages by which the flavours of the food pass are not pure— bile and phlegm get into ® the food—and the food does not taste well ® to him (who does not use them). These are the five disadvantages, O Bhikkhus, in not using tooth-sticks.' ' There are five advantages, O Bhikkhus, (&c., the converse of the last).' ' I allow you, O Bhikkhus, tooth-sticks.'

⁸⁶ Now at that time the iif.^abbaggiya Bhikkhus used long tooth-sticks; and even struck the Sdma-nevdiS with them. They told this matter to the Blessed One. 'You are not, O Bhikkhus, to use long tooth- Mechanical skill had not advanced so far in those days; and we hear nothing of brushes of any kind (see above, V, 2, 3, as to hairdressing). The ' tooth-sticks ' were bits of sweet-smelling wood or root, or creeper (see Gataka I, 80; MahSvazwsa, p. 23), the ends of which were to be masticated as a dentifrice, not rubbed on the teeth. After using them the mouth was rinsed out with water; and so in all other passages in the Khandhakas where they are mentioned (always in reference to the duty of providing them), it is in connection with the bringing of water for that purpose. * This has of course nothing to do with keeping the teeth white and beautiful; that was not the purpose which the tooth-sticks were designed to effect. There seems to have been really some idea that the use of them was good for the eye-sight. So Buddha- ghosa says here, aakkhussan ti ^akkhfinawe hitaw ma hoti, pari-hhim ^aneti, quite in accordance with the Sanskrit ^akshushya. The words recur below, VI, 2, 2, in the same sense. ^ Pariyonandhanti. Literally, ' envelope,' ' cover.' ® Na kkh& 6 .Qi\ . This is a different word from ^.^adeti, 'to cover.' It is ^.^ad No. 2 in Bohtlingk-Roth. L 2 148 rULLAVAGGA, V, 32, I* sticks. Whosoever does so, shall be guilty of a dukkaa. I allow you, O Bhikkhus, tooth-sticks up to eight finger-breadths in length. And Si- ma;?eras are not to be struck with them. Whosoever does so, shall be guilty of a dukkaa,' Now at that time a certain Bhikkhu, when using too short a tooth-stick, got it stuck in his throat. They told this matter to the Blessed One. 'You are not, O Bhikkhus, to use too short a tooth-stick. Whosoever does so, shall be guilty of a dukkafa. I allow you, O Bhikkhus, tooth-sticks four finger-breadths long at the least'

⁸⁷ I. Now at that time the A'-^abbaggiya Bhikkhus set the woods on fire. People murmured, &c., saying, ' Like the charcoal burners,' They told this matter to the Blessed One. ' You are not, O Bhikkhus, to set woods on fire. Whosoever does so, shall be guilty of a dukkaa.' Now at that time the Vihdras were hidden under masses of grass k and when the woods were set on fire the Vihiras were burnt. The Bhikkhus, fearing to offend, would not make a counterfire for their own protection. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, when the woods are ' Tia-gahanS. Not covered with thatch, the word for which is tñz,-kkha.dLAnL See V, ii, 6 ; V, 14, 3, &c. V, 33 . I- ON

THE DAILY LIFE OF THE BHIKKHUS. 1 49 on fire to make a counter-fire^, and thus afford yourselves protection.'

⁸⁸ Now at that time the .A'^abbaggiya Bhikkhus climbed up trees, and jumped from tree to tree. People murmured, &c., saying, ' Like monkeys.' They told this matter to the Blessed One. ' You are not, O Bhikkhus, to climb up trees. Whosoever does so, shall be guilty of a dukkaa.' Now at that time, when a certain Bhikkhu in the Kosala country was going to Savatthi, an elephant pursued him on the way. And that Bhikkhu, when he had run up to the foot of a tree, fearing to offend, did not climb up. The elephant passed on another way. That Bhikkhu, on arriving at Sdvatthi, told this matter to the Bhikkhus (and the Bhikkhus told this matter to the Blessed One ^). ' I allow you, O Bhikkhus, when there shall be something to be done to ascend a tree to the height of a man; and in cases of misfortune as high as you like.'

⁸⁹ I. Now at that time there were two brothers, Bhikkhus, by name Yameu and Tekula®, Brcih- * Paaggiw ditum. See the story at Gataka I, 212, and foil. ^ Omitted in the text. ® Yameutekul£. It is possible that this compound should be dissolved into Yamea and Utekula. Compare the word Yamee at verse 35 of the Uddna (which stands where a nominative should stand, judging by the form of the other words in the Uddna). A comma has there been omitted by misprint after Yamee. V, 33 . I- 150 mans by birth, excelling in speech, excelling in pronunciation. These went up to the place where the Blessed One was, and when they had come there, they saluted the Blessed One, and took their seats on one side. And so sitting those Bhikkhus spake to the Blessed One thus : ' At the present time. Lord, Bhikkhus, differing in name, differing in lineage, differing in birth, differing in family, have gone forth (from the world). These corrupt the word of the Buddhas by (repeating it in) their own dialect. Let us. Lord, put the word of the Buddhas into (Sanskrit) verse ' How can you, O foolish ones, speak thus, saying, " Let us. Lord, put the word of the Buddhas into verse ?" This will not conduce, O foolish ones, either to the conversion of the unconverted, or to the increase of the converted ; but rather to those who have not been converted being not converted, and to the turning back of those who have been converted.' And when the Blessed One had rebuked those Bhikkhus, and had delivered a religious discourse^, he addressed the Bhikkhus, and said; ' We think that in these words (^.^andaso Sropema) there does lie a reference to the earlier Sanskrit. And this especially for four reasons : firstly, this is required by the antithesis to ' their own dialect;' secondly, the use of the word ^^andasi in Pdini, where it always means precisely ' in the Veda-dialect,' requires it; thirdly, it is difficult to understand otherwise the mention of ' Brdhmans by birth; ' and fourthly, this is in accordance with the traditional interpretation of the passage handed down among the Bhikkhus. Buddhaghosa says, , 4 . 4 andaso aropema ti Vedazw viya sakkaa-bhsdya vaana-maggawi aropema. Sakkaa is of course Sawskrfta. ^ See the substance intended at ATullavagga I, i, 3. V, 33> 2- ON THE DAILY LIFE OF THE BHIKKHUS. 1 5 1 'You are not, O Bhikkhus, to put the word of the Buddhas into (Sanskrit) verse. Whosoever does so, shall be guilty of a dukkaa. I allow you, O Bhikkhus, to learn the word of the Buddhas each in his own dialect k'

⁹⁰ Now at that time the jOabbaggiya Bhikkhus learnt the Lokdyata system k People murmured, &c., saying, ' Like those who still enjoy the pleasures of the world !' The Bhikkhus heard of the people thus murmuring ; and those Bhikkhus told the matter to the Blessed One. ' Now can a man who holds the Lokdyata as valuable reach up, O Bhikkhus, to the full advantage of, or attain to full growth in, to full breadth in this doctrine and discipline®?' ' This cannot be. Lord.' ' Or can a man

who holds this doctrine and discipline to be valuable learn the Lokdyata system ? ' ^ On the historical conclusions which may be drawn from this tradition, see H. O.'s introduction to the text of the Mahtvagga, pp. xlix and following. ^ This is mentioned also in the Assaldyana Sutta (at the beginning), and in the same terms in the Milinda Paha, p. 10, as one of the branches of learning distinctive of well-educated Brahmans. It is condemned among other ' low arts ' in the very ancient Mahd Sila, § 5. (See Rh. D.'s ' Buddhist Suttas from the Pali,' p. 199, and his note on the age of this work, *ibid.* p. 188.) Among later works, the Nepalese Buddhists refer to it as one of the things with which a Bodhisattva will not condescend to occupy himself (Lotus of the Good Law, ch. xiii, Burnoufs version, p. 168), and in which good disciples will take no pleasure (*ibid.* p. 280). Buddha-ghosa has a note on the passage in the Maha Sila (quoted by Childers *sub voce*), which shows that it was understood in his time to be, or rather to have been, a system of casuistry. = So also in the ATetokhila Sutta 2 (translated in Rh. D.'s ' Buddhist Suttas from the Pli,' p. 223). 152 V, 33> 3- ' This cannot be, Lord.' ' You are not, O Bhikkhus, to learn the Lo- kdyata system. Whosoever does so, shall be guilty of a dukkaa.' Now at that time the Wiabbaggiya Bhikkhus taught the Lokdyata system. People murmured, &c., saying, ' Like those still enjoying the pleasures of the world! ' They told this matter to the Blessed One. ' You are not, O Bhikkhus, to teach the Lo- kciyata system. Whosoever does so, shall be guilty of a dukkaa.' [Similar paragraphs to the last, ending] ' You are not, O Bhikkhus, to learn—to teach—the low arts^ (of divination, spells, omens, astrology, sacrifices to gods, witchcraft, and quackery),'

⁹¹ Now at that time the Blessed One when, surrounded by a great assembly, he was preaching the Dhamma, sneezed. The Bhikkhus raised a great and mighty shout, ' Long life to our Lord the Blessed One! Long life to the Happy One!' and by the sound thereof the discourse was interrupted. Then the Blessed One said to the Bhikkhus : ' Now if when a man has sneezed, O Bhikkhus, some one says, " Long life to you," can he live or die on that account ? ' ' Not so, Lord.' ' ' ILir&kkhT\2i-v\gg^'. Literally, ' brutish, or beastly, wisdom.' These are set out in full in the seven sections of the Maha Sila (translated in Rh. D.'s ' Buddhist Suttas from the Pdli,' pp. 196- 200). As noticed above, the Lokayata system is there mentioned (§ 5) as one of them. Learning or teaching these things are forbidden in almost identical terms to the Bhikkhunis in the Bhik- khuni-vibhahga, Paiittiyas XLIX and L. V, 34. I- ON THE DAILY LIFE OF THE BHIKKHUS. 15 3 ' You are not, O Bhikkhus, when one has sneezed, to call out, " Long life to you." Whosoever does so, shall be guilty of a dukkaa k' Now at that time people said to the Bhikkhus when they sneezed, ' Long life to your reverence ! ' and the Bhikkhus, fearing to offend, gave no reply. The people murmured, were annoyed, and were indignant, saying, ' How can the Sakya-puttiya Samaras omit to reply when people say, " Long life to your reverence?" ' They told this matter to the Blessed One. ' Laymen, O Bhikkhus, are given to lucky phrases^'. I allow you, O Bhikkhus, to reply, " May you live long!" to laymen who say to you, "Long life to your reverence!"'

⁹² I. Now at that time the Blessed One when, surrounded by a great assembly, he was preaching the Dhamma, was seated. And a certain Bhikkhu, who had eaten onions, sat down apart, thinking, ' Let not the Bhikkhus be annoyed®!' The Blessed One saw that Bhikkhu sitting apart; and on seeing him, he said to the Bhikkhus, ' Why now, O Bhikkhus, is that Bhikkhu seated apart ? ' ' This Bhikkhu, Lord, has eaten onions, and has ' This story forms the Introductory Story also to the Gagga Gataka (No. 155 in Fausboll's edition). On the superstition here condemned, see Dr. Morris's remarks in the ' Contemporary Review' for May, 1881. ** Gihi bhikkhave mahgalikd. ' VyabahiOTSU is for

vydbddhiOTSu. See p. 320 of the edition of the text. 154 V. 34 , 2 - seated himself apart in order not to annoy the Bhikkhus.' ' But ought, O Bhikkhus, anything to be eaten, that will cause the eater to keep away from such a preaching of the Dhamma as this ?' ' No, indeed. Lord.' ' You are not, O Bhikkhus, to eat onions. Whosoever does so, shall be guilty of a dukkaa k'

⁹³ Now at that time the venerable Sariputta had wind in his stomach. And the venerable MahU Moggalldna went up to the place where the venerable Sdriputta was, and when he had come there, he said to the venerable Siriputta : ' How did you formerly, friend Sariputta, get relief, when you had wind in the stomach ? ' ' By eating onions, my friend They told this matter to the Blessed One. ' I allow you, O Bhikkhus, to eat onions on account of disease.'

⁹⁴ I. Now at that time the Bhikkhus made water here and there in the Ardma, and the Ardma was defiled. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, to make water at one side (of the Ardma).' ^ There is a similar rule for the Bhikkhunis in the Bhikkhuni- vibhahga, Pdtiya I. So also onions are mentioned among the things a Gain Bhikkhu may not accept (Aarahga Sutta II, i, 8 , 13)- " It is gruel of various kinds that is prescribed for this malady in Mahdvagga VI, i, 3-17, 2. V, 37 , I- ON THE DAILY LIFE OF THE BHIKKHUS. 155 The Arima became offensive. [The rest of this chapter is scarcely translateable. It records in like manner the various sanitary difficulties which arose from the living together of a number of Bhikkhus. Each such difficulty is quite solemnly said to have been reported to the Blessed One, and he is said to have found a way out of it. The result of the whole is, that the building of privies is enjoined, and all the contrivances, such as seats, doors, steps, plastering, &c., already mentioned with respect to the bath-room, above, V, 14, are here repeated verbatim ^.]

⁹⁵ Now at that time the Aiabbaggiya Bhikkhus followed evil practices such as these—they used to plant [&c., word for word as in the long list at I, 13, I, 2, down to the end]. They told this matter to the Blessed One. 'You are not, O Bhikkhus, to follow manifold evil practices. Whosoever does so, shall be dealt with according to the law.'

⁹⁶ I. Now at the time when the venerable Kassapa of Uruvea went forth (from the world), much property in brass and wood and earthenware came into the possession of the Sawgha^ . And the ^ For some of the details, compare Mahdvagga V, 8, 3, and Mahivagga I, 25, i9=.^ullavagga VIII, i, 5, and ATullavagga VIII, 9 and 10. ® See MahSvagga I, 20, 19-21. 156 ^ULLAVAGGA, V, 37) I- Bhikkhus thought, 'What kinds of brass ware—of wooden things—of earthenware ^—has the Blessed One allowed, and what kinds has he not allowed ?' They told this matter to the Blessed One. Then 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 brass ware, except weapons ^—all kinds of wooden things, except divans and long-armed chairs and bowls \ and shoes —and all kinds of earthenware, except ka- takas ®, and large earthen vessels to be used as huts to live in' Here ends the Fifth Khandhaka, on minor details. ' See .ffiillavagga VIII, 3, i.

" Paharaatthaw katai paharawt ti vuMati. Yassa kassa ki avudha-sawghatass' etaz adhiva/^anawz (B.). * See Mahavagga V, 10, 4, 5. ' See .Yiillavagga V, 8, 2. ® See Mahavagga V, 6, 4. ® On this word see our note above at V, 22, i. ' This is the only one of the things here mentioned not referred to in previous rules. Buddhaghosa says, Kumbha-kdrikS ti Dhaniyass' eva sabba-mattikdmaya-kud vu; 4 / 4 ati. The story of Dhaniya is given in the text of the Vinaya, vol. iii, pp. 42 and following. VI, I, 2. ON DWELLINGS AND FURNITURE. ^57

Kullavagga, Khandhaka 6

¹ On Dwellings and Furniture.

² Now at that time the Blessed Buddha[^] was staying at Rigaha in the Veuvana, in the Kalandaka NivS.pa[^] And at that time no permission had been given to the Bhikkhus by the Blessed One with respect to dwellings. So the Bhikkhus dwelt now here, now there—in the woods, at the foot of trees, on hill-sides, in grottoes, in mountain caves, in cemeteries, in forests, in open plains, and in heaps of straw. And at early morn they came in from this place or from that place— from the woods (&c., as before) decorous in their walking and turning, in their looking on or looking round, in stretching out their arms or in drawing them back, with eyes cast down, and dignified in deportment

³ Now at that time the S&ttki of Rdgaha went at early morn to his garden. And the Setthi of [^] Our readers will have noticed that the phrase at the beginning of each Khandhaka is ‘ the Blessed Buddha,’ and not merely ‘ the Blessed One.’ It recurs besides only in the constantly-repeated paragraph ‘The Blessed Buddha rebuked them, saying, &c.’ (see, for instance, .ffullavagga I, i, 2, where the connection is given in full). “ Compare the note on MahSvagga III, i, i. * So also MahSvagga I, 23, 2, and frequently in the Suttas. 158 VI, I, 3. Ragaha saw those Bhikkhus coming in from this place and from that place, from the woods (&c., as in [^] I, down to the end), and on seeing them he took pleasure therein k And the S&tthi of R 4 [^]a- gaha went up to those Bhikkhus, and said to them : ‘ If, Sirs, I were to have dwellings erected for you, would you take up your abode in those dwellings ?’ ‘ Not so, O householder. Dwellings have not been allowed by the Blessed One.’ ‘ Then, Sirs, ask the Blessed One about it, and let me know.’ ‘ Very well, O householder,’ said they, in assent to the S&tthi of Raagaha. And they went up to the Blessed One, and saluted him, and took their seats on one side. And when they were so seated, they said to the Blessed One : ‘The of Rigp.ha, Lord, wishes to have dwellings erected for us. What, Lord, should be done ?’ Then 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, abodes of five kinds— Vihiras, Aaff.[^]ayogas, storied dwellings, attics, caves [^].’

⁴ Then those Bhikkhus went up to the of Raagaha, and said to him : ‘ The Blessed One, Sir, has allowed us dwellings ; do, therefore, what seemeth to thee good.’ And the Setihi of R[^]agaha had sixty dwelling-places put up in one day. * So also of Bimbisira in the Gitaka Commentary, I, 66. ® Buddhaghosa’s note on these pailia lendni has already been given in our note above, Mahavagga I, 30, 4. VI, I, 5- ON DWELLINGS AND FURNITURE. 159

⁵ And when the Se//[^]i of Rigaha had completed those sixty dwelling-places, he went up to the place where the Blessed One was, and [invited him and the Bhikkhu Saswgha for the morrow’s meal; and so on, as usual k down to the time when, after the meal, the Se//[^]i] said to the Blessed One : ‘ I have had, Lord, these sixty dwelling-places made for the sake of merit, and for the sake of heaven. What am I to do. Lord, with respect to them ? ’ ‘ Then, O householder, dedicate [^] these sixty dwelling-places to the Sawgha of the four directions, whether now present, or hereafter to arrive.’ ‘ Even so. Lord !’ said the Se[^]M of Rdgaha, in assent to the Blessed One, and he dedicated those sixty dwelling-places to the use of the Sawgha of the four directions whether present or to come ®.’

⁶ Then the Blessed One gave thanks to the Se//[^]i of Raagaha in these verses [^] : ‘ I. Cold he wards off and heat, so also beasts of prey. And creeping things and gnats, and rains in the wet season. And

when the dreaded heated winds arise, they are kept off. * See, for instance, Mahavagga VI, 30, or ATullavagga V, 27. “ Literally, ‘establish’ (pai//^pehi). ® This formula of dedication has been constantly found in rock- inscriptions in India and Ceylon over the ancient cave-dwellings of Buddhist hermits. See Rh, D. in the ‘Indian Antiquary’ for May, 1872. * The following verses recur below at VI, 9, 2; and also in that connection in the Gataka Commentary, I, 93. l6o rULLAVAGGA. VI, i, 2 .

⁷ To give Vihdras to the Sa^^gha, wherein in safety and in peace To meditate and think at ease, the Buddha calls the best of gifts.

⁸ Let then the able man, regarding his own weal. Have pleasant monasteries built, and lodge there learned men

⁹ Let him with cheerful mind give food to them, and drink. Raiment, and dwelling-places, to the upright in heart.

¹⁰ Then shall they preach to him the Truth— The Truth dispelling every grief— Which Truth when here that man perceives He sins no more, and dies away ^!’ And when the Blessed One had given thanks to the of R^^gaha in these verses, he rose from his seat, and departed thence.

¹¹ I. And the people heard, saying, ‘Vihdras have been allowed by the Blessed One;’ And they built Vihiras zealously. Those Vihdras had no doors *, and snakes, scorpions, and centipedes got in. ’ This verse forms the subject Of one of the ‘Questions of Milinda’ (ed. Trenckner, p. 211). ® The above verses may have stood originally in a different context from that in which they have been handed down, as the opening phrase stam paihanti would be more intelligible if the word vihdro occurred in the immediately preceding clause. ® Kavda. This is the special word for door. DvSra often roughly translated door, is not really ‘ door,’ but ‘ door- ’ or ‘ gate- way,’ with special reference to the aperture and not to that by which the aperture could be closed. The latter word is also ON DWELLINGS AND FURNITURE. VI, 2 , I. i6i They told this matter to the Blessed One. ‘ I allow, O Bhikkhus, a door k’ They made holes in the wall, and tied the door on with string or with creepers. These were eaten by mice and white ants ; and when the things by which the doors had been tied on had been eaten away, the doors fell. They told this matter to the Blessed One. ‘ I allow, O Bhikkhus, door-posts and lintel, hollow like a mortar, for the door to revolve in, and projections to the door for it to revolve on.’ The doors would not come to. ‘ I allow, O Bhikkhus, a hole to pass a string through with which to pull the door to, and a string for that purpose.’ The doors could not be made fastk ‘ I allow, O Bhikkhus, rings on the door for the bolt to work along in, blocks of wood fixed to the edge of the door-post and containing a cavity for the bolt to go into, a pin to secure the bolt by, and a bolt.’ Now at that time the Bhikkhus were not able to open the door. They told this matter to the Blessed One. different from ‘ door,’ in that it is never used for the entrance into an inner chamber. It is always the outer entrance (and the entrance at the front as distinguished from the entrance at the back) of a house, or one of the principal entrances to a walled town or village. See, for instance, Paittiya XIX ; .ffullavagga VIII, 5, i, VIII, 8, I; (jStaka I, 63, 114, 346, 361, II, 63, 140. ^ On this and the following details, compare V, 14, 3, and the notes there. ^ Thakiyanti: literally, ‘covered, or stopped, up.’ The same word is used at .S!ullavagga VIII, i, 5, of closing up the lattices mentioned in the next section (VI, 2, 2). [20] M i 62 iTULLAVAGGA. . VI, 2, 2. ‘ I allow, O Bhikkhus, key-holes, and keys of three kinds—bronze keys, and keys of hard wood, and keys of horn.’ When anybody

unlocked them k and entered, the Vihiras became unprotected. They told this matter to the Blessed One. ‘ I allow, O Bhikkhus, a yantaka, and a pin to it^.’

¹² Now at that time the Vihiras were thatched; and in the cold season they were cold, and in the hot season hot. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to cover them (with skins) k and to plaster them within and without.’ Now at that time the Vihiras had no windows, and they were bad for the eyes, and had a disagreeable odour. They told this matter to the Blessed One. ‘ I allow, O Bhikkhus, windows of three kinds— windows made with railings k windows made with network and windows made with slips of wood ®.’ ^ Ugghaetvd, an expression used in VIII, i, i of undoing the bolt (ghaikd) just referred to. ® Yantakaw st.ki'kz.m, which is the only expression here used which has not already occurred above at V, 14, 3. Buddhaghosa says, Yantaka-sstikan ti ettha yzM jzm ^anati ta« taw yanta- kaw. Tassa vivara-shikaw kuwikaw kdtuw vatati. ^ See the note at V, 14, 3. ‘ Vediki-vatapdnaw nama ^etiye vedikS-sadisaw (B.). See our note on vedikd above, V, 14, 2. These windows or lattices are mentioned in ATullavagga VIII, 1, 5; Mahavagga I, 25, 18. ® G'ala-vStapS.naw nama ^alaka-baddhaw (B.). Glam, literally ‘ net,’ is given as a word for ‘ window ’ at Abhidhna- ppadipikd, verse 216. The expression probably corresponds to our ‘lattice,’ and does not mean that an actual net was used. Compare the Anglo-Indian ‘ jalousie.’ ® Salaka-vdtapanaw nama thambhaka-vatapanaw (B.). Pos- VI, 2, 3 - ON DWELLINGS AND FURNITURE. 163 Squirrels and bats' entered through the opening for the window. ‘ I allow, O Bhikkhus, window-blinds (or curtains)^.’ The squirrels and bats still got in through the interstices between the blind (and the wall). ‘ I allow, O Bhikkhus, shutters, and rolls or bags (to fill up interstices with) ®.

¹³ Now at that time the Bhikkhus slept on the floor, and both their limbs and their robes became dirty. They told this matter to the Blessed One. ‘ I allow, O Bhikkhus, mats made of grass.’ The mats were eaten by mice and white ants. ‘ I allow, O Bhikkhus, a solid bench or divan (built up against the wall of a room, or under the verandah against the outside wall of the house) \ sibly this means with slips of wood arranged horizontally as in our Venetian blinds. * Vagguliyo. This habit of the bat and its harmlessness are referred to in Milinda Paha, p. 404. Compare the Sanskrit valguli.

® .ff'akkalikan ti. Ettha . 4 olaka-pS,da-puM^,^ana«? bandhituwt anuanami ti attho (B.). The word ^akkali occurs below, VI, 19, probably in the sense here meant. ‘ Vatapana-bhisi ti vatapana-pamawena bhisiw katv^ bandhi- iam anuanami ti attho (B.). Probably like the sand-bags used in England to keep out draughts. On the use of the word in other connections, see our note on Mahivagga VIII, 13, i, and the Old Commentary on Paṭṭiya XIV (where five kinds are named) with the KankhS-vitarawi on the last passage quoted by Minayeff, p. 86. * Mi</Aim. See the note on V, 9, 4. Native huts in Ceylon always have such solid benches (of brick or mud covered with plaster) built up against the wall under the verandah: and they are commonly used as sleeping-places for the unmarried males M 2 164 VI, 2, 3- On the solid bench their limbs ached. ‘ I allow, O Bhikkhus, bedsteads made of laths of split bamboo Now at that time a bier-like masdraka^ bedstead—a masdraka chair—a bier-like bundiki- baddha® bedstead—a bundikibaddha chair—a bier-like kultrapidaka^ bedstead—a kullra-pi- daka chair—a bier-like 4ha/§/^a-padaka ® bedstead —an iha/§,la-padaka chair—had come into the possession of the Sa^^gha. in the house. Waska(/uwa Subhhti has this in his mind in the explanation he gives in English of vediki (Abhidhna-ppadipikS, verse 222), though he applies it to the wrong word. ^ Bidala-maw,^akaOT nama vetta-maw&w?, veu-vilivahi vS (B.). The word occurs in the GStaka Commentary I, 9, lines 26, 34. Compare the Sanskrit bidala and vidala. ® Masdrako, on which Buddhaghosa says nothing here; but on the Old Commentary to the

14th Pdittiya, where all the four words in this paragraph also occur, he has the following note (see Minayeff, p. 68): Masdrako ti maila-pdde vigghitw[^] tattha aaniyo pavesetva kato—just the opposite therefore of [^]hz.kkz.- padako below. On aani, compare our note to the 87th Pa.[^]it- tiya. The four names recur, of chairs only, in the Old Commentary on the 87th and 88th Pa/[^]ittiyas. ® Buddhaghosa, loc. cit., says, BundikSbaddho ti aanihi mawa-pSde (/awzsapetvS pallahka-sawkhepeaa kato. The first word, bundika, may mean a small bolt. * KuRra-pS.dako ti assa-me«(/ Mina« pSda-sadisehi pS,dakehi kato: yo vS pana koi vahka-padako ayaw kulira-pddako (B. loc. cit.). A bedstead or chair with curved or carved legs, especially when carved to represent animals' feet. Kulira is a crab. ® Aha.4[^]a-padako ti. Ayaw pana aha.4/[^]a-pidako nama mailfo ahge vi^{^^}itvi kato hotiti eva»* parato paliyawz yeva vutto. TasmS aaniyo vi^{^^}itvd tattha pada-sikha»2 pavesetvS upari \$.nim datvd kata-mawo Sha^{^^}a-padako ti veditabbo (B. loc. cit.). This is in agreement with the Old Commentary on the i8th Pa,4ittiya in which this word already occurs. Compare aha/[^]a in the Aya-ranga Shya II, i, i, 2, II, i, 10, 6. VI, 2, 4- ON DWELLINGS AND FURNITURE. 165 They told this matter (in each case) to the Blessed One. ' I allow you, O Bhikkhus, (each of these things).' 4 . Now at that time a rectangular chair [^]—an arm-chair [^]—a sofa ®—a sofa with arms to it *—a state chair ®—a cushioned chair ®—a chair raised on a pedestal —a chair with many legs *—a board (to recline on) ®—a cane-bottomed chair —a straw- bottomed chair—had come into the possession of the Samgha. They told this matter (in each case) to the Blessed One. ' I allow you, O Bhikkhus, (each of these things).' [^] Asandiko. Buddhaghosa says, Asandako (sic) ti Murassa- pMam vu^{^^}ati. An Ssandi (cushioned chair) is forbidden at Ma- hdvagga V, 10, 4. [^] U^{^^}akaw pi dsandikan ti vaianato ekato-bhagena digha- piiam eva hi a^{///}[^]afigula-pddaka« va//ati (B.). * Sattahgo ndma tisudisdu apassayaw katva mawio (B.). On apassayaw, compare note 9. * Ui^{^^}ako pi sattahgo. Compare note 2. ® Bhadda-pi// 5 an ti vetta-mayaw ptthaw vui, 5 ati (B.). VVe follow Bohtlingk-Roth sub voce bhadda-piAa. ® Piyika ti pilotika-baddhara pitham eva (B.). Childers says 'bench, stool.' Compare Sanskrit piMaka (in the addenda to the Petersburg Dictionary). ' Eaka-pSdaka-piMaz nma daru-pahkdyā upari pade /[^]apetvS. bhoana-phalakaw viya 'kaXa.-pitham v\ikkat\ (B.). * Amaaka-va«/ika-pi/>[^]az nSma hmaakakarena yog-itaw bahu-pada-pMam (B.). Compare talava«/a at V, 22, 2, and t&la-va«/aka at V, 29, 4. ® Phalakaw. Compare apassena-phalakaw at Mahhvagga I, 25, 12, and below, ATullavagga VI, 20, 2. “ 'Kokkham nhma vakamayawz vd usiramayaw va muwg-a- maya« vS babbag-amayaw vd anto sawvehietv[^] baddhaw hoti, says the Old Commentary on the 14th Pittiya. Buddhaghosa gives here the same explanation, omitting vaka. OTLLAVAGGA. VI, 2, 5. 166

¹⁴ Now at that time the [^]Oabbaggiya Bhikkhus slept on lofty beds. People coming on a visit to the Vihara, when they saw them, murmured, &c., saying, ' Like those who still live in the pleasure of the world.' They told this matter to the Blessed One. ' You are not, O Bhikkhus, to sleep on lofty beds. Whosoever does so, shall be guilty of a dukkafa Now at that time a certain Bhikkhu, when sleeping on a low couch, was bitten by a snake They told this matter to the Blessed One. ' I allow you, O Bhikkhus, supports to your bedsteads N ow at that time the W/[^]abbaggiya Bhikkhus used lofty supports to their bedsteads, and rocked themselves with these bedstead supports, backwards and forwards *. 'You are not, O Bhikkhus, to use lofty supports to your bedsteads. Whosoever does so, shall be guilty of a dukkaa. I allow you such supports up to eight inches in length.'

¹⁵ Now at that time a quantity of string had come into the possession of the Sawgha. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, to weave (a texture of string across) the bedstead.' Much string was taken up by (passing it round) the sides of the bedstead. ' Compare the

8th JīTtla. Sila (Rh. D.'s 'Buddhist Suttas,' p. 191). ^ Compare .ffillavagga V, 6. * Mawa-paipidakaw mentioned in Mahdvagga I, 25, 16. * Pavedhenti. The reading is doubtful, but the suggestion at p. 321 of the text must be withdrawn. VI, 2, 6. ON DWELLINGS AND FURNITURE. 167 ' I allow you, O Bhikkhus, to pierce the sides of the bedstead, and thus to weave the string across and across A cloth had come into their possession. ' I allow you, O Bhikkhus, to use it as a carpet A mattress stuffed wth cotton® had come into their possession. ' I allow you, O Bhikkhus, to comb out the cotton, and make the cotton up into pillows * if it be of any of these three kinds— cotton produced on trees, cotton produced on creepers, cotton produced from Poaki-grass.' Now at that time the ATlabbaggiya Bhikkhus made use of pillows half the size of a man's body. People who came on a visit to the Vihiras murmured, &c., on seeing this, saying, ' Like those who still enjoy the pleasures of the w'orld.' ^ AZ-^apadakara vetuw. Buddhaghosa says nothing, either here or at Mahavagga VIII, 21, where the word also occurs. A//>^apada-//idpana at G'ataka II, 5, 14, is a mode of dressing the hair, probably in broad plaits crossing each other so as to resemble the squares of a chessboard. " Or 'rug.' A'ilimikd ti nama' parikammakatdya bhfimiya ^■^avi-sawrakkanatthaya attharawaw vu^^ati (B.). It is probably the same word as, or connected with, ^imilikS, used by Buddhaghosa in note 5 on Mahavagga VII, i, 5, and explained by him (in Minayeff, p. 87, line 5) as tala-pawwadihi katS. Both words are possibly diminutives of ^ola, and it is not improbable that the reading should be ^imilikS. in both cases, as Buddhaghosa so spells the word again in his note below on VI, 2, 7. ® TflilikS. This is undoubtedly what is meant to be forbidden in § 5 of the Ma^^Aima Sila, although Grimblot, ' Sept Suttas Palis,' p. 9, reads kulikawz. See MahSvagga V, ro, 4. * Compare IV, 4, 4, VIII, r, 3, where such pillows are mentioned among the ordinary belongings of a Vihdra. The present rule is repeated below in VI, 14. i68 a:ullavagga. VI, 2, 7, They told this matter to the Blessed One, ' You are not, O Bhikkhus, to make use of pillows half the size of a man's body. Whosoever does so, shall be guilty of a dukkaa. I allow you, O Bhikkhus, to have pillows the size of a man's head.'

¹⁶ Now at that time there was a festival on a high place ^ at Ragaha. The people provided for the use of high officials bolsters stuffed with wool, or cotton cloth, or bark, or grass, or leaves. When the festival had been held they tore open the covers of skin and carried them off. And the Bhikkhus saw much wool, and cotton cloth, and bark, and grass, and leaves thrown away on the spot where the festival had been held; and on seeing this, they told the matter to the Blessed One. ' I allow, O Bhikkhus, bolsters ^ of five kinds— those stuffed with wool, or cotton cloth, or bark, or grass, or talipot leaves.' Now at that time a bed coverlet had come into the possession of the Samgha. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, to cover a bolster with it.' Now at that time the Bhikkhus folded up bed bolsters on to chairs ®, and chair bolsters on to bedsteads, and the bolsters came to pieces. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, chairs and bedsteads covered (with upholstered cushions to fit them).' * Giragga-sama^^o. See our note above on V, 2, 6. ^ Bhisī. See the note on this word at Mahdvagga VIII, 13, i. ® Buddhaghosa says here mawa-bhisīw piAe sawharantl ti mawa-pi/^e attharanti attharanatthaya harantti ti yu^^ati (B.). On this use of sawharati compare above, V, ii, 7. VI, 2, 7 - ON DWELLINGS AND FURNITURE. 169 They covered the bedsteads and chairs without putting a cloth beneath them ^ and the stuffing came out from below. ' I allow you, O Bhikkhus, first to spread out a cloth under the bedsteads or chairs, and then to upholster them.' They tore off the coverings 2, and took them away. ' I allow you, O Bhikkhus, to bespatter (the coverings with dye) They still took them away. ' I allow you, O

Bhikkhus, to use coverings coloured in patches They still took them away. ‘ I allow you, O Bhikkhus, to colour the coverings in patches only the size of a man’s hand * UllokaOT akaritvd hettha Mimikam adatvS (B.). The word occurs again at Mahavagga I, 25, 15 = ATullavagga VIII, r, 3, where cobwebs are to be removed with a cloth (ulloka!). “ Khz.\m ; but perhaps not necessarily of leather. See the commencement of this section. * So that the coverings would be useless for other purposes. The Pali word is posituwz, which Buddhaghosa explains thus— hesitun ti (so the Berlin MS.) ranena va haliddhaya va upari pusitdni datuw. The word is evidently connected not with the root push, but with the roots prfsh and prush, ‘to bespatter;’ and is the same as phositun at Mahavagga VI, 14, 5, which is probably the better reading of the two. * Bhatti-kammaw. The meaning is doubtful, because the reading is uncertain. Buddhaghosa says, Bhitti-kamman ti(sic) bhisi-Maviya upari bhitti-kammaw. The word is probably analogous in formation to our English ‘patchwork,’ though the ‘patches’ are not of pieces of different coloured stuffs, but of bits of different colour spread over the same stuff, and whatever its meaning, it is probably the same word as bhati-kamma at V, 9, 2. “ Again both reading and interpretation are open to question. Hattha-bhittin ti pawahgula-bhittiw is all that Buddhaghosa VI, 3, I- 170

¹⁷ I. Now at that time the sleeping-rooms of the Titthiyas were whitewashed, the floors of their rooms were coloured black, and the walls coloured with red chalk Much people went to look at their sleeping-rooms. They told this matter to the Blessed One. ‘ I allow, O Bhikkhus, the use in your Viharas of whitewash, black colouring, and red colouring.’ Now at that time the whitewash would not lie on to the-rough walls. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to apply the husks of grain made up into little balls; and when you have thus removed the unevenness with your hands to lay on the whitewash.’ The whitewash would not adhere.. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to apply soft clay; and when you have thus removed the unevenness with your hands to lay on the whitewash.’ (Still) the whitewash would not adhere. ‘ I allow you, O Bhikkhus, the use of slime ® (of trees) or of pasted’ says; and we have followed in our translation the reading of the Sinhalese MS. (see p. 321 of the edition of the text), which brings the word into connection with the preceding phrase. ‘ See V, II, 6, where all these words recur. ^ Paikaya. Buddhaghosa says nothing. ® Ik k as a, on which we have nothing to add to Buddhaghosa’s note at p. 321 of the edition of the text. It recurs below again in this section. * PiMa-maddan ti pi//Aa-khalaOT (B.). Compare the Sanskrit mrfd. VI, 3, I. ON DWELLINGS AND FURNITURE. 171 N ow at that time the colouring matter of red chalk would not lie on the rough walls. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to apply the husks of grain made up into little balls ; and when you have thus removed the unevenness with your hands, to lay on the colouring matter of red chalk.’ The red colour would not adhere. ‘ I allow you, O Bhikkhus, to apply clay mixed with the red powder which adheres to the grain of rice under the husks and when you have so taken off the unevenness with your hands to lay on the red colouring matter.’ Still the red colouring matter would not adhere. ‘ I allow you, O Bhikkhus, the use of a paste made of mustard seed and of oil of beeswax *.’ It lay on the wall too thickly in great drops ‘ I allow you, O Bhikkhus, to wipe it down with a cloth ®.’ Now at that time the black colouring matter did not lie on the rough ground. ‘ I allow you, O Bhikkhus, to apply husks of grain * Ku«(faka-mattikan ti ku«(faka-missaka-mattika»» (B.). Compare kutaka-puvaz« in the (rataka Commentary I, 423 (cakes made of flour mixed with this powder). ® Sdsapa-ku//an ti sdsapa-piMam. The word has occurred already at Mahavagga VI, 14, 5, where the reading is ku//a instead of ku(fa given in the text here. The latter

should be altered in accordance with that passage, and with Buddhaghosa here. ® Sittha-telakan ti vilina-madhu-sitthakaOT (B.). It is mentioned as used for hair-oil at .^ullavagga V, 2, 3.

‘ Aiiussannaw hot! ti binduw bindura hutvd ti//,^ati, says Buddhaghosa. ° ATolakena pa^^uddharituwz. Buddhaghosa says pa^^ut- tharitun ti vaankitim ; but compare for the right form V, 17, i. 172 VI, 3, 2. made up into little balls; and when you have thus removed the unevenness with your hands, to lay on the black colouring matter.’ The black colouring matter would not adhere. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to apply clay mixed with (the excrement of) earth-worms^; and when you have thus removed the unevenness with your hands, to lay on the black colouring matter.’ Still the black colouring matter would not adhere. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, the use of slime and astringent liquid

¹⁸ Now at that time the isTiabbaggiya Bhikkhus had imaginative drawings® painted on their Vihiras—figures of men, and figures of women. People, when they saw them on going to visit the Vihdras, murmured, &c., saying, ‘ Like those who still enjoy the pleasures of the world.’ They told this matter to the Blessed One. ‘ You are not, O Bhikkhus, to have imaginative drawings painted—figures of men, and figures of * Ga«(fu-mattikan ti ga«(fupp.da-g(jtha-mattika»2 (B.). * Kasavan ti Smalaka-hariakdna»2 kasdvaw (B.). Compare Mahdvagga VI, 4. ^ Paibh 4 na->^itta»? . The Bhikkhunis were forbidden by the 41st Paiittiya of the Bhikkhuni-vibhahga to go and see such paintings. (Sutta-vibhahga II, 298, where a picture gallery, ATitt- agira, belonging to King Pasenadi of Kosala, is mentioned.) We are not quite sure of the connotation of the term, which appears to imply some reproach. Perhaps it means ‘ suggestive.’ Figures as such were not forbidden; and remains of statues and bas reliefs erected in the VihS.ras, illustrative of every-day life, have been found in great numbers. In the introductory story to the 26th Pattiya it certainly means ‘ indecent.’ VI, 3, 3- ON DWELLINGS AND FURNITURE. 173 women. Whosoever does so, shall be guilty of a dukkaa. I allow you, O Bhikkhus, representations of wreaths and creepers and bone hooks and cupboards

¹⁹ Now at that time the Vihdras had too low a basement (&c., as in V, ii, 6 as to roofing, stairs, and balustrade). Now at that time the Viharas were crowded with people The Bhikkhus were ashamed to lie down to sleep. ‘ I allow you, O Bhikkhus, the use of curtains.’ They lifted up the curtains and looked in. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to put up a lath and plaster wall half the height of the Vihdra.’ They looked on from over this half-wall. ‘ I allow you, O Bhikkhus, to make inner chambers of three kinds—chambers in shape like a palankeen chambers in shape like a quart measure *, and chambers on an upper storey®.’ * All these words occur above at V, ii, 6, and V, 14, 4. The meaning of the two last is very doubtful. Perhaps it is intended that these should occupy the space on the walls instead of any ornamentation. ^ Alakamanda, literally, ‘like Kuvera’s city in heaven.’ Bud- dhaghosa tells us why. Aakamandt ti ekahgana manussabhi- ki«« 4 . Aki««a-yakkha, corresponding to this last word, recurs in the standing description of AakamandS at Maha-parinibbana Sutta V, 43 = Maht Sudassana Sutta I, 3. The name of the city is spelt in both those passages with i not 1. * SivikS-gabbho ti iaturassa-gabbho says Buddhaghosa. * Naikt-gabbho ti vithSrato dviguwa-tigu«-ayamo digha- gabbho (B.). That naikS, is used like nii for a bushel measure follows from a comparison of Gataka ,124, last lines, with I, 126, line 3. ® Hammiya-gabbho ti Skasa-tale ku/%ara-gabbho mudawcfa- 174 VI, 3, 4 - Now at that time the Bhikkhus made inner chambers in the middle of small Vihdras, and there was no room to move about in. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to make the inner chambers at one side of small Vihiras, and in the middle of large ones

²⁰ Now at that time the lower part of the lath and plaster wall of the Vihira decayed. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, buttresses of timber Rain leaked through on to the lath and plaster wall of the Vihira®. ‘ I allow you, O Bhikkhus, a protecting arrangement* and cement®.’ Now at that time a snake fell from the roof on to the back of a certain Bhikkhu. He was terrified, and made an outcry®. The Bhikkhus, running up, said to that Bhikkhu: ‘Why, Sir, do you make an outcry?’ Then that Bhikkhu told the matter to / 5, 5 adana-gabbho v 4 (B.). Compare our note on Mahavagga I, 30, 4- * There is a similar injunction at V, 14, 3, with respect to fireplaces in bath-rooms. ® Kulanka-padakaw. See Buddhaghosa’s note at p. 321 of the edition of the text. The remedy here is different from that provided in the similar case, at V, 14, 3, with respect to bathhouses. ® On the use of ovassati compare V, 16, i, and VIII, 3, 3. * Parittfina-kiikan ti tassa parittdnatthaw kifikaw is all that Buddhaghosa says. Compare the end of § 5. ® Uddha-sudhanti va/ ^aka-gomayena ^a ^/arikaya is. sad- dhi« maddita-mattika« (B.). ® Vissaraw akasi. See the note on ^ullavagga VIII, i, i, where the whole incident is similar. VI, 3, 5 - ON DWELLINGS AND FURNITURE. 175 the Bhikkhus, and they told the matter to the Blessed One. ‘ I allow you, O Bhikkhus, a ceiling-cloth.’

²¹ Now at that time the Bhikkhus hung their bags at the feet of the bedsteads, and at the feet of the chairs ; and they were gnawed by the mice and white ants. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, pins in the wall, and bone hooks Now at that time the Bhikkhus laid aside their robes on the bedsteads and on the chairs, and the robes were torn. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, bamboos to hang your robes on, and strings to hang your robes on Now at that time the Vihdras had no verandahs, and no defences They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, verandahs covered terraces inner verandahs and over-hanging eaves ^ The use of these has been already referred to at V, 9, 5. ^ These have already been allowed in .STullavagga V, ii, 6, and V, 14, 3. The license under the present rule extends only to their use in Viharas. ® Apaissarand, which must have some special, technical, meaning unknown to us. Buddhaghosa says nothing. * Alindo nama pamukhaw vu^ 4 ati (B.). Compare Abhidhana-ppadipikd, verse 218. ® Paghanaw ndma yaw nikkhamanta ^a pavisanta ^a pMehi hananti. Tassa vihira-dvire ubhato ku//a»2 (?) niharitva kata- padessass’ etaw adhivaanaw. Paghtnan ti pi vu.^; 4 ati (B.). ‘ Paku//an ti xaQ,ggh& gabbhassa samanta pariyagaro vu^^ati. Pakuan ti pi pa// 5 o (B.). ‘ Osarako ti anaindake vihare vzm’&iM datvd tato da«(i?ake 176 VI, 3. 6. The verandahs were too public; and the Bhik- khus were ashamed to lie down in them to sleep. ‘ I allow you, O Bhikkhus, an arrangement in form of a curtain that can be drawn aside h or an arrangement in form of a moveable screen

²² Now at that time the Bhikkhus, when taking their midday meal in the open air, were troubled by cold and heat. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, a Service Hall.’ The Service Hall had too low a basement (&c., as in V, ii, 6, down to the end). Now at that time the Bhikkhus spread their robes out on the ground in the open air, and they became dirty. ‘ I allow, O Bhikkhus, bamboos to hang robes on, and strings to hang robes in, in the open air.

²³ The water became warm. ‘ I allow, O Bhikkhus, a water-room and a watershed.’ The water-room had too low a basement (&c., as in V, IT, 6, down to the end). There were no vessels for the water. ‘ I allow, O Bhikkhus, chank shells and saucers for the water.’

²⁴ Now at that time the Vihdras had no fence round them. ‘ I allow you, O Bhikkhus, to enclose them with osaretvd kataw ^/^adana-panuikhaw (B.). At Gataka III, 446, it is said of a dying man ‘ niharitva osarake nipa^^apesuwz.’ ^ Sa»?saraa-kiiko nama ^akkala-yutto kiiko (B.). A’ak- kala should be compared with ^akkhalikd at VI, 2, 2, and ^akkhali at VI, 19. ® Ugghdana-kiiko, on which Buddhaghosa says nothing. VI, 3 , 9 ‘ ON DWELLINGS AND FURNITURE. 177 ramparts (P 4 k 4 ra) of three kinds—brick walls, stone walls, and wooden fences.’ There was no store-room ‘ I allow, O Bhikkhus, a store-room.’ The store-room had too low a basement, and it was flooded w’ith water. ‘ I allow you, O Bhikkhus, to make it with a high basement.’ The store-room had no door. ‘ I allow, O Bhikkhus, a door; with door-posts and lintel, with hollows like a mortar for the door to revolve in, with projections to revolve in those hollows, with rings on the door for the bolt to work along in, with a block of wood fixed into the edge of the door-post, and containing a cavity for the bolt to go into (called the Monkey’s Head), with a pin to secure the bolt by, with a connecting bolt, with a key-hole, with a hole for a string with which the door may be closed, and with a string for that purpose Grass and plaster fell from the store-room. ‘ I allow you, O Bhikkhus (&c., as in V, 14, 4, down to the end of V, 14, 5, as to roofing, flooring, drains, &c.).’

²⁵ Now at that time the Bhikkhus made fireplaces here and there in the Parivea, and the Parivea was covered with the remains of the fires®. ^ Ko//^aka. See our note above on V, 14, 4, as to the various allied meanings of this word. Perhaps ‘gateway’ should be chosen as the rendering here, as it clearly must be in the closely allied passage in the next section but one (§ 10). As the chamber supposed always to be built over the gateway could be used as a store-room, the difference is not very essential. ^ The whole as above in V, 14, 3, where see the note. ” Uklapo.

OnthisuseofthewordcompareA’ullavagga VIII. 1,3. [20] N 1 78 ^ULLAVAGGA. VI, 3, 10. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to make a separate room for the fire at one side.’ The fire-room had too low a basement (&c., as in V, II, 6, as to flooring, stairs, and balustrade, followed by the paragraph as to the door, and the facing, as in V, 14, 3, &c.).

²⁶ Now at that time the Ardmās had no fences to them, and goats and cattle injured the plantations k They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to surround them with fencing of three kinds—bamboo fences, thorn fences, and ditches.’ There was no gateway (koi?i’/^aka), and goats and cattle, even so, injured the plantations. ‘ I allow, O Bhikkhus, a gateway, with gates made of stakes interlaced with thorny brakes with fences (across the gateway) made of the akka plant®, with ornamental screen-work over the gateway ^ and with bars.’ [Then the paragraphs allowing the roofing, &c., of this koi’/^aka as in V, ii, 6, and drains for the Arima, as in V, 14, 3.]

²⁷ Now at that time Seniya Bimbisara, the king of Magadha, wanted to build a pdsdda® (residence). * Uparope. Compare Uparopaka at (?dtaka II, 345. ® Apesiyam. See p. 321 of the edition of the text, reading of course kawMaka. ^ Akkavda, on which Buddhaghosa says nothing. A kind of dress made from the stalks of the akka plant is mentioned in Mahdvagga VIII, 28, 2. ^ Tosaa, which is the ornamental erection over a gateway of which such excellent examples in stone have been found at the Sdnchi and Bharhut Topes. ' The exact meaning of the word Pdsdda at the time when this VI, 4, I. ON DWELLINGS AND , FURNITURE. 179 covered with cement and clay, for the use of the Sawgha. And it occurred to the Bhikkhus, ‘ What kind of roof now has been allowed by the Blessed One, and what kind of roof has not been allowed ?’ They told this matter to the Blessed One. ‘ I

allow, O Bhikkhus, roofing of five kinds—brick roofing, stone roofing, cement roofing, straw roofing, and roofing of leaves.’ End of the First Bhaavira (or Portion for Recitation).

²⁸ I. Now at that time the householder Andtha Vindika was the husband of the sister of the R 4 Agaha Se//i. And Anatha Pindika the householder went to R 4 Agaha on some business or other. Now at that time the with the Buddha at its head, had been bidden by the Se//i of Riagaha for the morrow’s meal. And the SQttki of Riagaha gave command to his slaves and work-people, saying, ‘ So get up at early morn, my men, and cook congee, and cook rice, and prepare curries, and prepare delicacies ^!’ ’ book was written has not yet been precisely ascertained. In later times it meant a building of several storeys, each successive storey being smaller in superficial area than the one immediately beneath it. Compare the Mahfi-loha-pfisada so often mentioned in the Mahavamsa (pp. 161-257), the stone pillars of the lowest stories of which are still one of the sights of Anuradhapura. ‘ Uttari-bhaggaw. Childers sub voce uttari is in doubt what the meaning of this phrase is. It is no longer uncertain that the word means ‘ delicacy’ of some sort. Whether the term was more N 2 i8o KULLAVAGGA. VI, 4, 2 . And it occurred to Andtha Pindika the householder, ‘ Now formerly this householder was wont, when I arrived, to lay aside all other business, and exchange the greetings of courtesy with me; but now he appears excited, and is giving orders to his slaves and work-people. How can it be ? Is he taking in marriage, or is he giving in marriage, or has he set a great sacrifice on foot, or has he invited the Migadha Seniya Bimbisara, together with his retinue, for to-morrow’s meal?’

²⁹ Now when the Se//i of Riagaha had given commandment to his slaves and his work-people, he went up to the place where Anatha Vindika the householder was, and exchanged with him the greetings of courtesy, and took his seat on one side. And when he was so seated, Anatha Pindika the householder [told him the thoughts that had passed through his mind]. ‘ I am neither taking nor giving in marriage, O householder’ (was the reply), ‘ nor have I invited the Migadha Seniya Bimbisara to to-morrow’s meal. But a great sacrifice I have set on foot, for the Sa;;gha, with the Buddha at its head, has been invited for to-morrow’s meal at my house.’ ‘ Did you, O householder, say “the Buddha ?”’ ‘ Yes, it was “ the Buddha ” that I said.’ precise, and denoted some particular delicacy or not, is still doubtful. Compare the passages quoted in our note above on Maht- vaggā VI, 14, 3 (adding Gataka I, 186, and A’ullavagga IV, 4, 5, VIII, 4, 4), which show that it was eaten with boiled rice or congee is mentioned along with ghee and oil; and could be made from the flesh (or other parts) of a sucking-pig. If it were not for the latter circumstance (Gataka I, 197) it might well be pickles or chutney. VI, 4 , 3 ‘ ON DWELLINGS AND FURNITURE. 181 [And thrice the same question was put, and the same reply was given.] ‘ Hard is it, O householder, to meet even with the mere expression in the world—the news, that is, of “a Buddha, a Buddhah” Would it be possible for us, at this very time, to go and visit that Blessed One, the Arahata, the very Buddha ^ ? ’ ‘ It is not now, O householder, the proper time to pay a visit to the Blessed One ; but early on the morrow you shall go and visit him.’ Then Andtha Pindika, pondering of the visit he was about to pay, lay down to sleep with his thoughts so bent upon the Buddha that thrice in the night he arose, thinking the daylight had appeared.

³⁰ And Andtha Pindika the householder went up to the gate leading to the Sitavana, and celestial beings opened the gate. And as he emerged from the city, the light disappeared and a thick darkness arose, and fear and trembling and consternation sprang up within him, so that a longing came upon

him to turn back again from that spot. But Sivaka the Yakkha, himself the while invisible, caused a sound to be heard, saying : ‘ A hundred elephants, a hundred steeds, a hundred chariots with mules ‘A hundred thousand virgins with their jewelled earrings on,— * ‘ Much more so with the reality ’ is to be understood. Compare MahS-parinibbana Sutta VI, 63 (at the end). • ^ On this rendering of Sammd-sambuddhaw, see Rh. D. s ‘Hibbert Lectures,’ pp. 145-147. ® Assatari. Compare va^^>^atari at Mahavagga V, 9, i, 3. The word recurs below at VII, 2, 5. i82 OTLLAVAGGA. VI, 4, 4. ‘ These are not worth, O householder, the sixteenth portion of one single stride. ‘Go on, go on, O householder! Advance, and not retreat, shall profit thee.’ Then the darkness disappeared before Anitha Piwfika the householder, and a bright light arose, and the fear and trembling and consternation that had sprung upon within him were appeased. [And a second and a third time the same thing happened, and the same words were heard, and with the same result.]

³¹ And Anatha Pindika the householder arrived at the Sitavana; and at that time the Blessed One, who had arisen at early dawn, was walking up and down (meditating) in the open air. And the Blessed One saw Anatha P{nd\ka the householder when he was coming from afar; and the Blessed One left the place where he had been walking up and down, and sat himself down on the seat put out for him. And when he was so seated, he addressed Anitha Pi^^fika the householder, and said : ‘ Come hither, Sudatta I’ Then Anitha Piaika, glad and happy at the thought that the Blessed One had addressed him by his name, went up to the place where the Blessed One was, and bowed down before him, falling at his feet, and said: ‘ I trust my lord the Blessed One has slept in peace!’ ‘He ever sleeps in peace, the Arahata who is free h * Brahmawo parinibbuto. To translate the first of these words by ‘ Brahman’ would mislead English readers. It is constantly used in early Buddhist texts for Arahata. On the use of VI, 4, 5 - ON DWELLINGS AND FURNITURE. 1 83 ‘Who is not touched by lusts, but calm and free from sinh ‘Has broken all the bars (to freedom of the mind)^, has quenched the anguish in his heart, ‘ Has fixed peace in his mind, and peaceful, sleeps in peace ®.’ 5 *. Then the Blessed One discoursed to Andtha Pi;«^fika the householder in due order; that is to say, he spake to him of giving, of righteousness, of heaven, of the danger, the vanity, and the defilement of lusts, and of the advantages of renunciation. And when the Blessed One saw that Andtha Pi;2(2^ka the householder had become prepared, softened, unprejudiced, and 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. And just as a clean cloth from which all stain has been washed away will readily take the dye, just even so did Andtha parinibbuto not in the sense of ‘ dead,’ but of a living man in the sense of ‘ spiritually free,’ compare Dhammapada, verse ; Sutta Nipata II, 13, i, 12, III, 12, 35; and Maha-parinibbana Sutta IV, 3. ^ Nirfipadhi, i.e. free from Kama, Kilesa, and Kamma. ® Sabbd asattiyo ^^etvd. Having cut or broken all the Ssatti’s (from the root saw^, to hang), the things which hang on to and burden a man in his spiritual progress. Compare the figure of speech at Gataka I, 5 (dsattaw kuapat Maddetva). Buddha- ghosa says sabbs asattiyo ti hadaye darathaw? yitte kilesa-darathaOT ^inetv^ . ® Vineyya and appuya are no doubt gerunds. In a corresponding passage of the Anguttara Nikaya the Phayre MS. reads appeyya, which smoothes over a difflScully at the expense of the better reading. * The following section is in identical terms with Mahavagga I, 7, 5, 10, V, I, 9, 10, VI, 26, 8, 9. 184 JfULLAVAGGA, VI, 4, 6 . Pifika the householder 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. Thus did Andtha Piifika the householder see, and master, and understand, and penetrate the Truth; and he overcame

uncertainty, and dispelled all doubts, and gained full knowledge, becoming dependent upon no one else for his knowledge of the doctrine of the Teacher. And he addressed the Blessed One, and said: 'Most excellent. Lord (are the words of thy mouth), most excellent! Just as If a man were to set up that which is thrown down, or were to reveal that which Is hidden away, or were to point out the right road to him who has gone astray, or were to bring a light Into the darkness so that those who had eyes could see external forms—just even so. Lord, has the Truth been made known to me, in many a figure, by the Blessed One. And I, even I, betake myself. Lord, to the Blessed One as my refuge, to the Truth, and to the Order. May the Blessed One accept me as a disciple, as one who, from this day forth as long as life endures, has taken his refuge In him. And may the Blessed One consent to accept at my hand the to-morrow's meal for himself and for his Order of Bhikkhus.' Then the Blessed One, by silence, granted his consent. And when Anitha Pi[^]fika the householder perceived that his request had been granted, he rose from his seat, and bowed down before the Blessed One, and keeping him on his right hand as he passed him, he departed thence. 6 . Now the SetAi of Ragaha heard that the VI, 4, 7- ON DWELLINGS AND FURNITURE. 185 Order of Bhikkhus which has the Buddha at its head had been invited by Anitha Y[^]ndSk.z. the householder for the morrow's meal. And the Se[^]//i of Rdagaha said to Anatha V[^]nd\k.a. the householder : ' They say, O householder, that you have invited the Bhikkhu-sa;[^]gha, with the Buddha at its head, for the morrow's meal, and you are but a stranger here. I will provide the means', O householder, for you to provide the Order of Bhikkhus, which has the Buddha at its head, with food.' 'It is not necessary, O householder; I have means sufficient for the purpose.' [And the townsman of Raagaha and Seniya Bimbisdra the Ra of Magadha, made the same offer in the same words, and received the same reply.]

³² Then Andtha V[^]nd\kai. the householder, when the night was far spent, made ready in the house of the S[^]&iikx of Rdagaha sweet food both hard and soft, and had the time announced to the Blessed One, saying, ' The time. Lord, has come; and the meal is ready.' And the Blessed One, when he had dressed himself in the early morning, went duly bowded and ' VeyydyikaOT formed from vyaya, expenditure. Veyya- yikan ti vayakaraat vu[^]/ 5 ati (B.). ** RSagahako negamo. This person has been already mentioned, and there also in intimate connection with the Se[^]// 5 i of Raagaha, in the Mahavagga VIII, i, 2, 16. It is tolerably clear from the connection that this is no ordinary citizen, but one holding a distinct and semi-official position. In this respect the word is an exact parallel to its neighbour the Stithi. For instances of the word in its more general sense, see Ka[^]//[^]ayana (ed. Senart), p. 219, and Di[^]//4avaff2sa III, 3. i86 VI, 4, 8. robed to the house of the Se[^]//[^]i of Riagaha, and sat down there on the seat spread out for him, together with the Order of Bhikkhus. And Andtha Yindika. the householder offered to the Order of Bhikkhus which had the Buddha at its head the sweet food both hard and soft, waiting upon them with his own hand k And when the Blessed One had finished his meal, and had cleansed his hands and his bowl, Andtha YindWidL took his seat on one side; and, so seated, he said to the Blessed One: ' May the Blessed One consent to spend the rainy season of Was at Sivatthi, together with the Order of Bhikkhus.' 'The Tathagatas, O householder, take pleasure in solitude.' ' I understand, O Blessed One; I understand, O Happy One' (was the reply)k Then the Blessed One, after he had instructed and aroused and incited and gladdened Anitha Vind[^]//i . the householder with religious discourse, arose from his seat, and departed thence. 8 . Now at that time Antha Vmd\k 3 i the householder had many friends and large acquaintance, and his word was held of weight ®. When he had ^ Compare the note on Mahavagga I, 8, 4. ^ A.nnita.m bhagavi allata/« sugatd ti. The first word is the standing expression used when the Buddha or a Thera has signified a

request, not in so many words, but in some phrase from which the request may be implied, and the person addressed desires to express that he has perceived the intended implication. Compare Dipavamsa XIV, 65, XV, 5. ® Adeyyava/° ti tassa vaanaw bahuan^ manetabba»2 maw- nanti ti attho (B.). In Puggala III, ii, we have the phrase tassa vaJanaw Sdheyyaw gaMati, which the commentary explains by hadaye adhdtabbaw /°apitabbaw. VI, 4, 9 - ON DWELLINGS AND FURNITURE. 187 brought the business he had in hand at Rajagaha to its conclusion, he set out towards Sdvatthi; and on the way he gave orders to people, saying, ' Build dwellings, my good men, and make rest-houses ready, and prepare gifts. A Buddha has appeared in the world, and that Blessed One has been invited by me, and by this road will he come.' And those people [did all even as they were commanded]. And when Anatha Pi«^fika the householder had arrived at Sivatthi, he examined all the region round about it, saying 1, ' Where now shall I fix the place for the Blessed One to stay in, not too far from the town and not too near, convenient for going and for coming, easily accessible for all who wish to visit him, by day not too crowded, by night not exposed to too much noise and alarm, protected from the wind 2, hidden from men, well fitted for a retired life ?'

³³ And Anatha Vmdka. the householder saw that the garden of fPeta the Kumara had [all these advantages]. And when he saw that, he went to freta the Kumira, and said to him, ' Sir, let me have your garden to make an Arima on it' ' It is not. Sir, for sale, even for (a sum so great that the pieces of money would be sufficient to cover it if they were) laid side by side.' ' I take. Sir, the garden at the price.' ' No, O householder, there was no bargain meant®.' ^ The following speech is identical with that put into Bim- bisdra's mouth on choosing the Veuvana, above Mahavagga I, 22, 16, 17.

Vianavataw, of which neither the reading nor the meaning is certain. See the various forms given from the commentaries in the notes on the text of the passage in the Mahavagga, loc. cit. ^ Na gahito; literally, ' it is not taken.' i88 KULLAVAGGA, VI, 4, 10. Then they asked the lords of justice whether a bargain of sale had been made or not. And the lords decided thus: 'The Ardma is taken, Sir, at the price which you fixed.' And Andtha Pmfika the householder had gold brought down in carts, and covered the (7 etavana with (pieces) laid side by side^ lo. Now the gold that he had brought down the first time did not suffice (after the rest of the garden was covered) to cover one small space close by the gateway. So Andtha Ymdika. the householder told his servants to go back and fetch more gold, saying he would cover that piece also. Then thought (9 eta the Kumdra, ' This can be no ordinary matter for which this householder is ready to lavish so much gold !' And he said to Andtha Vmdika. the householder, ' It is enough, O householder. You need not have that space covered. Let me have that space, and it shall be my gift.' Then Andtha Pmfika the householder thought®, ' This Ceta the Kumdra is a very distinguished and illustrious person. Great would be the efficacy of the adherence of so well known a man as he to this doctrine and discipline.' And he gave up that ' It is evident from the illustration of this story on a has relief at the Bharhut Tope that these pieces of money were supposed to be square, not round. See Cunningham's 'The Sthpa of Bharhut,' Plate No. LVII and pp. 84-86. ® NaorakaOT bhavissati. Compare Mahavagga I, 9, i, and the commencement of our next chapter below. The idiom recurs in VII, 3, 3. ® The following phrase is identical with that put into the mouth of Ananda, at Mahivagga VI, 36, 3, with respect to Roa the Malla. In the text here there is a slight misprint; the full-stop after iidtamanusso should be struck out. VI, 5, I. ON DWELLINGS AND FURNITURE. 189 space to 6^eta the Kumira. And Geta. the Prince erected thereon a gateway, with a room over it. And Anitha Pii^^jika the householder built ^ dwelling-rooms, and retiring-rooms, and store-rooms (over the gateways), and service halls, and halls with fire-places

in them, and storehouses (outside the Vihara) and closets, and cloisters, and halls for exercise, and wells, and sheds for the well and bath-rooms, and halls attached to the bath-rooms, and ponds, and open-roofed sheds \

³⁴ I. Now when the Blessed One had stayed at Ragaha as long as he thought fit, he set out towards Vesall; and journeying straight on he in due course arrived there. And there at Veshli the Blessed One stayed in the peak-roofed hall at the Mahavana. Now at that time the people were zealously engaged in putting up new buildings (for the use of the Order) ®, and as zealously provided with the ^ With the following list should be compared the list of things that laymen build for themselves given in Mahavagga III, 5, 7. ^ Kappiya-kuiyo. See Mahavagga VI, 33. ^ Udapana-sildyo. See above, V, 16, 2. * Mawifape. See Mahavagga VIII, 7, i, and above, iMla- vagga VI, 3, 7. ® Navakammaz karonti. This idiom always connotes buildings for the use of the Order. See the passages quoted in our note on .ffullavagga I, 18, 1. If the buildings were for the Bhikkhus, then a Bhikkhu, if for the Bhikkhunis, then a Bhikkhum, was appointed to superintend the works in order to ensure the VI, 5 > 2. 190 requisite clothes, and food, and lodging, and medicine for the sick, all such Bhikkhus as superintended their work. Now a certain poor tailor thought, ‘This can be no every-day matter on which the people are so zealously engaged. Let me too set to work on a new building.’ And that poor tailor himself kneaded the clay, and laid the bricks, and raised the walls. But by his want of experience the laying was out of line and the wall fell down. And a second and a third time he [repeated his work, and with the same result].

³⁵ Then that poor tailor murmured, was annoyed, and became indignant, saying, ‘ These Sakyaputtiya Sama;2as exhort and teach those men who provide them with the requisite clothes, food, lodging, and medicine, and superintend their buildings for them. But I am poor, and no one exhorts or teaches me, or helps me in my building ! ’ The Bhikkhus heard him so murmuring, and told the matter to the Blessed One. Then the Blessed One on that occasion and in that connection made a religious discourse, and gave command to the Bhikkhus, saying, ‘ I permit you, O Bhikkhus, to give new buildings in course of erection (for the use of the Order) in charge (to a Bhikkhu who shall superintend ^ the work). And the Bhikkhu who buildings being in accordance with the rules of the Order as to size, form, and object of the various apartments. The buildings referred to in this section are no doubt intended to be the same as those referred to in ATullavagga V, 13, 3. ’ Navakammaw datuw. For the works which ought not to be included, and for those which might be lawfully included in this term, see below, .ffiillavagga VI, 17. Hence the overseer is called navakammika. ON DWELLINGS AND FURNITURE. VI, 6, I. 191 is overseer shall zealously exert himself to the end that the work on the Vihara may be brought to a rapid conclusion, and shall afterwards cause repairs to be executed wherever the buildings have become broken or worn out

³⁶ ‘ And thus, O Bhikkhus, is the work to be given in charge. In the first place a Bhikkhu is to be asked (whether he will undertake the duty). When he has been asked, some able and discreet Bhikkhu is to lay the matter before the Saz>?gha, saying, “ Let the venerable Saz^gha hear me. If the time seems meet to the Sawgha, let the Sawgha give in charge to such and such a Bhikkhu the Vihara of such and such a householder as a navakammaw. This is the motion («atti). Let the venerable Sawgha hear me. The Samgha. hereby gives in charge (&c., as before). Whosoever of the venerable ones approves thereof, let him keep silence; whosoever approves not thereof, let him speak. The Samgha has given in charge (&c., as before). Therefore is it silent. Thus do I

understand.” 62 . I. Now when the Blessed One had stayed as long as he thought fit at Vesali he set out towards Sivattī. * Kha«<fan ti bhinnomso; phullan ti phalitoMso (B.). The expression recurs below at VI, 17, i. ^ The incident related in the following chapter is identical with the 37th Gataka (including the Introductory Story there given) already translated by Rh. D. in the ‘Buddhist Birth Stories,’ pp. 310-314. 192 VI, 6, 2. Now at that time the pupils of the ^/abbaggiya Bhikkhus went on in front of the Bhikkhu-sa»«gha which had the Buddha at its head, and occupied the rooms, and occupied the sleeping-places, saying, ‘ This will do for our superiors (upa_|^Myas), this for our teachers (i>^ariyas), this for ourselves.’ And the venerable Sdriputta who had followed after the Bhikkhu-sawgha which had the Buddha at its head, since all the rooms and all the sleeping-places had been occupied, found no place to sleep in, and took his seat at the foot of a certain tree. Now the Blessed One, at early dawn, after he had risen, coughed. The venerable Sariputta coughed also. ‘ Who is this ?’ (said the Blessed One.) ‘ It is I, Lord; Sariputta.’ ‘ How do you come to be sitting here, Siriputta?’ Then the venerable Siriputta told the matter to the Blessed One.

³⁷ Then the Blessed One on that occasion and in that connection convened a meeting of the Bhikkhu-sawgha, and asked, ‘ Is it true, as I have been told, O Bhikkhus, that the pupils of the W.^abbaggiya Bhikkhus have (acted in this way) ?’ ‘ It is true, Lord.’ Then the Blessed One rebuked them, saying (as usual, see ATullavagga I, i, 2, 3), and he said to the Bhikkhus, ‘ Who is it, O Bhikkhus, who is worthy of the best seat, and the best water, and the best food?’ Some of the Bhikkhus said, ‘ One who belonged to a Kshatriya family before he entered the Order.’ Others of the Bhikkhus said, ‘ One who belonged to a Brahman family before he entered the Order.’ Others again said, ‘ One who belonged to a Gaha- VI, 6, 3 - ON DWELLINGS AND FURNITURE. 193 pad ^ family before he entered the Order—one versed in the Suttas—one versed in the Rules of the Order—an expounder of the Dhamma ^—one who has attained the first, second, third, fourth GhkndL —one who has entered the first, second, third Path—an Arahāt—one who has the threefold wisdom ®—one who has the six powers

³⁸ Then the Blessed One addressed the Bhikkhus, and said, ‘ Long ago, O Bhikkhus, there was a great banyan tree on the lower slopes of the Himalaya range; and near it there dwelt three friends—a partridge, a monkey, and an elephant. And they dwelt together without mutual reverence, confidence, and courtesy®. Then, O Bhikkhus, it occurred to those friends, “ Come now, let us find out which of us is the elder by birth ; and let us agree to honour and reverence and esteem and support him, and by his counsels let us abide.” So, Bhikkhus, the partridge and the monkey asked the elephant, ‘ “ How far back can you, friend, remember ?” ‘ “ Friends! when I was little I used to walk over * On this mention of gahapati as the name of a caste or rank, compare the passage in the Tevi^^a Sutta I, 47 = Samawilaphala Sutta, p. 133 (translated by Rh. D. in ‘Buddhist Suttas from the Pali,’ S. B. E. vol. xi, p. 187), where the word is opposed to awnatarasmiw kule pa-^^aato. “Dhamma is here possibly already used in the special sense to which the term Abhidhamma was afterwards applied. So Pu««a, who in the Ahguttara Nikaya I, 14, is called the chief of the expounders of the Dhamma (compare Dipavawzsa IV, 4), says of himself in the ApadSna abhidhammanayaiirio ’haw. ® Tevi^^o. See Rh. D.’s remarks in ‘Buddhist Suttas,’ pp. 161, 162. ‘ This list contains one or two terms which are omitted in the Gdtaka introduction. * These terms recur at Mahavagga I, 25, 6. [20] O 194 VI, 6,3. this banyan tree, keeping it between my thighs, and its topmost twig brushed against my stomach. So far back, friends, can I remember.” ‘ Then, O Bhikkhus, the partridge and the elephant asked the monkey [the same question], ‘ “ Friends! when I was little, sitting once on the ground, I gnawed at

the then topmost twig of this banyan. So far back can I remember.” ‘ Then, O Bhikkhus, the monkey and the elephant asked the partridge [the same question], “‘Friends! there was formerly a lofty banyan tree in yonder open space. One day after eating one of its fruits, I voided the seed here; and from that this banyan tree grew up. So I must be older than either of you.” ‘ Thereupon, O Bhikkhus, the elephant and the monkey said to the partridge, “ You, friend, are the oldest of us all. Henceforth we will honour and reverence and esteem and support you, and by your counsels will we abide.” ‘Thenceforth, O Bhikkhus, the partridge kept the monkey and the elephant in obedience to the Five Precepts, and observed them also himself And dwelling together in mutual reverence, confidence, and courtesy, at the dissolution of the body after death they were reborn unto a happy state in heaven. And this (perfect life of theirs) became known as “ the good life of the partridge^.” ’Tis those who reverence the old That are the men who Dhamma know. ‘ Tittiriyazw brahmaariyaw. It is quite possible that a covert sarcasm is here intended to be understood against the Taittiriya Brahmins. VI, 6, s. ON DWELLINGS AND FURNITURE. 195 Worthy of praise while in this life And happy in the life to come.

³⁹ ‘ So that, O Bhikkhus, since even animals can live together in mutual reverence, confidence, and courtesy, so much more, O Bhikkhus, should you so let your light shine forth ^ that you, who have left the world to follow so well taught a doctrine and discipline, may be seen to dwell in like manner together.’ And when he had delivered a religious discourse (as in I, i, 3), he said to the Bhikkhus; ‘ I enjoin upon you, O Bhikkhus, that paying of reverence, rising up in reverence, salutation, proper respect, and apportionment of the best seat and water and food, shall be according to seniority. But property belonging to the Sajha shall not be exclusively appropriated according to seniority ^ Whosoever does so, shall be guilty of a dukkaa.

⁴⁰ ‘ These ten, O Bhikkhus, are not to be saluted—a Bhikkhu afterwards admitted unto the higher grade of the Order by one previously admitted—^a person not admitted—a senior Bhikkhu when he belongs to a different community, and does not speak according to the Dhamma—a woman®—a eunuch *—a Bhikkhu who has been placed under probation®—one who, having been so placed, is * Taw sobhetha yam On this idiom compare Mahd- vagga X, 2, 20. “ Compare chapter 7 and also chapter 12. It would seem from these passages that the prohibition to reserve exclusively according to seniority the use of property belonging to the whole Sawgha was held to imply that the temporary use of it was to go according to seniority. Compare X, 18. * See ATullavagga X, 3. * Compare Mahivagga I, 61, 2. ® See ATuUavagga II, i, 2. 196 VI, 7, I. liable to be thrown back to the beginning of his probationary term^—one who is liable to have a penance (Minatta) imposed upon him—one who is undergoing a penance—one who, so undergoing a penance, is fit to be rehabilitated. ‘ And these three, O Bhikkhus, ought to be saluted—one previously admitted into the higher grade of the Order by one afterwards admitted—the senior in a different community when he speaks according to the Dhamma—and, O Bhikkhus, throughout the worlds of men and gods, of Miras and of Brahmas, by all creatures Samaras and Brihmans, gods and men, the A rah a t Sammi-sambuddha.’

⁴¹ I. Now at that time people provided arbours (ma^^ifapas), and couches, and room for the use of the Sawgha. And the pupils of the AT/^ab- baggiya Bhikkhus, saying, ‘ It has been laid down by the Blessed One that that which pertains (wholly) to the Sa^^gha shall be used according to seniority, but not that which is given only for the temporary use of the Sa;;«gha,’ went on in front of the Samgha

and occupied the maafapas, and occupied the couches, and occupied the room, saying, ‘ This shall be for our superiors, and this for our teachers, and this for ourselves.’ And Sariputta (&c., as in last chapter, §§ i, 2, down to) Then the Blessed One rebuked them, &c., and said to the Bhikkhus, ‘ Even that which has been set aside only for the temporary use of ‘ See ATullavagga III, 14. VI, 9, I. ON DWELLINGS AND FURNITURE. 197 the Sawgha is not, O Bhikkhus, to be reserved for exclusive use according to seniority.’

⁴² I. Now at that time people arranged in the eating-rooms, or in the interior courtyards of their houses, lofty and large couches, such as [here follows the list of things forbidden in Mahdvagga V, 10, 4]. 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—excepting three, (that is to say) large cushions, divans, mattresses ^—but not to lie down upon them.’ Now at that time people put in the eating- rooms, or in the courtyards, stuffed couches and stuffed chairs. The Bhikkhus, fearing to offend, would not sit down on them. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to sit down on any [such] things arranged by laymen, but not to lie down upon them

⁴³ I. Now the Blessed One, proceeding on his journey, arrived in due course at Sdvatthi; and there, * These are Nos. r, z, and 7 in the list just referred to, and may be kept if treated in the way laid down in VI, 14, 2 below. “ This rule has already occurred in identical terms at MahS- vagga V, II. Probably both here and there the word such, which we have here added in brackets, is to be understood. 198 VI, 9, 2. at Sivatthi, the Blessed One stayed in the 6^etavana, the park of Andtha Pi««fika. Then Andtha Vmdxka. the householder [invited the Blessed One for the morrow’s meal, and when the meal was over, he said to the Blessed One : ‘What, Lord, shall I do with regard to the Getavana ?’ ‘ You may dedicate it, O householder, to the use of the Sawgha of the four directions ^ either now here present, or hereafter to arrive.’ ‘ Even so. Lord,’ said Andtha Pi«</ika the householder in assent to the Blessed One, and he did so.

⁴⁴ Then the Blessed One gave thanks to Anitha Piwflfika the householder in these verses. [Here follow the same verses as were used above in VI, I, 5 on the presentation of the Getavana®.]

⁴⁵ I. Now at that time it had been settled that a certain high official at court, a follower of the Aivakas, should provide the day’s meal for the Sa««gha. And the venerable Upananda the Sdkyan, coming late, but before the meal was over, made the Bhikkhu next (junior to him in seniority*) get * The usual terms are here followed throughout: see, for instance, above, VI, 4, 6, 7. ^ That is ‘ of all the world.’ See our note above on Mahd- vagga VIII, 27, 5, where the phrase has already occurred. ® The verses are quoted in the account of Antha Pi«<fika’s gift given in the Gataka commentary (Fausboll I, 93; Rh. D.’s ‘Buddhist Birth Stories,’ I, 131). * Anantarikaw; perhaps ‘the Bhikkhu (who happened to be) VI, 10, 2. ON DWELLINGS AND FURNITURE. 199 up out of his seat; and the dining-hall was thrown into confusion. Then that minister became indignant, murmured, and was annoyed : ‘ How can the Sakyaputtiya Samaras behave so! Is it not then lawful for any one, unless he have been seated, to eat as much as he requires ?’ And the Bhikkhus heard him murmuring, &c. And they told the matter to the Blessed One. ‘ Is it true as they say, &c. ?’ ‘ It is true, Lord.’ Then the Blessed One rebuked him, &c., and he said to the Bhikkhus, ‘ A Bhikkhu is not, O Bhikkhus, to be made to get up out of his seat before the meal is over. Whosoever does so, shall be guilty of a dukkaifa. And if any one causes another to get up, and be then invited to partake of the meal, he shall

be ordered to go and fetch water. If he shall thus receive the place, it is well; if not, the other one shall first complete his swallowing of the rice, and shall then give up the place to his senior. But in no case, O Bhikkhus, do I say that a place properly belonging to a senior Bhikkhu is to be taken (by a junior). Whosoever does so, shall be guilty of a dukkaah'

⁴⁶ Now at that time the isTabbaggiya Bhikkhus made sick Bhikkhus get up (from their seats). The sick men said, 'We cannot. Sirs, get up; for we are sick.' 'We insist upon your getting up,' said they; and next (to him). The text reads anantarikaw, which is a misprint. Compare MahSvagga IX, 4, 8, and .STullavagga VII, 3, 9, VIII, 4, I. ^ Compare the rule for Bhikkhunis at X, 18. 200 VI, n, I. seizing them, and pulling them up, they let them go as they were standing. The sick men, as soon as they were let go, fell down. They told this matter to the Blessed One. 'A sick man, O Bhikkhus, is not to be made to get up. Whosoever does so, shall be guilty of a dukka/a.' Now at that time the A'.^abbaggiya Bhikkhus, saying, 'We are sick, and cannot be turned out,' took possession of the best sleeping-places. They told this matter to the Blessed One. 'I enjoin, O Bhikkhus, that you allot to sick Bhikkhus suitable sleeping-places.' Now at that time the Avabbaggiya Bhikkhus, on pretext of some slight indisposition^, took exclusive possession of sleeping-places. They told this matter to the Blessed One. 'You are not, O Bhikkhus, to do so. Whosoever does so, shall be guilty of a dukkaa.'

⁴⁷ I. Now at that time the Sattarasa-vaggiya Bhikkhus made ready a certain large Vihira in the neighbourhood®, with the intention of dwelling in it. And when the Aabbaggiya Bhikkhus saw what they were doing, they said: 'These venerable ones, the Sattarasa-vaggiya Bhikkhus, are ^ Lesakappena ti appakena sisabhadhadimattena (B.). 2 The story in this section forms also the introductory story to the 17 th PSiittiya. ® Pa/^/antimar; perhaps 'in the border-country.' Compare pa-^antaOT nagaraw, a frontier fort at Dhammapada, p. 56. VI, II, I. ON DWELLINGS AND FURNITURE. 201 getting a Vihira ready; come, let us turn them out.' Some of them said: 'Let us stay here ^ whilst they get it ready, and turn them out when it is prepared' So the iT/^abbaggiya Bhikkhus said to the Sattarasa-vaggiyas: 'Depart, Sirs; the Vihara has fallen unto us.' 'Why did you not. Sirs, say so sooner; and we would have got some other one ready?' 'Is not, then, this Vihdra the common property of the Sawgha?' 'Yes, Sirs; that is so.' 'Then depart, Sirs; for the Vihira has fallen unto us.' 'It Is large. Sirs, this Vihira. You can dwell in it, and we as well.' Then, full of anger and displeasure, they repeated, 'Depart, Sirs; this Vihdra has fallen unto us.' And seizing them by the throat, they cast them out. And the others, being ejected, wept. The Bhikkhus asked, 'Why, Sirs, do you weep?' Then they told them; and the moderate Bhikkhus murmured, &c., and told the matter to the Blessed One. 'Is it true, as they say, &c.?' 'It is true. Lord.' Then he rebuked them; and when he had delivered a religious discourse, he said to the Bhikkhus: 'A Bhikkhu is not, O Bhikkhus, to be cast out of a Vihdra, the common property of the Sarngha, in anger and vexation. Whosoever does so, shall * Agametha ydva. Compare the introductory story to the 46th Paittiya. 202 VI, II, 2. be dealt with according to the law^. I allow you, O Bhikkhus, to allot the lodging-places (common to the Sawgha to those who have need of them)^.'

⁴⁸ Now the Bhikkhus thought, 'How then shall the lodging-places be allotted?' They told this matter to the Blessed One. 'I allow you, O Bhikkhus, to appoint as an ap-portioner of lodging-places a Bhikkhu possessed of these five qualifications—one who does not walk in partiality, who does not walk in malice, who does not walk in stupidity, who does not walk in fear (and so on, as in Khandhaka IV, chapter lo, down to the end of the Kammavid).'

⁴⁹ Now the apportioners of lodging-places thought, ‘ How then ought the lodging-places to be apportioned ?’ They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, in the first place to count the Bhikkhus, then to count the sleeping- places, then to apportion accordingly®.’ When apportioning according to the number of sleeping-places, some remained unallotted^ . * That is, under the 17 th Paṭṭiya. ® Sendsanam gdhettuzw. Buddhaghosa has nothing on this idiom, but its meaning is sufficiently clear from the connection. ® Seyyaggena gahettuw. Buddhaghosa has no special explanation of agga here, but in his explanation of the passage says that this is to be so done that each Bhikkhu receives room for a couch {m&nk .tih%na,m). Agga must here be agra, to which Bohtlingk-Roth give, from Indian lexicographers, the subsidiary meaning of ‘multitude.’ So below in XII, i, i, the Va^iputtakas divide money amongst themselves bhikkhu-agga, ‘according to the number of the Bhikkhus.’ Seyyi is here used in the same meaning as that in which senisana is used throughout the rest of this chapter and the next. See VIII, i, 4. * Uss 4 diyiwsu. Buddhaghosa says ussSrayiwsh ti ma«- VI, II, 3. ON DWELLINGS AND FURNITURE. 203 ‘ I allow you, O Bhikkhus, to apportion according to the number of apartments (Vihdras).’ When so apportioning, some apartments(Vihiras) remained unallotted. ‘ I allow you, O Bhikkhus, to apportion according to the number of buildings (Parive;?as)k’ When so apportioning, some buildings (Parivewas) remained unallotted. ‘ I allow you, O Bhikkhus, to give a supplementary share to each Bhikkhu When more than one share had been allotted, another Bhikkhu arrived. ‘ In that case a share need not be allotted to him, if the Bhikkhus do not wish to do so Now at that time they allotted sleeping-places to a Bhikkhu who was then staying outside the boundary (of the district in which the building was situate)^. They told this matter to the Blessed One. ^a//Mnni atirekSni ahesuw. His reading is in a copy of his work in Burmese characters, and is supported, both here and in PSittiya XLVI, 2, where the word recurs, by a Burmese copy of the text. The Sinhalese reading is the correct one, but one may compare the idiomanaw, or parisawi, ussS,reti at Mahavagga VIII, i, 22, and (jataka I, 419, 434. So at IX, i, 3, 4, the reading ussdreti given in the text is corrected at p. 363 into uss\$,deti, in accordance with the reading of the Sinhalese MS. ^ The relation of the Vihdra to the Parivewa is here curious. In the later language parivewa means ‘ cells.’ Here it evidently includes several vihSras. ^ Anubhdganti puna aparai pi bhdgaw datuiw (B.). ® Na akSmd is used here in a sense precisely parallel to that in which it occurs at Mahdvagga VII, 24, 4. See the passages quoted in our note there. ‘ Nissime / ^atassa. See on this phrase above, Mahavagga VII, I, 5, and VIII, 2, 3. It is repeated below, VI, 17, 2. 204 VT, II, 4 - ‘You are not, O Bhikkhus, to [do so]. Whosoever does so, shall be guilty of a dukkaa.’ Now at that time the Bhikkhus, after the lodging- places had been allotted, kept them to the exclusion of others for all time. They told this matter to the Blessed One. ‘ You are not, O Bhikkhus, to do so. Whosoever does so, shall be guilty of a dukkaa. I allow you to retain them for the three months of the rainy, but not for the dry season.’

⁵⁰ Then the Bhikkhus thought, ‘ What is (it now that constitutes) an allotment of lodging-places ? ’ They told this matter to the Blessed One. ‘ There are these three allotments of lodging- places, O Bhikkhus,—the earlier, the later, and the intermediate. The earlier is to be held on the day after the full moon of Asa/.^a (June— July); the later, a month after that full moon*; the intermediate (literally that which involves a giving up during the intervening time) is held on the day after the Pavdrawa ceremony, with reference to the rainy season of the following year. These, O Bhikkhus, are the three allotments of lodging-places.” Here ends the Second Portion for Recitation.

⁵¹ I. Now the venerable Upananda the S 4 kyan, after having had a lodging allotted to him in ' These first two dates are the days on which the earlier and the later Vassa begins. See Mahdvagga III, 2. VI, 12, 1. ON DWELLINGS AND FURNITURE. 205 Savatthi, went to a certain country-place where a community of the Sawgha resided, and there also had a lodging allotted to him. Then the Bhikkhus there thought, ' Now this brother, Upananda the Sikyan, is a maker of strife, quarrelsome, a maker of disputes, given to idle talk, a raiser of legal questions in the Samgha k If he should spend the rainy season here, then shall we all dwell in discomfort. Come, let us question him.' And they asked the venerable Upananda the Sikyan : ' Have not you, friend Upananda, had a lodging allotted to you in Sivatthi ?' ' That is so. Sirs.' 'What then do you, friend Upananda, being one, yet take exclusive possession of two (lodging- places)?' ' Well, I do now, Sirs, set (the lodging) here free, and take the one there.' Those Bhikkhus who were moderate murmured, &c., and they told the matter to the Blessed One. Then the Blessed One, on that occasion and in that connection, convened a meeting of the Bhikkhu- sawgha, and asked the venerable Upananda the Sikyan: ' Is it true, Upananda, that you, being one, have taken possession of two places ? ' ' It is true. Lord.' Then the Blessed One rebuked him, saying, ' How can you, O foolish one, do such a thing ? What you took there, O foolish one, has been lost here; what you took here, has been lost there Thus, O ^ These are the acts which render a Bhikkhu liable to the Ta,^niya Kamma. See ^ullavagga I, i, i. That is, by taking a lodging here you ipso facto renounced 2o ■VI, 13, I. foolish one, you are deprived of both.' And when he had delivered a religious discourse, he said to the Bhikkhus: ' One man is not, O Bhikkhus, to take two lodging-places. "Whosoever does so, shall be guilty of a dukkaa.'

⁵² I. Now at that time the Blessed One spake in many a figure concerning the Vinaya, speaking in praise of the Vinaya, in praise of learning the Vinaya, and again and again in reference thereto in praise of the venerable Upali. Then said the Bhikkhus; ' The Blessed One speaks (&c., down to) Upili. Come, let us learn the Vinaya under the venerable Upclli.' And many Bhikkhus, senior and junior, and of medium standing, went to learn the Vinaya under the venerable Updli. The venerable Upali taught them standing, out of reverence for the senior Bhikkhus, and the senior Bhikkhus heard him standing, out of reverence for the law ; and thereby both the senior Bhikkhus grew weary, and the venerable Upili. They told this matter to the Blessed One. ' I allow, O Bhikkhus, a junior Bhikkhu, when giving instruction, to sit on a seat of equal height, or higher, out of reverence for the law; and a senior Bhikkhu, when receiving instruction, to sit on a seat your right to a lodging there, and by taking one there you ipso facto renounced your right to get one here. VI, 13 , 2. ON DWELLINGS AND FURNITURE. 207 of equal height, or lower, out of reverence for the law h'

⁵³ Now at that time a number of Bhikkhus stood around Up 41 i, waiting for seats and they grew weary. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, to sit down together with brethren entitled to sit on seats of equal height.' Then the Bhikkhus thought, ' How many of us are entitled to sit on seats of equal height ?' They told this matter to the Blessed One. ' I allow you, O Bhikkhus, to sit on the same seat with those who are within three years of one another in seniority.' Now at that time a number of Bhikkhus, entitled to sit on the same seat, sat down on a couch, and broke the couch down; or sat down on a chair, and broke the chair down. ' I allow, O Bhikkhus, the use of a couch, or a chair, for three persons.' Even when three sat on the couch, or chair, it broke. ' I allow, O Bhikkhus, two to sit on a couch or a chair.' Now at that time Bhikkhus who were not entitled to seats of equal height, were afraid they would offend if they sat together on a long seat. They told this matter to the Blessed One. ^ Compare the fifteen rules of a similar character, Sekhiyas

57- 72, and especially No. 69. ® Onlookers apparently, not strictly learners. On the force of paimaneti, compare the Bhikkhuni-vibhanga, Par%ika I, i, and Gataka II, 423. 2 o VI, 14, I. ‘ I allow you, O Bhikkhus, to sit together on a long seat with others not entitled to sit on seats of equal height, unless they are women, or eunuchs, or hermaphrodites.’ Then the Bhikkhus thought, ‘What is the limit of length which is included under the term “ long seat ?”’ ‘ I allow the term “ long seat ” to be used, O Bhikkhus, of any seat long enough to accommodate three persons.’

⁵⁴ I. Now at that time Visakhi the mother of Mig4ra was anxious to have a storeyed building (pisdda), with a verandah (ilinda) to it, supported on pillars with capitals of elephant heads built for the use of the Sawgha. Then the Bhikkhus thought, ‘ Of things which appertain to a storeyed building, which has been permitted by the Blessed One, and which not^?’ They told this matter to the Blessed One. * Hatthi-nakhakaw, ‘supported on the frontal globes (kumbhe) of elephants,’ says Buddhaghosa. ^ On the meaning of paribhoga here compare VI, 18, i. The doubt here expressed is curious, as a storeyed building (pSsida) is one of the five kinds of abodes (lendni) specially sanctioned by Mahdvagga I, 30, 4, and jSTullavagga VI, 1,2; and a verandah (alinda) has been also authorised by .fullavagga VI, 3, 5. No doubt the special point here is as to the carved pillars ; but, even so, that this rule should be thus separated from the other rules as to buildings, in the commencement of this book (VI, 1-4), is a proof of the unsystematic way in which the Khandhakas have been put together. Even the final redaction which we have now before us contains much similar evidence of the gradual growth of these rules. See note 3 on the next paragraph. VI, 15, I. ON DWELLINGS AND FURNITURE. 209 ‘ I allow, O Bhikkhus, the use of all appurtenances to a storeyed building.’ Now at that time the grandmother of Pasenadi of Kosala had died, and many unauthorised things had come into the hands of the Sa^gha, such as couches, divans {&c., as in chapter 8 above, and Mahivagga V, 10, 4). They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to use the stuffed couches (dsandi) after having broken off the legs^, and the divans (pallahka) after having removed the hair, and to comb out the cotton of the mattresses and make pillows of it and to use all the rest as floor covering ®.’

⁵⁵ I. Now at that time the Bhikkhus who dwelt in a certain country residence, not far from Sivatthi, were worried by having constantly to provide sleeping accommodation for travelling Bhikkhus who came in (from country-places). And those Bhikkhus * Compare the 87 th Paiittiya. ““ This rule has already been given in VI, 2, 6. ’ It is distinctly laid down without any reservation in MahSvagga V, 10, 5 (in the paragraph erroneously numbered V, ro, 4 in vol. ii, p. 28, of the present work), that the use of any of these things is a dukkaa offence. That this relaxation of that rule should be inserted only here, looks very much like an after-thought, even though the former passage merely refers to the use of these things as seats. This is more especially noteworthy from the fact mentioned in the last note. The rules as to new rugs or mats to be used for sitting upon, are contained in the nth to the 15th Nissaggiya PaJittiyas. [20] P 210 CTLLAVAGGA. VI, IS, 2. thought; ‘ [This being so,] let us hand over all the sleeping accommodation which is the property of the Sawgha to one (of us), and let us use it as belonging to him.’ And they [did so ^]. Then the incoming Bhikkhus said to them; ‘ Prepare, Sirs, sleeping accommodation for us.’ ‘ There are no beds, Sirs, belonging to the Sagha. We have given them all away to one of us.’ ‘ What, Sirs ? Have you then made away with property belonging to the Sa»?gha ‘ That is so. Sirs.’ The moderate Bhikkhus murmured, &c., and told this matter to the Blessed One. ‘ Is it true, O Bhikkhus, as they say, that Bhikkhus make away with Sa;;«gha property?’ ‘ It is true. Lord.’

⁵⁶ Then the Blessed One rebuked them, &c., and said to the Bhikkhus: ‘ These five things, O Bhikkhus, are untransferable; and are not to be disposed of either by the Sa;;«gha, or by a company of two or three Bhikkhus (a Gaa), or by a single individual. And what are the five ? A park (Arama), or the site for a park—this is the first untransferable thing, that cannot be disposed of by the Sa^gha, or by a Gana., or by an individual. If it be disposed of, such disposal is void; and whosoever has disposed of it, is guilty of a thulla/^/aya. A Vihara, or the site for a Vihara—this is the second, &c. (as before). A bed, or a chair, or a bolster, or a pillow—this is the third, &c. A brass vessel, or a brass jar, or a brass pot, or a brass vase, or a razor, or an axe, or a ^ This is a direct infringement of the 82nd Paiittiya, which forbids property dedicated to the Sawgha being diverted to the use of any individual. VI, i, I. ON DWELLINGS AND FURNITURE. 211 hatchet, or a hoe, or a spade—this is the fourth, &c. Creepers, or bamboos, or xxwxnga, or babbaa grass, or common grass, or clay, or things made of wood, or crockery—this is the fifth, &c. (as before, down to) thulla/^/aya.’

⁵⁷ I. Now when the Blessed One had dwelt at Sdvatthi as long as he thought fit, he went on on his journey towards the Kia Hill with a great multitude of Bhikkhus—to wit, with about five hundred Bhikkhus, besides Sariputta and Moggallana. And the Bhikkhus who were followers of Assa^ and Punabbasu ^ hearing the news, said one to another, ‘ Come, Sirs ; let us divide all the sleeping accommodation belonging to the Sawgha. Sariputta and Moggallana are men of sinful desires, and are under the influence of sinful desires. We will not provide sleeping-places for them.’ And they did so. Now the Blessed One, proceeding on his journey, arrived at the Kia Hill. And he addressed a number of Bhikkhus, saying, ‘ Do you go, O Bhikkhus, to the followers of Assa_^n and Punabbasu, and say; “The Blessed One, Sirs, has arrived with a large number of Bhikkhus—to wit, with about five hundred Bhikkhus, besides Sariputta and Moggallana. Make ready sleeping-places, Sirs, for the Blessed One, and for the Bhikkhu-sawgha, and for Siriputta and Moggallana.” ’ * On these Bhikkhus and their relations with Sariputta and Moggallana, see above, ^ullavagga I, 13-16. P 2 212 VI, i, 2. ‘ Even so, Lord,’ said those Bhikkhus in assent to the Blessed One; and they did so. ‘ There is no sleeping accommodation belonging to the Sawgha. We have divided it all ’ (was the reply). ‘ The Blessed One, Sirs, is welcome: and he may stay in whatever Vihara he chooses. But Sdriputta and Moggallana are men of sinful desires, and under the influence thereof; for them we will provide no sleeping-places.’

⁵⁸ ‘What then. Sirs ? Have you divided sleeping accommodation that is the property of the Sa»?gha?’ ‘ That is SO, Sirs.’ The moderate Bhikkhus murmured, &c. (down to) The Blessed One said to the Bhikkhus ; ‘ These five things, O Bhikkhus, are unapportion- able, and are not to be divided either by the Sa;;2gha, or by a Gaa, or by an individual. If divided, the division is void; and whosoever does so, shall be guilty of a thulla/^/aya. And what are the five (&c., as in VI, 15, 2)^?’

⁵⁹ I. Now "when the Blessed One had remained at the Kii'a Hill as long as he thought fit, he proceeded on his journey towards Aavl; and in due course he arrived at Aavi, and there, at Aavi, the Blessed One stayed at the Aggiava Shrine. Now at that time the Bhikkhus of Aavi ^ used to * These expressions ‘untransferable’ (avissa^iydni) and ‘ unapportionable’ (avebhahgiyani) have already occurred above at Mahavagga VIII, 27, 5. ‘ The Bhikkhus of Aavi are frequently mentioned in connection VI, 17,1. ON DWELLINGS AND FURNITURE. 213 give new building operations in charge (to one or other of their number) such as the following ^; when some clay or earth had merely to be put aside in heaps, when a wall had merely to be replastered, when a door had merely to be

made, when the socket for a bolt had merely to be made, when some joinery-work had merely to be done to a window, when some whitewashing merely had to be done, or some black colouring laid on, or some red colouring®, or some roofing-work, or some joinery, or a bar had to be fixed to a door *, when breaches or decay had merely to be repaired ®, or the flooring to be re-plastered ®; and they assigned this office to one another for terms of twenty or thirty years, or with offences in relation to the navakamma»*. See, for instance, Par%ika III, 5, 30. ' For the rule authorising such giving in charge in general cases, see above, VI, 5. ® For most of the following technical terms in building, see our notes above on .^ullavagga V, ir, and V, r, 2. ® See our note on this phrase above, V, ii, 6. * Ga«(fikadhdna-matten 4 ti dvSra-bahanaw upari-kapoa- ga«(fika-yoana-mattena (B.). Gandi is used in this sense at Gataka I, 237. Compare the use of Dhamma-ga«(fika, 'block of execution,' at Gdtaka I, 150, II, 124. The word gandiks. occurs also at Gataka I, 474 (last line), in the sense of 'bunch:' but it is there probably a misprint; for Oldenberg, in the parallel passage at Bhikkhuni-vibhahga, V&.k\X\yA I, i, reads bha«</ike. That the two words are easily confused in Burmese writing is shown by the fact that the Berlin (Burmese) copy of Buddhaghosa reads here also bha«</ikadh 4 na-mattena ti, &c., and again afterwards bha«(fika. " See our note on this phrase above, VI, 5, 2. ® Paribha«(fa-karaa-mattenS ti gomaya-paribha«(/a-kasava- parikarawa-mattena (B.). The very same expression is used in a wholly doubtful sense, and of some process of tailoring, in Mahi- vagga VII, I, 5. 214 VI, 17, 2. for life; or they gave in charge a completely finished Vihdra to a Bhikkhu for such time as should elapse till the smoke rose (from the funeral pyre on which his body should be burnt ^). The moderate Bhikkhus murmured, &c. (as usual, down to) The Blessed One said to the Bhikkhus: ' You are not, O Bhikkhus, to confer the office of building overseer when clay has merely to be put aside in heaps (&c., as before, down to) body shall be burnt. Whosoever shall so confer it, shall be guilty of a dukkaa. I allow you, O Bhikkhus, to give a Vihdra not yet begun, or not yet finished^, in charge as a new building. And with reference to the work on a small Vihara, it may be given in charge as a navakamma for a period of five or six years, that on an Kddhd.yoga. for a period of seven or eight years, that on a large Vihira or a Pdsdda for ten or twelve years.'

⁶⁰ Now at that time the Bhikkhus gave the whole of a Vihdra as a navakamma (to one Bhikkhu to superintend)—or two Viharas to one Bhikkhu—or the Bhikkhu who had taken the work in charge got another (Bhikkhu to live there and take charge for him)—or the Bhikkhu who had taken in charge a * Dhftmakilikan ti idaw yiv' assa ^taka-dhftmo na pawjiiya- titi tiva ayaw viharo etass' evS, ti evawz dhuma-kSle apaloketvi kata-pariyositaw viMram denti (B.). The word recurs below, applied to sikkhapadaw, in XI, i, 9. ' Vippakatan ti ettha vippakato nima yava gop&nasiyo na drohanti. Gopanastu pana iruhasu bahukato nma hoti: tasmd tato pa//Mya na databbo (B.). The use of bahukato is noteworthy, for in the only other passage where we have found the word (Mahavagga VI, 36, 2), it has a totally different application. There is possibly a misreading in the one MS. available. (? pakato.) VI, 17,3. ON DWELLINGS AND FURNITURE. 215 building belonging to the Sa;i*«gha kept exclusive possession of it—or the Bhikkhus gave work in charge to one not at that time within the boundary ^ —or Bhikkhus who had once taken charge kept exclusive possession for all, time. They told [each of] these matters to the Blessed One. ' You are not, O Bhikkhus, to do [any one of these things]. Whosoever does, he is guilty of a duk- kaa. And the Bhikkhu in charge may take one good sleeping-place into his exclusive possession for the three months of the rainy, but not during the dry season.'

⁶¹ Now at that time Bhikkhus who had taken charge of building operations left the place [or otherwise became incompetent in one or other of the twenty and three ways set out in the next paragraph 2]. They told this matter to the Blessed One. ‘ In case that occurs, O Bhikkhus, as soon as he has taken charge, or before the building has been completed, let the office be given to another lest there should be loss to the Sawgha. In case the building has been completed, O Bhikkhus, if he then leaves the place, it (the office and its privileges) is still his—if he then returns to the world, or dies, or admits that he is a simazera, or that he has abandoned the precepts, or that he has become guilty of an extreme offence, the Sa[^]gha ’ See above, VI, ii, 3. [^] See Mahavagga II, 22, 3, and II, 36, 1-3. In the latter of these two passages the three cases are omitted. In Mahavagga IX, 4, 2, and 8, the whole 23 are given. 2I rULLAVAGGA, VI, i, I. becomes the owner [^]—if he then admits that he is mad, or that his mind is unhinged, or that he is afflicted with bodily pain, or that he has been suspended for his refusal to acknowledge an offence, or to atone for an offence, or to renounce a sinful doctrine, it (the office and its privileges) is still his—if he then admits that he is a eunuch, or that he has furtively attached himself to the Sawgha, or that he has gone over to the Titthiyas, or that he is an animal, or that he has murdered his mother, or his father, or an Arahata, or that he has violated a Bhikkhuni, or that he has caused a schism in the Sa;[;]gha, or that he has shed (a Buddha’s) blood, or that he is an hermaphrodite, then the Sa[;]gha becomes the owner,’

⁶² I. Now at that time the Bhikkhus made use elsewhere of beds which were appurtenances [^] to the Vihara of a certain lay-disciple (upisaka). Then that upisaka murmured, Src. They told the matter to the Blessed One. ‘ Things appurtenant to one place are not, O Bhikkhus, to be used in another. Whosoever does so, shall be guilty of a dukka/[?]a.’ Now at that time the Bhikkhus, fearing to offend if they took (things to sit upon) even into the [^] That is, the navakammiko loses his privileges (his lien on the best sleeping-place, &c.). [®] Vihara-paribhogaz«. ‘ Meant for use only in that Vihara.’ Compare above, VI, 14, i. VI, 19,1. ON DWELLINGS AND FURNITURE, 217 Uposatha Hall, or the meeting-place, sat on the ground; and their legs and robes got soiled. They told the matter to the Blessed One, ‘ I allow you, O Bhikkhus, to take things away for a certain time onlyk’ Now at that time a large Vihara belonging to the Sawgha went to ruin k The Bhikkhus, fearing to offend, did not take the bedding in it away. They told this matter to the Blessed One, ‘ I allow you, O Bhikkhus, to take away things in order to save them from destruction,’

⁶³ I, Now at that time there was a very valuable rug, and a very valuable piece of cloth, among the bedding furniture belonging to the Sa;[;]gha, They told this matter to the Blessed One k ‘ I allow you, O Bhikkhus, to barter either of these things in order to increase the stock of legally permissible furniture Now at that time the Sa;[;]gha had received a ‘ Tavakalikaw?, The word occurs in (rdtaka I, 121, 393 (on which see Rh, D. in ‘Buddhist Birth Stories,’ p. I’jo, and ‘Buddhist Suttas,’ p. 241), in Buddhaghosa’s notes on Mahavagga VII, 5, I (above, II, 154, note 7), in the Bhikkhuni-vibhanga, Pdittiya XXV, 2, and in [^]uUavagga X, 16, i. “ Sawghassa viharo udriyati. The whole phrase has already occurred at Mahavagga III, 8, [^] Because such things were forbidden by Mahavagga V, 10, 4, though kambala is not there specially mentioned, * Phdtikammattaya ti va(f(f,[^]ikammattaya ti, Vaddhikam- mattaya phatikammaw? A’ ettha samakaw va atirekaw vd aggha- nakam mailja-pi/yddi-sandsanam eva va//dti (B.), 2i VI, 20, I. bear-skin, and a [^]akkali’ rug, and a [^]olaka cloth They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to use them as mats to wipe your feet V)n

⁶⁴ Now at that time the Bhikkhus walked over the mats used for sleeping upon with unwashed or wet feet, or with their sandals on; and the matting was soiled. They told these matters to the Blessed One. ‘ You are not, O Bhikkhus, to do so. Whosoever does, shall be guilty of a dukka V

⁶⁵ Now at that time the Bhikkhus spat on the newly prepared floor [®], and the colour was spoiled. * According to VI, 2, 2, and VI, 3, 5, this could also be used as a screen or curtain over the space in a wall left for a window. ^ According to Mahavagga VIII, 18, this might be used to wipe faces with; and according to Aullavagga V, 9, 4, VI, 19, to place crockery or furniture on. The word .^ola means simply cotton cloth, but it is clear from these passages that /^olaka has some special connotation. * Not to sit upon. * With this should be compared the other rule in Mahavagga V, 6, I, according to which the Bhikkhus were to wear sandals when getting upon bedsteads or chairs, lest these should become soiled. The two passages are parallel in wording throughout. [®] Parikkammakataya. The floors were of earth, not of wood, and were restored from time to time by fresh clay or dry cowdung being laid down, and then covered with a whitewash, in which sometimes black or red (geruka) was mixed. See above, V, II, 6; VI, 3, I ; 17, I ; 27. From the parallel passage at Mahavagga I, 25, 15, and ATullavagga VIII, 3, i, it would seem that the red colouring was used rather for walls, and the black one for floors. VI, 20, 2. ON DWFXLINGS AND FURNITURE. 219 They told this matter to the Blessed One. ‘ You are not, O Bhikkhus, to do so. Whosoever does, shall be guilty of a dukka. I allow, O Bhikkhus, the use of a spittoon.’ Now at that time the legs of the bedsteads and chairs made scratches on the newly prepared floor. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to cover it up with floor-cloth..’ Now at that time the Bhikkhus leant up against the newly prepared walls and the colouring was spoiled. They told this thing to the Blessed One. ‘ You are not, O Bhikkhus, to do so. Whosoever does, shall be guilty of a dukka. I allow you, O Bhikkhus, the use of a board to lean up against^’ The board scratched the floor at the bottom, and ruined the wall at the top. ‘ I allow you, O Bhikkhus, to cover it at the top and bottom with cloth.’ Now at that time, fearing to offend, they would not lie down on places over which it was permissible to walk with washed feet [®]. ‘ The walls were no doubt usually made with ‘ wattle and daub; ’ that is, sticks with clay between the interstices. This was treated from time to time like the flooring (see last note). [®] Apassena-phalakaz. This article of furniture is mentioned, with the spittoon, in Mahavagga I, 25, 15, 16, and in the parallel passage at .ullavagga VIII, i, 3. We have rendered it in the Mahdvagga by ‘board to recline on.’ Compare the use of apas- sayaw in Buddhaghosa’s note on Amllavagga VI, 2, 4 (above, p. 153, note 3) of an arm-chair or sofa. [®] Dhotapadaki tidhotapSdakdhutvddhotehipddehi akkamitabba//^^ne nipa^^ituw kukku^>Jdyanti. Dhotapadake ti pi pa//^o. Dhotahi padehi akkamitabbaZ/ ^anass’ eva eta;« adhivaanaz (B.). 220 VT, at, I. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to lie down in such a place when you have spread something over it.’

⁶⁶ I. Now when the Blessed One had remained at Aavi as long as he thought fit, he set out on his journey towards Raagaha. And proceeding straight on, he arrived in due course at Ragaha. And there, at Rdagaha, the Blessed One stayed at the Veuvana in the Kalandaka Nivapa. Now at that time there was a scarcity of food at Raagaha The people were unable to provide food for the (whole) Sawgha; and they were desirous of providing food ^ (to be sent to the Vihira) for the use of a special Bhikkhu (designated by the donor) or for special Bhikkhus invited (by the donor in his own house) *, or for (single Bhikkhus) appointed by ticket (issued by the Sa;;2gha) or of providing food during a fortnight or on U posatha * Other special rules for times of scarcity will be found at Maha- vagga VI, 17, 7 ; 18, 4; 19, 2; 20, 4 (repealed for times of plenty in VI, 32). Compare also ParSika IV, i, i. ^ The above

modes of receiving food (instead of collecting in a bowl morsels of food given in alms) are the dispensations allowed by MahSvagga I, 30, 4. ^ Uddesa-bhatta»2 k&tum. Compare the story of Upananda at Mahtvagga VI, 19,1. * Nimantanaw katuOT. The word is only used in this special technical sense. Compare the whole story of.sf'ulla-panthaka at Gdtaka I, 116, and especially the last line. ® Salaka-bhattaw? Aatum. See especially above, .S'ullavagga IV, 9; IV, 10. ® Pakkhika;« ktu»? . Both Childers sub voce and Frankfurter VI, 31 , 3 . ON DWELLINGS AND FURNITURE, 221 days (that is, on the last days of each fortnight) or on the first days of each fortnight. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, each of three ways of obtaining food.' Now at that time the A'/labbaggiya Bhikkhus having received good food for themselves, gave over the worse food (which they had also received) to the other Bhikkhus. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, to appoint as ap- portioner of rations ^ a Bhikkhu who is possessed of the following five qualifications—(&c., as in IV, 9, down to the end of the Kammavi/^a).' Now the Bhikkhus who were apportioners of rations, thought; ' How then are the rations to be apportioned ?' They told this matter to the Blessed One. ' I allow you, O Bhikkhus, to apportion them by arranging the food in small heaps, and fastening tickets or marks upon them 2, Now at that time the Sawgha had no dis- (' Pali Handbook,' p. 165), in interpreting the passage at Mahavagga I, 30, 4, take this to mean a feast given on the eighth day of the month. But paksha is the half-month. The expression much more probably means, therefore, to provide food either during the whole of a half-month for one or more specially invited Bhikkhus, or for a larger number on any one day of the half-month to be chosen by the Sazzegha. * Compare above, ATullavagga IV, 4, i. ^ Buddhaghosa says, Salakaya va paikayavS. upanibandh- itvd opuwMitva uddisitun ti va/ 5 anato rukkhasiramaydya salS.- kaya va veuvilivatdlapa««adinayaya padkaya va asukassa ndma salakabhattachan ti evam akkharani upanibandhitv^ vi /livarabhoge vS katva sabba salSkayo omuwMitva [sic] punappu- naz« heZ/^a-vasena aoletva . . . databba. 222 VI, 21, 3. tributor of lodging-places—no overseer of stores— no receiver of robes—no distributor of robes, of congey, or of fruits—and no distributor of dry foods, and through not being distributed it went bad. They told each of these matters^ to the Blessed One. ' I allow you, O Bhikkhus, to appoint as distributor of lodging-places, &c., a Bhikkhu who has (&c., as in § i, down to the end of the Kammavdid, inserting throughout the appropriate variations in the fifth qualification).

⁶⁷ Now at that time articles of trifling value had accumulated in the storehouse of the Sa^gha. They told this matter to the Blessed One. ' I allow you, O Bhikkhus, to appoint as disposer of trifles a Bhikkhu who has (&c., as before, down to the end of the Kammavi/§a). Each separate needle, and pair of scissors, and pair of sandals, and girdle, and pair of braces, and filtering cloth, and regulation strainer and plait and half-plait ^ and gusset®, and half-gusset®, and binding^, and braiding^, is to be given away. If the Sawgha has any ghee, or oil, or honey, or molasses, he is to give it away for personal consumption only, and if it be wanted, he is to give it a second and a third time ®.' * There is another officer (asana-pamwapaka) mentioned at .ffuUavagga XII, 2, 7, whose omission from the list here is worthy of notice. " Dhamma-karako. See V, 13, i. ® On these words, see Mahavagga VIII, 12, 2. ^ On these two words, see MahSvagga VIII, i, 5. ' These things were to be used only as medicines, according to Mahavagga VI, i, 1-5, where butter is also added. That would be under the charge of the distributor of dry foods (§ 2), as if kept it would go bad. According to VI, 15, 10, none of these five VI, 21, 3- ON DWELLINGS AND FURNITURE. 223 Now at that time the Sa^gha had no receiver of under-garments or of bowls,—no superintendent of those who kept the grounds in

order (the Ara- mikas), and the Aramikas not being looked after, the necessary work was not done,— no superintendent of s 4 maeras, and the sama/^eras not being looked after did not perform their duties. They told each of these matters to the Blessed One. ‘ I allow you, O Bhikkhus, to appoint as receiver of under-garments, &c., a Bhikkhu who has (&c., as before, down to the end of the Kammava/^a).’ End of the Sixth Khandhaka, on Sleeping Arrangements, &c. kinds of medicine were to be kept for a period exceeding seven days, but that was a rule that was not very probable to be strictly followed. ^ Stiya; no doubt the same as is spelt elsewhere sSika or saakd, and is used for such purposes as bathing in. 224 VII, I, I.

Kullavagga, Khandhaka 7

¹ Dissensions in the Order.

² I. Now at that time the Blessed One was staying at Anupiyi^ Anupiyd is a town belonging to the Mallas Now at that time the most distinguished of the young men of the S 4 kya clan had renounced the world in imitation of the Blessed One. Now there were two brothers, Mahanima the Sdkyan, and Anuruddha the Sakyan. Anuruddha the S 4 kyan was delicately nurtured; and he had three storeyed residences, one for the cold season, one for the hot season, and one for the season of the rains \ During the four months spent in the 1 With the whole of the following story compare the, in many respects, fuller account given by the commentator on the Dham- mapada (Fausboll, pp. 139 and following). ^ This was the spot where Gotama spent the first week after his renunciation of the world, before he went on to R%agaha (Rh. D.’s ‘ Buddhist Birth Stories,’ I, 87). Professor Fausboll there (Gataka 1,65) reads Anfipiyaw, but all his MSS. have the il short. It is noteworthy that in our text the locative is formed as if the word were feminine, though the neuter form is used for the nominative. ® The more usual mode of adding this description in similar passages at the commencement of all the Suttas would lead us to expect here Mallanaw nigame. * Compare Mahavagga I, 7, r, where the same thing is said of Yasa. VII, I, 2 . DISSENSIONS IN THE ORDER. 225 residence for the season of the rains, he was waited upon by women performing music and came not down from the upper storey of his residence. Then Mahanima the Sikyan thought; ‘ Now the most distinguished of the young men of the S 4 kya clan have already renounced the world in imitation of the Blessed One, but from our own family no one has gone forth from the household life into the houseless state. Let therefore either I, or Anu- ruddha, renounce the world.’ And he went to Anuruddha the Sdkyan, and said [so to him, adding], ‘ Either therefore do you go forth, or I will do so.’ ‘ I am delicate. It is impossible for me to go forth from the household life into the houseless state. Do you do so.’

³ ‘ But come now, O beloved Anuruddha, I will tell you what is incident to the household life. First, you have to get your fields ploughed. When that is done, you have to get them sown. When that is done, you have to get the water led down over them. When that is done, you have to get the water led off again. When that is done, you have to get the weeds pulled up When that is done, you have to get the crop reaped. When that is done, you have to get the crop carried away. When that is done, you have to get it arranged * Nippurisehi turiyehi. That Childers’s rendering, ‘ without men, without people,’ is inadequate is clear from the context at the passage which he quotes from Gataka I, 53. ® Ni(f</apeti. Buddhaghosa says, ‘ Pull up the weeds ’ (tiani). The word occurs also at Gataka I, 215,

where there is a similar list of farming operations, which, though smaller, contains one or two items not given here. [20] Q 226 VII, I, 2 . into bundles. When that is done, you have to get it trodden out. When that is done, you have to get the straw picked out. When that is done, you have to get all the chaff removed. When that is done, you have to get it winnowed. When that is done, you have to get the harvest garnered. When that is done, you have to do just the same the next year, and the same all over again the year after that. ‘ The work is never over: one sees not the end of one’s labours. O ! when shall our work be over ? When shall we see the end of our labours ? When shall we, still possessing and retaining the pleasures of our five senses, yet dwell at rest? Yes! the work, beloved Anuruddha, is never over; no end appears to our labours. Even when our fathers and forefathers had completed their time®, even then was their work unfinished.’ ‘ Then do you take thought for the household duties. I will go forth from the household life into the houseless state.’ And Anuruddha the S 4 kyan went to his mother, and said to her : ‘ I want, mother, to go forth from the household life into the houseless state. Grant me thy permission to do so.’ And when he had thus spoken, his mother replied * Maddapeti. There is mention of threshing (prati-han) already in the Vedas. See the passages collected by Zimmer, ‘ Altindisches Leben,’ p. 238. But treading out is even still a very common, if not the more usual, process throughout India and Ceylon. ® Atihardpeti. See Milinda Pawha, p. 66. The simple verb occurs also in a similar connection in the Bhikkhuni-vibhahga in the introductory story to Pd;^ittiya VII. ® That is, had died. VII, 1,3. DISSENSIONS IN THE ORDER. 227 to Anuruddha the Sikyan, and said: ‘You two, O beloved Anuruddha, are my two only sons, near and dear to me, in whom I find no evil. Through death I shall some day, against my will, be separated from you; but how can I be willing, whilst you are still alive, that you should go forth from the household life into the houseless state ?’ [And a second time Anuruddha the Sdkyan made the same request, and received the same reply. And a third time Anuruddha the S 4 kyan made the same request to his mother.]

⁴ Now at that time Bhaddiya the Sikya Raa held rule over the Sikyas; and he was a friend of Anuruddha the Sdkyan’s. And the mother of Anuruddha the Sikyan, thinking that that being so, she would not be able to renounce the world, said to her son: ‘ If, beloved Anuruddha, Bhaddiya the S 4 kyan Ria will renounce the world, thou also mayest go forth into the houseless state.’ Then Anuruddha the Sdkyan went to Bhaddiya the Sdkyan R%u., and said to him; ‘ My renunciation of the world, dear friend, is being obstructed by thee.’ ‘ Then let that obstruction, dear friend, be removed. Even with thee will I ^—renounce thou the world according to thy wish.’ ‘ Come, dear friend, let us both renounce the world together!’ ^ Ahara tayd. Buddhaghosa explains that the Raa is beginning to say that he will go with his friend. But a desire for the glory of sovereignty comes over his heart, and he leaves the sentence unfinished. (The Pali is given in the notes on the text, P- 323-) 228 VII, I, 4. ‘ I am not capable, dear friend, of giving up the household life. Whatsoever else you can ask of me, that I will do \ Do you go forth (alone).’ ‘ My mother, dear friend, has told me that if thou dost so, I may. And thou hast even now declared “ If thy renunciation be obstructed by me, then let that obstruction be removed. Even with thee will I—renounce thou the world, according to thy wish.” Come, then, dear friend, let us both renounce the world.’ Now at that time men were speakers of truth, and keepers of their word which they had pledged. And Bhaddiya the ScLkya Raa said to Anuruddha the Sikyan: ‘ Wait, my friend, for seven years. At the end of seven years we will renounce the world together.’ ‘ Seven years are too long, dear friend. I am not able to wait for seven years.’ [And the same offer was made successively of six years and so on down to one year, of seven months

and so on down to one month, and even of a fortnight, and still there was ever the same reply. At last the Ria said,] ‘ Wait, my friend, for seven days, whilst I hand over the kingdom to my sons and rr(y brothers.’ ‘ Seven days is not too long. I will wait thus far’ (was the reply).

⁵ So Bhaddiya the Sikya Ria, and Anuruddha, and Ananda, and Bhagu, and Kimbila, and De- vadatta —just as they had so often previously gone 'TySh aw. See Dr. Morris’s remarks on this elision in his introduction to the .Sariya Piaka (Pali Text Society, 1882), where he makes it equal to tad ahaw. This seems to us open to question, at least in this passage, where it may possibly stand for te ahaw. VII, I, 4. DISSENSIONS IN THE ORDER. 229 out to the pleasure-ground with fourfold array— even so did they now go out with fourfold array, and Upali the barber went with them, making seven in all. And when they had gone some distance, they sent their retinue back, and crossed over into the neighbouring district, and took off their fine things, and wrapped them in their robes, and made a bundle of them, and said to U pali the barber; ‘ Do you now, good Upali, turn back. These things will be sufficient for you to live upon.’ But as he was going back, Upili the barber thought: ‘ The Sakyas are fierce. They will think that these young men have been brought by me to destruction, and they will slay me. But since now these young men of the Sakya clan can go forth from the household life into the houseless state, why indeed should not I ?’ And he let down the bundle (from his back), and hung the bundle on a tree, saying, ‘ Let whoso finds it, take it, as a gift,’ and returned to the place where the young Sikyans were. And the Sikya youths saw him coming from afar, and on seeing, they said to him : ‘ What have you come back for, good Upali?’ Then he told them [what he had thought, and what he had done with the bundle, and why he was returned]. ‘ Thou hast done well, good Upali (was the reply), in that thou didst not return ; for the Sakyas are fierce, and might have killed thee.’ And they took Upali the barber with them to the place where the Blessed One was. And on arriving there, they bowed down before the Blessed One, and 230 VII, I, 4 . took their seats on one side. And so seated they said to the Blessed One ; ‘We Sakyas, Lord, are haughty. And this Updli the barber has long been an attendant. Lord, upon us. May the Blessed One admit him to the Order before us, so that we may render him respect and reverence, and bow down with outstretched hands before him (as our senior), and thus shall the S 4 kya pride be humbled in us S 4 kyans^.’ Then the Blessed One received first Upili the barber, and afterwards those young men of the Sdkya clan, into the ranks of the Order. And the venerable Bhaddiya, before that rainy season was over, became master of the Threefold Wisdom and the venerable Anuruddha acquired the Heavenly Vision and the venerable Ananda realised the effect of having entered upon the Stream \ and Devadatta attained to that kind of Iddhi which is attainable even by those who have not entered upon the Excellent Way®. ‘ This reputation of the Skya family for pride is referred to in (rdtaka I, 88, 89. ” Tisso vi^^l, see Rh. D.’s remarks at pp. 161, 162 of ‘Buddhist Suttas from the Pdli’ (S. B. E., vol. xi). They are probably here the three vi^^as referred to in the Sutta-vibhahga, Praka I, i, 6-8, as the second of those is the Heavenly Vision, here mentioned in the next clause. ® Dibbaakkhu, a full description of the details of which will be found in the stock paragraph translated by Rh. D. in ‘ Buddhist Suttas from the Pali’ (S. B. E., vol. xi, pp. 216-218). * SotSpattiphala; that is, he became free from the delusion of self (sakkEiyadi///^i), from doubt {y\k\}skkhi), and from dependence upon ceremonies or works (silabbata-pSrImSsa). See Rh. D.’s manual, ‘ Buddhism,’ pp. 108—no. ® Pothu^^anikl iddhi. What this may be is unknown to us. A fourfold Iddhi is described in detail in the stock passage VII, I, 6. DISSENSIONS IN THE ORDER. 231 5 ^ Now at that time the venerable Bhaddiya, who had retired into the forest to the foot of a tree, into solitude, gave utterance over and over again to this ecstatic

exclamation ; ‘ O happiness ! O happiness ! ’ And a number of Bhikkhus went up to the place where the Blessed One was, and bowed down before him, and took their seats on one side. And, so seated, they [told the Blessed One of this], and added, ‘ For a certainty. Lord, the venerable Bhaddiya is not contented as he lives the life of purity; but rather it is when calling to mind the happiness of his former sovereignty that he gives vent to this saying.’ Then the Blessed One addressed a certain Bhikkhu, and said : ‘ Do you go, O Bhikkhu, and in my name call Bhaddiya the Bhikkhu, saying, “The Teacher, venerable Bhaddiya, is calling for you.”’ ‘ Even so. Lord,’ said that Bhikkhu, in assent to the Blessed One. And he went to Bhaddiya, and called him [in those words].

⁶ ‘ Very well,’ said the venerable Bhaddiya, in translated by Rh. D. in ‘ Buddhist Suttas from the Pali,’ S. B. E., vol. xi, p. 214, and the fourfold Iddhi of the ideal king in the similar passage, loc. cit., pp. 259-261. The Iddhi here referred to may be the former of these two, though that list does not include the power ascribed to Devadatta in the next chapter. At Gataka I, 140, the expression of our text here is replaced by an a, though the account there is otherwise the same. It is worthy of notice that Devadatta, though a Bhikkhu, is not honoured with the standing epithet, ‘ venerable,’ always used of the other members of the Order, even when they are represented to have been of bad character. * The following incident, with a summary of the preceding sections, forms the introductory story to the 10th Gataka (Rh. D.’s ‘Buddhist Birth Stories,’ i. pp. 190-193). The legend may have first arisen as an explanation of the name Bhaddiya, which means ‘ the fortunate one.’ 232 VIT, I, 6 . assent to that Bhikkhu; and he came to the Blessed One, and bowed down before him, and took his seat on one side. And when he was so seated, the Blessed One said to the venerable Bhaddiya; ‘ Is it true, as they say, that you Bhaddiya, when retired into the forest to the foot of a tree, into solitude, have given utterance over and over again to this ecstatic exclamation, “ O happiness ! O happiness ! ” What circumstance was it, O Bhaddiya, that you had in your mind when you acted thus ?’ ‘ Formerly, Lord, when I was a king, I had a guard completely provided both within and without my private apartments, both within and without the town, and within the (borders of my) country. Yet though. Lord, I was thus guarded and protected, I was fearful, anxious, distrustful, and alarmed. But now. Lord, even when in the forest, at the foot of a tree, in solitude, I am without fear or anxiety, trustful and not alarmed; I dwell at ease, subdued^ secure^ with mind as peaceful as an antelope’s It was when calling this fact to mind. Lord, that I gave utterance over and over again to that cry, “ O happiness! O happiness! Then the Blessed One, on hearing that, gave utterance at that time to this song : ^ Pannalomo. See our note 2 on ^ullavagga I, 6, i (above, vol. ii, p. 339). ® Paradavutto. This is the reading of the Sinhalese MS., and is the correct one. See Oldenberg’s note at p. 363 of the edition of the text. Our translation is conjectural. ’ Migabhhtena ^etasa. The meaning of miga in this phrase is not certain ; and the figure may be drawn from the careless mind of any animal in its natural state. We have not noticed the idiom elsewhere; but compare the converse figure, bhanta- miga-sappaibhSgo sdsane anabhirato, at (?dtaka I, 303, 6. VIT, 2, r. DISSENSIONS IN THE ORDER. 233 ‘ The man who harbours no harsh thoughts within him, Who cares not whether things are thus or thus, His state of joy, freedom from grief or care. The very gods obtain not to behold!’

⁷ I. Now when the Blessed One had stayed at Anupiya as long as he thought fit, he set out on his journey towards Kosambt. And journeying straight on he arrived in due course at Kosambi, and there, at Kosambi, he stayed at the Ghosita Arama. Now the following thought occurred to Devadatta, when he had retired into solitude, and was plunged in meditation ; ‘ Whom now ^ can I so gain over that, he being well pleased with me, much gain and honour may result to me ? And it

occurred to him, ‘ Now this prince Aatasattu is young, and has a lucky future before him. Let me then gain him over; and he being well pleased with me, much gain and honour will result.’ Then Devadatta folded up his sleeping-mat, and set out, fully bowled and robed, for Raagaha; and in due course he arrived at Raagaha. Then he laid aside his own form, and took upon himself the form of a child clad in a girdle of snakes, and appeared on the lap of prince Aatasattu. Then was * In the text, for kin nu read kam nu. ^ This taking upon oneself another shape is not one of the powers of Iddhi included in the first list referred to at note 5, p. 230. 234 VII, 2, 2. prince Aatasattu terrified, and startled, and anxious, and alarmed. And Devadatta said to prince Aatasattu, ‘Are you afraid of me, O prince ?’ ‘Yes, I am. Who are you ?’ ‘ I am Devadatta.’ ‘ If you, Sir, are really the worthy Devadatta, be good enough to appear in your own shape.’ Then Devadatta, laying aside the form of the child, appeared there before prince Aitasattu with his inner and outer robes on, and with his bowl in his hand. And prince Aitasattu was well pleased with Devadatta by reason of this marvel of Iddhi, and morning and evening he used to go in five hundred chariots to wait upon him, and food was brought and laid before him in five hundred dishes. Then there arose in Devadatta’s mind, possessed and vanquished by gain and hospitality and fame \ some such thought as this: ‘ It is I who ought to lead the Bhikkhu-sawgha.’ And as the idea rose up within him, (that moment) was Devadatta deprived of that his power of Iddhi.

⁸ Now at that time a Koliyan, by name Kakudha, who had been (as Bhikkhu) the attendant on Moggallana, had just died, and had appeared again in a certain spiritual body[^], possessed of a personality as large as two or three of the common rice-fields of a Magadha village, and yet so constituted[®] that he was * Compare Mahivagga V, i, 22, on this expression. Also below, § 5. ® AilwataraM manomayaw kS.yam upapanno. Perhaps ‘in a mode of existence in which his body was changeable at will.’ (See Childers, sub voce manomayo.) * Attabhdvo. See IX, i, 3. VII, 2, 3. DISSENSIONS IN THE ORDER. 235 not in the way either of himself or of others And this celestial being, Kakudha, went to the venerable Moggallana, and bowed down before him, and took his stand on one side. And so standing, he told the venerable Moggallana [of the thought that had arisen in Devadatta’s mind, and of the result thereof]. And when he had told him, he bowed down before the venerable Moggallana, and keeping him on his right side as he passed him, he vanished away. And the venerable Moggallana went to the place where the Blessed One was, and told him [the whole matter] ‘What then, Moggallana, have you so penetrated the mind of that celestial being Kakudha, that you know that whatsoever he speaks, that will be accordingly, and not otherwise’*.?’ ‘ I have, Lord.’ ‘ Keep that saying, Moggallana, secret; keep that saying secret. Even now that foolish man will himself make himself known. 3 ‘ There are, Moggallana, these five kinds of teachers now existing in the world. What are the five ? ‘ In the first place, Moggallana, there is one kind of teacher whose conduct not being pure, he yet * VydbSdheti. He could occupy the same space as other beings without incommoding them. The word occurs in the same sense in the passage quoted from Buddhaghosa in Rh. D.’s note i on the MahS-parinibbana Sutta V, 10, but originally occurring in the Ahguttara NikSya. ^ The last paragraph is here repeated in the text. ^ On the use here of /JetasS. ^eto ■ps.xikkz., compare MahS-pari- nibbana Sutta I, 16, 17. ‘ The following two sections are repeated below, VII, 3, 10, to all the Bhikkhus. 236 YII, 2, 4. gives out that he is a person of pure conduct, one whose conduct is pure, and innocent, and without stain. His disciples know that that is so, but they think, “ If we announce the fact to the laity, he will not like it. And how can we conduct ourselves towards him in a way that is displeasing to him? And besides he is honoured with gifts of the

requisite clothing, food, lodging, and medicine for the sick. He will sooner or later become known by that which he himself will do.” Such a teacher, Moggallana, do his disciples protect in respect of his own conduct. And being as he is, he expects ^ to be protected by his disciples in respect of his own conduct.

⁹ ‘ Again, Moggallana,’ &c. [as before, putting successively ‘ mode of livelihood,’ ‘ preaching of the Dhamma,’ ‘system of exposition,’ &c., ‘insight arising from knowledge,’ for ‘ conduct’]. ‘ These, Moggallana, are the five kinds of teachers now existing in the world. But I being pure in conduct, mode of livelihood, preaching of the Dhamma, system of exposition, and insight arising from knowledge, give out that I am so, that I am pure, innocent, and without stain in all these things. And neither do my disciples protect me in respect of my own conduct, nor do I expect them to do so.’

¹⁰ Now when the Blessed One had remained at Kosambi as long as he thought fit, he set out on his journey towards Riagaha. And journeying straight on, he arrived in due course at Raagaha ; and there, at R 4 /agaha, he stayed at the Veuvana in the Ka- landaka Nivipa. * PaJJSsiwsati. Perhaps this word here means ‘he requires, needs.’ vn, 2,5. DISSENSIONS IN THE ORDER. 237 And a number of Bhikkhus went to the Blessed One, and bowed down before him, and took their seats on one side. And when so seated, they said to the Blessed One: ‘ Prince Aatasattu is in the habit of going morning and evening with five hundred carts to wait upon Devadatta, and food is brought and laid before him in five hundred dishes.’ ‘ Envy not, O Bhikkhus, the gain and hospitality and fame of Devadatta. So long, O Bhikkhus, as A^atasattu [so waits upon him and gives him alms] so long may we expect Devadatta not to prosper, but to decline in virtuous qualities^. Just, O Bhikkhus, as if you were to burst a gall (bladder) ^ before the nose of a fierce dog, the dog would thereby become so much the fiercer, just so long, O Bhikkhus (&c., as before). To his own hurt, O Bhikkhus, has this gain, hospitality, and fame come to Devadatta, to his own destruction. Just, O Bhikkhus, as a plantain, or a bamboo, or a reed gives fruit to its own hurt and its own destruction ®, just so to his own hurt (&c., as before). Just as a young she-mule conceives to her own hurt and her own destruction* just so, O Bhikkhus, to his own hurt has this gain, &c., come to Devadatta. ‘ Its fruit destroys the plantain-tree ; its fruit the bamboo and the reed. * This phrase runs in the same mould as the one so constantly repeated at the commencement of the MahS-parinibbSna Sutta (I, §§ 4-11). ^ Pittaw bhindeyyuw?. Literally, ‘should break a gall.’ ® These three plants die after producing fruit. * Because she would die if she did. On assatari, compare above, VI, 4, 3, and our note there. 238 vn, 3,1. ‘ Honour destroys the evil man, just as its foal destroys the young she-mule.’ Here endeth the First Portion for Recitation.

¹¹ I. Now at that time the Blessed One was seated preaching the Dhamma, and surrounded by a great multitude, including the king and his retinue. And Devadatta rose from his seat, and arranging his upper robe over one shoulder, stretched out his joined hands to the Blessed One, and said to the Blessed One : ‘ The Blessed One, Lord, is now grown aged, he is old and stricken in years, he has accomplished a long journey, and his term of life is nearly run Let the Blessed One now dwell at ease in the enjoyment of happiness reached even in this world. Let the Blessed One give up the Bhikkhu-sawgha to me, I will be its leader.’ ‘ Thou hast said enough, Devadatta. Desire not to be the leader of the Bhikkhu-sa»ggha.’ [And a second time Devadatta made the same request, and received the same reply. And a third time Devadatta made the same request] ‘ I would not give over the Bhikkhu-sawgha, Devadatta, even to Sariputta and Moggallana. ’ This string of epithets recurs in Paraika I, i,

2, of old and venerable Brahmans. VII, 3, 2- DISSENSIONS IN THE ORDER. 239 How much less, then, to so vile and evil-living a person as you[^].’ Then Devadatta thought: ‘ Before the king and his retinue the Blessed One denies me, calling me “ evil-living,” and exalts Sariputta and Moggallāna.’ And, angry and displeased, he bowed down before the Blessed One, and keeping him on his right hand as he passed him, he departed thence. This was the first time that Devadatta bore malice against the Blessed One.

¹² And the Blessed One said to the Bhikkhus, ‘ Let then the Sa[^]gha, O Bhikkhus, carry out against Devadatta the Act of Proclamation [^] in Raagaha, to the effect that whereas the nature of Devadatta used to be of one kind it is now of another kind, and that whatsoever he shall do, either bodily or verbally, in that neither shall the Buddha be recognised, nor the Dhamma, nor the Sa[^]gha, but only Devadatta. ‘ And thus, O Bhikkhus, shall the Act be carried out. Some discreet and able Bhikkhu (&c.. * In the text read [^]avassa khe[^]Spakassa. On the first word, compare V, 2, 8. For the second the Dhammapada commentator (Fausboll, p. 143) reads, as does the Sinhalese MS. in our passage, khe[^]fisika. Buddhaghosa, explaining it, says, ‘In this passage (we should recollect) that those who obtain the requisites (of a Bhikkhu) by an evil mode of life are said by the Noble Ones to be like unto spittle. The Blessed One calls him kheapaka (to express that) he eats, (that is, ‘ gains a living) in sin like that.’ (For the Pali, see the edition of the text, p. 323, where the comma after kheasadisā should be before it.) [^] Pakasaniya-kammaz[«]. This is not one of the regular official acts of the Sa[^]gha, as described in Am[^]lavagga I, and is only mentioned in this passage. It is not referred to by the Dhammapada commentator. 240 VII, 3, 3 . in the same form as in I, i, 4, down to the end of the Kammavi[^]ā).’ And the Blessed One said to the venerable Siri-putta, ‘ Do you then, Sariputta, proclaim Devadatta throughout Raagaha.’ ‘ In former times, Lord, I have sung the praises of Devadatta in Raagaha, saying, “ Great is the power (Iddhi) of the son of Godhi! Great is the might of the son of Godhi!” How can I now proclaim him throughout Riagaha ? ’ ‘Was it not truth that you spoke, Sdriputta, when you Fsol sang his praises ? ’ ‘Yea, Lord!’ ‘ Even so, Sariputta, do you now, speaking the truth, proclaim Devadatta throughout Riagaha.’ ‘ Even so. Lord,’ said Sariputta, in assent to the Blessed One.

¹³ And the Blessed One said to the Bhikkhus: ‘ Let then the Sa[«]gha appoint Sariputta to the office of proclaiming Devadatta throughout R[^]ā-gaha to the effect (&c., as before, § 2). And thus, O Bhikkhus, should he be appointed. First, Sariputta should be asked, &c. (as usual in official appointments[^], down to the end of the Kammavii[^]i).’ Then Siriputta, being so appointed, entered Riā-gaha with a number of Bhikkhus, and proclaimed Devadatta accordingly. And thereupon those people who were unbelievers, and without devotion or insight, spake thus : ‘ They are jealous, these Sakyaputtiya Sama[^]as! They are jealous of the gain and hospitality that fall to Devadatta !’ But those who were believers, full of devotion, able, and gifted with in- ‘ See, for instance, I, 22, 2. VIT, 3, 4- DISSENSIONS IN THE ORDER. 241 sight, spake thus: ‘ This cannot be any ordinary affair in that the Blessed One has had Devadatta proclaimed throughout Rdagaha!’

¹⁴ And Devadatta went to Aatasattu the prince, and said to him: ‘ In former days, prince, people were long-lived, but now their term of life is short. It is quite possible, therefore, that you may complete your time while you are still a prince. So do you, prince, kill your father, and become the Riā; and I will kill the Blessed One, and become the Buddha.’ And prince Aatasattu thought, ‘ This worthy Devadatta has great powers and might ; he will know (what is right).’ And fastening a dagger [^]

against his thigh, he entered with violence and at an unusual hour though fearful, anxious, excited, and alarmed, the royal chamber. And when the ministers who were in attendance in the private chamber saw that, they seized him. And when, on searching him, they found the dagger fastened on his thigh, they asked him : ‘ What were you going to do, O prince ? ’ ‘ I wanted to kill my father.’ ‘ Who incited you to this ? ’ ‘ The worthy Devadatta.’ Then some of the ministers advised ‘ The prince should be slain, and Devadatta, and all the Bhikkhus.’ Others of them advised ‘ The Bhikkhus ought not to be slain, for they have done no wrong; * Na orakaw bhavissati. See Mahdvagga I, 9, i, and jfullavagga VI, 4,10, and our note on the latter passage. “ PotthanikaOT. This word has already occurred at Mahd- vagga VI, 23, 3. * Divddivassa. See the use of this word at Gdtaka II, i. [20] R 242 ^ULLAVAGGA, 3, 5- but only the prince and Devadatta.’ Others of them again said, ‘ Neither should the prince be slain, nor Devadatta, nor the Bhikkhus. But the king should be told of this, and we should do as the king shall command.’

¹⁵ So these ministers, taking the prince with them, went to the Rda of Magadha, to Seniya Bimbisira, and told him what had happened. ‘ What advice, my friends, did the ministers give ? ’ [When they had told him all (as before) he said] : ‘ What, my friends, can the Buddha, or the Sa«ggha, or the Dhamma have to do with this ? Has not the Blessed One had a proclamation already made throughout Riagaha concerning Devadatta, to the effect that whereas his nature used to be of one kind, it is now of another; and that whatsoever he shall do, either bodily or verbally, in that shall neither the Buddha, nor the Dhamma, nor the Sa«ggha be required, but only Devadatta ? ’ Then those ministers who had advised that the prince and Devadatta and all the Bhikkhus should be slain, them he made incapable (of ever again holding office). And those ministers who had advised that the prince should be slain, and Devadatta, them he degraded to lower offices. But those ministers who had advised that neither should the prince be slain, nor Devadatta, nor the Bhikkhus, but that the king should be informed of it, and his command be followed, them he advanced to high positions. And the Raa of Magadha, Seniya Bimbisira, said to prince Aitasattu: ‘ Why did you want to kill me, O prince ? ’ vn, 3 , 7 . DISSENSIONS IN THE ORDER. 243 ‘ I wanted a kingdom, O king ! ’ ‘ If you then want a kingdom, O prince, let this kingdom be thine!’ And he handed over the kingdom to Aitasattu the prince

¹⁶ Then Devadatta went to prince ^ A_ ^ itasattu, and said, ‘ Give such orders, O king, to your men that I may deprive the Sama;«a Gotama of life.’ And Aitasattu the prince gave orders to his men : ‘ Whatsoever the worthy Devadatta tells you, that do!’ Then to one man Devadatta gave command; ‘ Go, my friend, the Sama;«a Gotama is staying at such and such a place. Kill him, and come back by this path.’ Then on that path he placed other two men, telling them, ‘ Whatever man you see coming alone along this path, kill him, and return by that path.’ Then on that path he placed other four men [and so on up to sixteen men].

¹⁷ And that man took his sword and shield, and hung his bow and quiver at his back, and went to the place where the Blessed One was, and when at some little distance from the Blessed One, being * The early literature already mentions that Adtasattu eventually killed his father. (See, for instance, Sdmafiwa-phala Sutta, p. 154.) Bigandet I, 261 (3rd edition) adds that the mode adopted was by starving him to death in prison. ^ The Buddhist writers being so especially careful in their accurate use of titles, it is particularly noteworthy that Aatasattu is here called prince (kumdra) and not king (rSa). It is almost impossible to avoid the conclusion that this paragraph stood originally in some

other connection; and that the events it describes must then have been supposed to have taken place before Aatasattu actually became king. That the Dhammapada commentator says here (Fausboll, p. 143) *tasmiñ* (that is, *Atasattu*) *rahe pati*, is no evidence the other way; for that account is either taken from this, or depends ultimately upon it. R 2 244 VII, 3, 7 - terrified, anxious, excited, and alarmed, he stood stark still and stiff. On the Blessed One seeing him so, he said to the man ; ‘ Come hither, friend, don’t be afraid.’ Then that man laid aside his sword and his shield, took off his bow and his quiver, and went up to the Blessed One; and falling at his feet, he said to the Blessed One : ‘ Transgression, Lord, has overcome me even according to my folly, my stupidity, and my unrighteousness, in that I have come hither with evil and with murderous intent. May the Blessed One accept the confession I make of my sin in its sinfulness, to the end that in future I may restrain myself therefrom !’ ‘ Verily, my friend, transgression has overcome thee [&c., down to] intent. But since you, my friend, look upon your sin as sin, and duly make amends for it, we do accept (your confession of) it. For this, O friend, is progress in the discipline of the Noble One, that he who has seen his sin to be sin makes amends for it as is meet, and becomes able in future to restrain himself therefrom ^.’ Then the Blessed One discoursed to that man in due order, that is to say (&c., as usual in conversions®, down to) May the Blessed One accept me as a disciple, as one who, from this day forth as long as life endures, has taken his refuge in him. And the Blessed One said to the man; ‘ Do not, my friend, leave me by that path. Go by this path,’ and so dismissed him by another way. * *Patthaddha*; that is, *prastabdha*. See *Sutta-vibhanga*, *Pdsika I*, 10, 17, 21. ® This confession and acceptance are in a standing form, which occurs, for instance, at *Mahdvagga IX*, i, 9 ; *Z’ullavagga V*, 20, 5. ® See, for instance, *^ullavagga VI*, 4, 5. VII, 3, 9 - DISSENSIONS IN THE ORDER. 245

¹⁸ But the two men thought, ‘ Where now can that man be who was to come alone ? He is delaying long.’ And as they were going to meet him, they caught sight of the Blessed One sitting at the foot of a certain tree. Oh seeing him they went up to the place where he was, and saluted him, and took their seats on one side. To them also the Blessed One discoursed, [and they were converted as the other man had been, and he sent them back by another way. And the same thing occurred as to the four, and the eight, and the sixteen men k]

¹⁹ And the one man returned to Devadatta, and said to him; ‘ I cannot. Lord, deprive the Blessed One of life. Great is the power (Iddhi and might of the Blessed One.’ ‘ That will do, friend. You need not do so. I will slay the Blessed One myself.’ Now at that time the Blessed One was walking up and down (meditating) in the shade below ® the mountain called the Vulture’s Peak. And Devadatta climbed up the Vulture’s Peak, and hurled down a mighty rock with the intention of depriving the Blessed One of life. But two mountain peaks came together and stopped that rock, and only a splinter * falling from it made the foot of the Blessed One to bleed ®. ^ The last two paragraphs of § 7 are repeated in full in the text in each case. ^ The Iddhi here must be the pow’er of religious persuasion. ^ *V?ikkhyiya.m*. See *Mahavagga V*, 1, 5, and *Mah^parinib- bS.na Sutta II*, 31 (p. 22 of the text). * *Papatikd*. In the text, by a misprint, this and the preceding word have been joined together. ® *Fade ruhiraṃ upadesi*, where *ruhiraṃ* equal to *lohita*. 246 VII, 3, 10. Then the Blessed One, looking upwards, said to Devadatta: ‘ Great, O foolish one, is the demerit you have brought forth for yourself k in that with evil and murderous intent you have caused the blood of the Tathigata to flow.’ And the Blessed One said to the Bhikkhus: ‘ This is the first time that Devadatta has heaped up (against himself) a Karma which will work out its effect in the immediate future ^ in that with evil and murderous intent he has caused the blood of the Tathdgata to flow.’

²⁰ And the Bhikkhus having heard that Devadatta was compassing the death of the Blessed One, walked round and round the Vihara, making recitation in high and loud tones, for a protection and guard to the Blessed One. On hearing that noise the Blessed One asked the venerable Ananda what it was. And when Ananda [told him], the Blessed One said : ‘ Then, Ananda, call the Bhikkhus in my It is so used at (rdtaka II, 275, in the Milinda Pailha, p. 125, and in the account of the present incident in the Dhammapada commentary (p. 144). In Mahavagga I, 67, where it is said that one who has shed (a Buddha’s) blood cannot be received into the Order, the expression is lohitaw uppSdeti: and in numerous passages elsewhere it is added that such a lohituppsdako becomes ipso facto discharged from one or other of the duties and privileges of a member of the Order, just as if he had thrown off the robes. ^ PashtaOT. By a misprint the text has pasutawz. Compare the end of § 16 below. ^ Anantarika-kammaw. That is, that will work out its effect, (not in the next birth, as is the case of all other Karma,) but immediately, in the present life. There are five such deeds (see Childers, sub voce pawJ°, and Milinda Pawha, p. 25). The Bodisats, according to GStaka I, 45 (verse 256), are free from such sins. VII, 3, II. DISSENSIONS IN THE ORDER. 247 name, saying, “ The Teacher sends for the venerable ones.” ’ And he [did so], and they came, and saluted the Blessed One, and took their seats on one side. And when they were so seated, the Blessed One said to the Bhikkhus : ‘ This, O Bhikkhus, is an impossible thing, and one that cannot occur, that one should deprive a Tathigata of life by violence. The TathAgatas, O Bhikkhus, are extinguished (in death) in due and natural course. ‘ There are, O Bhikkhus, these five kinds of teachers now living in the world {&c., as in VII, 2, 3, 4, down to the end). And this, O Bhikkhus, is an impossible thing, and one that cannot occur, that a Tathigata should be slain by any act set on foot by any one besides himself The Tathdgatas, O Bhikkhus, are extinguished (in death) in due course (of nature). Go, therefore, O Bhikkhus, each one to his Vihira, for the Tathagatas require no protection.’ II. Now at that time there was at Rigaha an elephant named Ndldgiri, fierce, and a manslayer. And Devadatta went into Riagaha, and to the elephant stables, and said to the elephant-keepers ^: ‘ I, my friends, am a relative of the riba’s, and am able to advance a man occupying a low position to a high position, and to order increase of rations or of pay. Therefore, my friends, when the Sama;za Gotama shall have arrived at this carriage-road^, then loose the elephant N 4 lagiri, and let him go down the road.’ ‘ Hatthi-bharfe. See the note on Mahivagga VI, 37, 2. ^ Rakham; that is, rathydm. Compare (xtaka I, 346, and the Old Commentary on the Bhikkhuni-vibhahga, Pdittiya VII. 248 VII, 3, 12. ‘ Even so, Sir,’ said those elephant-keepers in assent to Devadatta. And when the Blessed One early in the morning had dressed himself, he entered Riagaha duly bowled and robed, and with a number of Bhikkhus, for alms; and he entered upon that road. On seeing him the elephant-keepers loosed NMdgiri, and let it go down the road. And the elephant saw the Blessed One coming from the distance; and as soon as it saw him, it rushed towards the Blessed One with uplifted trunk, and with its tail and ears erect. When those Bhikkhus saw the elephant Nil 4 giri coming in the distance, they said to the Blessed One : ‘ This elephant. Lord, N 4 l 4 giri, is fierce, and a manslayer, and it has got into this road. Let the Blessed One, Lord, turn back : let the Happy One turn back.’ ‘ Come on, O Bhikkhus. Be not alarmed. There is, O Bhikkhus, no possibility [&c., as in last section, down to the end].’ [And a second and a third time the Bhikkhus made the same appeal, and received the same reply.]

²¹ Then at that time the people climbed up on to the upper storeys of the houses, and on to the balconies, and on to the roofs. And those of them who were unbelievers and without faith or insight, said, ‘ Truly the countenance of the great Samara is beautiful; but the elephant will do him a hurt^.’

But those who were believers, full of ^ The setting of this paragraph is parallel to § 3 above in this chapter; the speech of the unbelievers is the same as that of the Gailas at MahSvaggā I, 15, 4. VII, 3, 12. DISSENSIONS IN THE ORDER. 249 devotion, able, and gifted with insight, said, ‘Twill be long e’er the elephant can fight a fight with the elephant (of men)! ’ And the Blessed One caused the sense of his love to pervade the elephant Nhlagiri ^; and the elephant, touched by the sense of his love, put down his trunk, and went up to the place where the Blessed One was, and stood still before him. And the Blessed One, stroking the elephant’s forehead with his right hand, addressed him in these stanzas : ‘ Touch not, O elephant, the elephant of men; for sad, O elephant, is such attack ‘For no bliss is there, O elephant, when he is passed from hence, for him who strikes the elephant of men, ‘ Be not then mad, and neither be thou careless for the careless enter not into a state of bliss, ‘ Rather do thou thyself so act, that to a state of bliss thou mayest go.’ And Ndldgiri the elephant took up with his trunk the dust from off the feet of the Blessed One, and sprinkled it over its head, and retired, bowing backwards the while it gazed upon the Blessed One. And Ndligiri the elephant returned to the elephant stables, and stood in its appointed place, and * Mettena ^ittena phari; literally, ‘he suffused him with loving heart.’ Compare Rh. D.’s ‘Buddhist Birth Stories,’ i. p. 112. ^ In nagamsdado the m is inserted for euphony. See the instances given by Kuhn, ‘ Beitrage zur Pli-grammatik,’ p. 63. Many others might be added; siva-m-assase, (?ataka, vol. i, verse 27; samana-m-a/^ala, Childers sub voce, &c. Compare the curious use of ^sadeti at .ffullavagga I, 27. * A play on the words is here lost in English (ma mado ma kz. pamddo). 250 VII, 3 . 13 - became once more the tame Ndlagiri. And at that time the people sung these verses : ‘ They can be tamed by sticks, and goads, and whips, ‘ But the great Sage has tamed this elephant without a weapon or a stick.’

²² The people were angry, murmured, and became indignant, saying, ‘ How wicked is this Devadatta, and how wretched^, in that he can go about to slay the Sama;?a Gotama, who is so mighty and so powerful.’ And the gain and honour of Devadatta fell off, while that of the Blessed One increased. ^ Now at that time, when the gain and honour of Devadatta had fallen off, he went, surrounded by Bhikkhus, to people’s houses, appealing for alms ®. The people were angry, murmured, and became indignant, saying, ‘ How can the Sakyaputtiya Sa- ma;^as live on food that they , ask for at people’s houses ? Who is not fond of well-cooked food ? Who does not like sweet things ?’ The Bhikkhus heard (&c., down to) the Blessed One said to the Bhikkhus ; ‘ Therefore do I lay down this rule, O Bhikkhus, for the Bhikkhus that ^ Alakkhikoti ettha na lakkhetiti alakkhiko nadndtiti attho. Apikata-kammaw karomiti na ^Snatiti na lakkhitabbo ti alakkhawo passitabbo ti attho (B.). We venture to differ from both of these explanations, and to follow rather the derivation of the word, and the meaning of the corresponding Sanskrit term alakshmika. “ From here down to the ‘ decision ’ is identical with the introductory story in the Sutta-vibhahga to the 32nd Pa/^ittiya,—a rule the previous existence of which is implied in the decision given here. * Viwwapeti is continually used in the Sutta-vibhahga in this sense, and even occurs already in the Pitimokkha, Paittiya 39. VIT, 3, 14. DISSENSIONS IN THE ORDER. 251 (not more than) three shall enjoy an alms (together) at people’s houses—and this for the sake of three reasons ; (to wit) for the restraint of the evil-minded, and for the ease of the good lest those who have evil desires should, in reliance upon a particular party (among the Bhikkhus), break up the Sawgha^, and (lastly) out of compassion for the laity®. (A Bhikkhu) who shall enjoy an alms in parties of more than three, shall be dealt with according to law 14®. Now Devadatta went to the place where Kokilika, and Ka/^amoraka-tissaka, and the son of Kha;?^a-devi and Samudda-datta were, and said to them, ‘ Come, Sirs, let us stir up a division in the

Samā Gotama's Saṅgha, and in the body of his adherents. When he had thus spoken, Kokalika said to Devadatta, 'The Samā Gotama, Sir, is mighty and powerful. How can we [do such a thing]?' 'Come, Sirs, let us go to the Samā Gotama, and make the following five demands, saying. This whole phrase recurs in Sutta-vibhāṅga, Parīśadīka I, 1, 1, and in the Aṅguttara Nikāya II, 17, 2. In the latter passage Dr. Morris reads dummahānaw; see his note at pp. 127, 128. But the Sanskrit Buddhist vocabulary Vyutpatti (teste Bohtlingk- Roth, s. V. mahku) authorises the use of dummahku. So the Aṅguttara, loc. cit., has, in the same connection, gihinaw anukampaya pāpīna/ānaw pakkhupaṇṇasā. See last note. The idea is here, of course, lest any particular layman should be burdened by providing for many Bhikkhus. That is, under the 32nd Paṭi, on which rule the Sutta-vibhāṅga explains the phrase gaa-bhoana. Sections 14, 15, and the greater part of 16 recur, word for word, as the introductory story to the loṭṭa Sawghidisesa. In 5 akka-bheda the first word no doubt connotes 'kingdom, lordship,' as in dhamma-akka, ākkavatti, &c. 252 K-ULLAVAGGA, VII, 3, 14. "The Blessed One, Lord, has declared in many a figure the advantages of the man who wishes for little, who is easy to satisfy in the matter of support and nourishment, who has eradicated evil from his mind, has quelled his passions, and is full of faith, of reverence, and of the exercise of zeal. The following five things, Lord, conduce to such a condition. It would be good, Lord, if the Bhikkhus should be, their lives long, dwellers in the woods—if whosoever goes to the neighbourhood of a village should thereby commit an offence. It would be good if they should, their lives long, beg for alms—if whosoever should accept an invitation, should thereby commit an offence. It would be good if they should clothe themselves, their lives long, in cast-off rags—if whosoever should accept a gift of robes from a layman, should thereby commit an offence. It would be good if they should dwell, their lives long, under the trees—if whosoever should (sleep) under a roof, should thereby commit an offence. It would be good if they should, their lives long, abstain from fish—if whosoever should This is part of the standing 'religious discourse' so often ascribed to the Buddha in the Vinaya texts, and given at full in the Ullavagga I, 1-3. It was on precisely the same reasoning that a certain Bhikkhu in Mahavagga VIII, 28, i, endeavoured to get the Buddha to convert to the rejection of all clothing. At Mahāvagga VIII, i, 35, it is laid down that a Bhikkhu may either dress in cast-off rags, or accept robes from a layman, according as he likes. This dwelling under trees is expressly forbidden, as regards the season of the rains, in Mahāvagga III, 12, 5. The rule of the Order is merely that no one may knowingly eat fish which he has seen or heard or suspected to have been caught for that purpose. See Mahavagga VI, 31, 14. VII, 3, 16- dissensions IN THE ORDER. 253 eat fish, should thereby commit an offence." The Samā Gotama will not grant these things. Then will we gain over the people by means thereof. 'Yes; it may be possible so to stir up divisions in the Saṅgha, and in the party of the Samā Gotama. For the people believe in rough measures.'

²³ And Devadatta went to the Blessed One, surrounded by his friends, and made these demands [in the words just set out]. 'No, Devadatta. Whosoever wishes to do so, let him dwell in the woods; whosoever wishes to do so, let him dwell in the neighbourhood of a village. Whosoever wishes to do so, let him beg for alms; whosoever wishes to do so, let him accept invitations from the laity. Whosoever wishes to do so, let him dress in rags; whosoever wishes to do so, let him receive gifts of robes from laymen. Sleeping under trees has been allowed by me, Devadatta, for eight months in the year; and the eating of fish that is pure in the three points—to wit, that the eater has not seen, or heard, or suspected that it has been caught for that purpose.' And Devadatta, pleased and delighted

that the Blessed One had refused the five demands, arose from his seat, and keeping him on his right hand as he passed him, departed thence with his friends. And he entered into Rdgaha, and urged his view upon the people by means thereof, saying, ‘ Such and such things did we ask. Sirs, of the Samara Gotama. He would not allow them, but we live in accordance with them.’

²⁴ Then those of the people who were unbelievers, and without reverence or insight, said, ‘These Sakyaputtiya Sama;«as have eradicated evil 254 VII, 3, i . from their minds, and have quelled their passions, while on the other hand the Sama^^a Gotama is luxurious, and his mind dwells on abundance But those of the people who were believers, and full of reverence and insight, were indignant, became vexed, and murmured, saying, ‘ How can Devadatta go about to stir up division in the Sawgha of the Blessed One, and in the party that is subject to him.’ The Bhikkhus, hearing them so murmuring, told the matter to the Blessed One. ‘ Is it true, O Devadatta, as they say, that thou goest about to stir up division in the Samgha, and in the body of my adherents ?’ ‘ It is true. Lord.’ ‘ (Thou hast gone far) enough, Devadatta. Let not a division in the Sawgha seem good to thee ^; — grievous Is such division. Whosoever, O Devadatta, breaks up the Sa»«gha, when it is at peace, he gives birth to a fault (the effect of) which endures for a kalpa®, and for a kalpa is he boiled in niraya. But whosoever, O Devadatta, makes peace in the SaMgha, when it has been divided, he gives birth to the highest merit, and for a kalpa is he happy in heaven*. Thou hast gone far enough. ’ BShulliko bdhullSya yeteti. Both these expressions occur above in Mahdvagga VI, 15, 9, 10, and elsewhere (see, for instance, the introductory stories to (rdtaka. Nos. 6 and 32) as the standing expression for the opposite of the state of mind in which a good Bhikkhu ought to live. ^ MS te ru^i sawghabhedo. For the connotation of this phrase, compare below, VII, 4, 4. ® KappaMikaOT kibbisaw. At Gataka I, 172, 213, 215, Prof. Fausboll reads kappaZiya. In saying that the fault itself (kibbisaw) is to endure for a kalpa, the meaning of course is that its effects on the Karma will endure so long. ^ Either the text has here preserved (as in other cases elsewhere) VII, 3. 17- dissensions IN THE ORDER, 255 Devadatta, Let not a division in the Sa;;zgha, O Devadatta, seem good to thee. Grievous, O Devadatta, is such division.’ A

²⁵ Now the venerable Ananda, having dressed himself early in the morning, went duly bowled and robed into Raagaha for alms. And Devadatta saw the venerable Ananda proceeding through Rd^-gaha for alms. On seeing that he went up to the venerable Ananda, and said to him : ‘ At once, from this day forth, friend Ananda, I intend to perform Uposatha, and to carry out the formal proceedings of the Order, without either the Blessed One or the Bhikkhu-samgha.’ And when the venerable Ananda had gone through Ragaha for alms, and had returned from his rounds, and had finished his meal, he went to the Blessed One, and bowed down before him, and took his seat on one side. And when he was so seated, he told the Blessed One [what Devadatta had said, and added], ‘ This very day. Lord, Devadatta will break up the Sazgha.’ Then the Blessed One, when he heard that, gave utterance at that time to this expression of strong emotion: ‘ Easy is a good act to the good, a good act is hard to the wicked ; ‘ Easy is evil to the evil, but evil is hard for the Noble Ones to do,’ Here ends the Second Portion for Recitation. the fragments of earlier verses, or the poetical forms of the verses below at VII, 5, 4, have crept into the prose here, where we should otherwise expect sagge and niraye. 256 VII, 4, r.

²⁶ I. Now Devadatta on that day, which was Upo- satha day, arose from his seat, and gave out voting-tickets^, saying, ‘We went. Sirs, to the Sama;^a Gotama and asked for the Five Points, saying—•

(&c., as above in VII, 3, 14 and 15). These the Samana Gotama will not allow; but we live in accordance therewith. Whosoever of the venerable ones approves of the Five Things, let him take a ticket.' Now at that time there were five hundred Bhikkhus, Vesdlians, and belonging to the Vaian clan ^ who had but recently joined the Order, and were ignorant of what he had in hand®. These took the voting-tickets, believing [the Five Points to be according to] the Dhamma, and the Vinaya, and the teaching of the Master. And Devadatta, having thus created a division in the Sa^^gha, went out to the hill Gay 4 -sisa, taking those five hundred Bhikkhus with him. Then Siriputta and Moggallana went to the Blessed One, and bowed down before him, and took their seats on one side. And when they were so seated, Sariputta said to the Blessed One: ' Deva- * It may be noticed that Devadatta here takes upon himself the office of asalSka-gthapako without having been appointed to it in the manner required by the rule laid down in .STullavagga IV, 9 and 10. On the process to be followed when voting with tickets, see IV, 4, 26. ® So it is the Vaggians from Vesdlt who are represented, below XII, I, I, to have put forward those Ten Points which gave rise to the Council and the schism at Vesdlt a hundred years after the Buddha's death. ® Apakatawwuno. VII, 4, 2. DISSENSIONS IN THE ORDER. 257 datta, Lord, has gone forth to Gay 4 -sisa, taking five hundred Bhikkhus with him.' 'Verily, Siriputta and Moggallana, there must be a feeling of kindness towards those young Bhikkhus among you both. Go therefore, both of you, before they have fallen into entire destruction.' ' Even so, Lord,' said Sariputta and Moggallana, in assent to the Blessed One. And rising from their seats, they bowed down before him, and keeping him on their right hand as they passed him, they set out for Gayi-sisa. Then at that time a certain Bhikkhu, standing not far from the Blessed One, began to weep. And the Blessed One said to him; ' Why, O Bhikkhu, dost thou weep ? ' 'Those, Lord, who are the Blessed One's chief disciples, Siriputta and Moggallana, even they have gone to Devadatta's side, approving the Dhamma of Devadatta.' ' That, O Bhikkhu, would be impossible, that Sariputta and Moggallana should approve his teaching. They are gone only to gain those Bhikkhus over again b'

²⁷ Now at that time Devadatta, surrounded by a great number of adherents, was seated, preaching the Dhamma. And when he saw from afar Sariputta and Moggallana coming towards him, he said to the Bhikkhus: ' See, O Bhikkhus, how well preached must be my doctrine, in that even the two chief disciples of the Samara Gotama—Sariputta * Bhikkhu-sawnattiya. The phrase occurs above at IV, 14, 26, and below XII, 2, 8, and corresponds to the expression ^anaw saniidpeti (above, VII, 3, 14), used of Devadatta's trying to gain the people over to his views. [20] S 258 VII, 4, 3 and Moggallana—are coming to join me, being pleased with my Dhamma.' When he had thus spoken Kokilika said to Devadatta: ' O venerable Devadatta, trust not Sari- putta and Moggallana, for they are inclined towards evil, and under the influence of evil desires/ ' Nay, my friend, let us bid them welcome since they take pleasure in my teaching (Dhamma).' And Devadatta invited Siriputta to share his own seat, saying, ' Come, friend Sariputta, Sit thou here!' ' Nay (there is no need of that),' said Sariputta; and taking another seat, he sat down on one side. And Devadatta instructed and incited and aroused and gladdened the Bhikkhus far into the night with religious discourse; and then made request to Siriputta, saying, ' The assembly, friend Sariputta, is still alert and sleepless. Will you, friend Sariputta, be so good as to think of some religious discourse to address to the Bhikkhus V My back is tired, and I would stretch myself a little.' ' Even so, friend,' said the venerable Sariputta, in assent to Devadatta. And Devadatta spread his waist-cloth folded in four on the ground, and lay down on his

right side. And in a moment even sleep overcame him who was tired, and had lost his presence of mind and his self-consciousness

²⁸ Then the venerable Sariputta taught and exhorted the Bhikkhus in a religious discourse touching the marvels of preaching, and the venerable ' PaibhStu taw bhikkhftnaw dhammt kathd. See our note above on Mahivagga V, 13, 9. ® Compare Mahavagga VIII, 16 = Sutta-vibhanga, Saghd- disesa I, 2, i. VII, 4, 4. DISSENSIONS IN THE ORDER. 259 Moggallina taught and exhorted the Bhikkhus in a religious discourse touching the marvels of Iddhi. And whilst they were being so taught and exhorted those Bhikkhus obtained the pure and spotless Eye of the Truth ^—(that is, the knowledge that) whatsoever has a beginning, in that is inherent also the necessity of dissolution. Then the venerable Siri- putta addressed the Bhikkhus, and said : ' Let us go, my friends, to the Blessed One's side. Whosoever approves of his doctrine (Dhamma), let him come.' And Siriputta and Moggallina went back to the Veuvana, taking those five hundred Bhikkhus with them. But Kokdlika awoke Devadatta, and said : ' Arise, friend Devadatta ! Your Bhikkhus have been led away by Sriputta and Moggallina. Did I not tell you, Devadatta, not to trust Siriputta and Moggallina, in that they were inclined towards evil, and were under the influence of evil desires ?' Then hot blood came forth from Devadatta's mouth

²⁹ But Siriputta and Moggallina went to the place where the Blessed One was, and bowed down before him, and took their seats on one side. And when they were so seated, Sariputta said to the Blessed One ; ' It were well. Lord, that Bhikkhus who have turned aside to schism should be received afresh into the higher grade of the Order.' ' Nay, Siriputta, let not the reordination of schis- ' This expression is the standing one in conversions; see, for instance, MahS,vagga I, 7, 6; ^ullavagga VI, 4, 5, VII, 3, 6. ® The later legends preserved in Spence Hardy and Bigandet say that Devadatta died on the spot. 26 o iTULLAVAGGA, VII, 4, S- matical Bhikkhus seem good to thee. But rather cause such Bhikkhus to confess that they have committed a thulla^aya offence. And how, Sari- putta, did Devadatta treat you ?' ' When Devadatta, Lord, had instructed and aroused and incited and gladdened the Bhikkhus far into the night with religious discourse, he then made request to me, saying, " The assembly, friend Sdriputta, is still alert and sleepless. Will you, friend Siriputta, think of some religious discourse to address to the Bhikkhus ? My back is tired, and I would stretch myself a little." This, Lord, was the way in which Devadatta behaved to me.'

³⁰ Then the Blessed One addressed the Bhikkhus, and said: ' Once upon a time, O Bhikkhus, there was a great pond in a forest region. Some elephants dwelt beside it; and they, plunging into the pond, plucked with their trunks the edible stalks of the lotus plants, washed them till they were quite clean k masticated them^ without any dirt, and so eat them up. And that produced in them both beauty and strength, and by reason thereof they neither went down into death, nor into any sorrow like unto death. Now among those great elephants, O Bhikkhus, there were young elephant calves, who also, in imitation of those others, plunged into that pond, and plucked with their trunks the edible stalks of the lotus plants ; but they did not wash them till they were clean, but masticated them, dirt and all, and so eat them up. And that produced in them * The last three lines have occurred word for word in MahS- vagga VI, 20, 2. * Sawkhiditv^. Compare the use of this word at G'ataka I, 507- VII, 4, 6. DISSENSIONS IN THE ORDER. 261 neither beauty nor strength ; and by reason thereof they went down into death, and into sorrows like unto death. Just so, O Bhikkhus, will Devadatta die who, poor creature, is emulating me. ' Like the elephant calf who eateth mud in imitation of the great beast ^

That shakes the earth, and eats the lotus plant, and watches through the night among the waters ^—
 So will he, poor creature, die that emulateth me.’ 6 . ‘A Bhikkhu who is possessed of eight
 qualifications is worthy, O Bhikkhus, to do the work of an emissary. And what are the eight ? The
 Bhikkhu, O Bhikkhus, must be able to hear and to make others listen, able to learn, able to bear in
 mind, able to discern and to make others discern, skilful to deal with friends and foes, and no maker
 of quarrels. These are the eight qualifications of which when a Bhikkhu is possessed, he is worthy, O
 Bhikkhus, to do the work of an emissary. ‘ Siriputta, O Bhikkhus, being possessed of eight
 qualifications, is worthy to do the work of an emissary. What are the eight (&c., as in last
 paragraph) ? ‘ He who on entering a company that is violent of speech. ’Mah^var&ha. At
 AbhidhSnappadipikS, verse iii, varaha is said to mean ‘ elephant ’ as well as ‘ boar ; ’ and so here
 Buddha- ghosa says Mahd-varahassa mahS-nagassa. As this explanation possibly rests only on such
 passages as the present, we have chosen an ambiguous rendering. ® Nadisu ^aggato ti. Ettha so kira
 hatthi-nago sayaha- samayawz taw nadt-namakaw pokkharamw ogahetva kilanto sabba- rattiw
 vltindmesi ^alikaw karoti. Tena vuttaw nadlsuaggato ti (B.). 262 VII, 4, 7* Fears not, forgoes no
 word, disguises not his message, Is unambiguous in what he says, and being questioned angers not,
 Of such is surely the Bhikkhu worthy to go on a mission

³¹ ‘ Devadatta, O Bhikkhus, being overcome, his mind being taken up by eight evil conditions^, is
 irretrievably (doomed to) remain for a Kalpa in states of suffering and woe And what are the eight ?
 He is overcome, his mind is taken up by gain, by want of gain, by fame, by want of fame, by honour,
 by want of honour, by his having wicked desires, and by his having wicked friends. These, O
 Bhikkhus, are the eight evil conditions by which Devadatta being overcome, and his mind being
 taken up, he is irretrievably (doomed to) remain for a Kalpa in states of suffering and woe. ‘It would
 be well, O Bhikkhus, that Bhikkhus should continue in complete ascendancy over any gain or loss,
 any fame or the reverse, any honour or ^ On these lines compare some similar expressions at
 Mahavagga X, 6, 3. “ Asaddhamma. It is very difficult to find a proper rendering for this expression.
 Dhamma here means, no doubt, ‘quality,’ ‘ condition ’ (as it does in the title of the Sanskrit work
 Saddharma- puwrfarika, unhappily rendered by Burnous, ‘ Lotus de la bonne loi ’). But the details of
 the various particulars suggest rather the rendering ‘ surrounding occurrences ’ or ‘ matters,’ for they
 are objective, external, and not (or only incidentally and secondarily) subjective, internal. ^ Apfiyiko
 nerayiko. ‘Liable to re-birth in apdya and in niraya.’ Of these the former includes the latter, and also
 the states of being an animal, a disembodied ghost (pet a), or an a sura. Hell, though a convenient, is
 a misleading translation of the latter of the two words, for the reasons given by Rh. D. on Maha-
 parinibbana Sutta I, 23. All the expressions used here recur below at VII, 5, 4. vn, 4, 7-
 DISSENSIONS IN THE ORDER. 26 ^ dishonour, any evil longing or evil friendship, that may
 accrue to them. And for what reason * ? For as much, O Bhikkhus, that bad influences (isavas) arise,
 full of vexation and distress to one who is not continuing in complete ascendancy over each of these
 eight things, but to one, who is so continuing, such influences arise not. This is the reason, O
 Bhikkhus, why it would be well (&c., as before). Let us then, O Bhikkhus, continue in complete
 ascendancy over any gain or loss, any fame or the reverse, any honour or dishonour, any evil longing
 or evil friendship, that may accrue to us. And thus, O Bhikkhus, should you train yourselves. ‘ There
 are three evil conditions, O Bhikkhus, by which Devadatta being overcome, and his mind being taken
 up, he is irretrievably doomed to remain for a Kalpa in states of suffering and woe. And what are the
 three ? His having wicked desires, and his having wicked friends, and his having come to a stop on

his way (to Nirvāṇa or Arahant-ship) because he had already attained to some lesser thing®. These are the three (&c., as before).’ * Kim (read kam) atthavasa/« paṇḍita. So also above, Mahāvagga VIII, 15, 7; .fīḷlavagga VII, i, 6, and in the MahāS- parinibbāna Sutta V, 28, and Dhammapada, verse 289. The whole of the previous sentence is here repeated in the text. “Vigata-paribaddha. This is a standing epithet of the Asavas, recurring, for instance, many times in the Sabbasava Sutta, §§ 18- 37 (Rh. D.’s ‘ Buddhist Suttas,’ pp. 302 and following). The word ‘influence,’ here chosen as a rendering for dsava, is suggested by Dr. Morris as being similar, both in its derivation and in the history of its meaning, to the Pali one. The principal objection against it is that it has never acquired the bad connotation of dsava, and requires, therefore, to be supplemented by some epithet. ’ Oramattakena visesadhigamena antard vossadam dappeti. On this phrase, which recurs in full in the Mahā-parinib- 264 VII, 4, 8.

³² “Verily! let no wicked desire whatever arise within you I know rather from this what is the outcome thereof. ‘ Known was he as wise, reputed to be trained; Aglow with glory did Devadatta stand ’ (thus have I heard). He gave himself to vanity, to attacking^ the Ta- thigata: He fell into the Avīci hell, guarded fourfold and terrible ^ The injurer of the good, of the man who does no wrong, Him sin pervades, the man of cruel heart, and void of love. Though one should think the ocean to be foul with but one poison pot. Yet could he not be foul it, for awful is the sea, and great; Just so though one should injure the Tathigata by words,— bSna Sutta I, 7, see Buddhaghosa’s note there, quoted by Rh. D., ‘ Buddhist Suttas,’ p. 7. The ‘ lesser thing ’ here referred to is doubtless the pothu^^anik^ iddhi mentioned above in § 4. * Knukinno isa^^anaw. On the former of these two words the passages at Dipavamsa I, 18, and (S)ataka I, 20 (verse 126), and below, VII, 5, 2 = Mahāvagga X, 5, 4, may be referred to. The latter seems to bear the same relation to Suddana, ‘ attack,’ as vikubbana does to vikāra. Buddhaghosa’s notes (text, p. 325) presuppose different readings of both words. “ ‘Guarded fourfold’ is ^atudvarawā, that is, ‘having gates and the ramparts (through which they pass) on all four sides.’ On the general sentiment of these stanzas, and especially of this line, compare the Kokaliya Sutta in the Sutta Nipāṭi (III, 10). ’ Bhasmā is explained by Buddhaghosa as equal to bhaya- nako. VII, 5, i. DISSENSIONS IN THE ORDER. 265 That perfect one, that peaceful heart,—against him the words would not avail. Let the wise Bhikkhu make a friend of, and resort to him By following whose way he will come to the end of griefs! ”

³³ I. Now the venerable Upāli went up to the Blessed One, and bowed down before him, and took his seat on one side. And when he was so seated, the venerable Upāli said to the Blessed One: ‘ The expressions. Lord, “ disunion in the Saṅgha,” and “schism in the Saṅgha,” are usedk How much. Lord, goes to make disunion and not schism in the Saṅgha, and how much goes to make both disunion and schism in the Saṅgha ? ’ ‘ If one is on one side, Upāli, and two on the other side, and a fourth makes a formal proposition, and gives them voting-tickets, saying, “ This is according to the Dhamma, and according to the Vinaya, and according to the teaching of the Master. Take this (ticket) and give your sanction to this (opinion)” —then this, Upāli, is disunion in the Saṅgha, and not schism. ‘ If, Upāli, two are on one side, and other two are on the other side, and a fifth (and so on up to) and an eighth tell them something (&c., as before)—then this, Upāli, is disunion in the Saṅgha, and not schism. ‘ If, Upāli, four are on one side, and other four ’ Sa.mgha-T&gi and sawgha-bhedo. See Mahāvagga X, i, 6, where other expressions, not here referred to, are also used. 266 VIT, S, 2. are on the other side, and a ninth tell them (&c., as before)—then this, Upāli, is both disunion in the Saṅgha, and it is schism \ ‘(A separation) of nine, Upāli, or of more than nine, is both disunion in

the Sa»«gha, and it is schism. ‘ A Bhikkhunl, Upili, cannot make (one of the requisite number to cause) a schism, though she may help to produce a schism—nor a woman novice, nor a Simaera, male or female, nor a layman, nor a lay woman. It is only a Bhikkhu who is in full possession of all his privileges, and belongs to the same communion, and is domiciled in the same district ^ who can make (one of the number requisite to form) a schism.’

³⁴ ‘ There is the expression. Lord, “ schism in the Samgha..” How much. Lord, does it require to constitute a schism in the Sawgha ? ’ ‘They put forth®, Upili, what is not Dhamma as Dhamma (i), or what is Dhamma as not Dhamma (2), or what is not Vinaya as Vinaya (3), or what is Vinaya as not Vinaya (4), or what has not been taught and spoken by the Tathagata as taught and spoken by him (5), or what has been taught and spoken by the Tathigata as not taught ^ That is, stated shortly, it requires the breaking up of a body of at the least nine Bhikkhus to make a schism. ® Pakatatto samana-saOTvasako samana-simdya //tito. On the two last of these expressions, see our notes on MahSvagga IX, 4, 8. The first is there wrongly rendered, and should be translated as it is here; see the frequent passages in which the word occurs (e. g. .ffullavagga I, 5, i; I, 6, i; I, 27, i; II, i, &c., where we have rendered it shortly ‘ a regular Bhikkhu ’). ® The first ten of the following list recur word for word in the Ahguttara NikSya I, ii, 1-20 (Adhammadi-vagga), and the whole eighteen above in the MahSvagga X, 5, 4, 5. VII, g, 4. DISSENSIONS IN THE ORDER. 267 and spoken by him (6), or what has not been practised by the Tathigata as practised by him (7), or what has been practised by the Tathigata as not practised by him (8), or what has not been ordained by the Tathagata as ordained by him {9}, or what has been ordained by the Tathigata as not ordained, by him (10), or what is no offence as an offence (ii), or what is an offence as no offence (12), or what is a slight offence to be a grievous offence (13), or what is a grievous offence to be a slight offence (14), or what is (a rule regarding) an offence to which there is an atonement as without atonement (15), or what is (a rule regarding) an offence to which there is no atonement as admitting of atonement (16), or what is a grave offence as not a grave offence (17), or what is not a grave offence as a grave offence (18). In these Eighteen Points they hinder and mislead (their followers) and perform independently U posatha, and Pav 4 ra;« 4 , and (official) acts of the Sawgha. So much, Upali, does it require to constitute a schism in the Samgha..’

³⁵ ‘ There is the expression, Lord, “ concord in the Sawgha.” What, Lord, does it require to constitute concord in the Sawgha ?’ ‘They put forth, Upali, what is not Dhamma as not Dhamma ’ (and so on through the Eighteen Points down to the end). ^4. ‘To what (result of Karma), Lord, does that * Both the exact Pli form and the interpretation of these terms are uncertain. Buddhaghosa’s notes will be found at p. 325 of H. O.’s edition of the text, and most probably we should there read pari saw in both cases. ® On the whole of the following section, compare above, VII, 3, 16, where much of the phraseology recurs. 268 5 > S* man give rise who brings about a schism in the Sa»«gha when it is in concord ?’ ‘ He gives rise, Upali, to a fault (the result of which) endures for a Kalpa, and for a Kalpa is he boiled in Niraya.’ “He who breaks up the Sawzgha is (doomed) to remain for a Kalpa in states of suffering and woe^ He who delights in party (strife), and adheres not to the Dhamma, is cut off from Arahathship ; Having broken up the Sawgha when it was at peace he is boiled for a Kalpa in Niraya.” ‘ To what (result of Karma), Lord, does that man give rise who brings about reconciliation in the Sawgha when it has been split up ? ’ ‘ He gives rise, Upali, to the highest merit, and for a Kalpa is he happy in heaven. “Blessed is concord in the Sas^^gha, and the support of

those who are at peace! He who delights in peace, adhering to the Dhamma, is not cut off from Arahatship ; On reconciling the Sa»«gha, when it was at strife, he is happy for a Kalpa in heaven.” ’

³⁶ ‘ Can it be. Lord, that one who breaks up the Sa?;^gha is irretrievably (doomed) to remain for a Kalpa in states of suffering and woe ?’ ‘Yes, Updli, that can be.’ ‘ Can it be. Lord, that one who breaks up the Sa;;«gha is not doomed to be reborn in states either of suffering or of woe; that he is not doomed to remain so in such states for a Kalpa ; and that he (his position) is not irretrievable ?’ ‘ Yes, Up 4 li, that can be.’ ^ On this line see our note above on VIT, 4, 7. VII, 5 , 5 - DISSENSIONS IN THE ORDER. 269 ‘ Who then, Lord, [comes under the first head ?]’ ‘ In case, Up 41 i, a Bhikkhu gives out what is not Dhamma as Dhamma, directing his opinion and his approval and his pleasure and his intention^ (to what he says and does); and in belief that the doctrine (he propounds) is against the Dhamma, and that the schism resulting therefrom would be against the Dhamma ^ ; and makes publication thereof®, giving out tickets, and saying, “ Take this (voting-ticket): approve this (opinion)*. This is Dhamma; this is Vinaya; this is the teaching of the Master,”—a man, UpMi, who thus divides the Sa»?gha, is irretrievably doomed to remain for a Kalpa in states of suffering and woe.’ [The above paragraph is then repeated in full, reading successively for ‘ in belief that the doctrine (he propounds) is against the Dhamma, and the schism resulting therefrom would be against the Dhamma,’ each of the following clauses :— (< 5) . . . in belief that the doctrine is against the Dhamma, but that the schism resulting therefrom would be in accordance with the Dhamma . . . ‘ Vinidhaya AMth'xm, vinidhaya khantiw, vinidhdya rnkim, vinidhiya bhavaw. These expressions all recur in the Sutta-vibhanga, Pdiittiya I, 2, 2 and following sections, where the question at issue is whether an erroneous statement is, or is not, a conscious lie. The meaning of the whole is clear, though each of the words is used in a rather uncommon sense. On khanti, compare diMe sute khantiw? akubbamdnno (of the Arahat) at Sutta NipSta IV, 13, 3, and the standing use of the verb khamati, at the end of the Kammavdias. “ Bhede adhamma-diMi; literally, ‘in the schism (there will be) doctrine that is against the Dhamma.’ ® AnussS-veti, which is here equivalent to the technical ‘ publication ’ required in the English law of libel and slander. * See the note above on VII, 4, i. 270 VII, s, 6. (c) . . . in belief that the doctrine is against the Dhamma, but in uncertainty whether the schism resulting therefrom would be against the Dhamma or not . . . (d) ... in belief that the doctrine is in accordance with the Dhamma, but that the schism resulting therefrom would be against the Dhamma . . . (e) . . . in belief that the doctrine is in accordance with the Dhamma, but in uncertainty whether the schism resulting therefrom would be against the Dhamma or not . . . (/) ... in uncertainty whether the doctrine is against the Dhamma or not, but in the belief that the schism resulting therefrom would be against the Dhamma . . . (^) ... in uncertainty whether the doctrine is against the Dhamma or not, and in the belief that the schism resulting therefrom would be against the Dhamma . . . (A) .. in uncertainty whether the doctrine would be against the Dhamma, and in uncertainty whether the schism resulting therefrom would be against the Dhamma or not . . .] [The whole paragraph is then again repeated, reading successively for ‘ gives out that which is not Dhamma as Dhamma ’ each of the Eighteen Points given in full in VII, 5, 2.]

³⁷ ‘ Who then, Lord, is one who breaks up the Sawgha, and yet is not doomed to be reborn in states either of suffering or of woe ; is not doomed to remain in such states for a Kalpa; and is not so doomed that his position is irretrievable ?’ ‘ In case, Updli, a Bhikkhu gives out what is not Dhamma as Dhamma [and so on successively VII, s, 6. DISSENSIONS IN THE ORDER. 271 through the whole Eighteen Points] without directing his opinion and his approval and his pleasure and his

intention thereto, and in the belief that the doctrine he propounds is in accordance with the Dhamma, and that the schism resulting therefrom would be so too.' Here ends the Third Portion for Recitation. Here ends the Seventh Khandhaka, on Divisions in the Saṅgha. * The sum of the last two sections seems to come to this, that practically such a schism as would have the awful effects set out above in § 4 would be impossible in Buddhism. For not only is a formal putting forward and voting on the false doctrine essential to schism as distinct from mere disagreement, but the offending Bhikkhu must also be quite aware that the doctrine so put forth is wrong, or at least doubtful, and also that the schism resulting from his action will be, or will probably be, disastrous to the Dhamma. In other words, the schism must be brought about by deliberately putting forward a doctrine known to be false, or at least doubtful, or with the express intention or hope of thereby injuring the cause of the Dhamma (that is, of the Truth). 2'J2 VIII, I, I.

Kullavagga, Khandhaka 8

¹ Regulations as to the Duties of the Bhikkhus towards one another.

² I. Now at that time the Blessed One was staying at Sivattī, in Andhā Piwāka's Arāma. Now at that time incoming Bhikkhus entered the Arāma with their sandals on[^], or with sunshades held up over them[^], or with their heads muffled up[®], or with their upper robe carried in a bundle on their heads^{*}; and they washed their feet in the drinking - water; and they did not salute resident Bhikkhus senior to them, nor ask them where they (the incomers) should sleep. And a certain incoming Bhikkhu undid the bolt[®] of an unoccupied room (Vihāra), and opened the door[®], and so entered by force; and a snake fell * That this was a sign of disrespect is clear from Mahavagga V, 12, and the 61st and 62nd Sekhiyas. [^] See our discussion of the sunshade question in the note on .Sullavagga V, 23, 2. ' OguMitS. See the 23rd and the 67th Sekhiyas. * Stse katvS. Compare VIII, 6, 3. [®] Ghaikd. This word is discussed at [^]ullavagga V, 14, 3. " Such an act has been already guarded against by the rule laid down at the end of .ffullavagga V, 9, 5, where the same expression is made use of. VIII, 1, 2. REGULATION.S AS TO DUTIES OF BHIKKHUS. 273 on to his back from the lintel above S and he was terrified, and made an outcry[^]. The Bhikkhus, running up, asked him why he did so. He told them that matter. Then those Bhikkhus who were moderate in their desires were vexed and indignant, and murmured, saying, ' How can incoming Bhikkhus enter the Arāma . ? (&c., as before, down to) where they should sleep [®].' They told the matter to the Blessed One (&c., as usual, I, I, 2, 3, down to) he addressed the Bhikkhus, and said, ' Therefore, O Bhikkhus, do I establish a rule of conduct for incoming Bhikkhus, according to which they ought to behave.

³ 'An incoming Bhikkhu, O Bhikkhus, when he knows he is about to enter an Arāma, ought to take off his sandals, turn them upside down^{*}, beat them (to get the dust) off, take them (up again) in his * Upari-pi^{///}[^]ito. On piMa (which we should possibly read here), as the lintel of a door, see our note above at jSullavagga V, 14, 3. It recurs immediately below, VIII, i, 3. [^] Vissaraiw akasi. As Childers, sub voce, expresses doubt as to the meaning of this word, it may be well to note that this phrase occurs above, .Sullavagga V, 10, 2 and VI, 3, 4, and also in the Bhikkhuni-vibhāṅga, Pa[^]ittiya LX, and always in the sense here given. The meaning of the allied idiom, vissaro me bha- vissati, might be just doubtful as used in a peculiar connection at Bhikkhuni-vibhāṅga, Paraika I, i, and Sa»2ghadisesa III, 3, were it not clear from ibid., Pa[^]ittiya LXXXVI, that it means simply ' there will

be an outcry against me.’ ® The form of this speech bears very clear testimony to the artificial way in which these introductory stories are put together, for the speech does not arise out of the story. Similar instances are not infrequent. See VIII, 5, i. ■* 'Nika.m katva. So also at VIII, 6, 2. The word is used below and at Mahdvagga I, 25, ii and 15 of a bedstead and chair, and below, VIII, 4, 4, of a bowl when it is being washed. [20] T VITI, I, 2. 274 hand, put down his sunshade, uncover his head, arrange his upper robe on his back^, and then carefully and slowly enter the Arama. ‘ When he enters the Ardma he ought to notice where the resident Bhikkhus are gone to; and whithersoever they are gone—whether to the service hall, or to the portico (ma^^fapa), or to the foot of a tree—thither he ought to go, and laying his bowl on one side, and his robe on one side, he ought to take a suitable seat, and sit down. ‘ He ought to ask as to the drinking-water, and the water for washing^, which is appropriated to the one use, and which to the other. If he has need of drinking-water, he ought to fetch it and drink. If he has need of water for washing, he ought to fetch it, and wash his feet. In washing his feet he ought to pour the water over them with one hand, and wash them with the other; he ought not to pour the water over them and wash them with one and the same hand. ‘ He ought to ask for the cloths with which sandals are cleaned, and clean his sandals. In cleaning his sandals he ought first to wipe them with a dry cloth, and afterwards with a wet cloth: and then he ought to wash the cloths, and lay them on one side * See the note below on VIII, 8, 2. ^ On these expressions, compare the note above on ATullavagga IV, 4, 4 (at the end), and .ffullavagga VIII, i, 5 = Mahavagga I,

⁴ 19- ‘ These cloths (yJolakaw) are not specially permitted anywhere in the Khandhakas, as cloths for wiping the face and feet are in Mahavagga VIII, r, and A’ullavagga VI, 19, respectively. The word is used for ‘duster’ below, VIII, i, 3, and for ‘tinder’ at Milinda Pawha, p. 53. VIII, 1, 3 - REGULATIONS AS TO DUTIES OF BHIKKHUS. 275 ‘ If the resident Bhikkhu be senior, he ought to be saluted; if junior, he ought to be made to salute (the incomer). The incomer ought to ask as to the lodging-place, which has fallen (to his lot)^, and whether it is occupied or unoccupied. He ought to ask as to lawful and unlawful resorts^, and as to what families have been officially declared to be in want®. ^ ‘ He ought to ask as to the retiring-places, (where they are), and as to the drinking-water, and as to the water for washing, and as to the staves for walking with, and as to the place for the conferences of the Sa^^gha, (and as to) the time at which he ought to enter (it) and at which he ought to leave it.

⁵ ‘ If the Vihira be unoccupied, he ought to knock at the door, then to wait a minute, then to undo the bolt, and open the door, and then, still standing outside, to look within. ‘ If that Vihra is covered with dust®, or the beds or chairs are piled one upon another, and the bedding put in a heap on the top of them®,—then if ^ See the rules as to the division of lodging-places according to the number of applicants at .ATullavagga VI, 21, 2, and especially VI, 11,3. ^ Goaro agoaro. There were some places or families to which the Bhikkhus of a particular residence were not allowed to resort for alms. See the rule as to ‘ turning down the bowl ’ with respect to a person at Aullavagga V, 20. ® Sekha-sammatdñi kuldñi. See the note on the 3rd Pai- desaniya. * All the following expressions have occurred together at Amlla- vagga IV, 4, 4, where an example is given of the course of proceeding here laid down. And they are repeated below, VIII, 2, 2. ® Uklapo. Compare Aullavagga VI, 3, 9, and below, § 5. ® This was the way in which a Bhikkhu, on going away from it. 276 VIII, I, 3. he can do so he ought to clean up the Vihara. ^And when cleaning the Vihara, he ought to take the floor matting out and put it down on one side, and the supports of the bedsteads^, and the bolsters® and

pillows, and the mat which is used as a seat. Putting the bedsteads and chairs down on to the ground, and carefully avoiding scratching (the floor with them) or knocking them up against (the door-posts), he ought to take them outside the door, and put them down on one side. The spittoon and the board to lean up against^ ought to be taken out, and put down on one side ®. ‘ If the Vihira is covered with cobwebs, they should first be removed with a cloth ®. The casements should be dusted, especially in the corners and joints. ‘ If the wall which had been plastered and red- washed, or the floor which had been laid (with earth) and black-washed has become dirty in the corners®, they should be wiped down with a was to leave his Vihara. See below, VIII, 3, 2, and on the details of the terms used, see our note below on VIII, i, 4. ^ The rest of this section is repeated in full below, VIII, 7, 2. ® Paipddakd. Doubtless the same as forms part of the ^ha^^a-mafla mentioned in the i8th PaMttiya. and above, VI, 2, 5 - ® Bhisī. See the note on Mahdvagga VIII, 13. * Apassena-phalakazw. See the note on .ffiillavagga VI, 20, 2. ® All the expressions in this sentence and the next are the same as those used in a similar connection at Mahavagga I, 25, 15. ® UllokS. See the note at Aullavagga VI, 2, 7, according to which our rendering at Mahdvagga I, 25, 15 should be corrected. ” On this mode of preparing walls and floors, see the notes above on ATullavagga VI, 20. * Ka««akitd. See our note above on ATullavagga V, ii, 3. VIII, 1, 3 - REGULATIONS AS TO DUTIES OF BHIKKHUS. 277 duster^ that has been first wetted and wrung out. If the floor has not been so prepared, it should be sprinkled over with water and swept ^ lest the Vihira should be spoilt® by dust. The sweepings should be gathered together, and cast aside. The translation of our present passage at Mahavagga I, 25, 15, must be corrected accordingly. * .ffolaka. See the note on this word in last section. ^ Samma^^ati is to sweep (not to scrub), as is apparent from Mahavagga VI, 34, i. " IJhanwi. So also at Mahavagga I, 25, 15. At Mahavagga I, 49, 4, we should have rendered ‘ defiled their beds ’ instead of ‘ threw their bedding about,’ correcting uhananti of the text there into fihadanti. Uhan (originally ‘ to throw up,’ ‘ raise,’ &c.) seems, like samfihan, to have acquired the meaning of to destroy, injure, spoil. From this meaning of spoiling, fihan evidently came to be used for, or confounded in the MS. with, fihad, ‘to defile (with excrement).’ So the phrase ‘uhananti pi ummihanti pi’ (at Mahavagga I, 49, 4) exactly corresponds in meaning to ‘ omut- tenti pi fihadayanti pi’ in Dhammapada, p. 283. There are other passages showing the same confusion, (i) The gerund, fihai/^a, which occurs in (? ^taka II, p. 71 (‘idani kho (ahan) taM uha>^>^a’), is explained by the commentator to mean ‘vaian te slse katva.’ (2) fihanti, in Gatakall, p. 73 (‘aggihuttaw kz, fihanti, tena bhinnā kama««falfiti’), must mean the same and be = fihadeti. For the monkey here referred to is said to have been guilty of the following dirty trick:—‘ku«(/ika bhindati, aggisaldya M'A.kkz.m. karoti.’ (3) mutteti ohaneti at ATariy^ Piaka II, 5, 4, represents u^/ 5 ara-pasavam katvi at Gataka II,

⁶ In the first of these passages uha^./a may well be a copyist’s blunder, arising from the similarity of the words, for uha^^a. Dr. Morris, to whom we owe the comparison of these passages and the suggested emendation of Mahavagga I, 49, 4, is rather of opinion that the words were confounded by the writers. For it is not an uncommon thing to find two words, not very remote in form or meaning, confounded together. It is well known that the English word livelihood properly and originally meant ‘liveliness,’ and has only afterwards replaced the earlier livelode, to which the sense of livelihood properly belongs. And something of this kind 278 VIII, I, 4.

⁷ ‘The floor coverings^ should be dried in the sun, cleaned, beaten to get the dust out, taken back, and spread out again in the place to which they belonged^. The supports of the bed should be dried in the sun, dusted, taken back, and put in the place to -which they belonged. The bed (maua) and the

chairs (piMa) should be aired in the sun, cleaned, beaten to get the dust out, turned upside down, taken back, carefully avoiding scratching them against the floor, or knocking them up against the door-posts, and then put in the place to which they belonged®. The bolsters and pillows, and the must have occurred, he thinks, in Pali in the use of fthan for hhad. The past participle hhata occurs at jSullavagga VIII, 10, 3. ' Bhummattharaawz; usually, no doubt, matting of various kinds, but occasionally also skins or rugs of the kinds specially allo-wed by VI, 14, 2. ^ Yathabhagaw?. The use of this word here constitutes the only variation between our passage and that in the Mahavagga I, 25 = below, VIII, 7, 2, where it is replaced by yathaMane or yathipannattam. ' This passage throws a welcome light on the meaning of manka and p\tha\ for as they were to be beaten to get the dust out, it is clear that they were upholstered. The manka, or bed, must have been a wooden framework, stuffed (probably with cotton), covered at the top with cotton cloth, and made underneath and at the sides of wood. It had no legs fixed to it, but was supported on movable tressels—the paipadakS. When using it, the sleeper covered it with a mat, or a cotton sheet, and had over him a coverlet of some kind; and these articles, which he would also use if he slept on the ground, constituted, together with the bolster and pillows, the senasanaw or bedding,—that is, in the more special and limited use of that term (as, for instance, above, § 3, and perhaps below, 7, i). In its larger sense the same word is used, putting the part for the whole, for the whole sleeping apparatus, and is nearly equivalent to seyyayo (so, for instance, in VI, 11 and 12, and below, VIII, 2, i; 6, 2 ; and perhaps VIII, 7, i; whereas the latter term is used in the same connection at VI, 6, VIII, 1 , 5 - REGULATIONS AS TO DUTIES OF

BHIKKHUS. 279 mats used as seats, should be aired in the sun, cleaned, beaten to get the dust out, taken back, and put in the place to which they belonged. The spittoon, and the board for leaning up against, should be put in the sun, dusted, taken back, and put in the place to which they belonged. ^5. ' (Then the incoming Bhikkhu) should put away his bowl and his robe. In putting away his bowl, he should hold it in one hand while he feels under the bed or the chair with the other, and then put it away; and he should not put it on a part of the floor which has been left bare. In putting away his robe, he should hold it in one hand while he feels along the bamboo or the rope used for hanging robes on with the other; and then hang it up with the border turned away from him, and the fold turned towards him. 2 ' If the winds, bearing dust with them ^ blow from the East, West, North, or South, the window spaces* on the side in question should be closed up (with shutters or lattices). If it is cold weather, the lattices should be opened by day, and closed by and VI, II, 3). Say an a, in VI, 8, is a generic term including bed, couch, sofa, and divan, but probably with special reference to these three latter things used in the day-time. ' The following paragraph occurs, word for word, at Mahavagga I, 25, II, and below, VIII, 7, 2. ® The following paragraph is the same as Mahdvagga I, 25,18. * SaradvSta. These are the well-known hot winds (like the sand-bearing simoom that blows from North Africa over Italy), against which modern residents endeavour to protect themselves by the use of ' tats.' * There were, of course, no windows in our modern sense, but only spaces left in the wall to admit light and air, and covered by lattices of three kinds allowed by VI, 2, 2. 28o VIII, 2, I. night: if it is hot weather, they should be closed by day, and opened by night. 1 ' If the cell, or the store-room, or the refectory, or the room where the fire is kept, or the privy, is covered with dust, it should be swept out. If there is no drinking-water, or water for washing, they should be provided. If there is no water in the rinsing-pot^, water should be poured into it. 'This, O Bhikkhus, is the rule of conduct for incoming Bhikkhus, according to which they ought to behave.'

⁸ I. Now at that time resident Bhikkhus, on seeing incoming Bhikkhus, did not prepare seats for them, nor provide water and footstools and towels for them to wash their feet, nor go to meet them and take charge of their bowls and their robes, nor ask them whether they wanted drinking-water®, nor salute such of the incoming Bhikkhus as were their seniors, nor make beds ready for them. The moderate Bhikkhus murmured, &c., and told the matter to the Blessed One, &c., (down to) he said to the Bhikkhus: ‘ Therefore, O Bhikkhus, * The following paragraph is the same as Mahavagga I, 25, 19, and part of it is repeated below, VIII, 10, 3. ^ A,^amana-knmbhi. This formed part of the sanitary apparatus for use in the privy. See above, MahSvagga V, 8, 3, and below, ATullavagga VIII, 9 and 10. ® All the above expressions are used at the opening of Mahavagga IX. VIII, 2,3- REGULATIONS AS TO DUTIES OF BHIKKHUS. 281 do I establish a rule of conduct for resident Bhik- khus, according to which they ought to behave.

⁹ ‘ A resident Bhikkhu, on seeing an incoming Bhikkhu, who is senior to him, ought to make ready a seat for him, provide water and a footstool and a towel for him to wash his feet, go to meet him, and take charge of his robe and his bowl, ask him if he wants water to drink, and if he can (bring himself to do so), he ought to wipe his sandals. In wiping the sandals, they should be first wiped with a dry cloth, then with a wet one, and the cloths ought then to be washed, and put aside. ^ ‘ An incoming Bhikkhu ought to be saluted. A bed should be laid for him, saying, “ This bed is for you.” He should be informed whether (the bedroom) is occupied or not, what are lawful and what are unlawful resorts, and what families have been officially declared to be in want. He should be told where the retiring-places are, and the drinking and washing water, and the staves, and the place for the conferences of the Samgha, and what is the time when he ought to enter, and ought to leave (it).

¹⁰ ‘ If (the incoming Bhikkhu) be junior to him, then (the resident Bhikkhu), keeping his seat, should tell him where he is to put his bowl and his robe away, and on which mat he is to sit down. The incoming Bhikkhu should be informed where the drinking and washing water are, and the cloths to clean sandals with; he should be allowed to salute the resident Bhikkhu : and he should be told ‘ This paragraph corresponds to the last paragraph of VIII, i, 2. 282 VIII, 3 , I- where his bed is, saying, “ That bed is for you.” He should be informed whether (that bedroom) is occupied or not (and so on, as in last paragraph, down to the end). ‘ This, O Bhikkhus, is the rule of conduct for resident Bhikkhus, according to which they ought to behave.’

¹¹ Now at that time Bhikkhus, about to leave, started without setting the wooden articles and crockery in order, leaving doors and lattices open, and without giving the sleeping-places in charge to any one. The wooden articles and crockery were spoilt, and the sleeping-places were unprotected. The moderate Bhikkhus murmured, &c. told the Blessed One, &c.(down to) He said to the Bhikkhus: ‘ Therefore, O Bhikkhus, do I establish a rule of conduct for Bhikkhus about to leave, according to which they ought to behave.

¹² ‘ A Bhikkhu about to leave should, O Bhikkhus, put the wooden articles and earthenware in order, close. the doorways and lattices, give the sleeping-places in charge^ (to some one, and only) then set out. If there be no Bhikkhu remaining, a Samaera should be put in charge. If there be no Sama;«era remaining, the attendant who keeps the grounds in order^ should be put in charge. If * Sendsanaw Compare the Old Commentary on the 14th and 15th Paattiyas. The lengthening of the last vowel in k'^ukkh^ is noteworthy. “ Aramiko. In MahSvagga VI, 15, the king wishing to present a man for this purpose, it is there laid down that the Bhikkhus VIII, 3 , 3 * regulations AS TO DUTIES OF

BHIKKHUS. 283 there be neither Bhikkhu, nor Samaera, nor A ram Ik a, the bed frame should be laid on four stones^, the other bed frames put on the top of it, the chairs should be put one on the top of the other, the bedding piled in a bundle on the top, the wooden articles and the earthenware should be put away In order, and the doorways and lattices should be closed^, and then should be set out.

¹³ ‘ If the Vihara leaks, it should be repaired If he can, or he should exert himself to get the Vihara roofed. If he should thus succeed, it is good. If not, he should put the bed frame on four stones in that part of the Vihara which does not leak, and then put the other bed frame (&c., as in last paragraph, to the end). If the whole of the Vihara leaks, he should if he can take all the bedding to the village, or should exert himself to get it taken there. If he should succeed, it is good. If not, he should lay a bed frame on four stones in the open air, put the others on the top of it, put the chairs one on another, pile the bedding on the top, lay the wooden and earthenware utensils in order by ther 1, and cover the whole up with grass or leaves, so that at least the principal articles of furniture might remain (uninjured)®; and (only) then go away. ‘ This, O Bhikkhus, is the rule of conduct for may accept him; and at iTullavagga VI, 21, 3, a superintendent of such slaves is mentioned as one of the officials of the Order. ^ This is the usual method still adopted by native servants as a safeguard against white ants, who would eat up into the legs of furniture left standing on the ground. ^ This arrangement is referred to above at VIII, i, 3. ® Ahgdni pi seseyyuz. See Buddhaghosa’s note as appended to the edition of the text (p. 325). 284 VIII, 4, I. Bhikkhus about to leave, according to which they should behave themselves.’

¹⁴ I. Now at that time the Bhikkhus did not give thanks in the place where a meal was served. People murmured, &c.; the Bhikkhus heard, &c.; the Blessed One on that occasion, &c.^ said to the Bhikkhus: ‘ I allow, O Bhikkhus, the giving of thanks.’ Then the Bhikkhus thought, ‘By whom should the thanks be given ? ’ They told this matter to the Blessed One. ‘ I allow, O Bhikkhus, the elder Bhikkhu (present) to give thanks in the place where a meal is served.’ Now at that time (the turn to provide) the Sa;;^gha with a meal had fallen to a certain company^; and the venerable Sriputta was the senior (Bhikkhu in that) Sa»«gha. The Bhikkhus, thinking, ‘ The Blessed One has permitted the senior Bhikkhu to return thanks in the place where a meal is served,’ went away, leaving the venerable Sari-putta alone. And the venerable Siriputta gave thanks to those people, and then came away alone. The Blessed One saw the venerable Sariputta coming from the distance; and on seeing him, he said to him; ‘ Did the meal, then, Sariputta, pass off well®?’ * For the passages here implied, see I, i, 2, 3. ^ Ajlilarassa phgassa. This sentence has already occurred at V, 5, 2. ^ On this use of iddho, compare ovido iddho in the Bhik- khuni-vibhahga, Pa; 5 ittiya LVI. VIII, 4, 2-REGULATIONS AS TO DUTIES OF BHIKKHUS. 285 ‘ The meal, Lord, passed off well. But the Bhik- khus went away and left me alone.’ Then the Blessed One, in that connection, having delivered a religious discourse, said to them ; ‘ I allow, O Bhikkhus, four or five of the Bhik- khus, who are senior or next to the seniors, to wait.’ Now at that time a certain elder waited in the dining hall, though he wanted to retire, and through holding himself back, he fainted and fell. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, if necessity should arise, to leave the hall after informing the Bhikkhu sitting immediately next^ (to the one who wants to go).’

¹⁵ Now at that time the A'^abbaggiya Bhikkhus went to the place where a meal was to be served with their under-garments or their robes improperly put on, and not decently attired; and turning aside they pushed on in front of the senior Bhikkhus ; and they encroached on (the space intended

for) the senior Bhikkhus ⑥ when taking their seats, and they compelled the junior Bhikkhus to give up their seats to them; and spreading out their upper robes ^ Anantarikaw bhikkhuw. See the note on this phrase at VI, 10, I. Anantarikaw? in the text (with long a) is a misprint. ⑥ Vokkamma, which is not, as Childers supposes, equal to okkamma with euphonic v, but to vyavakramya or vyut- kramya. * Anupakha^^a: which is here used, not in the sense it has at IV, 14, I, but in the sense in which it is used in the 16th and 43rd PaMtiyas, in both which passages it is explained by the Old Commentary by anupavisitvd. This clause and the next occur also at MahSvagga I, 25, 13. 286 VIII, 4, 3 - (as mats) ^ they took their seats in the space between the houses ^ The moderate Bhikkhus murmured, &c. . . . told the Blessed One, &c. ... he said to the Bhikkhus : ‘ Therefore, O Bhikkhus, do I establish a rule of conduct for the Bhikkhus at a meal, which they are to observe thereat. ⑥ 3. ‘ When time has been called in the Arima, a Bhikkhu should put on his waistcloth so as to cover himself all round from above the navel to below the knees, tie his belt round his waist, fold ^ his upper robes and put them on, fasten the block on wash (his hands), take his alms-bowl, and then slowly and carefully proceed to the village. He is not to turn aside (from the direct route) and push on in front of senior Bhikkhus ⑥. He is to go amidst the houses properly clad, with (his limbs) under control, with downcast eye, with (his robes) not tucked up, not laughing, or speaking loudly, not swaying his body or his arms or his head about, not with his arms akimbo, or his robe pulled over his head, and without walking on his heels. And he is to take his ' Sawghaiw ottharitva. This use of the Saraghdi is referred to at G'ataka I, 212, and above, I, 13, 2. ^ Antaraghare. See Sekhiyas 3-26, repeated in the next section. It is perhaps doubtful whether this word may not mean here (as in Sekhiya 27 = below, § 6) the inner courtyard of a house which is surrounded by buildings; but we follow the interpretation we have adopted, loc. cit. ⑥ The following section repeats the Sekhiyas, Nos. 3-26, where see further notes. Much of it recurs below in VIII, 5, 2. * Saguaw katvd. Compare Mahdvagga I, 25, 9. ⑥ GaMikaz. See the note on V, 29, 3. It was to prevent the robe being blown up by the wind. The word occurs again in VIII, 5, 2. ⑥ The following sentence is repeated, word for word, below, § 6. VIII, 4, 4. REGULATIONS AS TO DUTIES OF BHIKKHUS. 287 seat amidst the houses properly clad (&c., all as before, down to) not with his arms akimbo, or his robes pulled over his head, and without lolling, and without encroaching on (the space intended for) the senior Bhikkhus, or ejecting the junior Bhikkhus from the seats, or spreading his upper robe out (as a mat).

¹⁶ ‘ When the water is being given out (before the meal), he is to hold his bowl with both hands, receive the water (in it), lower the bowl carefully down to the ground so as to avoid scratching the floor, and then wash it. If there be (a person there) whose duty it is to take away the water (which has been so used), (the Bhikkhu) should lower (his bowl on to the ground) and pour the water into the waste tub ^ without splashing the person in question, nor the Bhikkhus near, nor (his own) robes. If there be no such person, he should lower his bowl on to the earth and pour the water away, without splashing the Bhikkhus near or (his own) robes. ‘ When the boiled rice is being given out, he should hold his bowl with both hands, and receive the rice in it. Room should be left for the curry. If there is ghee, or oil, or delicacies the senior Bhikkhu should say; “ Get an equal quantity for all.” The alms (given) are to be accepted with mind alert, paying attention to the bowl, with equal curry, and equally heaped up*. And the senior ^ Paiggaha. See the note on V, 10, 3. Avakkara-pSti, at Mahvagga IV, i, 2 = Aiillavagga VIII, 5, 3, seems to have very nearly the same meaning. The whole of this paragraph is repeated below, § 6. ⑥ Uttaribhagaw. See the note on VI, 4, i. * On the expressions in this sentence, compare the notes on Sekhiyas 27-32. 288 VIII, 4, 6 - Bhikkhu is not to begin to eat until the boiled

rice has been served out to all. ^ 5. ‘ The alms given are to be eaten with mind alert, paying attention to the bowl, with equal curry, and equally heaped up ; without pressing down from the top; without covering up the curry or the condiment with the rice, desiring to make it nicer; and without asking for either rice or curry for the Bhik- khu’s own particular use, unless he be sick. Others’ bowls are not to be looked at with envious thoughts. The food is not to be rolled up (by the fingers) into balls that are too large, but into round mouthfuls. The door of the mouth is not to be opened till the ball is brought close to it. When eating, the whole hand is not to be put into the mouth. He is not to talk with his mouth full, nor to toss the food into his mouth as he eats, nor to nibble at the balls of food, nor to stuff his cheeks out as he eats, nor to shake (particles of food off) his hands, nor to scatter lumps of rice about, nor to put out his tongue, nor to smack his lips, nor to make a hissing sound as he eats, nor to lick his fingers, or his bowl, or his lips. And the jar containing drinking-water is not to be taken hold of with hands soiled with food.

¹⁷ ‘ The senior Bhikkhu is riot to accept water (to rinse out his bowl with) until all Bhikkhus have finished eating. When water is being given out (after the meal &c., as in the first paragraph of § 4, down to the end). The water that has been used for washing the bowl is not to be thrown with the rinsings in it into the inner courts * This paragraph repeats Sekhiyas 31-55, where see our notes. “ This is the 57th Sekhiya. VIII, 5,1. REGULATIONS AS TO DUTIES OF BHIKKHUS. 289 ‘ In returning, the junior Bhikkhus are to go back first, and the senior Bhikkhus after them. Each Bhikkhu is to pass amidst the houses properly clad (&c., as above, § 3, down to) without walking on his heels. ‘ This, O Bhikkhus, is the rule of conduct that I establish for Bhikkhus at a meal, which they are to observe thereat.’ Here ends the First Portion for Recitation.

¹⁸ I. Now at that time Bhikkhus who were going on their rounds for alms did so with their under garments or their robes improperly put on, and not decently attired, and they entered dwellings without deliberation, and left them without deliberation, and they entered dwellings roughly, and left them roughly, and they stood at too great a distance or too near, and they stood too long or turned back too soon. And a certain Bhikkhu, on his round for alms, entered a dwelling without noticing where he was going to, and taking (a doorway) for a house-door he passed into an inner chamber. A woman was lying asleep naked on her back in that chamber; and when the Bhikkhu saw her he went out again, perceiving that that was no house-door, but a chamber. Now the husband of that woman, seeing his wife in that position in the chamber, thought: ‘ My wife has been defiled by that Bhikkhu.’ And he seized him, and beat him. [20] u 290 JtULLAVAGGA, VIII, 5, 2. But the woman, being woke up by the noise, said to the man, ‘ Why, Sir, are you beating this Bhikkhu?’ ‘ You have been defiled by this Bhikkhu.’ ‘ Not so. Sir. This Bhikkhu has done nothing’ (said she), and had the Bhikkhu set free. Then the Bhikkhu, on going to the Arima, told the matter to the Bhikkhus murmured told the Blessed One he said to the Bhikkhus ; ‘ Therefore, O Bhikkhus, do I establish a rule of conduct for Bhikkhus going their rounds for alms, which they are to observe therein.

¹⁹ ‘ A Bhikkhu, O Bhikkhus, who intends to go his round for alms, should put on his waistcloth {&c., as in chapter 4, § 3, sentences i and 3, down to the end). ‘ When he enters a dwelling, he should take notice (where he goes, saying to himself), “ By this way will I go in, and by this way will I come out.” He should not go in, nor come out, roughly. He should not stand too far off, nor too near, nor too long; and he should not turn back too easily. ‘ As he stands still he should notice where (the

people in the house) seem willing or not willing to give (him food). If she lays aside her work, or rises from her seat, or wipes a spoon, or wipes or puts ready a dish, he should stand still, perceiving that she seems willing to give. ‘ When food is being given to him, he should lift up his robe (Sawghad) with his left hand so as to disclose his bowl h take the bowl in both his hands, ‘ The bowl is always carried by the left hand under the robe. On pawameti, see the note at V, 9, 5. VIII,5,3-regulations AS TO DUTIES OF BHIKKHUS. 291 and receive the food into it. And he should not look into the face of the woman who is giving the food. ‘ He should take notice whether she seems willing or not to give curry. If she wipes a spoon, or wipes or puts aside a dish, he should stand still, perceiving that she seems willing to give. ‘After the food has been given, he should cover up the bowl with his robe, and turn back slowly and carefully. He should pass through the houses (on his way back) properly clad (&c., as in § 3, sentence 3, down to the end). ‘3. ‘He who comes back first from the village, from his round for alms, should make seats ready, and place the water and footstools and towels ready there for washing feet, and clean the waste-tub * and put it ready, and put ready water to drink and water for washing. ‘ H e who comes back last from the village, from his round for alms, may eat if there be any food left (from the meal of the other Bhikkhus), if he desires to do so. If he does not desire to do so, he should throw away the leavings on the (ground at a place) which is free from grass, or pour them away into water in which there are no living things. He should put away the water, footstools, and towels used for washing feet, clean the waste-tub and put it away, put away the drinking-water and the water * The following section is, word for word, parallel to Mahavaga IV, I, 2-4. ^ Avakk\$,ra-pati We have had paiggaha usjd just above (VIII, 4, 4) in a very similar sense and connection. The present word occurs’also at Mahavagga IV, i, 2. U 2 292 VIII, 6, I. for washing, and sweep the room where the meal was eaten. ‘ Whosoever sees a pot for drinking-water or for washing-water, or a chamber utensil empty and void, should put it in its proper place. If he is not able to do so single-handed, he should call some one else, and they should put it away with their united effort, and silence should not be broken on that account ‘ This, O Bhikkhus, is the rule of conduct which I establish for Bhikkhus going their rounds for alms, which they are to observe therein.’

²⁰ I. Now at that time a number of Bhikkhus dwelt in the woods; and they provided neither drinking-water, nor water for washing, nor fire, nor drill sticks nor tinder (for starting a fire) ^; nor did they know the stations of the constellations, nor the divisions of the (ten) ‘ directions’ (of the sky). Thieves went there and said to the Bhikkhus, ‘ Have you. Sirs, got drinking-water ?’ ^ Y bhindati. To break silence by speaking. See MahSvagga IV, i, 3, where it makes good sense. ^ Arai-sahitaw, on which Buddhaghosa merely says aram- sahite sati aggiwz katUOT pi va//ati. In the <? 4 taka Commentary (I, 212, ed. Fausboll) we have the phrase ararai-sahitam ntha- ritvS a.ggim karonti. At p. 34 of the AssaMyana Sutta (ed. Pischel) we hear of there being an upper and lower stick to the arai; and at p. 53 of the Milinda Pafiha (ed. Trenckner) we find the same upper and lower sticks, the thong by which to turn the latter, and the piece of rag for tinder mentioned as the constituent parts of this ancient means of producing fire. The expression in the text is probably a collective term for the whole of these. VIII,6,2. REGULATIONS AS TO DUTIES OF BHIKKHUS. 293 ‘ No, friends, we have not’ ‘ Have you. Sirs, got water for washing ?’ ‘ No, friends, we have not’ ‘ Have you. Sirs, got fire ?’ ‘ No, friends, we have not’ ‘Have you. Sirs, got sticks and tinder for producing fire ?’ ‘ No, friends, we have not’ ‘With what (constellation is the moon now in) conjunction?’ ‘ That, friends, we do not know.’ ‘ Which direction is this ?’ ‘ That, friends, we do not know.’ [On hearing these

answersjk the thieves said, ‘ These are thieves. These men are no Bhikkhus.’ And they beat them, and went away. The Bhikkhus told this matter to the Bhikkhus. The Bhikkhus told it to the Blessed One. Then the Blessed One, on that occasion and in that connection, after delivering a religious discourse, said to the Bhikkhus : ‘ Therefore, O Bhikkhus, do I establish a rule of conduct for Bhikkhus dwelling in the woods, according to which they are to behave themselves therein.

²¹ ‘ A Bhikkhu, O Bhikkhus, who is dwelling in the woods, should rise betimes, place his bowl in the bag^ hang it over his shoulder, arrange his upper robe over his back (over both shoulders) get on ‘ They are all repeated in the text. “ Thavikl This is possibly one of the bags referred to in the permission granted by Mahivagga VIII, 20, but it was only to be used when the bowl had to be carried a long distance, and not when passing through a village. (See the beginning of the next section.) ® .ffivaraw khandhe katva: either in contradistinction to 294 VIII, 6, 3 - his sandals, put the utensils of wood and earthenware in order, close the doorway and lattice, and then leave his lodging-place. ‘When he perceives that he is about to enter a village, he should take off his sandals, turn them upside down i, beat them to get the dust out, put them into a bag, hang it over his shoulder, put on his waistcloth [and so on as laid down for a Bhikkhu entering the village for alms above, VIII, 5, 2, paragraph i, to the end]. 3; ‘ On leaving a village he should put the bowl into its bag, hang it over his shoulder, roll his robes up, put them on his head^, get on his sandals, and then go. ‘ A Bhikkhu living in the woods, O Bhikkhus, should keep drinking-water, and water for washing, and fire, and drill sticks and tinder, and walking staves ready. He should learn the stations (of the moon) in the constellations, either in the whole or in part, and he should know the directions of the sky. ‘ This, O Bhikkhus, is the rule of conduct that I lay down for Bhikkhus dwelling in the woods, according to which they should behave themselves therein.’

²² I. Now at that time a number of Bhikkhus carried on robe-making in the open air. The A 7 ? abbaggiya Bhikkhus beat their bedding to get ekawzsaw /^ivaraw katvi (on which question there is a great division among modern Buddhists. Compare Rh. D.’s note on the Mahd-parinibbana Sutta VI, 47), or possibly ‘put it in a roll on his back.’ ‘ On this expression, see above, VIII, i, 2. ® See Mahavagga VIII, 13, r. VIII, 7 ,2. REGULATIONS AS TO DUTIES OF BHIKKHUS. 295 the dust out in the open space’ to windward of them, and covered the Bhikkhus (who were at work) with dust. The moderate Bhikkhus murmured, &c.told the Blessed One, &c.and he said to the Bhikkhus: ‘ Therefore, O Bhikkhus, do I establish a rule of conduct for the Bhikkhus in respect of lodging-places, according to which they are to behave themselves in respect thereof.

²³ ‘In whatever Vihara he Is staying, if that Vih&ra is dirty, he should, if he can, make it clean. When cleaning the Vihara, he should first take out his bowl and his robe and the mat used for sitting upon, and the bolster and pillows, and put them down on one side. Taking the bed-frame down (from Its stand), he should carry it out [and so on as in VIII, I, 2, down to the end]^ ‘ He should not beat the bedding to get the dust out close to the Bhikkhus, or to the Vihara, or to the drinking-water, or to the water for washing, or in the open space (in front of the Vihara) to windward of it or the Bhikkhus, but to leeward. ‘ Angana. This is not ‘ courtyard,’ as Childers renders it, but a part of the Ardma, immediately in front of the hut or Vihara, which is kept as an open space, and daily swept. The Sinhalese name for it is midula; there those who sleep in the hut spend the greater part of the day, and not even grass is allowed to grow upon it. The term is a very common one, and its meaning is not doubtful. Compare the Gataka book, I, 124, 151, 421,’ II, 249, 250,

²⁴ Ekahganaw? bhavati, at *ibid.* I, 53, 12, is to become one open space, as ekahganaw karoti at II, 357, is to clear a forest, and turn it into an open space. * The order is slightly different, but all the details are the same. The only addition is that in speaking of taking out the floor coverings, he is directed to notice where they lay. 296 VIIT, 7, 4 .

²⁵ ‘ The floor coverings should be dried in the sun [and so on as in VIII, i, 4, and 5, to the end, reading “ in the place where it stood (or lay) ” for “ in the place to which it belongs”].

²⁶ ‘ If he is dwelling in the same Vihara with an older (Bhikkhu), no recitation should be given, nor examination held, nor exhortation made, nor Dhamma spoken^ (to a pupil), without leave being asked of the senior. Nor should a lamp be lighted or extinguished, nor the lattices opened or closed, without his leave. ‘If he is walking up and down on the same .^ahkama with an older (Bhikkhu), then he should turn back at the spot where his senior turns back; and he should not touch his senior even with the corner of his robe. ‘ This, O Bhikkhus, is the rule of conduct that I lay down for the Bhikkhus in respect of lodging- places, according to which they are to behave themselves therein.’

²⁷ I. Now at that time the Ajabbaggiya Bhikkhus, on being hindered by the senior Bhikkhus in (their use of) the hot bath-room, out of spite piled up a quantity of sticks (in the fireplace), set fire to them, closed up the doorway, and sat down in the doorway. The Bhikkhus, scorched by the heat, and not being allowed a way out, fell down in a faint. The sober Bhikkhus murmured, &c.told the Blessed One, &c.He said to the Bhik- * All the preceding expressions have occurred at Mahivagga I, 26, I; see also 32, i, and 38, 6. VIII, 8, 2. REGULATIONS AS TO DUTIES OF BHIKKHUS. 297 khus, ‘ No one, O Bhikkhus, is to [do so]. Whosoever does, shall be guilty of a dukkaa.

²⁸ ‘ Therefore, O Bhikkhus, do I establish a rule of conduct for the Bhikkhus, in respect of the hot bath-room h according to which they ought to behave themselves therein. ‘Whosoever first enters the bath-room, if ashes have accumulated (in the fireplace) should throw the ashes out. If the hot bath-room, or its prepared flooring, or the cell, or the ante-chamber of the bath, or the cooling-room, or the hall are dirty, they should be swept. The chunam should be pounded, the clay moistened with water, and water poured into the water-jar. ‘ When entering the hot bath-room, the face should be smeared over with clay, and the person well covered up in front and behind before entering. A seat is not to be taken so as to hustle the senior Bhikkhus, and junior Bhikkhus are not to be ousted from their seats. If possible, shampooing is to be performed for the senior Bhikkhus in the hot bath-room. ‘When leaving the hot bath-room, the chair (that has been used to sit on before the fire) should be carried off, and the person well covered up before and behind before leaving. If possible, shampooing is to be performed for the senior Bhikkhus in the water also. ‘ A bath is not to be taken in front of the senior Bhikkhus, nor above them. One who has bathed * GantSghara, not simply bath-room, but room in which hot or steam baths were taken. Most of the following expressions occur in MahSvagga I, 25, 12, or above at V, 14, 3, 298 VIII, 9-14. and is getting up out (of the water) is to make way for one who is getting down into the water. ‘ Whoso comes last out of the hot bath-room is to wash it, if it be dirty; to wash the vessel in which the clay is kept, to put the chairs used in the hot bath-room in order, to extinguish the fire, to close up the doorway, and then come out. ‘ This, O Bhikkhus, is the rule of conduct which I lay down for the Bhikkhus, in respect of the hot bath-room, according to which they are to behave themselves therein.’ 9 and . [These chapters deal with the manner of using the privies, and other sanitary arrangements described in V, 35, where see our note.] 11 , 12 , 13 , and . [These chapters simply repeat, word for word, Mahavagga I, 25, 14-24; I, 26, i-ii;

I, 32, 3; and I, 33 respectively.] Here ends the Eighth Khandhaka, containing the Rules for Conduct. IX, I, I. ON EXCLUSION FROM THE PATIMOKKHA. 299

Kullavagga, Khandhaka 9

¹ On Exclusion from the Patimokkha Ceremony.

² I. Now at that time the Blessed One was staying at Sdvatthi, in the Eastern Arima, the mansion of the mother of Migara. And at that time, it being Uposatha Day, the Blessed One was seated in the midst of the Bhikkhu-sa;«gha. And the venerable Ananda, when the night was far spent, when the first watch was passing away, arose from his seat, arranged his robe over one shoulder, and stretching out his joined hands towards the Blessed One, said to the Blessed One ; ‘ The night. Lord, is far spent. The first watch is passing away. For a long time has the Bhikkhu- sa?;^gha been seated here. Let my lord the Blessed One recite to the Bhikkhus the Patimokkha.’ When he had thus spoken, the Blessed One remained silent. And a second time, when the second watch was passing away [he made the same request with the same result]. And a third time, when the third watch had begun, and the dawn was breaking ^ [he made the same request]. ‘ The assembly, Ananda, is not pure^.’ ‘ Nandimukhiya rattiys ti aruadhata-kale piti-mukhs. viya ratti khayati ten’ aha nandimukhiya ti (B.). See also our note on this at Mahavagga VIII, 13, i. ‘ That is, there is some one present who is disqualified by some 300 IX, I, 2.

³ Then the venerable Maha Moggallina thought, ‘ What individual can the Blessed One be referring to in that he says, “ The assembly, Ananda, is not pure.” ’ And the venerable Maha Moggallina considered the whole Bhikkhu-sa;«gha, penetrating their minds with his. Then the venerable Mahh Moggallina perceived who was that individual,—evil in conduct, wicked in character, of impure and doubtful ^ behaviour, not a Samara though he had taken the vows of one, not a religious student though he had taken the vows of one, foul within, full of cravings, a worthless creature,—who had taken his seat amongst the Bhikkhu-sawgha. On perceiving which it was, he went up to that individual, and said to him, ‘ Arise, Sir! The Blessed One has found you out. There can be no communion^ between you and the Bhikkhus!’ When he had thus spoken, that man kept silence. And a second and a third time the venerable Mahi Moggallina addressed to him [the same words, and with the same result]. Then the venerable Maha Moggallina took that man by the arm and made him go out beyond the porch and bolted the door, fault from taking part in the proceedings, which would therefore be invalid. ^ Sawkassara. See the passages quoted by Dr. Morris in the introduction to his edition of the Ahguttara (pp. viii, ix), though we cannot accept his conclusions. We may add that the Tibetan rendering of Dhammapada 312, given in Rockhill’s ‘ Udana-varga,’ p. 49, from which we might expect some help, throws no light on the exact meaning of the word, the translator contenting himself with an ambiguous phrase. ® Sa»2vaso. See Mahavagga I, 79, 2, and Aullavagga. ^ On these expressions, see the notes above, V, 14, 3, in accordance with which we should read here, in the text sfi. 4 i, for sui. IX, I, 3. ON EXCLUSION FROM THE PATIMOKKHA. 30I and went up to the place where the Blessed One was, and said to him, ‘ Lord, I have made that man go out. The assembly is now undefiled. May my lord the Blessed One recite the Patimokkha to the Bhikkhus.’ ‘ How astonishing and curious a thing it is, Mog- gallana, that that foolish fellow should have waited up to the very point when he had to be taken by the arm.’

⁴ And the Blessed One said to the Bhikkhus: ‘ There are, O Bhikkhus, in the great ocean, then, eight astonishing and curious qualities, by the constant perception of which the mighty creatures take delight in the great ocean. And what are the eight ? ‘ The great ocean, O Bhikkhus, gets gradually deeper, slope following on slope, hollow succeeding hollow, and the fall is not precipitously abrupt k This is the first [of such qualities] ‘ Again, O Bhikkhus, the great ocean remains of the same nature and passes not beyond the shore. This is the second [of such qualities]. ‘ Again, O Bhikkhus, the great ocean will not brook association with a dead corpse. Whatsoever dead corpse there be in the sea, that will it—and quickly—draw to the shore, and cast it out on the dry ground k This is the third [of such qualities]. ‘ Again, O Bhikkhus, all the great rivers—that is to say, the Gahga, the Yamund, the A/[^]iravati, the ‘ Na Syataken’ eva. See Aullavagga V, 3, i, and V, 17, 2. [^] Paragraph i is here, and in the succeeding paragraphs, repeated in full. ® T’/[^]ita-dharmmo, ‘has characteristics which are stable.’ ‘ For ussareti read ussadeti. See our note on VI, ii, 3. 302 IX, 4. Sarabhu, and the Mahi—they, when they have fallen into the great ocean, renounce their names and lineage, and are reckoned thenceforth as the great ocean. This is the fourth [of such qualities]. ‘ Again, O Bhikkhus, though all the streams in the world flow on till they reach the great ocean, and all the waters of the sky fall into it, yet does it not thereby seem to be the more empty or more full. This is the fifth [of such qualities]. ‘ Again, O Bhikkhus, the great ocean has only one taste, the taste of salt. This is the sixth [of such qualities]. ‘ Again, O Bhikkhus, the great ocean is full of gems, of gems of various kinds; among which are these gems—that is to say, the pearl, the diamond, the catseye, the chank, rock, coral, silver, gold, the ruby, and the cornelian b This is the seventh [of such qualities]. ‘ Again, O Bhikkhus, the great ocean is the dwelling-place of mighty beings, among which are these—that is to say, the Timi, the Timihgala, the Timitimihgala, the Asuras, the Nagas, and the Gan- dhabbas. There are in the great ocean creatures so constituted that they stretch from one to five hundred leagues This is the eighth [of such qualities].

⁵ ‘ And just in the same way, O Bhikkhus, there are in this doctrine and discipline eight marvellous and wonderful qualities, by the constant perception ‘ On these gems, compare Rh. D.’s note on the Maha-sudassana Sutta I, 4, in ‘ Buddhist Suttas from the Pali,’ pp. 249, 250. ® On this belief, compare above, VII, 2, 2, of land creatures, where the same term, attabhdva, is used. IX, I, 4. ON EXCLUSION FROM THE PATIMOKKHA. 303 of which the Bhikkhus take delight in this doctrine and discipline. What are the eight } ‘ Just, O Bhikkhus, as the great ocean gets gradually deeper, slope following on slope, hollow succeeding hollow, and the fall is not precipitately abrupt—just so, O Bhikkhus, in this doctrine and discipline is the training a gradual one, work following on work, and step succeeding step; and there is no sudden attainment to the insight (of Arahata- ship) This is the first [of such qualities]. ‘ J ust, O Bhikkhus, as the great ocean remains of the same nature, and passes not beyond the shore— just so, O Bhikkhus, is the body of precepts which I have established for those who are hearers of my word, and which they, their lives long, do not pass beyond. This is the second [of such qualities]. ‘ Just, O Bhikkhus, as the great ocean will not brook association with a dead corpse; but whatsoever dead corpse there be in the sea that will it— and quickly—draw to the shore, and cast it out upon the dry land—[^]just so, O Bhikkhus, if there be any individual evil in conduct, wicked in character, of impure and doubtful behaviour, not a Samara though he have taken the vows of one, not a religious student though he have taken the vows of one, foul within, full of cravings, a worthless creature; with him will the Sawgha brook no association, but quickly, on its meeting together, will it cast him out. And what though that man should himself be seated in the

midst of the Bhikkhu- sawgha, verily, both is he afar off from the Sa;»gha, * Anna-paivedho. On the use of aiifiS, standing alone, in this sense, see the note above on Mahavagga V, i, 19. 304 IX, r, 4. and the Sawgha from him. This is the third [of such qualities]. ‘ J ust, O Bhikkhus, as the great rivers—that is to say, the Gahga, the Yamund, the Aiiravati, the Sarabhh, and the Mahi—when they have fallen into the great ocean, renounce their name and lineage and are thenceforth reckoned as the great ocean—^just so, O Bhikkhus, do these four castes— the Khattiyas, the Brahmans, the Vessas, and the Suddas—when they have gone forth from the world under the doctrine and discipline proclaimed by the Tathagata, renounce their names and lineage, and enter into the number of the Sakyaputtiya Sama;«as. This is the fourth [of such qualities]. ‘ J ust, O Bhikkhus, as though all the streams in the world flow on till they reach the great ocean, and all the waters of the sky fall into it, yet does it not seem thereby to be either more empty or more full—just so, O Bhikkhus, though many Bhikkhus pass entirely away in that kind of passing away which leaves not a trace behind, yet does not [the Sawgha] thereby seem to be either more empty or more full. This is the fifth [of such qualities]. ‘ J ust, O Bhikkhus, as the great ocean has only one taste, the taste of salt—just so, O Bhikkhus, has this doctrine and discipline only one flavour, the flavour of emancipation. This is the sixth [of such qualities]. ‘ J ust, O Bhikkhus, as the great ocean is full of gems, of gems of various kinds—that is to say, the pearl, the diamond, the catseye, the chank, rock, coral, silver, gold, the ruby, and the cornelian—just so, O Bhikkhus, is this doctrine and discipline full of gems, of gems of various kinds, among which are IX, I, 4. ON EXCLUSION FROM THE pAtIMOKKHA. 305 these gems,—that is to say, the four Earnest Meditations, the fourfold Great Struggle, the four Roads to Iddhi, the five Moral Powers, the five Moral Senses, the seven kinds of Wisdom, and the noble eightfold Path. This is the seventh [of such qualities]. ‘Just, O Bhikkhus, as the great ocean is the dwelling-place of mighty beings, among which are the Timi, the Timingala, the TimitimiAgala, the Asuras, the Nigas, and the’ Gandhabbas; just as there are in the great ocean creatures so constituted that they stretch from one to five hundred leagues—just so, O Bhikkhus, is this doctrine and discipline the resort of mighty beings, among whom are he who has entered the First Path (the converted man, the SotA-panno) and he who has realised the fruit thereof, he who has entered the Second Path (the SakadAgamin) and he who has realised the fruit thereof, he who has entered the Third Path (the Anigamin) and he who has realised the fruit thereof, the Arahata, and he who has realised the fruit of Arahata-ship. This is the eighth [of such qualities]. ‘ These, O Bhikkhus, are the eight marvellous and wonderful qualities in this doctrine and discipline by the constant perception of which the Bhikkhus take delight therein.’ And the Blessed One, on perceiving that matter, gave forth at that time this ecstatic utterance: ‘ The rain falls heavily on that which is covered, not upon that which is revealed. ‘ Reveal, therefore, what thou hast concealed, and the rain shall touch thee not^.’ * This enigmatical saying amounts apparently to this: ‘As a usual thing, no doubt, the rain falls not on that which is covered [20] X 3 o IX, 2, I.

⁶ I. Now the Blessed One addressed the Bhikkhus, and said : ‘ Now henceforth I, O Bhikkhus, will not hold Uposatha, nor recite the Patimokkha; let you yourselves, O Bhikkhus, henceforth hold Uposatha and recite the Patimokkha. It is, O Bhikkhus, an impossible thing and an inexpedient that the Tathagata should hold Uposatha and recite the Patimokkha before an assembly which is not pure. And the Patimokkha, O Bhikkhus, is not to be listened to by one who has committed an offence. Whosoever shall so listen, to It, shall be guilty of a dukka^a. I allow you, O Bhikkhus, for whomsoever shall listen to the Patimokkha at a time when he is guilty, to interdict for him the

Patimokkha b ‘ And thus, O Bhikkhus, is it to be interdicted. On the day of Uposatha, on the fourteenth or sixteenth day of the month, and at a time when that individual is present, thus shall it be proposed in the midst of the Sangha ; ‘ “ Let the venerable Sangha hear me. Such and such an Individual is guilty of an offence. For him with a roof; but in morals it is precisely where there is already a fault concealed, unconfessed, that new faults rain in upon him who adds deceit to his fault’ Buddhaghosa says, .Oanna»? ativas- satiti ipattiw apa[^]itvS pai,[^]/[^]adento awwaw navaw? apattiw apa[^]atiti idam etaffz sandhaya vuttaw. Vivaaw nativassatiti apattizw apa[^]itva vivaranto a nil aw n’ Spa[^]atiti idara etaw sandhaya vuttaz. ^ Patimokkha^ Mapetuw?: exactly analogous to paviraa/« // ^apetuOT at MahSvagga IV, i, 2. H. O. has already pointed out (in his ‘ Buddha,’ p. 381, note 2) that we have evidently here a later innovation. The whole frame of the Patimokkha shows that it was at first intended that a guilty Bhikkhu should confess his offence during the recitation, if he had not done so before. IX, 3 , 2. ON EXCLUSION FROM THE PATLMOKKHA. 307 do I interdict the Patimokkha to the effect that it shall not be recited when he is present. The P 4 ti- mokkha is accordingly interdicted.” ’

⁷ Now at that time the A[^]abbaggiya Bhikkhus thinking, ‘ No one knows that we are guilty,’ listened to the Patimokkha. The Thera Bhikkhus, who understood the thoughts of other men, told the Bhikkhus, saying, ‘ Such and such a one. Sirs, and such and such a one, iir/[^]abbaggiya Bhikkhus, thinking, “ No one knows that we are guilty,” are listening to the Patimokkha.’ When the jOabbaggiya Bhikkhus heard that, they, thinking ‘ the good Bhikkhus will (otherwise) first interdict the Patimokkha to us,’ interdicted the Patimokkha to the Bhikkhus who were pure and innocent before (they had time to do so to them), and this without ground and without cause. Those Bhikkhus who were moderate murmured, &c., (as usual, down to) told the matter to the Blessed One. ‘ Is it true, O Bhikkhus, that the Wlabbaggiya Bhikkhus have [acted thus] ? ’ ‘ It is true, Lord !’ Then he rebuked them, and when he had delivered a religious discourse, he said: ‘ The Patimokkha is not, O Bhikkhus, to be interdicted to pure and innocent Bhikkhus without ground and without cause. Whosoever does so, shall be guilty of a dukkaa.

⁸ ‘ There is one kind of inhibition of the Patimokkha, O Bhikkhus, which is illegal, and one X 2 3 o IX, 3, 3- which is legal. There are two . . . , three . . . , four (&c., up to) ten kinds of inhibition of the P 4 ti- mokkha which are illegal, and one, two (&c., up to) ten which are legal.

⁹ ‘ Which is the one kind of inhibition of the Pitimokkha which is illegal ? When one inhibits the Pitimokkha for a breach of morality without ground. This is the one kind, &c. ‘ And which is the one kind of inhibition of the P 4 timokkha which is legal ? When one inhibits the Pdtimokkha for a breach of morality with good ground. This is the one kind, &c. ‘ And which are the two kinds of inhibition of the Pitimokkha which are illegal ? When one inhibits the Pitimokkha for a breach of morality, or for an offence against conduct, and each of them without ground. These are the two kinds, &c. ‘ And which are the two kinds of inhibition of the Pitimokkha which are legal ? When one inhibits the Pitimokkha for a breach of morality, and for an offence against conduct, and each of them with good ground. These are the two kinds, &c. ‘ And which are the three kinds, &c. ? [as the last two, adding “ offence against doctrine.”] ‘ And which are the four kinds, &c. ? [as the last, adding “ offence against the right mode of livelihood.”] ‘ And which are the five kinds of inhibition of the Pitimokkha which are illegal ? When one inhibits the Pitimokkha for a Piri_ ^ika, or for a Sa»«ghi- disesa, or for a PaI;ittiya, or for a P 4 /idesaniya, or for a Dukkaa, and each of them without ground.

These are the five kinds, &c. ‘ And which are the five kinds of inhibition of the IX, 3, 3 * ON EXCLUSION FROM THE pAtIMOKKHA. 309 Pdtimokkha which are legal ? [Same as the last, “ with good ground.”] ‘ And which are the six kinds of inhibition of the Pdtimokkha which are illegal ? When one inhibits the PATimokkha for an offence against morality conduct doctrine without ground, the offence being one of omission—when one inhibits the Patimokkha for an offence against morality.... conduct doctrine without ground, the offence being one of commission ^ These are the six, &c. ‘ And which are the six kinds of inhibition of the Patimokkha which are legal ? [Same as the last, “ with good ground.”] ‘ And which are the seven kinds of inhibition of the Pdtimokkha which are illegal ? When one inhibits the PATimokkha for a Pdrdika, or for a Sa»?gh 4 disesa, or for a Thulla/^/aya, or for a Pd/^ittiya, or for a Pdidesaniya, or for a Bukhara, or for a Dubbhdsita, and each of them without ground. These are the seven kinds, &c. ‘ And which are the seven kinds of inhibition of the Pdtimokkha which are legal ? [Same as the last, “ with good ground.”] ‘ And which are the eight kinds of inhibition of the Pdtimokkha which are illegal ? [The same as the six, adding “ offence against the right means of livelihood.”] * The paragraph is repeated in the section full for each of these cases. “ Kata akatS katdkatS we have rendered here and below as offence of omission—of commission—of both, as seems imperatively demanded by the context. Buddhaghosa, however, says, Akaty d ti tena puggalena s 4 vipatti katd vd hotu akatS vS pStimokkha-/> 5 apanakassa safiwd amfilika-vasena amftlikd hoti. Katakadya ti katafi ^a akataw ^a ubhayaw gahetva vuttas. 310 IX, 3, 3- ‘ And which are the nine kinds of inhibition of the Patimokkha which are illegal legal ? [The same as the six, adding for each kind of offence, “ the offence being one both of omission and of commission.”] ‘ And which are the ten kinds of inhibition of the Pdtimokkha which are illegal ? When (a Bhikkhu) who has been guilty of a Par 4 ^ika is not seated in that assembly i,—when no discussion is still going on (in the assembly) as to a Pardika offence (supposed to have been committed by a Bhikkhu then present),—when (a Bhikkhu) who has abandoned the precepts ^ is not seated in that assembly,—when no discussion is still going on (in the assembly) in respect of (a Bhikkhu then present having been charged with) abandoning the precepts, —when (the person charged) submits himself to the legally prescribed concord (of the assembly) *, —when (the person charged) does not withdraw his acceptance of the legally prescribed concord (of the assembly) *,—when no discussion is still going on (in the assembly) in respect of the withdrawal of (any member’s) acceptance of the legally (prescribed) concord (of the assembly),—when (the Bhikkhu charged) has not been suspected of an offence against morality, nor seen (to have committed one), nor heard (to have committed one)— of an offence against conduct — of an ^ This and the following phrase are further enlarged upon in § 4 and the following sections. ^ See our note on Mahavagga II, 22, 3. ® See Mahavagga X, 5, 13, &c. ‘ PafSdiyati. Buddhaghosa says here, pa. 4 / 5 adiyati ti puna katabbaw^ kammawz paMdiyati. Tena ukkoanake pa/^ittiyaw apa^^ati. IX, 3, 4 - ON EXCLUSION FROM THE pAtIMOKKHA. 311 I offence against doctrine. These are the ten kinds, &c. ‘ And which are the ten kinds of inhibition of the PATimokkha which are legal ? [The same as the last, positive instead of negative.]

¹⁰ ‘ And how (can it be legally said that) a Bhikkhu who has been guilty of a PAraka offence is seated in the assembly ? ‘ In case, O Bhikkhus, a Bhikkhu sees that (another) Bhikkhu is incurring a PAraka offence by those means, marks, and signs by which the incurring of a Pardka offence is brought about. Or in case a Bhikkhu does not himself see that (another) Bhikkhu is incurring a Pdrdika offence, but another Bhikkhu inform the (first-mentioned) Bhikkhu, saying, “ Such and such

a Bhikkhu, Sir, has been guilty of a Pdrdika offence.” Or in case a Bhikkhu does not himself see that another Bhikkhu is incurring a Pdrdika offence, but that one himself inform the (first-mentioned) Bhikkhu, saying, “ I, Sir, have been guilty of a Pdrdika offence.” ‘ (In either of these cases), O Bhikkhus, if he seem to do so, the Bhikkhu may, on the ground of what he has seen and heard and suspected, bring forward the following resolution on an Uposatha day, on the fourteenth or fifteenth day of the month, at a time when that individual is present in the midst of the Sawgha ; “ Let the venerable Saiwgha hear me. Such and such an individual has been guilty of a Pdrdika offence. I interdict for him the Pdti- mokkha, to the effect that the Pdtimokkha ought not to be recited at a time when he is present.” That is a legal inhibition of the Pdtimokkha. ‘If, when the Pdtimokkha has been inhibited for 312 31 5 * that Bhikkhu, the assembly should rise on account of any one or other of the Ten Dangers ^—danger arising from the king, or from thieves, or from fire, or from water, or from human beings, or from nonhuman beings, or from beasts of prey, or from creeping things, or danger of life, or danger against chastity—the Bhikkhu may, if he desire to do so, bring forward the following resolution, either in that circle of residence or in another circle of residence, at a time when that individual is present in the midst of the assembly: “ Let the venerable Samgha hear me. A discussion had commenced with regard to a Piriika offence of such and such a person, but that matter was not decided. If the time seems meet to the Sam^a, let the Sawgha decide that matter.” If he thus succeed, it is well. If not, then on an Uposatha day, on the fourteenth or fifteenth day of the month, at a time when that individual is present in the midst of the Sa»?gha, let him bring forward the following resolution: “Let the venerable Sa;;zgha hear me. A discussion had commenced with regard to a Paraika offence of such and such a person, but that matter was not decided. I interdict the Pitimokkha for him to the effect that the Pitimokkha ought not to be recited at a time when he is present.” That is a legal inhibition of the Pcltimokkha.

¹¹ ‘ And how (can it be legally said that a Bhikkhu) who has abandoned the precepts is seated in the assembly ? ’ [The same as last, reading ‘ abandoned the precepts,’ &c., for ‘ Piraika offence,’ &c.]

¹² ‘ And how (can it be legally said that the person * See the rule laid down in Mahdvagga II, 15, 4. IX; 4, I. ON EXCLUSION FROM THE PATIMOKKHA. 313 charged) does not submit himself to the legally (prescribed) concord (of the assembly)?’ [Same as last, reading ‘ not submit himself to the legally (prescribed) concord of the assembly,’ &c., instead of ‘ abandon the precepts,’ &c.]

¹³ ‘And how (can it be legally said that the person charged) withdraws his acceptance of the legally (established) concord (of the assembly) ? ’ [Same as last, reading ‘ withdraws his acceptance,’ &c., for ‘does not submit,’ &c.]

¹⁴ ‘And how can it be legally said that the person charged has been seen or heard or suspected of having committed an offence against morality an offence against conduct an offence against doctrine ? ’ [Same as § 4, reading ‘ offence against morality,’ &c., for ‘ Pirika offence.’] These are the ten kinds of the inhibition of P 4 ti- mokkha which are legal. Here ends the First Portion for Recitation.

¹⁵ I. Now the venerable Up 4 li^ went up to the Blessed One, and bowed down before him, and took his seat on one side. And when he was so seated, the venerable Updli said to the Blessed One ; ‘When a Bhikkhu, Lord, intends to take upon himself the conduct (of any matter that has to be ^ No doubt in his role of a chief of the Vinaya-dharas, as in MahSvagga IX, 6, &c. 314 IX, 4, I. decided) S under what conditions should he take the conduct thereof upon himself^ ? ’ ‘A Bhikkhu, Upili, who

intends to take upon himself the conduct of any matter, should take such conduct upon himself under five conditions. ‘ (In the first place.) A Bhikkhu, Upili, who intends to take the conduct of any matter upon himself, should thus consider: “ The conduct of this matter which I intend to take upon myself, is it now the right time for the taking charge of the conduct thereof, or is it not ?” If that Bhikkhu, Upili, so considering, come to the conclusion that it is not the right time, he should not, Upili, take charge of it. ‘(Secondly.) If that Bhikkhu, Upili, so considering, come to the conclusion that it is the right time, he should, Upili, further consider thus : “ The conduct of this matter which I intend to take upon myself, is it just, or is it not ? ” If that Bhikkhu, Upili, so considering, come to the conclusion that it would not be just, he should not take charge of it. ‘(Thirdly.) If that Bhikkhu, Upili, so considering, come to the conclusion that it would be just, he should, Upili, further consider thus : “ The conduct of this matter which I intend to take upon myself, would it tend to advantage, or would it not?” If that Bhikkhu, Upili, so considering, come to the conclusion that it would not tend to advantage, he should not, Upili, take charge of it. ‘(Fourthly.) If that Bhikkhu, Upili, so considering, come to the conclusion that it would tend to ' As, for instance, in the last chapter (§§ 4 and following) the Bhikkhu who lays the matter before the Sa/«gha. * Attadinaw Sdiyati, in our explanation of which we follow Buddhaghosa. IX., 5 , I> ON EXCLUSION FROM THE PATIMOKKHA. 315 profit, he should, Upali, further consider thus : “ While I am taking the conduct of this matter upon myself, shall I find that the Bhikkhus who are my intimates and associates are on my side in accordance with the Dhamma and the Vinaya, or shall I not?” If that Bhikkhu, Upili, so considering, come to the conclusion that he will not, he should not, U pili, take charge of it, ‘(Fifthly.) If that Bhikkhu, Upli, so considering, come to the conclusion that he will find them so, he should further, Upili, consider thus : “Whilst I am taking the conduct of this matter upon myself, will the Sa/^^gha, as a result thereof, fall into strife, quarrel, contention, or dispute, or will there arise a split in the Sawgha, disunion in the Samgha, diversity of position in the Sa»«gha, diversity of action in the SawghaP” If that Bhikkhu, Upili, so considering, come to the conclusion that that will happen, he should not take charge of it. But if that Bhikkhu, Upili, thus considering, should come to the conclusion that that will not happen, he should take charge of it. The taking charge of a matter, Upili, subject to these five conditions, will not give cause to subsequent remorse.’

¹⁶ I. ‘When, Lord, a Bhikkhu who takes upon himself to warn another, is about to do so, of how many qualities should he consider whether they are within himself before he does so ? ’ (a) ‘ A Bhikkhu who warns another should, Upili, ‘ This list has occurred above, Mahavagga X, r, 6; X, 5, 13 ; .ff'ullavagga VII, 5, i. 3i IX, 5, I. when he is about to do so, consider thus : “ Am I pure in the conduct of my body; pure therein without a flaw, without a fleck ? Is this quality found in me, or is it not ?” If, Updli, the Bhikkhu is not so, there will be some who will say to him : “ Come, now, let your reverence continue still to train yourself in matters relating to the body!”—thus will they say. (b) ‘ And further, a Bhikkhu who warns another should, Upali, when he is about to do so, consider thus: “ Am I pure in the conduct of my speech; pure therein without a flaw, without a fleck ? Is this quality found in me, or is it not ?” If, Updli, the Bhikkhu is not so, there will be some who will say to him ; “ Come, now, let your reverence continue still to train yourself in matters relating to speech ! ”— thus will they say. (c) ‘ And further, a Bhikkhu who warns another should, Updli, consider thus ; “ Is a kindly mind ever present in me, one without anger against those who are my companions in the religious life ? Is this quality found in me, or is it not?” If, Upali, such a mind is not in that Bhikkhu, there will be some who will say to him; “ Come, now, let your reverence continue still to cultivate a

friendly feeling towards those who are your companions in the religious life I ”— thus will they say. (d) ‘ And further, a Bhikkhu who warns another should, Up4li, consider thus; “ Am I a man versed in the tradition, a custodian of the tradition, a storehouse of the tradition ? Whatsoever truths, lovely in their origin, lovely in their progress, lovely in their consummation, magnify the higher life, both in the spirit and in the letter, and in all its points, in IX, 5 , 2 . ON EXCLUSION FROM THE PATIMOKKHA. 317 all its perfectness,—in such truths am I well versed, of such am I full, are such laid up in my words, dwelt on in my heart, penetrated throughout through right insight ^ ? Is this quality found in me, or is it not ? ” If that Bhikkhu, Upali, is not such a man, there will be some who will say to him : “ Come, now, let your reverence continue still to learn the faith ! ”— thus will they say. (e) ‘ And further, a Bhikkhu who warns another should, Upali, consider thus: “ Have both the Pati- mokkhas been completely handed down to me in their full extent; have I well divided them, well established them, well investigated them, both Rule by Rule and in every detail ? Is this quality found in me, or is it not ? ” If, Updli, that is not so, then when he is asked, “ Where has this. Sir, been declared by the Blessed One ? ” he will not be able to explain and there will be some who will say to him : “ Come, now, let your reverence continue still to learn the Vinaya!”—thus will they say. ‘These are the five qualities, Upili, of which a Bhikkhu about to warn, another should consider before he does so, whether they are within himself or not’ 2 . ‘ When, Lord, a Bhikkhu who takes upon himself to warn another, is about to do so, how many qualities should he call up (establish) within himself before he does so ? ’ ^ On the whole of this and of the next paragraph, which have occurred already above at IV, 14, 19, see our notes there. ® That is, ‘ Sutta by Sutta.’ On the whole stock phrase, compare our remarks in p. xviii of the Introduction ; and above, Mahd- vagga I, 36, 14; .ffuillavagga IV, 14, 19. * Read na sampayati, in accordance with H.O.’s note at p. 364 of the text. 3i ^ULEAVAGGA. 1X 5) 3- ‘ A Bhikkhu, Upili, who is about to warn' another, should call up within himself five qualities before he does so, (saying to himself): “ At the right time will I speak, not at the wrong time. In truth will I speak, and not in falsehood. Gently will I speak, and not in harshness. To profit will I speak, and not senselessly. In kindly spirit will I speak, and not in anger ‘These, Upili, are the five,’ &c.

¹⁷ ‘ In how many ways. Lord, is repentance to be brought home to a Bhikkhu who has wrongfully warned another Bhikkhu ? ’ ‘ In five ways, Upali, is repentance to be brought home to a Bhikkhu who has wrongfully warned another Bhikkhu, (that is to say, by saying to him): “ At the wrong time did you warn him, Sir, not at the right time: wherein is need of repentance. Untruthfully did you warn him, Sir, and not according to fact: wherein is need of repentance. In harshness did you warn him. Sir, and not gently : wherein is need of repentance. Senselessly did you warn him. Sir, and not in a way redounding to profit: wherein is need of repentance. In anger did you warn him. Sir, and not in kindly spirit: wherein is need of repentance. ‘ In these five ways, Updli, should repentance be brought home to a Bhikkhu who has wrongfully warned another Bhikkhu. And why ? That no other Bhikkhu may think that warning is to be given not according to fact.’

¹⁸ ‘In how many ways, Lord, is it to be brought ’ On these phrases, compare the .Athla Slla«, translated by Rh. D. in ‘Buddhist Suttas,’ p. 190. IX, 5 , 7 - ON EXCLUSION FROM THE PATIMOKKHA. 3 1 9 about that repentance shall not be brought home to a Bhikkhu who has been wrongfully warned ? ’ ‘ In five ways, Upali, (that is to say, by saying to him): “ At the wrong time. Sir, were you warned, and not at the right time ; there is no need of repentance,” [&c., as in § 3, paragraph 2, with similar alterations.]

¹⁹ ‘In how many ways. Lord, is the contrary of repentance to be brought home to a Bhikkhu who has rightfully warned another Bhikkhu ? ’ [The answer is the exact contrary of ^ 3.]

²⁰ [This section is the contrary of ^ 5.]

²¹ ‘When, Lord, a Bhikkhu who warns another Bhikkhu, is about to do so, how many things should he call to mind before he does so ? ’ ‘ Five things, Upali—to wit: mercy, seeking the good of others, compassion, the giving up of offences, and deference towards the Vinaya. These are the five,’ &c. ‘ And a Bhikkhu, Lord, who is warned, in how many qualities should he keep himself firm ? ’ ‘ In two things, Upali—to wit: in truth and in freedom from anger.’ Here ends the Ninth Khandhaka, on the Interdiction of the Patimokkha. 320 X, I, 1.

Kullavagga, Khandhaka 10

¹ On the Duties of Bñikkhunis.

² Now at that time the Blessed Buddha was staying among the S 4 kya in Kapilavatthu, in the Nigrodharama. And Mahd-papati the Gotami went to the place where the Blessed One was, and on arriving there, bowed down before the Blessed One, and remained standing on one side. And so standing she spake thus to the Blessed One : ‘ It would be well. Lord, if women should be allowed to renounce their homes and enter the homeless state under the doctrine and discipline proclaimed by the Tathagata.’ ‘ Enough, O Gotami! Let it not please thee that women should be allowed to do so.’ [And a second and a third time did Mah 4 -paa- pati the Gotami make the same request in the same words, and receive the same reply.] Then Mah 4 -papati the Gotami sad and sorrowful for that the Blessed One would not permit women to enter the homeless state, bowed down before the Blessed One, and keeping him on her right hand as she passed him, departed thence weeping and in tears.

³ Now when the Blessed One had remained at Kapilavatthu as long as he thought fit, he set out on his journey towards Vesdli ; and travelling X, I, 3 . ON THE DUTIES OF BHIKKHUNts. 321 Straight on he in due course arrived thereat. And there at Vesili the Blessed One stayed, in the Mahivana, in the Khfigira Hall. And Mahd-pa/ 4 patl the Gotami cut off her hair, and put on orange-coloured robes, and set out, with a number of women of the Sdkya clan, towards Vesili; and in due course she arrived at Vesdli, at the Mahivana, at the Khigara Hall. And Maha- paipati the Gotamt, with swollen feet and covered with dust, sad and sorrowful, weeping and in tears, took her stand outside under the entrance porch. And the venerable Ananda saw her so standing there, and on seeing her so, he said to Mah 4 -pa_ ^d- pati: ‘ Why standest thou there, outside the porch, with swollen feet and covered with dust, sad and sorrowful, weeping and in tears ? ’ ‘ Inasmuch, O Ananda, as the Lord, the Blessed One, does not permit women to renounce their homes and enter the homeless state under the doctrine and discipline proclaimed by the Tathdgata.’

⁴ Then did the venerable Ananda go up to the place where the Blessed One was, and bow down before the Blessed One, and take his seat on one side. And, so sitting, the venerable Ananda said to the Blessed One : ‘ Behold, Lord, Mahd-pa^ 4 pati the Gotami is standing outside under the entrance porch, with swollen feet and covered with dust, sad and sorrowful, weeping and in tears, inasmuch as the Blessed One does not permit women to renounce their homes and enter the homeless state under the doctrine and discipline proclaimed by the Blessed One. It were well. Lord, if women were to

have permission granted to them to do as she desires.’ [20] Y 322 X, I, 4 . ‘ Enough, Ananda! Let it not please thee that women should be allowed to do so.’ [And a second and a third time did Ananda make the same request, in the same words, and receive the same reply.] Then the venerable Ananda thought : ‘ The Blessed One does not give his permission, let me now ask the Blessed One on another ground.’ And the venerable Ananda said to the Blessed One : ‘ Are women. Lord, capable—when they have gone forth from the household life and entered the homeless state, under the doctrine and discipline proclaimed by the Blessed One—are they capable of realising the fruit of conversion, or of the second Path, or of the third Path, or of Arahatsip ?’ ‘ They are capable, Ananda.’ ‘ If then. Lord, they are capable thereof, since Maha-pa^apati the Gotami has proved herself of great service to the Blessed One, when as aunt and nurse she nourished him and gave him milk, and on the death of his mother suckled the Blessed One at her own breast, it were well. Lord, that women should have permission to go forth from the household life and enter the homeless state, under the doctrine and discipline proclaimed by the Tathigata^.’

⁵ ‘ If then, Ananda, Mahi-paapatl the Gotami take upon herself the Eight Chief Rules let that be reckoned to her as her initiation.’ ®[They are these]: (i) ‘ A Bhikkhuni, even if of * Ananda’s conduct in this matter was afterwards charged against him as a dukkaa. See below, XI, i, 10. ^ The Kttha. GarudhammS., on which see further our note above on the 21st Pdittiya, and below, X, 9. ® The whole of the following eight paragraphs recur in the X, I, 4. ON THE DUTIES OF BHIKKHUNIS, 323 a hundred years standing, shall make salutation to, shall rise up in the presence of, shall bow down before, and shall perform all proper duties towards a Bhikkhu, if only just initiated. This is a rule to be revered and revered, honoured and observed, and her life long never to be transgressed. (2) ‘ A Bhikkhuni is not to spend the rainy season (of Was) in a district^ in which there is no Bhikkhu. This is a rule never to be transgressed. (3) ‘ Every half month a Bhikkhuni is to await from the Bhikkhu-saMgha two things, the asking as to (the date of) the U posatha ceremony and the (time when the Bhikkhu) will come to give the Exhortation ^ This is a rule never to be transgressed. (4) ‘ After keeping the rainy season (of Was), the Bhikkhuni is to hold Pavaraa (to enquire whether any fault can be laid to her charge) before both Sawghas—as well that of Bhikkhus as that of Bhik- khunis—^with respect to three matters, namely, what has been seen, and what has been heard, and what has been suspected This is a rule never to be transgressed. Sutta Vibhanga, Paiittiya XXI, 3, i. It is very instructive to notice the curious blunders which the Tibetan writers (translated by Rock- hill in his ‘Life of the Buddha,’ pp. 62, 63) make in the rendering of the difficult technical terms in these Eight Rules. ‘ Avasa. Compare Aullavagga I, i, i, VI, 15, i, VIII, i, 2. This rule is the 56th Bhikkhuni Paiittiya. ® The Bhikkhunis are to ask two or three days beforehand whether the Uposatha is to be held on the 14th or 15th day of the month, says Buddhaghosa here. Compare also the 59th Bhikkhuni Paiittiya, where the whole passage recurs. ‘ Compare the 21st Paiittiya, and our note there. ‘ See Mahavagga IV, i, 13, 14. This rule is the same as the 57th Bhikkhuni PaSittiya. The mode of carrying out this rule is explained in detail below, X, 19. 324 KULLAVAGGA, X, I, 5. (5) ‘ A Bhikkhuni who has been guilty of a serious offence is to undergo the Mdnatta discipline towards both the Sa»«ghas (Bhikkhus and Bhikkhunis). This is a rule never to be transgressed. (6) ‘ When a Bhikkhuni, as novice, has been trained for two years in the Six Rules she is to ask leave for the upasampad 4 initiation from both Sa»«ghas (as well that of Bhikkhus as that of Bhikkhunis ^). This is a rule never to be transgressed. (7) ‘ A Bhikkhuni is on no pretext to revile or abuse a Bhikkhu This is a rule never to be transgressed. (8) ‘ From henceforth official admonition^ by

Bhikkhunis of Bhikkhus is forbidden, whereas the official admonition of Bhikkhunis by Bhikkhus is not forbidden. This is a rule never to be transgressed. ‘ If, Ananda, Mahi-paipati the Gotami take upon herself these Eight Chief Rules, let that be reckoned to her as her initiation.’

⁶ Then the venerable Ananda, when he had learnt from the Blessed One these Eight Chief Rules, went to Maha-paipati the Gotami and [told her all that the Blessed One had said]. ^ .Oasu dhammesu. The Six Rules for novices. They are referred to in the Bhikkhuni Vibhanga, under PSittiyas LXIII-LXVII. ^ The actual ordination (upasampada) itself is not complete till it has been conferred by Bhikkhus (see the rule at X, 2, 2). The whole proceeding is fully set out below, X, 17. Compare also the 63rd and 64th Bhikkhuni Paittiyas. * This is the 52nd Bhikkhuni Paittiya. * Vaana-patho. That is, literally, speech. But the reference is, no doubt, to the various kinds of official admonitions given in detail in chapter 20 below. X, I, 6. ON THE DUTIES OF BHIKKHUNIS. 325 ‘ Just, Ananda, as a man or a woman, when young and of tender years, accustomed to adorn himself, would, when he had bathed his head, receive with both hands a garland of lotus flowers, or of jasmine flowers, or of atimuttaka flowers, and place it on the top of his head; even so do I, Ananda, take upon me these Eight Chief Rules, never to be transgressed my life long.’

⁷ Then the venerable Ananda returned to the Blessed One, and bowed down before him, and took his seat on one side. And, so sitting, the venerable Ananda said to the Blessed One; ‘ Mahd-padpati the Gotami, Lord, has taken upon herself the Eight Chief Rules, the aunt of the Blessed One has received the upasampadd initiation.’ ‘ If, Ananda, women had not received permission to go out from the household life and enter the homeless state, under the doctrine and discipline proclaimed by the Tathdgata, then would the pure religion, Ananda, have lasted long, the good law would have stood fast for a thousand years. But since, Ananda, women have now received that permission, the pure religion, Ananda, will not now last so long, the good law will now stand fast for only five hundred years. Just, Ananda, as houses in which there are many women ^ and but few men are easily violated^ by robber burglars*; just so, Ananda, under ’ Bahutthikdni. The context shows that we are to understand ithi and notattha. Compare Rockhill’s ‘Life of the Buddha,’ p.6i. ^ SuppadhawsySni. Compare Bhikkhuni Vibhanga, SawghS- disesa III, i, 2, and see also .ffiillavagga VII, 5, 4.

® .STorehi kumbatthenakehi; on which Buddhaghosa has the following note:—Kumbatthenakehi ti kumbhe dtpawaletvS. ena dlokena paraghare bhawfawr viinitvd thenaka^orehi. 326 X, 2 , I. whatever doctrine and discipline women are allowed to go out from the household life into the homeless state, that religion will not last long. And just, Ananda, as when the disease called mildew falls upon a field of rice in fine condition, that field of rice does not continue long; just so, Ananda, under whatsoever doctrine and discipline women are allowed to go forth from the household life into the homeless state, that religion will not last long. And just, Ananda, as when the disease called blight falls upon a field of sugar-cane in good condition, that field of sugarcane does not continue long ; just so, Ananda, under whatsoever doctrine and discipline women are allowed to go forth from the household life into the homeless state, that religion does not last long. And just, Ananda, as a man would in anticipation build an embankment to a great reservoir, beyond which the water should not overpass; just even so, Ananda, have I in anticipation laid down these Eight Chief Rules for the Bhikkhunis, their life long not to be overpassed.’ Here end the Eight Chief Rules for the Bhikkhunis.

⁸ I. Now Mahi-papati the Gotami went up to the place where the Blessed One was, and bowed down before him, and stood respectfully on one side. And, so standing, Mahd-paipati the Gotami spake

thus to the Blessed One: ‘ What course. Lord, X, 3, I- ON THE DUTIES OF BHIKKHUNIS. 327 should I pursue towards these women of the Sakya clan ? ’ Then the Blessed One taught Mahi-pajapati the Gotami and incited her, and aroused her, and gladdened her with religious discourse ; and she, so taught, incited, aroused, and gladdened, bowed down before the Blessed One, and keeping him on her right hand as she passed him, she departed thence. Then the Blessed One, in that connexion, delivered a religious discourse, and said to the Bhikkhus, ‘ I allow Bhikkhunis, O Bhikkhus, to receive the upa- sampadi initiation from Bhikkhus V

⁹ Now those Bhikkhunis said to Maha-papati the Gotami: ‘ Neither have you received the upa-sampadi initiation, nor have we; for it has thus been laid down by the Blessed One : “ Bhikkhunis are to be initiated by Bhikkhus.” ’ Then Mahi-papati the Gotami went to the venerable Ananda, and [repeated their words to him]. And the venerable Ananda went to the Blessed One, and [repeated them to him]. ‘ In that moment, Ananda, when Mah 4 -pa^ 4 pati the Gotami took upon herself the Eight Chief Rules, that was to her as the upasampadS. initiation.’

¹⁰ I. Now Mahi-papati the Gotami went up to the place where the venerable Ananda was, and bowed down before him, and stood respectfully on one side. * Compare the 6th Garudhamma above, X, i, 4. 328 X, 4 , I. And, so standing, Mahi-papati the Gotami said to the venerable Ananda: ‘ One thing, Ananda, would I ask of the Blessed One. It were well. Sir, if the Blessed One would allow the making of salutations, the rising up in presence of another, the paying of reverence, and the performance of proper duties one towards another, to take place as between both Bhikkhus and Bhikkhunis (equally) according to seniority.’ And the venerable Ananda went to the Blessed One [and repeated her words to him]. ‘ This is impossible, Ananda, and unallowable, that I should so order. Even those others, Ananda, teachers of ill doctrine, allow not such conduct towards women; how much less, then, can the Tathi- gata allow it ? ’ And the Blessed One, on that occasion, having delivered a religious discourse, addressed the Bhikkhus, and said; ‘ You are not, O Bhikkhus, to bow down before women, to rise up in their presence, to stretch out your joined hands towards them, nor to perform towards them those duties that are proper (from an inferior to a superior). Whosoever does so, shall be guilty of a dukkaa.’

¹¹ I. Now Maha-papati the Gotami went up to the place where the Blessed One was, and bowed down before him, and stood respectfully on one side. And, so standing, Mahd-pa^apati the Gotami said to the Blessed One: ‘ What course. Lord, shall we pursue with reference to those precepts for the X) 5) I* ON THE DUTIES OF BHIKKHUNIS. 329 Bhikkhunis which are applicable also to the Bhik- khus ? ’ ‘ Train yourselves, Gotami, therein in the same manner as the Bhikkhus do.’ ‘ And what course, Lord, should we pursue in reference to those precepts for the Bhikkhunis which are not applicable also to the Bhikkhus ? ’ ‘ Train yourselves, Gotami, therein according to the substance thereof, as they are laid down.’

¹² I. Now Mahi-papati the Gotami went to the Blessed One [&c., as before], and said: ‘ May the Blessed One preach to me the Dhamma (truth, doctrine) in abstract; so that, having heard the doctrine of the Blessed One, I may remain alone and separate, earnest, zealous, and resolved^.’ ‘ Of whatsoever doctrines thou shalt be conscious, Gotami, that they conduce to passion and not to peace, to pride and not to veneration, to wishing for much and not to wishing for little, to love of society and not to seclusion, to sloth and not to the exercise of zeal, to being hard to satisfy and not to content ^ —verily mayest thou then, Gotami, bear in mind * These last words are the standing

expression for the preparatory stage to Arahatsip. Compare Mahavagga I, 6, 16; Maha- parinibbana Sutta V, 68. The whole speech frequently occurs in the Sa«yutta Nikaya at the commencement of conversations with the Buddha. ^ Most of these terms have already occurred in the standing ‘ religious discourse ’ which is related to have preceded the enunciation of so many of the rules for Bhikkhus (ATullavagga I, 2, 3). 330 X, 6, I. that that is not Dhamma, that that is not Vinaya, that that is not the teaching of the Master. But of whatsoever doctrines thou shalt be conscious, Go- tami, that they conduce to peace and not to passion, to veneration and not to pride, to wishing for little and not to wishing for much, to seclusion and not to love of society, to the exercise of zeal and not to sloth, to content and not to querulousness—verily mayest thou then bear in mind that that is Dhamma, and that is Vinaya, and that the teaching of the Master.’

¹³ I. Now at that time the Pdtimokkha was not recited to the Bhikkhunis. They told this matter to the Blessed One. ‘ I allow the Pdtimokkha, O Bhikkhus, to be recited to the Bhikkhunis.’ Now it occurred to the Bhikkhunis : ‘ By whom should the Patimokkha be recited to the Bhikkhunis ? ’ They told this matter to the Blessed One. ‘ I allow, O Bhikkhus, the Pitimokkha to be recited to Bhikkhunis by Bhikkhus.’ Now at that time Bhikkhus went to the residence of the Bhikkhunis and recited the Pdtimokkha to the Bhikkhunis there. The people murmured, and were indignant, saying: ‘ There are their wives, there are their mistresses ; now will they take pleasure together.’ The Bhikkhus heard this, and told the matter to the Blessed One. ‘ Bhikkhus are not, O Bhikkhus, to recite the S, 6, 2. ON THE DUTIES OF BHIKKHUNIS. 331 Patimokkha to the Bhikkhunis at their residence. Whosoever does so, shall be guilty of a dukka/^a. I allow Bhikkhunis, O Bhikkhus, to recite the Piti- mokkha to the Bhikkhunis.^ The Bhikkhunis did not know how to recite the Pitimokkha. They told this matter to the Blessed One. ‘ I allow Bhikkhus, O Bhikkhus, to tell Bhikkhunis how to recite the Pitimokkha.’

¹⁴ Now at that time the Bhikkhunis did not confess the faults (they had committed). They told this matter to the Blessed One. ‘ A Bhikkhuni, O Bhikkhus, is not to leave a fault unconfessed. Whosoever does so, shall be guilty of a dukkaa.’ The Bhikkhunis did not know how to confess their faults. They told this matter to the Blessed One. ‘ I allow Bhikkhus, O Bhikkhus, to tell Bhikkhunis how they should confess their faults.’ Then it occurred to the Bhikkhus : ‘ By whom ought the confession of a fault to be received from the Bhikkhunis ? ’ They told this matter to the Blessed One. ‘ I allow Bhikkhus, O Bhikkhus, to receive the confession of a fault from Bhikkhunis.’ Now at that time Bhikkhunis, on seeing a Bhikkhu on the road, or in a street closed at one end, or at the place where four cross-roads met, would place their bowl on the ground, and arranging their robes over one shoulder, would crouch down on their heels, and stretch forth their joined hands, and confess a fault. The people murmured, were indignant, and complained, saying: ‘ There are their wives, there are their mistresses; they are asking 332 iTULLAVAGGA, X, 6, 3. pardon now after having treated them scornfully overnight’ They told this matter to the Blessed One. ‘ Bhikkhus are not, O Bhikkhus, to receive the confessions of a fault from Bhikkhunis. Whosoever does so, shall be guilty of a dukkaa. I allow Bhikkhunis, O Bhikkhus, to receive the confession of a fault from Bhikkhunis.’ The Bhikkhunis did not know how to receive the confession of a fault. They told this matter to the Blessed One. ‘ I allow Bhikkhus, O Bhikkhus, to tell Bhik- khunis how to receive the confession of a fault.’

¹⁵ Now at that time disciplinary proceedings (Kammas) were not carried out against Bhik- khunis. They told that matter to the Blessed One. ‘ I allow disciplinary proceedings, O Bhikkhus, to be

carried out against Bhikkhuns.’ Then the Bhikkhus thought: ‘ By whom ought disciplinary proceedings to be carried out against Bhikkhuns ?’ They told this matter to the Blessed One. ‘ I allow Bhikkhus, O Bhikkhus, to carry out disciplinary proceedings against Bhikkhuns.’ Now at that time Bhikkhuns who had been subjected to disciplinary proceedings, on seeing a Bhikkhu on the road, or in a street closed at one end, or at the place where four cross-roads met, would place their bowls on the ground, and arranging their robes over one shoulder, would crouch down on their heels, and stretching out their joined palms would ask for pardon, thinking that that was the proper time for doing so. The people murmured [&c., as before]. X, 7 , I. ON THE DUTIES OF BHIKKHUNIS. 333 They told this matter to the Blessed One. ‘ Bhikkhus are not, O Bhikkhus, to carry out disciplinary proceedings against the Bhikkhunis. Whosoever does so, shall be guilty of a dukka.’ I allow Bhikkhunis, O Bhikkhus, to carry out disciplinary proceedings against Bhikkhunis.’ The Bhikkhunis did not know how to carry out the disciplinary proceedings. They told this matter to the Blessed One. ‘ I allow Bhikkhus, O Bhikkhus, to tell the Bhikkhunis how to carry out disciplinary proceedings.’

¹⁶ I. Now at that time Bhikkhunis in Saiwgha assembled, having fallen into quarrel, strife, and dispute, got to blows, and were unable to settle the point at issue. They told this matter to the Blessed One. ‘ I allow Bhikkhus, O Bhikkhus, to settle for Bhikkhunis a point at issue.’ Now at that time Bhikkhus were settling for Bhikkhunis a point at issue, and as the point at issue was being enquired into, it was found that both Bhikkhunis competent to take part in an official act and Bhikkhunis who had been guilty of an offence (had taken part in the Sawgha during the official act (the Kamma) at which the point in issue arose). The Bhikkhunis said; ‘ It would be well if you. Sirs, would carry out disciplinary proceedings against the guilty Bhikkhunis, or absolve their offence: for ^ KammappattS ; on which see ParivSra XIX, 6, 7. 334 X, 8, r. thus has it been laid down by the Blessed One : “ Bhikkhus are to settle for the Bhikkhunis a point at issue.” ’ They told this matter to the Blessed One. ‘ I allow Bhikkhus, O Bhikkhus, to set on foot ’ an official act for Bhikkhunis, and then to give it in charge for Bhikkhunis to carry out the official act against Bhikkhunis. And I allow Bhikkhus to set on foot the (dealing with an) offence for Bhikkhunis, and then to give it in charge for Bhikkhunis to accept the confession thereof.’

¹⁷ I. Now at that time a Bhikkhuni, a pupil of the Bhikkhuni Uppalava## 4 , followed the Blessed One for seven years, learning the Vinaya ; but she, being forgetful, lost it as fast as she received it. And that Bhikkhuni heard that the Blessed One was about to go to Sdvatthi. Then she thought: ‘For seven years have I followed the Blessed One, learning the Vinaya; and, being forgetful, I have lost it as fast as I received it. Hard is it for a woman to follow the Blessed One her life long. What now shall I do ? ’ And that Bhikkhuni told this matter to the Bhikkhunis, and they told it to the Bhikkhus, and the Bhikkhus told it to the Blessed One. ‘ I allow Bhikkhus, O Bhikkhus, to teach the Vinaya to Bhikkhunis.’ Here ends the First Portion for Recitation. * Ropetuwi, on which Buddhaghosa says: Ta^aniyadisumaw* nSma kammaOT etiss^ katabban ti evam ropetvd. X, 9 , I- ON THE DUTIES OF BHIKKHUNIS. 335

¹⁸ I. Now when the Blessed One had stayed at Vesalt as long as he thought fit, he sat out towards Sdvatthi; and, journeying straight on, he in due course arrived thereat. And there, at Sdvatthi, the Blessed One remained in the (^etavana, Anitha Piflka’s Park. Now at that time the iOabbaggiya Bhikkhus threw dirty water over Bhikkhunis, thinking, perhaps, they would fall in love with them k They told this matter to the Blessed One. ‘ A Bhikkhu is not, O Bhikkhus, to throw dirty water at a

Bhikkhuni. Whosoever does so, shall be guilty of a dukkaa. I allow a penalty, O Bhikkhus, to be imposed on that Bhikkhu. Then the Bhikkhus thought: 'What penalty is it that ought to be imposed on him?' They told this matter to the Blessed One. 'That Bhikkhu is to be declared to be one who is not to be saluted by the Bhikkhuni-sa[^]gha. Now at that time the jOabbaggiya Bhikkhus uncovered their bodies, or their thighs, or their private parts, and showed them to Bhikkhunis, or addressed Bhikkhunis with wicked words, or associated with Bhikkhunis, thinking, perhaps, they would fall in love with them. They told this matter to the Blessed One. 'On sira[^]eyyun compare sSra[^]ati at V, 3, i. ® On this decision compare the 'sending to Coventry' of .Oanna for levity of conduct towards Bhikkhus at Mah[^]-parinib- bina Sutta VI, 4, and .ATullavagga XI, i, 13 (where the penalty is called Brahma-da«(/a). * On sampayoeti compare .STullavagga I, 5, at the end. 336 X, 9, 2. 'A Bhikkhu is not, O Bhikkhus, to do [any of these things]. Whosoever does, shall be guilty of a dukkaa. I allow, O Bhikkhus, a penalty to be imposed on that Bhikkhu.' Then the Bhikkhus thought: 'What penalty is it that ought to be imposed on him?' They told this matter to the Blessed One. 'That Bhikkhu is to be declared to be one who is not to be saluted by the Bhikkhuni-sa[^]gha.'

¹⁹ [The last section repeated of the Wabbaggiya Bhikkhunis, the decision being the same down to] Then the Bhikkhus thought: 'What penalty is it that ought to be imposed on her?' They told this matter to the Blessed One. 'I allow you, O Bhikkhus, to prohibit her (from entering a Vihdra) k' When the prohibition was laid upon them, they would not accept it. They told this matter to the Blessed One. 'I allow you, O Bhikkhus, to inhibit them from the Exhortation.'

²⁰ Then the Bhikkhus thought: 'Is it lawful to hold Uposatha with a Bhikkhuni who has been inhibited from the Exhortation, or is it not lawful?' They told this matter to the Blessed One. 'You are not, O Bhikkhus, to hold Uposatha with a Bhikkhuni who has been inhibited from the Exhortation until such time as her case has been settled.' Now at that time the venerable Uddiyi, after having inhibited the Exhortation (to one or more Bhikkhunis), went away on a journey. The Bhik- ^ Avar'aan ti vihSrapavesane nivirawaw, says Buddhaghosa. X, 9> 4 'ON THE DUTIES OF BHIKKHUNIS. 337 khunis murmured, were indignant, and complained, saying: 'How can the venerable Udayi [act so]?' They told this matter to the Blessed One. 'You are not, O Bhikkhus, to go on a journey after having inhibited the Exhortation. Whosoever does so, shall be guilty of a dukkaa.' Now at that time foolish and incompetent Bhikkhus inhibited the Exhortation. They told this matter to the Blessed One. 'The Exhortation is not, O Bhikkhus, to be inhibited by a foolish, incompetent Bhikkhu. When such a one does so, he shall be guilty of a dukka?a.' Now at that time Bhikkhus inhibited the Exhortation without grounds and without cause. They told this matter to the Blessed One. 'You are not, O Bhikkhus, to inhibit the Exhortation without ground and without cause. Whosoever does so, shall be guilty of a dukka?a.' Now at that time Bhikkhus, who had inhibited the Exhortation, would not give a decision (on the matter out of which the inhibition arose). They told this matter to the Blessed One. 'When, O Bhikkhus, you have inhibited the Exhortation, you are not to abstain from giving a decision (on the matter out of which the inhibition arose). Whosoever does so, shall be guilty of a dukka?a.'

²¹ Now at that time Bhikkhunis did not go to the Exhortation. They told this matter to the Blessed One. 'A Bhikkhuni, O Bhikkhus, is not to omit going to the Exhortation. Whosoever does so, shall be dealt with according to the rule ^ Bhikkhant PaEtthiya LVIII. Z [20] 338 XULLAVAGGA. X, 9, 4. Now at that time the whole Bhikkhuni-saOTgha went to the Exhortation together. The people

murmured, were indignant, and complained, saying: ‘ There are their wives, there are their mistresses; now will they take pleasure together.’ They told this matter to the Blessed One. ‘ The whole Bhikkhuni-sawgha is not, O Bhikkhus, to go to the Exhortation together. And if it should so go, it is guilty of a dukkaa. I allow, O Bhikkhus, four or five Bhikkhunis to go together.’ [The same when four or five went the decision ending,] ‘ I allow, O Bhikkhus, two or three Bhikkhunis to go together to Exhortation; and let them go up to some one Bhikkhu, and arrange their robes over one shoulder, and, sitting down on their heels, let them stretch forth their joined palms, and thus address him : “ The Bhikkhuni-sawgha salutes the feet of the Bhikkhu-sawgha, and requests permission to come for the purpose of the Exhortation being held; may that be granted, they say, to the Bhikkhuni-sawgha.” ‘ Then he who is entrusted with the recitation of the Pitimokkha is to ask: “Is there any Bhikkhu who has been appointed to hold the Exhortation of the Bhikkhunis ?” ‘ If a Bhikkhu has been appointed thereto, the reciter of the Patimokkha is to say; “ Such and such a Bhikkhu has been appointed to hold Exhortation to the Bhikkhunis. Let the Bhikkhuni-sawgha come to him accordingly.” ‘ If no Bhikkhu has been appointed thereto, the reciter of the Patimokkha is to say: “ Which of the venerable ones is able to hold Exhortation to X, 9. 5- ON THE DUTIES OF BHIKKHUNIS. 339 the Bhikkhunis ?” If any one is able to do so, and is possessed of the eight qualifications[^], he is to appoint him thereto, and is to say; “ Such and such a Bhikkhu is appointed to hold Exhortation to the Bhikkhunis. Let the Bhikkhuni-sawgha come to him.” ‘ If no one is able to do so, the reciter of the Patimokkha is to say : “ There is no Bhikkhu appointed to hold Exhortation to the Bhikkhunis. May the Bhikkhuni-sawgha obtain its desire in o J peace

²² Now at that time Bhikkhus did not accept the (office of holding) Exhortation. They told this matter to the Blessed One. ‘ The Exhortation is not, O Bhikkhus, to be declined. Whosoever shall not accept it, shall be guilty of a dukkafa.’ Now at that time a certain Bhikkhu was stupid. To him the Bhikkhunis went, and said ; ‘ Sir, please to accept the (duty of holding) Exhortation.’ ‘ I, sister, am stupid. How can I accept the Exhortation?’ ‘You should take it. Sir; for thus has it been laid down by the Blessed One; “ Bhikkhus are to accept the (duty of holding) Exhortation to the Bhikkhunis.” ‘ They told this matter to the Blessed One. ‘ I allow, O Bhikkhus, all the rest, save the stupid, to accept the Exhortation.’ [The same repeated of a sick Bhikkhu, and a [^] These are given at length in the Sutta Vibhahga, Paṭṭiya XXI, 3 , I. [^] Pasadikena sampadetu, on which Buddhaghosa has no note. Perhaps ‘ by means of faith ’ would be a better rendering. 340 X, 10, I. Bhikkhu on a journey. The same case put of a Bhikkhu living in the jungle. The decision is,] ‘ I allow a Bhikkhu living in the jungle, O Bhikkhus, to accept the Exhortation, and to appoint a time and place for the meeting saying: “There will I perform it.”’ Now at that time Bhikkhus accepted the Exhortation, but did not perform it. They told this matter to the Blessed One. ‘ The Exhortation, O Bhikkhus, is not to be neglected. Whosoever does so, shall be guilty of a dukkaa.’ Now at that time Bhikkhunis did not attend at the place appointed. They told this matter to the Blessed One. ‘ A Bhikkhuni is not, O Bhikkhus, to omit attending at the place appointed. Whosoever does so, shall be guilty of a dukkaa.’

²³ I. Now at that time Bhikkhunis wore long girdles, and out of them they arranged fringes[^]. The people murmured, were indignant, and complained, saying: ‘ As the women who are still enjoying the pleasures of the world do! ’ * Qn sawketaw, see our note above on Mahavagga VIII, 23, 3. [^] Pasuke namentiti gihidarikayo viya ghanapaZakena kaya- bandhanena pisuke namanattaya bandhanti, says Buddhaghosa. Pasuka is probably equal to the Sanskrit parvaka, and means a fringe arranged round the body, as shown in Plate LI of Cunningham’s ‘ Bharhut Tope,’ being so called from the rib-like

arrangement of the strings or cloth or other substance of which it was made. On corresponding girdles worn by men and forbidden to Bhikkhus, see .[^]Tullavagga V, 29, 2, X, 10, 2. ON THE DUTIES OF BHIKKHUNIS. 341 ‘ A Bhikkhuni is not, O Bhikkhus, to wear a long girdle.

Whosoever does so, shall be guilty of a dukkaa. I allow a Bhikkhuni, O Bhikkhus, a girdle that will go once round the body and fringes are not to be arranged in it. Whosoever does so, shall be guilty of a dukkaa.’ Now at that time Bhikkhunis arranged fringes in cloth of bambh fibre or in leather, or in white cotton cloth ®, or in plaited cotton cloth or in fringed cotton cloth ®, or in white or in plaited or in fringed /[^]ola cloth ®, or in plaits or fringes made of thread. The people murmured, were indignant, and complained, saying; ‘ As the women who are still enjoying the pleasures of the world do! ’ They told this matter to the Blessed One. ‘ A Bhikkhuni is not, O Bhikkhus, to wear any of these things. Whosoever does so, shall be guilty of a dukkaa.’

²⁴ Now at that time Bhikkhunis had their backs scrubbed with the steak-bone of an ox, or slapped with the jaw-bone of an ox; and had their fore-arms [^] Ekapariyikatan ti ekaviraw parikkhipanakawz, says the Samanta Pasadika. [^] Vilivena pattenati (sic) sawheti veuvMvehi (sic) katapa//ena. * DussapaZenati setavatthapa//ena. ‘ Dussaveiyati dussena kataveniyS. ® DussavaZiySti dussena katava//iyI ® .ffolapaZadisu felakavasaw .[^]olan ti veditabbaw. ” Hatthaw? ko// 4 pentiti aggaWi baha»2 ko//apetva morapat- tadihi [^]ittakaw karonti, says Buddhaghosa. The meaning is not clear. No. 10 of the tattoo marks figured on Plate LII of Cunningham’s ‘ Bharhut Tope,’ referred to in the note on the next section, is a representation of a peacock’s feathers. On aMilla, see Buddhaghosa’s note at p. 327 of the text. Compare the prohibition of the use by Bhikkhus of back-scratchers and other like things (7 i”ul- lavagga V, r, i) connected with shampooing or luxurious bathing. 342 X, 10 , 3 . and the backs of their hands k and their calves % and the upper part of their feet % and their thighs, and their faces, and their gums, so slapped. The people murmured, were indignant, and complained, saying: ‘ As the women who are still enjoying the pleasures of the world do ! ’ They told this matter to the Blessed One. ‘ A Bhikkhuni is not, O Bhikkhus, to [do any of these things]. Whosoever does so, shall be guilty of a dukkaa.’

²⁵ Now at that time the Avabbaggiya Bhikkhunis [&c., down to] ‘ * A Bhikkhuni is not, O Bhikkhus, to anoint her face, nor to rub ointments on to her face®, nor to put chunam on to her face, nor to smear red arsenic on to her face, nor to paint her body, nor to paint her face, nor to paint her body and face. Whosoever does so, shall be guilty of a dukkaa.’

²⁶ [Similar paragraph concluding,] ‘ A Bhikkhuni is not, O Bhikkhus, to make (tattoo marks) by the corners of her eyes®, or on her cheeksh nor to peep out of window [^] nor to stand in the * Hattha-ko^^^an ti pi//.[^]i-hattha»?. ® Pdan tiahghaw. * Pdda-ko/ 4 ^^an ti piM-pMam. * This paragraph has already occurred above, V, 2, 5 of the Bhikkhus. ® These two injunctions are found also in the 90th and 91st Bhikkhuni Padttiya. [^] AvahgaOT karontiti avanga-dese adhomukhaw lekhaw ka- ronti (B.). Avahga=Sanskrit apaiiga. ’ VisesakaOT karontiti ganda-padese '[^]!i.txa-sanlhanam vise- sakam karonti (B.). A number of tattoo marks on the cheeks are figured in Plate LII of Cunningham’s ‘ Bharhut Tope.’ ® Olokontiti vatapanaw vivaritva vithi® olokonti (B.). X, II, I. ON THE DUTIES OF BHIKKHUNIS. 343 light (of a half-opened door)[^], nor to have dances performed, nor to keep courtesans, nor to keep a tavern, nor to keep a slaughter-house, nor to open a shop, nor to practise usury, nor to supply men slaves or women slaves, or men servants or maid servants, or animals, nor to carry on the business of florist and seedsman nor to carry the razor case [Similar paragraph

concluding,] ‘ A Bhikkhuni is not, O Bhikkhus, to wear robes that are all of a blue, light yellow, crimson, black, brownish-yellow, or dark yellow colour : nor to wear robes with skirts to them which are not made of torn pieces of cloth, or are long, or have flowers worked on them, or cobras’ hoods; nor to wear jackets, nor dresses made of the fibre of the Tiri- taka plants Whosoever does so, shall be guilty of a dukkaa.’

²⁷ I. Now at that time a certain Bhikkhuni, when on her death-bed, said: ‘After I am gone, let my set of necessities® belong to the Saitgha.’ Then the ^ Saloke dvarow vivaritvd upaifca-kayara dassentiyo ti/// 5 anti (B.). Compare Theri-gatha 73. ^ Haritaka-pai2«ikaOT pakiwantlti harltakail k' eva pa««m kz, pakianti, paki««akSpai« pasarentlli vuttaw hoti (B.). Compare pa««ika-updsako in the (? ataka I, 411 = 11, 180. ^ Namatakaw? dhSreti. See V, 27, 3, and our note above on V, II, I. The expression evidently means here ‘ to be a barber.’ * This paragraph has already occurred above, in respect to the Bhikkhus (Mahavagga VIII, 39), where see our notes on the various items. ® Parikkhdro; that is, the eight things over which a member 344 X, 12, I. Bhikkhus and the Bhikkhunis disputed as to it, saying : ‘It belongs to us ; it belongs to us.’ They told this matter to the Blessed One. ‘ If, O Bhikkhus, a Bhikkhunt, or a novice under training to become one (a SikkhamdnA), when on her death-bed, should say: “ After I am gone, let my set of necessities belong to the Sa;;?gha,” then it is the Bhikkhuni-sawgha It belongs to; the Bhikkhu-sawgha is not the owner thereof. If a Bhikkhu, O Bhikkhus, or a novice under training to become one (a S 4 maera), when on his deathbed, should say: “ After I am gone, let my set of necessities become the property of the Sawgha,” then it is the Bhikkhu-sawgha it belongs to; the Bhikkhuni-sawgha is not the owner thereof k’

²⁸ I. Now at that time a certain woman, who had formerly belonged to the clan of the Mallas had entered the Order of the Bhikkhunis. She, seeing a weakly Bhikkhu on the road, struck up against him with the edge of her shoulder, and knocked him over. The Bhikkhus murmured, were indignant, and complained, saying: ‘ How can a Bhik- khuni assault a Bhikkhu ? ’ They told this matter to the Blessed One. ‘ A Bhikkhuni is not, O Bhikkhus, to assault a of the Buddhist Order was allowed proprietary rights—the three robes, the alms-bowl, razor, needle, girdle, and water-strainer. * By the rule laid down in the Mahivagga VIII, 27, the set of robes and the bowl are to be assigned by the Sawgha to those that waited on the sick—at least in the case of Bhikkhus,—and the analogy would doubtless hold good of the Bhikkhunis also. ^ Well known as wrestlers. X, 13, I- ON THE DUTIES OF BHIKKHUNIS. 345 Bhikkhu. Whosoever does so, shall be guilty of a dukkaa. I prescribe that a Bhikkhuni, O Bhik- khus, on seeing a Bhikkhu, should get out of the way when still at a distance, and make room for him.’ 13 , I. Now at that time a certain woman, while her husband was on a journey, became with child by a paramour. She had a premature delivery, and asked a Bhikkhuni, a confederate of hers, to carry away the foetus in her bowl. And that Bhikkhuni put it into her bowl, and, covering it over with her upper robe, went away. Now at that time a certain Bhikkhu, who was on an alms-pilgrimage, had made a vow not to partake of the first food given to him until he had already given of it either to a Bhikkhu or to a Bhikkhuni. On seeing the Bhikkhuni, that Bhikkhu said: ‘ Come, sister! take some food.’ ‘ No thank you. Sir.’ [And a second and a third time the Bhikkhu made the same request, and received the same reply. Then he said,] ‘ Sister! I have made a vow not to partake myself of the first food given to me until I have already given of it either to a Bhikkhu or to a Bhikkhuni. Come, sister ! take the food.’ Then that Bhikkhuni, being so pressed by the Bhikkhu, pulled out her bowl, and showed him what was inside of it. And the Bhikkhu was indignant, and annoyed, and remonstrated, saying: ‘ How can you do such a thing ? ’ And he told the

Bhikkhus, and they were indignant, &c., and told the Blessed One. 346 X, 15, I. ‘ A Bhikkhuni is not, O Bhikkhus, to carry away a foetus in her bowl. Whosoever does so, shall be guilty of a dukkaa. I allow a Bhikkhuni, O Bhikkhus, on seeing a Bhikkhu, to pull out her bowl, and show it to him.’ The following short section will scarcely bear translating into modern English.

²⁹ I. Now at that time the people gave food to the Bhikkhus, and the Bhikkhus gave to the Bhikkhunis. The people murmured, were indignant, and complained, saying : ‘ How can their reverences give away to others what was given for them to have—as if we did not know how to give gifts ?’ They told this matter to the Blessed One. ‘ A Bhikkhu, O Bhikkhus, is not to give away to others what was given for them themselves to have. Whosoever does so, shall be guilty of a dukkaa.’ Now at that time the Bhikkhus had come into the possession of some (meat for) food. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to give it to the Sawgha.’ Too much came into their possession. They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to give away that which was given to special individuals (and to keep that which had come into the possession of the Sawgha as a whole ^).’ ^ Puggalikaw datuw. On this phrase compare the similar one below at X, 24. Buddhaghosa has no note either here or there. X, i, 2 . ON THE DUTIES OF BHIKKHUNIS. 347 Now at that time food, which had been stored up for the Bhikkhus, had come into their possession. They told this matter to the Blessed One. ‘ I allow food that has been stored up to be enjoyed by the Bhikkhuns after they have had it given over to them by the Bhikkhus.’

³⁰ [The same repeated, reading Bhikkhuni for Bhikkhu, and vice versa.]

³¹ Now at that time the Bhikkhus had come into the possession of some bedding, and the Bhikkhunis had none. The Bhikkhunis sent a messenger to the Bhikkhus, saying; ‘ It would be well if their reverences the Bhikkhus would give us some bedding on loan k’ They told this matter to the Blessed One. ‘ I allow you, O Bhikkhus, to give bedding to the Bhikkhunis on loan.’

³² Now at that time Bhikkhunis, in their courses, sat down or lay down on stuffed bedsteads and chairs, and the stuffing was soiled with blood. They told this matter to the Blessed One. ‘ A Bhikkhuni is not, O Bhikkhus, to sit down or lie down on a stuffed bedstead or chair. Whosoever does so, shall be guilty of a dukkaa. I allow the use, O Bhikkhus, of an indoor’s robe k’ The indoor’s robe got soiled. ’ Tavakalika»2. See the passages quoted in our note above on ^ullavagga VI, 18. 2 Avasatha-yivara;«. See the Old Commentary on this word as occurring in the 47 th Bhikkhuni Paṭṭiya. 348 X, i, 2. They told this matter to the Blessed One. ‘ I allow, O Bhikkhus, the use of a thigh-cloth (a cloth to reach nearly down to the knee The thigh-cloth slipped down. They told this matter to the Blessed One. ‘ I allow it, O Bhikkhus, to be fastened by a thread to be tied round the thigh.’ The thread broke. They told this matter to the Blessed One. ‘ I allow, O Bhikkhus, a loin-cloth, and a string going round the hips (to keep it up)^.’ Now at that time the Avabbaggiya Bhikkhunis used to wear the hip-string always. The people murmured, &c., saying : ‘ Like the women who still enjoy the pleasures of the world! ’ They told this matter to the Blessed One. ‘ A Bhikkhuni is not, O Bhikkhus, to wear a hipstring for constant use I allow its use to one who is in her courses.’ ’ Ai-//^olakaw. Buddhaghosa has no note on this. Kni must be here ‘ that part of the leg immediately above the knee, the front of the thigh.’ Compare Bohtlingk-Roth s. v. No. 2. ^ SaOTvelliya kai-suttaka»2. The sa»2velliya« is the ordinary undress as worn for the sake of decency, even now, by a labourer working in muddy paddy fields, or at any severe task. It is a wedge-shaped strip of cotton cloth about a foot and a half long, about five Inches wide at one end,

and tapering down to one inch in width at the other. The broad end is fixed on to a string going round the waist (.ai - suttakaw), and hangs down, when put on, in front of the legs. When worn under other clothes, it remains so; but when the other clothes are taken off for work the narrow end is passed under the body between the legs, and twisted round the hip-string behind (at the small of the back) so as to keep it fast. Its use is forbidden to Bhikkhus at V, 29, 5, where Buddhaghosa says, ‘ Such as wrestlers and labourers wear.’ ^ Its use is also forbidden to Bhikkhus (above, Aullavagga V, 2, I). X, 17, I. ON THE DUTIES OF BHIKKHUNIS. 349

³³ I. Now at that time there were found among the Bhikkhunis some who were [deformed in one or other of eleven ways] They told this matter to the Blessed One. ‘ I prescribe, O Bhikkhus, that a woman on whom the upasampada initiation is being conferred, is to be questioned as touching the four-and-twenty Disqualifications And thus, O Bhikkhus, is she to be questioned: (i-ii) “ Have you anyone or other of the eleven deformities [each repeated as above] ? ” (i 2 -i 6) “ Have you any of the following diseases— leprosy, boils, dry leprosy, consumption, or fits ?” (17) “Are you a human being®.” (18) “ Are you a female ? ” (19) “ Are you a free woman ? ” (20) “ Are you free from debts ? ” (21) “ Are you not in the king’s service ? ” (22) “ Have your father and mother given their consent ?” (23) “ Are you full twenty years of age ? ” (24) “ Are you duly provided with robes and alms- bowl ? ” “ What is your name ? ” ^ Here follow a number of abnormities, deformities, or diseases, all of which have reference to the womb or its accessories. Some of them are unintelligible to us. Compare the corresponding section in respect to Bhikkhus at Mahvagga I, 68. ^ Of these twenty-four, eleven are the deformities just referred to, and the rest are the same as those for Bhikkhus at Mahavagga I, 76. The number of questions is, in fact, twenty-six, but the last two do not refer to Disqualifications. ’ For the reason of this, see Mahavagga I, 63. 350 X, 17, 2. “ What is the name of your proposer ^ ’

³⁴ Now at that time Bhikkhus put the questions as touching the Disqualifications to Bhikkhunis and they who were seeking after the upasampadd initiation became disconcerted and perplexed, and were unable to answer. They told this matter to the Blessed One. ‘ I prescribe, O Bhikkhus, that initiation is to be conferred in the Bhikkhu-sa»«gha upon a Bhikkhuni who has been initiated on the one side in the Bhik- khuni-sa;;«gha, and has there cleared herself (from the Disqualifications).’ Now at that time the Bhikkhunis questioned those who desired to receive the upasampada initiation about the Disqualifications, without having had them instructed beforehand (how to answer). The persons who desired to be ordained became disconcerted and perplexed, and were not able to answer ®. They told this matter to the Blessed One. ‘ I prescribe, O Bhikkhus, that you first instruct the women about to be initiated (how to answer), and that you then question them as to the Disqualifications.’ Then they instructed the candidates in the midst of the assembly, and they still became disconcerted, and could not answer. They told this matter to the Blessed One. ^ Pavattinl; corresponding to upa^^;aya in the case of Bhikkhus. ® This is in accordance with the rule laid down in X, 2, 2, that Bhikkhus, and not Bhikkhunis, are to confer the upasampadd. ® This paragraph is w'ord for word the same as Mahdvagga I, 76, 2 of the Bhikkhus. X, I, 4- THE DUTIES OF EHIKKHUNIS. 351 ‘ I prescribe, O Bhikkhus, that they be instructed aside, and then questioned in the midst of the assembly. ‘ And thus, O Bhikkhus, ought they to be instructed :—First they ought to be made to choose an instructor ^; when they have chosen an instructor their robes and bowl must be shown to them ; “ This is your alms-bowl, this is your waist-cloth, this is your upper garment, this is your under garment, this is your vest, this is your bathing dress Go and stand in such and such a place.” ’

³⁵ Ignorant and incompetent (Bhikkhunis) instructed them, and they became disconcerted, perplexed, and unable to answer. They told this matter to the Blessed One. ‘ They are not to be instructed, O Bhikkhus, by unlearned, incompetent Bhikkhunis. Whosoever does so, shall be guilty of a dukka[^]a. I prescribe, O Bhikkhus, that they be instructed by learned and competent Bhikkhunis.’

³⁶ Bhikkhunis not appointed {to the office of doing so) instructed them. They told this matter to the Blessed One. ‘ Let no one, O Bhikkhus, instruct them without ’ Upa^{^^}aw. It should be observed that this expression is found only here, and in the corresponding section for the Bhikkhus, at Mahavagga I, 76, 3. Elsewhere, throughout, Upa[^]Aaya is the form used for Bhikkhus, and Pavattini for Bhikkhunis. The word is probably here also, as in the Mahavagga I, 76, 3, to be taken as a masculine. 2 These last two are omitted in the corresponding section for the Bhikkhus, Mahdvagga I, 76, 3. On Sawka^{^^}ikaw, see the note of the Old Commentator on the 96th Bhikkhuni Paittiya, and on Udaka-sikS, the same on the 22nd Bhikkhuni Paiittiya. 352 X, 17 , 5 . having been appointed thereto. Whosoever does so, shall be guilty of a dukkaa. I prescribe, O Bhikkhus, that a Bhikkhunl appointed to the office instruct them. ‘ And thus, O Bhikkhus, ought she to be appointed—one may either appoint herself, or one may be appointed by another. And how is a Bhikkhunl to appoint herself ? Let a learned, competent Bhikkhunl lay the following motion («atti) before the Sawgha: “ Let the Sawgha, reverend Ladies, hear me. N. N. desires to receive the upasampada initiation from the venerable lady, M. M. If it seem meet to the Sawgha, I will instruct N. N.” Thus may a Bhikkhunl appoint herself. ‘ And how is a Bhikkhunl to be appointed by another ? Let a learned, competent Bhikkhunl lay the following resolution before the Sawgha; “ Let the Sa»«gha, reverend Ladies, hear me. N. N. desires to receive the upasampadi initiation from the venerable lady, M. M. If it seem meet to the Sa[^]gha, let A. A. instruct N. N.” Thus may one Bhikkhunl be appointed by another.

³⁷ ‘ Then let that so appointed Bhikkhunl go to the person who is seeking to be initiated, and thus address her: “ Listen to me, N.N. This is the time for you to speak the truth, to declare that which is. When you are asked about what has happened before the Sawgha, you ought, if it is so, to answer: “ That is so ; ” if it is not so, to answer : “ That is not so.” Be not perplexed, be not disconcerted. I shall ask you thus : “ Are you deformed (&c., down to the end of the twenty-six questions in § i).” (After the instruction was over, the instructor and the candidate) returned together to the assembly.

³⁸ 7- ON THE DUTIES OF BHIKKHUNIS. 353 ‘ They are not to return together. Let the instructor return first, and lay the following resolution before the Sawgha : “ Let the Sa[^]gha, reverend Ladies, hear me. N. N. desires to receive the upa- sampadi initiation from the venerable lady, M. M.; and she has been instructed by me. If it seem meet to the Sa;?gha, let N. N. come forward.” Then let her be told to come forward. Then let her be told to adjust her upper robe over one shoulder only, to bow down before the Bhik- khunis, to sit down on her heels, and stretching forth her joined palms, to ask for the upasampadi initiation, saying: “ I ask the Sawgha, reverend Ladies, for initiation. May the SaiWgha, reverend Ladies, raise me up (out of the worldly life), having pity on me.” And a second and a third time is she to repeat that request.

³⁹ ‘ Then let a learned and competent Bhikkhuni lay the following resolution before the Sawgha: “ Let the Sa»«gha, reverend Ladies, hear me. This person, N. N., desires to receive the upasampadcl initiation from M. M.; and she has been instructed by me. If it seem meet to the Sawgha, let me question N. N. as touching the Disqualifications. Listen to me, N. N. [as before, down to the end of the questions].”

⁴⁰ ‘ Then let a learned and competent Bhikkhuni lay the following motion before the Sawgha : “ Let the Sawgha, reverend Ladies, hear me. This person, N. N., desires to receive the upasampada initiation from the venerable lady, M. M. She is free from the Disqualifications, and is duly provided with alms- bowl and robes. This person, N. N., asks the Sa»?gha for the upasampad 4 initiation, the vene- [20] A a 354 X, 17 , 8 . rable lady, M. M., being her proposer. If it seem meet to the Sawgha, let the Sawgha receive N. N., the venerable lady, M. M., being her proposer. That, then, is the motion. ‘ “ Let the Sawgha, venerable Ladies, hear me. N. N. desires to receive the upasampadi, the lady, M. M., being her proposer. The Sawgha confers the upasampadd upon N. N., the lady, M. M., being her proposer. Whosoever of the venerable ones agrees thereto, let her keep silence; whosoever agrees not thereto, let her speak. A second time I say the same thing.” [The whole of this paragraph repeated.] And a third time I say the same thing. [Paragraph repeated.] ‘ The Sawgha has conferred the upasampadd upon N. N., the lady, M. M., being her proposer. The Sa;;^gha agrees thereto. Therefore is it silent. Thus do I understand.’ 8 . ‘ Then, further, let her be taken before the Bhikkhusa^^gha, and there told to arrange her robe over one shoulder only, to bow down before the Bhikkhus, and, sitting down on her heels, to stretch forth her joined palms, and say : “ I, Sirs, N. N., who, being desirous, of receiving the upasampadi initiation from M. M., have received it on the one side (of the Sa»?gha, from the Bhikkhunis), and have there been declared free (from the Disqualifications), do hereby ask the Sa;i»^gha for the upa- sampadd.” [The rest of the proceedings are the same as before the Bhikkhuni-sagha.] “ May the Sarngha., reverend Sirs, raise me up (out of the worldly life), having pity on me ” And a second time do I hereby ask [&c., repeated]. And a third time do I hereby ask [the same repeated]. X, i. ON THE DUTIES OF BHIKKHUNIS. 355 [The rest of the proceedings are the same as in the last sections 6 and 7, putting ‘ Bhikkhu ’ for ‘ Bhikkhuni,’ and ‘ reverend Sirs ’ for ‘ reverend Ladies.’] ‘ Then, further, let them (the Bhikkhus) measure the shadow, tell (the newly-received Bhikkhuni) what season and what date it is, tell her what part of the day it is, tell her the whole formula k and tell the Bhikkhunis: “You are to teach her what are the three things allowed^, and what are the eight things interdicted ’

⁴¹ Now at that time Bhikkhunis wasted their time in the dining-hall, doubting as to which should take which seat. They told this matter to the Blessed One. ‘ I prescribe, O Bhikkhus, that the senior eight Bhikkhunis shall take their seats according to seniority, and the rest as they happen to come in.’ Now at that time Bhikkhunis, on the ground that the Blessed One had so prescribed, let the eight senior Bhikkhunis in every other place take * Sawgiti. On the meaning of this curious use of the word, see our note on the corresponding section for the Bhikkhus (MahS- vagga I, 77). “ The three Nissayas, which are doubtless the same as the 1st, 2nd, and 4th of the four Resources mentioned in the corresponding paragraph for Bhikkhus (Mahdvagga I, 77). The third is forbidden to Bhikkhunis, below, X, 23. ® Ktths. akarawiyani. These must bear the same relation to the eight Bhikkhuni PirSkas as the four Interdicts in the corresponding paragraph for the Bhikkhus (Mahvagga I, 78) do to the four Bhikkhu Parikas. A a 2 356 X, 19, I, exclusive possession (of the first eight seats), and the rest arranged themselves as they came in. They told this matter to the Blessed One. ‘ I prescribe, O Bhikkhus, as above, only in the case of the dining-hall. Everywhere else let there be no exclusive right to seats by seniority.’

⁴² I. Now at that time the Bhikkhunis did not hold Pavara#? 4 . They told this matter to the Blessed One. ‘ A Bhikkhuni is not, O Bhikkhus, to omit holding Pavdra;2a. Whosoever does so, shall be dealt with according to law b’ Now at that time the Bhikkhunis held Pavdraraa by themselves, and not in

the Bhikkhu-sa»?gha. They told this matter to the Blessed One. ‘ A Bhikkhuni is not, O Bhikkhus, to hold Pa- vdrawd apart, and not in the Bhikkhu-sawgha. Whosoever does so, shall be dealt with according to law Now at that time Bhikkhunis holding Pavirad with the Bhikkhus only, and not apart by themselves, disturbed (the meeting of the Bhikkhu-sawgha). They told this matter to the Blessed One. ‘ A Bhikkhuni is not, O Bhikkhus, to hold Pavd- raa with the Bhikkhu-sawgha only. Whosoever does so, shall be guilty of a dukkaa b’ Now at that time Bhikkhunis spent all their time ’ The 57th Bhikkhuni Pd/^fttiya, which is the same as the 4th Garudhamma above, X, r, 4. * See last note. X, ip, 2. ON THE DUTIES OF BHIKKHUNIS. 357 before noon holding Pavdra;^i [and so had no time left for the early meal]. They told this matter to the Blessed One. ‘ I prescribe, O Bhikkhus, that they hold Pavd- ra;«a in the afternoon.’ When holding FavAranA in the afternoon, they had not time enough [to conclude their own ceremony that day, and take part in that of the Bhikkhus]. They told this matter to the Blessed One. ‘ I allow them, O Bhikkhus, to hold their own Pavara «4 one day, and that with the Bhikkhus the next day.’

⁴³ Now at that time the whole of the Bhikkhuni- samgha declaring, each one for herself, her Pavara;«a before the Bhikkhu-sawgha, disturbed (the proceedings). They told this matter to the Blessed One. ‘ I prescribe, O Bhikkhus, that some one learned and competent Bhikkhuni be deputed to make the Pavira#a invitation on behalf of the Bhikkhuni- samgha before the Bhikkhu-sa;«gha. And thus, O Bhikkhus, is she to be deputed: ‘ “ First, the Bhikkhuni is to be asked (whether she be willing to serve). When that has been done, a learned and discreet Bhikkhuni is to lay this motion before the Sa»«gha : Let the Sa»«gha, venerable Ladies, hear me. If it seem meet to the Sawgha, let the Samgha depute N. N. to make the FavAranA invitation on behalf of the Bhikkhuni-saiWgha before the Bhikkhu-sa»?gha. That is the motion. ‘ “ Let the Sawgha, venerable Ladies, hear me. The Samgha deposes N. N. to make the Pavirawa invitation on behalf of the Bhikkhuni-sawgha before the Bhikkhu-sa;;?gha. Whosoever of the venerable 358 X, 19. 3 - ones approves thereof, let her keep silence. Whosoever approves not thereof, let her speak. ‘ “ N. N. is deputed by the Sawgha to make the Pavira ;^4 invitation on behalf of the Bhikkhuni- sawgha before the Bhikkhu-sawgha. The Sawgha approves thereof. Therefore is it silent. Thus do I understand.” ’

⁴⁴ ‘ When that Bhikkhuni has been deputed, she, accompanied by the Bhikkhuni-sa;;?gha, is to go before the Bhikkhu-sa»«gha, arrange her robe over one shoulder, bow down before the Bhikkhus, and sitting on her heels, to stretch forth her joined palms, and say: “ The Bhikkhuni-saMgha invites the Bhikkhu-sa^zgha (to point out to them any faults they may have committed) in respect of things heard, or seen, or suspected. May the Bhikkhu-sawgha speak to the Bhikkhuni-sawgha (if there be anything wherein they have offended) out of compassion toward them. Then will they, if they perceive the offence, confess the same. And a second time the Bhikkhuni-sazgha.[the whole repeated]. And a third time.[the whole repeated] k” ’

⁴⁵ Now at that time Bhikkhunis inhibited Bhikkhus from the Uposatha, or from the Pavira;z ., or from the Exhortation, or issued commands to them, or asked them to give them leave to rebuke them, or warned them of some offence they supposed they * This, of course, is the same form that each separate member of the Order uses before his or her own Sawgha. Compare our notes above on the corresponding passage in the Mahavagga, IV, i, 4. X, 21. ON THE DUTIES OF BHIKKHUNIS. 359 were committing, or. called upon them to remember whether or not they had committed an offence They told this matter to the Blessed One. ‘ A Bhikkhuni is not, O Bhikkhus, to perform any one of

these official acts towards a Bhikkhu. Should she do so, the act is itself invalid, and she is guilty of a dukkaa.' Now at that time Bhikkhus inhibited Bhikkhunis [&c., as before, giving the contrary decision].

⁴⁶ Now at that time the Aiabbaggiya Bhikkhunis had themselves carried in vehicles to which cows were yoked with a bull between them or bulls were yoked with a cow between them. People were annoyed, murmured, and became indignant, saying: ' That is what is done at the feast of the Gahgi, and the Mahi They told this matter to the Blessed One. ' A Bhikkhuni is not, O Bhikkhus, to be carried in a vehicle. Whosoever does so, shall be dealt with according to law ®.' Now at that time a certain Bhikkhuni was sick, and unable to go on foot. They told this matter to the Blessed One. ' I allow the use of a carriage, O Bhikkhus, to a sick (Bhikkhuni) * On all these official acts of a Bhikkhuni, see the notes above on ^ullavagga I, 5. ^ On all these expressions, see our notes above at Mahdvagga V, 9, 3, where they recur word for word. ' This is the 85th Bhikkhuni Piittiya. ' This is repeated from the 85th Bhikkhuni Pa/^ittiya. The corresponding permission is given to Bhikkhus by Mahavagga V, 10, 2. 360 X, 22 , I. Now the Bhikkhunis thought: 'Should the carts be yoked with cows or bulls ?' They told this matter to the Blessed One. ' I allow, O Bhikkhus, a cart yoked with cows or bulls, or drawn by hand k' Now at that time a certain Bhikkhuni was much distressed by the jolting of the cart. They told this matter to the Blessed One. ' I allow, O Bhikkhus, the use of a litter or sedan chair

⁴⁷ I. Now at that time a courtesan named Kddka.- kisi ® had adopted the religious life under the Bhikkhunis, and she wanted to go to Savatthi to be received as full member of the Order (to receive the upasampadi initiation) by the Blessed One himself And men of abandoned life heard of it, and beset the road. And when Kddh2Lisl, the courtesan, heard that they had done so, she sent a messenger to the Blessed One, saying: ' I want to receive the upasampadi initiation ; what course of action should I adopt ? ' Then the Blessed One, in that connection, addressed the Bhikkhus, after delivering a religious discourse^, and said: ' I allow you, O Bhikkhus, to confer the upasampadi initiation (upon Bhikkhunis) even by a messenger®.' ' Hattha-va//akaw. See the note on Mahivagga V, 10, 3. ® So also for Bhikkhus at Mahavagga V, 10, 3. ® On the meaning of this nickname or epithet, compare our note on Mahdvagga VIII, 2 (and see also VIII, i, i, and 3). *■ As set out in ATullavagga I, i; Mahavagga I, 35, 6. ® The ordinary rule no doubt, required, as in the case of Bhik- X, 22, 3. ON THE DUTIES OF BHIKKHUNIS. 361

⁴⁸ They conferred it by (sending) a Bhikkhu as the messenger. They told this matter to the Blessed One. 'You are not, O Bhikkhus, to confer the upa- sampad^ initiation on a Bhikkhuni by sending a Bhikkhu as messenger. Whosoever does so, shall be guilty of a dukkaa.' They conferred it by sending a female student .a male novice.a female novice.an ignorant, incompetent Bhikkhuni, as the messenger. [Similar decision in each case.] ' I allow you, O Bhikkhus, to confer the upa- sampadi initiation by sending a learned, competent Bhikkhuni as a messenger.'

⁴⁹ ' That Bhikkhuni messenger is to go before the Sawgha, and arranging her robe over one shoulder, is to bow down before the Sawgha, and sitting on her heels, to stretch forth her joined palms, and say: " N. N., having been desirous of receiving the upasampadd initiation with the lady, M. M. (as her proposer), has received it on the one hand from the Bhikkhuni-sawgha, and has there been declared free (from the Disqualifications ^). But she is prevented by some danger or other from coming before the Sa;igha (to have her initiation confirmed) N. N. asks the Sawgha for initiation. Let

the Sagha raise her up (out of the worldly life) out of compassion upon her.' [To be said thrice.] khus, a Sawgha of not less than ten persons (Mahavagga I, 31, 2, and IX, .4, i), each of ten years standing or more (Mahavagga I, 31, 8). But even for Bhikkhus there were, under special circumstances, certain relaxations of this rule (Mahavagga V, 13, ii[^] * See above, X, 17, i, for the twenty-four Disqualifications. ® Compare above, X, i, 4, and X, 17. 362 iTULLAVAGGA. X, 23. ' Then let a learned, competent Bhikkhu lay the motion before the Sa[^]gha. " Let the Sa[;]gha, venerable Sirs, hear me. N. N., having been desirous .[statement of fact, as before]. If it seem meet to the Sawgha, let the Samgha confer the upasampada initiation upon N. N., M. M. being her proposer. That is the motion. ' " Let the Samgha, venerable Sirs, hear me. N. N.,[statement of fact, as before]. The Samgha hereby confers the upasampad 4 initiation upon N. N., M. M. being her proposer. Whosoever of the venerable ones approves thereof, let him keep silence. Whosoever approves not thereof, let him speak. And a second time I say the same thing. N. N.,(&c., down to) let him speak. And a third time I say the same thing. N. N., (&c., down to) let him speak. ' " The Samgha has hereby conferred the upa- sampadd initiation upon N. N., M. M. being her proposer. The Samgha approves thereof. Therefore is it silent. Thus do I understand." ' ' Then, further, let them (the Bhikkhus) measure the shadow, tell (the messenger that she may tell the newly-received Bhikkhuni) what season and what date it is, tell her what part of the day it is, tell her the whole formula ; and tell the Bhikkhunis to teach her what are the three things allowed, and what are the eight things interdicted

⁵⁰ Now at that time Bhikkhunis dwelt in the forest, and men of abandoned life violated them. ' See above, X, 17, 8. X, 24, I. ON THE DUTIES OF BHIKKHUNIS. 363 They told this matter to the Blessed One. 'A Bhikkhuni is not, O Bhikkhus, to adopt the forest life. Whosoever does so, shall be guilty of a dukkaak'

⁵¹ I. Now at that time a certain lay disciple had given to the Bhikkhuni-saMgha a servant's lodge [^] (to live in). They told this matter to the Blessed One. ' I allow, O Bhikkhus, the use of a stable.' It did not satisfy (their wants) They told this matter to the Blessed One. ' I allow, O Bhikkhus, a separate residence for Bhikkhunis.' That did not satisfy their wants. They told this matter to the Blessed One. ' I allow, O Bhikkhus, building operations * (to be carried on for the benefit of Bhikkhunis).' ' Compare Mahavagga ,30,4, and I, 7 7, and our note above on X, 17, 8. [^] This word has already occurred, in a list of various buildings, at MahSvagga III, 5, 9, where we have rendered it stable. Bud- dhaghosa says here uddositan (MS. udosita) ti bha«(7 a-sala, and as at Mahdvagga I, 61, assa-bha«(sS and hatthi-bha«(fa are evidently grooms attending on horses or elephants (compare (rataka I, 62, 3), bha«£fa-sSIS may mean a servant's hall for the use of that particular class of servants. A lawsuit about anuddosita forms the Introductory Story to the 1st Bhikkhuni Sawzghadisesa, but the passage throws no light on the special meaning of the term. See also the Sutta-vibhahga on Nissaggiya II, 3, 5, and Khudda Sikkha III, 19. The Sanskrit equivalent might perhaps be udavasita, if the reading of the Samanta PasadikS had any traditional value; but the dd is not doubtful in the MSS. of the text at any of the passages quoted. Assa-sald is the word for stable at (jataka I, 62, 3. ® Na sammati. See the note on V, 13, 3. * Navakammaw. See the note above at V, 13, 3. 364 X, 25, I. That did not satisfy their wants. They told this matter to the Blessed One. ' I allow Bhikkhunis, O Bhikkhus, to assign certain places to live in to individual members of the Order k'

⁵² I. Now at that time a certain woman who had already conceived, but did not know it, was received into the Order among the Bhikkhunis. Afterwards her womb moved within her*. Then that Bhikkhuni thought: 'How shall I now conduct myself towards this child?' They told this matter to the Blessed One. 'I allow her, O Bhikkhus, to bring it up till it have attained to years of discretion ®.' Then the Bhikkhuni thought: 'It is not permissible for me to live alone, nor for any other Bhikkhuni to live with a male child. What course ought I to pursue?' They told this matter to the Blessed One. 'I allow the Bhikkhunis, O Bhikkhus, to depute any one Bhikkhuni, and give her as a companion to that (first-mentioned) Bhikkhuni.' * Puggalika« ktum. See the note above on X, 15, i. * There is a touching story founded on a similar incident which is given as the Introductory Story to No. 12 of the Gatakas, translated in Rh. D.'s 'Buddhist Birth Stories,' pp. 199-205. By the 61 St Bhikkhuni Pd;^ittiya it is lawful or unlawful to initiate a pregnant woman according as she is unconscious or conscious of the fact of her conception. ® VijiMUtam pSpuiti. That is, no doubt, to puberty. Compare the opening phrases of the Introductory Story referred to in the last note (Gataka I, 231) and also (?itaka III, 437. X, 25, 3- ON THE DUTIES OF BHIKKHUNJs. 365 'And thus, O Bhikkhiis, is she to be appointed : First that Bhikkhuni ought to be asked (whether she be willing to undertake the duty). After she has been asked, a learned and competent Bhikkhuni ought to lay the motion before the Sawgha, saying : ' " Let the Sa;;«gha, venerable Ladies, hear me. If it seem meet to the Sa»?gha, let the Sawgha depute N. N. as a companion to M. M. That is the motion. ' " Let the Saswgha," ' [&c., as usual, to the end of the Kammavciina.]

⁵³ Then that companion Bhikkhuni thought: 'Now how should I conduct myself towards this child?' They told this matter to the Blessed One. 'I prescribe that the Bhikkhuns, O Bhikkhus, conduct themselves towards that child precisely as they would towards other men, save only as regards the sleeping under the same roof k'

⁵⁴ Now at that time a certain Bhikkhuni, who had been guilty of a grievous offence, was living subject to the Minatta penance. Then that Bhikkhuni thought; 'It is not permissible for me to live alone, and it is not permissible for any other Bhikkhuni to live with me. What now ought I to do?' They told this matter to the Blessed One. 'I allow the Bhikkhuns, O Bhikkhus, to depute any one Bhikkhuni, and to give her as a companion to that Bhikkhuni. And thus, O Bhikkhus, ought * Sagdrawz; on which Buddhaghosa has no note. * For what this implied, see .STullavagga II, i, 2, and II, 6, i, and compare the 5th Garudhamma above, X, 1,4. 366 X, 26, I. she to be deputed [&c., as in last section but one, down to the end of the Kammavia].'

⁵⁵ Now at that time a certain Bhikkhuni first abandoned the precepts, and then threw off the robes. Afterwards she came back, and asked the Bhikkhunis to admit her into the Order again. They told this matter to the Blessed One. 'A Bhikkhuni ought not, O Bhikkhus, to abandon the precepts. But by having thrown off the robes she is ipso facto incapable of being a Bhikkhuni.'

⁵⁶ Now at that time a certain Bhikkhuni, though still wearing the orange-coloured robe, joined a sect of the Titthiyas. Afterwards she came back, and asked the Bhikkhunis to receive her into the Order again. They told this matter to the Blessed One. 'A Bhikkhuni, O Bhikkhus, who, when still wearing the orange-coloured robe, has gone over to the Titthiyas, is not to be received again

⁵⁷ I. Now at that time Bhikkhunis, fearing to offend, would not let men salute them, or cut their hair or nails, or dress their wounds. 'On the distinction between these two phrases, see the note on MahSvagga II, 22, 3. ^ For the similar rule in the case of Bhikkhus, see lykhSvagga I, 38, I. X, 27, 4

- ON THE DUTIES OF BHIKKHUNIS. 367 They told this matter to the Blessed One. ‘ I allow them, O Bhikkhus, to permit those things.’

⁵⁸ Now at that time Bhikkhunis, when sitting on a divan, allowed (other people thereon) to touch them with their heels. They told this matter to the Blessed One. ‘ A Bhikkhuni is not, O Bhikkhus, to sit on a divan Whosoever does so, shall be guilty of a dukkaa.’ Now at that time a certain Bhikkhuni was sick, and without using a divan she could not be at ease. They told this matter to the Blessed One. ‘ I allow Bhikkhunis, O Bhikkhus, to use a half- divan

⁵⁹ [Rule as to construction of privies ®.]

⁶⁰ Now at that time the Bhikkhunis used chunam at their baths. People murmured, saying, ‘ As the women in the world do! ’ They told this matter to the Blessed One. ‘ A Bhikkhuni is not, O Bhikkhus, to use chunam at her bath. Whosoever does so, shall be guilty of a dukkaa. I allow, O Bhikkhus, the use of clay and the red powder of rice husks ^ PallanJsaOT. Compare Mahavagga V,io, 4, 5; .Sullavagga V, 37, VI, 8, VI, 14; and the 42nd Bhikkhuni Paṭṭiya. ^ A<f(/^a-pallahkaz. Probably a cushion, which only one person could use at a time. ® Compare the Rules for the Bhikkhus, Aullavagga VIII, 9, 10, which we have also left untranslated. Buddhaghosa says here, HeM 3 .-vivae upariJ/ 5 ^anne ti ettha sae khpo khato hoti upari pana padaramattam eva sabba-disdsu pawwayati evarupe pi va//ati. * Kukkusaw. Buddhaghosa says here, Kukkusaw mattikaṇ 368 X, 27, 4.. [Similar paragraph, ending] ‘ A Bhikkhuni is not, O Bhikkhus, to use scented clay at her bath k Whosoever does so, shall be guilty of a dukkaa. I allow, O Bhikkhus, the use of common clay.’ Now at that time Bhikkhunis bathing together in the steam-bath room made a tumult. They told this matter to the Blessed One. ‘ Bhikkhunis are not, O Bhikkhus, to bathe in a steam-bath. Whosoever does so, shall be guilty of a dukkaṇa.’ Now at that time Bhikkhunis bathing against the stream allowed the rush of water against them. They told this matter to the Blessed One. ‘ A Bhikkhuni is not, O Bhikkhus, to bathe against the stream. Whosoever does so, shall be guilty of a dukkaṇa.’ Now at that time Bhikkhunis bathed in a place not a common bathing-place, and men of abandoned life violated them. They told this matter to the Blessed One. ‘ A Bhikkhuni is not, O Bhikkhus, to bathe at a place not a common bathing-place. Whosoever does so, shall be guilty of a dukkaa.’ Now at that time Bhikkhunis bathed at a bathing- place used also by men. People murmured, were indignant, and complained, saying, ‘ As those women do who are still living in the pleasures of the world They told this matter to the Blessed One. ti ku«(/akaw H eva mattikaw ^a. The use of these last two was allowed to Bhikkhus by .fullavagga VI, 3, i, for building purposes. * This is apparently covered by the 88th and 89th Bhikkhuni Paṭṭiya. X, 27 . 4 - ON THE DUTIES OF BHIKKHUNts. 369 ‘A Bhikkhuni is not, O Bhikkhus, to bathe at a bathing-place used also by men. Whosoever does so, shall be guilty of a dukkaa. I allow, Bhik- khunts, O Bhikkhus, to bathe at a bathing-place used by women.’ End of the Third Portion for Recitation. End of the Tenth Khandhaka, the Bhikkhuni-Khandhaka. 370 XI, I, I.

Kullavagga, Khandhaka 11

¹ On the Council of RAgagaha. 1^ I. Now the venerable MahA Kassapa addressed the Bhikkhus, and said: ‘ Once I was travelling along the road from PAva to KusinArA with a great company of the Bhikkhus, with about five hundred Bhikkhus. And I left the high road and sat myself down at the

foot of a certain tree. ‘Just at that time a certain naked ascetic (Aivaka), who had picked up a MandArava[^] flower in KusinArA, was coming along the road towards PAvA. And I saw him coming in the distance, and on seeing I said to him : ‘ “ O, friend ! surely thou knowest our Master ? ” ‘ “Yea, friend, I know him. This day the Samara Gotama has been dead a week. That is how I obtained this MandArava flower.” ’ ‘ Then, Sirs, of those of the Bhikkhus who were not yet free from their passions, some stretched out ’ The following section differs from the corresponding passage in the ‘ Book of the Great Decease ’ (VI, 36-41) in the very curious and instructive way pointed out by H. O. in the Introduction to his edition of the text, p. xxvi, on which see the remarks of Rh. D. at p. xiii of the General Introduction to his ‘ Buddhist Suttas.’ “ This was a flower which was supposed to grow only in heaven, and its appearance on earth showed that the devas, on some special occasion, had been casting down heavenly flowers upon the earth. XI, I, I. ON THE COUNCIL OF rAgAGAHa. 371 their arms and wept; and some fell headlong on the ground; and some reeled to and fro in anguish at the thought: “Too soon has the Blessed One died ! Too soon has the Happy One passed away ! Too soon has the Light gone out in the world! ” ’ ‘ But those of the Bhikkhus who were free from the passions (the Arahats) bore their grief, collected and composed at the thought; “ Impermanent are all component things. How is it possible [that they should not be dissolved] ? ” ’ ‘ Then I, Sirs, spake thus to the Bhikkhus; “ Enough, Sirs ! Weep not, neither lament! Has not the Blessed One already declared to us that it is the very nature of all things near and dear unto us that we must divide ourselves from them, leave them, sever ourselves from them ? How then, Sirs, can this be possible—that whereas anything whatever born, brought into being and organised, contains within itself the inherent necessity of dissolution—how then can this be possible that such a being should not be dissolved ? No such condition can exist! ” ’ ‘ Then at that time Sirs, one Subhadda, who had gone out from the world in his old age, was seated there in the company of Bhikkhus. And Subhadda, the late-received one, said to the Bhikkhus : “ Enough, Sirs ! Weep not, neither lament! We are well rid of the great Samara. We used to be annoyed by being told, ‘ This beseems you, this beseems you not.’ But now we shall be able to do whatever we like ; and what we do not like, that we shall not have to do k” * In the ‘ Book of the Great Decease ’ the following speech comes before the preceding one. Bb 2 372 iTULLAVAGGA, XI, I, 2. ‘ Come, Sirs, let us chant together the Dhamma and the Vinaya before what is not Dhamma is spread abroad, and what is Dhamma is put aside ; before what is not Vinaya is spread abroad, and what is Vinaya is put aside; before those who argue against the Dhamma become powerful, and those who hold to the Dhamma become weak; before those who argue against the Vinaya become powerful, and those who hold to the Vinaya become weak ! ’

² ‘ Let then the venerable Thera choose out Bhikkhus.’ Then the venerable Mahi Kassapa chose out five hundred Arahats less one. And the Bhikkhus said to the venerable Mah 4 Kassapa : ‘ Lord, this venerable one, Ananda, although he have not yet attained [to Nirva;«a], yet is he incapable of falling into error through partiality, or malice, or stupidity, or fear, and thoroughly have the Dhamma and the Vinaya been learnt by him from the Blessed One himself. Therefore let our Lord choose the venerable Ananda. And the venerable Maha Kassapa chose also the venerable Ananda.’

³ Then it occurred to the Thera Bhikkhus ; ‘ In what place shall we now chant over together the Dhamma and the Vinaya ? ’ And it occurred to the Thera Bhikkhus: ‘ In Ri|^agaha is alms plentiful, and there is abundance of lodging-places. What, now, if we were to spend the rainy season at Raa-

gaha, and chant the Dhamma and the Vinaya together there : and if no other Bhikkhus were to go up to Ragaha for the rainy season[^]?

⁴ Then the venerable Mahi Kassapa laid the * This last was necessary, for if other Bhikkhus spent the Was at Rtagaha, either they must take part in the council, or its XI, I, 6 . ON THE COUNCIL OF RAGAGAHA. 373 resolution before the Sawgha : ‘ Let the venerable Sa»?gha hear me. If the time seems meet to the Sawgha, let the Sawgha appoint that these five hundred Bhikkhus take up their residence during the rainy season at Rdagaha, to chant over together the Dhamma and the Vinaya, and that no other Bhikkhus go up to Rifagaha for the rainy season. This is the resolution. Let the venerable Sawgha hear. The Sa»«gha appoints accordingly. Whosoever of the venerable ones approves thereof, let him keep silence. Whosoever approves not thereof, let him speak. The Sawgha has appointed accordingly. Therefore is it silent. Thus do I understand.’

⁵ So the Thera Bhikkhus went up to Raagaha to chant over together the Dhamma and the Vinaya. And the Thera Bhikkhus thought : ‘ The Blessed One has spoken in praise of the repair of dilapidations. Let us, then, during the first month of the rainy season repair such dilapidations, and during the middle month let us chant over the Dhamma and the Vinaya together.’ And during the first month they repaired dilapidation.

⁶ And the venerable Ananda—thinking, ‘Tomorrow is the assembly, now it beseems me not to go into the assembly while I am still only on the way (towards Arahatship)’ — spent the whole night with mind alert. And at the close of the night, intending to lie down, he inclined his body, but before his head reached the pillow, and while his feet were still far from the ground, in the interval he became decisions would have been invalid through its being incompletely constituted (want of vaggatta). 374 XT, I, 7 . free from attachment to the world, and his heart was emancipated from the Asavas (that is to say, from sensuality, individuality, delusion, and ignorance)

⁷ And the venerable Mahi Kassapa laid the resolution before the Sa»2gha : ‘If the time seem meet to the Sawgha, I will question Upili concerning the Vinaya,’ And the venerable Upili laid a resolution before the Sawgha; ‘ Let the venerable Sa»?gha hear me. If the time seems meet to the Sa»«gha, I, when questioned by the venerable MahS. Kassapa, will give reply.’ Then the venerable Mahi Kassapa said to the venerable Upili : ‘ Venerable Upili, where was the first Pirclika promulgated ? ’ ‘ In VesMi, Sir.’ ‘ Concerning whom was it spoken ? ’ ‘ Concerning Sudinna, the son of Kalanda.’ ‘ In regard to what matter ? ’ ‘ Sexual intercourse.’ Thus did the venerable Mahd Kassapa question the venerable Upili as to the matter, as to the occasion, as to the individual concerned, as to the (principal) rule, as to the sub-rule as to who would be guilty, and as to who would be innocent of the first Pdreiika. ^ In other words, he became an Arahat. Some MSS. omit the clause about the feet. ^ Anupawnatti. Tumour (Journal of the Asiatic Society of Bengal, 1837, p. 19) translates this word, which is not in Childers, by ‘ the sequel or application of the exhortation.’ We think the pawfiatti refers to the principal rule (as laid down in the Sutta Vibhahga at the close of I, 5, ii), and the anupawriatti to the additions made to it in the following sections. ^ This last clause doubtless refers to the closing words in the account given in the Sutta Vibhahga of each rule. XI, I, 7 . ON THE COUNCIL OF RAGAGAHA. 375 ‘Again, venerable Upili, where was the second Pirka promulgated ? ’ ‘ At Riagaha, Sir.’ ‘ Concerning whom was it spoken ? ’ ‘ Dhaniya, the potter’s son.’ ‘ In regard to what matter ? ’ ‘ The taking of that which had not been given *.’ Thus did the venerable MahS, Kassapa question the venerable Upili as to the matter, and as to the occasion, and as to the

individual concerned, and as to the (principal) rule, and as to the sub-rule, and as to who would be guilty, and as to who would be innocent of the second Pirka. ‘Again, venerable Upali, where was the third Pirika promulgated?’ ‘At Vesili, Sir.’ ‘Concerning whom was it spoken?’ ‘A number of Bhikkhus.’ ‘In regard to what matter?’ ‘Human beings. Thus did the venerable Mahi Kassapa question the venerable Upali as to [all the particulars, as before] of the third Pdirka. ‘Again, venerable Up 4 li, where was the fourth P 4 rka promulgated?’ ‘At Vesili, Sir.’ ‘Concerning whom was it spoken?’ ‘The Bhikkhus dwelling on the banks of the Vaggumudi river.’ ‘In regard to what matter?’ ‘That is, ‘theft.’ ® That is, murder or manslaughter. ‘The slaying of’ is to be understood. 376 XI, I, 8. ‘Superhuman conditions.’ Thus did the venerable Mahi Kassapa question the venerable Up 4 li as to [all the particulars, as before] of the fourth Pirdka. And in like manner did he question him through both the Vinayas^; and as he was successively asked, so did Updli make reply. 8. Then the venerable Mahi Kassapa laid a resolution before the Sawgha; ‘Let the venerable Sawgha hear me. If the time seems meet to the Sa»?gha, I would question Ananda concerning the Dhamma.’ And the venerable Ananda laid a resolution before the Sawgha: ‘Let the venerable Samgha hear me. If the time seems meet to the Sawgha, I, as questioned by the venerable Maha Kassapa, will give reply.’ And the venerable Mahd Kassapa said to the venerable Ananda; ‘Where, venerable Ananda, was the Brahmaala spoken?’ ‘On the way. Sir, between Raagaha and Nalanda, at the royal rest-house at AmbalaZ/^ikd ‘Concerning whom was it spoken?’ ‘Suppiya, the wandering ascetic, and Brahma-datta, the young Brdhman.’ Thus did the venerable Mahd Kassapa question ^ Ubhato-vinaye. That is, relating on the one hand to Bhik- khus, and on the other to Bhikkhunis (not Sutta Vibhahga and Khandhakas). The Burmese MS. at Berlin reads ubhato-vi- bhahge, suggested possibly by Buddhaghosa’s expression in the corresponding part of his accounts of this Council at the commencement of the Sumahgala VilSsinl and the Samanta PSSidikS (see Tumour, loc. cit., and H. O., Vinaya III, 2 go.) ^ In the text read rSagdrake, as suggested in the notes at p. 329, and confirmed by the Sutta itself (ed. Grimblot). XI, I, 9. ON THE COUNCIL OF RAGAGAHA. 377 the venerable Ananda as to the occasion of the Brahmaala, and as to the individuals concerning whom it was spoken. ‘And again, venerable Ananda, where was the Sima«»a-phala spoken?’ ‘At Ragaha, Sir; in (jivaka’s Mango Grove.’ ‘And with whom was it spoken?’ ‘With A^dtasattu, the son of the Vedehi.’ Thus did the venerable Maha Kassapa question the venerable Ananda as to the occasion of the Sima#»a-phala, and as to the individual concerned. And in like manner did he question him through the five Nikayas, and as he was successively asked, so did Ananda make reply.

⁸ Then the venerable Ananda spake thus to the Thera Bhikkhus: ‘The Blessed One, Sirs, at the time of his passing away, spake thus to me; “When I am gone, Ananda, let the Sawgha, if it should so wish, revoke all the lesser and minor precepts.” Did you then, venerable Ananda, ask the Blessed One which were the lesser and minor precepts?’ ‘No, Sirs.’ Some Theras then said that all the rules save the four Parkas; others that all save those and the thirteen Sawghadisesas; others that all save those and the two Aniyatas; others that all save those and the thirty Nissaggiyas; others that all save those and the ninety-two Pdittiyas; others that all save those and the four Pdddesaniyas were lesser and minor precepts. Then the venerable Maha Kassapa laid a resolution before the Sa?«gha; ‘Let the venerable ^ ‘Book of the Great Decease,’ VI, 3. 378 rULLAVAGGA, XI, I, 10. Sawgha hear me. There are certain of our precepts which relate to matters in which the laity are concerned. Now the laity know of us that “such and such things are proper for you Samaas who are Sakyaputtiyas, and such and such things are not.” If we were to revoke the lesser and minor precepts, it will be said to

us: “A set of precepts was laid down for his disciples by the Samaa Gotama to endure until the smoke should rise from his funeral pyre. So long as their teacher remained with these men, so long did they train themselves in the precepts. Since their teacher has passed away from them, no longer do they now train themselves in the precepts.’ ‘ If the time seems meet to the Sa[^]gha, not ordaining what has not been ordained, and not revoking what has been ordained, let it take upon itself and ever direct itself in the precepts according as they have been laid down. This is the resolution. ‘Let the venerable Sawgha hear me. [These things being so[^]] the Sawgha takes upon itself the precepts according as they have been laid down. Whosoever of the venerable ones approves thereof, let him keep silence. Whosoever approves not thereof, let him speak. The Sawgha has taken upon itself the precepts according as they were laid down. Therefore does it keep silence. Thus do I understand.’ lo. Now the Thera Bhikkhus said to the vener- ‘ Dh[^]fimakklikaw. See our note above on VI, 17, i. Buddha- ghosa says here, Dh[^]f[^]mak[^]likan ti yava samanassa Gotamassa parinibba-[^]itika-dh[^]fimo pawwiyati tavakSlo ti attho. “ The whole repeated. XI, I, 10 . ON THE COUNCIL OF RAGAGAHA. 379 able Ananda: ‘ That was ill done by thee, friend Ananda, in that thou didst not ask the Blessed One which were the lesser and minor precepts. Confess thy fault.’ ‘ Through forgetfulness was it, Sirs, that I did not ask that of the Blessed One. I see no fault therein. Nevertheless, out of my faith in you, I confess that as a fault ‘ This also, friend Ananda, was ill done by thee, in that thou steppedst upon the Blessed One’s rainy- season garment to sew it. Confess thy fault.’ ‘ It was not. Sirs, through any want of respect to the Blessed One that I did so. I see no fault therein. Nevertheless, out of my faith in you, I confess that as a fault.’ ‘ This also, friend Ananda, was ill done by thee, in that thou causedst the body of the Blessed One to be saluted by women first [^] so that by their weeping the body of the Blessed One was defiled by tears. Confess that fault.’ ‘ I did so. Sirs, with the intention that they should not be kept beyond due time. I see no fault therein. Nevertheless, out of my faith in you, I confess that as a fault.’ ‘ This too, friend Ananda, was ill done by thee, in that even when a suggestion so evident and a hint so clear were given thee by the Blessed One, thou didst not beseech him, saying, “ Let the Blessed One remain on for a kalpa! Let the Happy One remain on for a kalpa for the good and happiness of the * Compare MahSvagga X, i, 8, at the end. ® It is worthy of notice that this episode is not referred to in the ‘Book of the Great Decease’ (VI, 23-26. Compare V, 46-51). 380 K-ULLAVAGGA. XT, i, ii. great multitudes, out of pity for the world, for the good and the gain and the weal of gods and men[^]!” Confess that fault.’ ‘ I was possessed (by the Evil One) friends, when I refrained from so beseeching him. I see no fault therein. Nevertheless, out of my faith in you, I confess that as a fault.’ ‘ This also, friend Ananda, was ill done by thee, in that thou exertedst thyself to procure admission for women into the Dhamma and Vinaya proclaimed by the Tathagata[^] Confess that fault.’ ‘ That did I do, friends, thinking of Mahi Pad- pati the Gotaml, the sister of the Blessed One’s mother; his nurse and comforter, who gave him milk ; how she, when she who had borne him was dead, herself suckled him as with mother’s milk. I see no fault therein. Nevertheless, out of my faith in you, I confess that as a fault.’ II. Now at that time the venerable Pura[^] was wandering through the Southern Hills with a great company of Bhikkhus, with five hundred Bhikkhus. And when the Thera Bhikkhus had completed the chanting over together of the Dhamma and the Vinaya, he, having stayed in the Southern Hills as long as he thought fit, went on to Rifagaha to the Veuvana, to the Kalandaka Nivpa, where the Thera Bhikkhus were, and having greeted the Thera Bhikkhus, he took his seat on one side. ” This refers to the conversations in the ‘ Book of the Great Decease,’ III, 1-4, and 43-60 (especially 56). “ Pariyu//, 4 ita-[^]itto. The words in parentheses are supplied from the ‘ Book of the

Great Decease,' III, 4, where see Rh. D.'s note on the spelling of the word. ® Pabbajfa«, admission into the Order. XI, I, 12. ON THE COUNCIL OF RAGAGAHA. 38 1 When he was so seated, the Thera Bhikkhus said to him : ' The Dhamma and the Vinaya, friend Purda, have been chanted over together by the Thera Bhikkhus. Do thou, then, submit thyself to and learn the text so rehearsed by them h' ' The Dhamma and the Vinaya, Sirs, have been well sung by the Theras. Nevertheless, even in such manner as it has been heard by me, and received by me from the very mouth of the Blessed One, in that manner will I bear it in my memory.'

⁹ Now the venerable Ananda said to the Thera Bhikkhus : ' The Blessed One, Sirs, said to me at the A time of his death : " Let then the Sa»ggha, Ananda, when I am dead, impose the higher penalty on AT/^anna the Bhikkhu ' Didst thou then, friend Ananda, ask the Blessed One what the higher penalty was ?' ' I did. Sirs, (and the reply was): ' Let Kkanna the Bhikkhu, Ananda, say whatever he may wish; but the Bhikkhus should neither speak to him, nor exhort him, nor admonish him." ' ' Do thou, then, friend Ananda, let A'^anna the Bhikkhu know that the higher penalty has been imposed upon him.' ' How can I, Sirs, do so ? Passionate is that Bhikkhu, and rough.' ' Go then, friend Ananda, in company with a number of other Bhikkhus.' ' Even so. Sirs,' said Ananda, in assent to the Thera Bhikkhus. And he took with him a number ^ Sahgttiw upphi. ^ See ' Book of the Great Decease,' VI, 4. 382 XI, I, 13. of Bhikkhus, to wit, five hundred Bhikkhus, and embarked on a boat going up stream, and disembarked at Kosambi, and not far from king Udena's park he took his seat at the foot of a certain tree.

¹⁰ Now at that time king Udena was enjoying himself in the park together with the ladies of his palace. And the ladies heard that their teacher, the venerable Ananda, was seated at the foot of-a tree not far from the park. And they said to king Udena ; ' They say that our teacher, the venerable Ananda, is seated at the foot of a tree not far from the park. We desire, Lord, to go and see him.' ' Go, then, and see the Sama7«a Ananda.' And they went and saluted the venerable Ananda, and took their seats on one side. And he instructed, and aroused, and incited, and gladdened them with religious discourse. And when that discourse was concluded, they presented the venerable Ananda with five hundred robes, and exalted and thanked him for his discourse, and arose from their seats, and saluted him, and keeping him on their right sides as they passed him, they departed thence.

¹¹ And king Udena saw the ladies coming from the distance. And on seeing them he said to them: ' Well, did you succeed in seeing the Samaa Ananda ? ' ' We saw him. Sire.' ' Did you present the Samara Ananda with any gift ? ' 'We gave. Sire, to the venerable Ananda five hundred robes.' Then king Udena was indignant and annoyed, and became angry, saying : XI, I, 14. ON THE COUNCIL OF RAGAGAHA. 383 A ' How can the Samawa Ananda accept so many robes? Would he set up as a hawker in cloths, or would he open a shop ^ ? ' And king Udena went to where the venerable Ananda was, and after exchanging with him the greetings and compliments of friendship and civility, sat down by his side. And when he was so seated, he said to him : ' Did our ladies come hither, Ananda ? ' ' Yes, great king.' ' Did they give anything to your reverence ? ' ' They gave me, great king, five hundred robes.' ' And what does your reverence intend to do with those five hundred robes?' ' I shall divide them, great king, among those of the Bhikkhus whose robes are worn out.' ' And what do you intend, Ananda, to do with the worn-out robes ? ' ' Of those, great king, we shall make counterpanes.' ' And what do you intend to do, Ananda, with the old counterpanes ? ' ' Of those, great king, we shall make bolster cases.' ' And what do you intend to do, Ananda, with the old

bolster cases ? ’ ‘ Of those, great king, we shall make carpets.’ ‘ And what do you intend to do, Ananda, with the old carpets ? ’ ‘ Of those, great king, we shall make towels for the washing of the feet’ ‘ And what do you intend to do, Ananda, with the old towels ? ’ * Paggahika-sald, on which Buddhaghosa says nothing. 384 X-ULLAVAGGA. XI, i, 15. ‘ Of those, great king, we shall make dusters.’ ‘ And what do you intend to do, Ananda, with the old dusters ? ’ ‘ Those, great king, we shall tear in shreds, and beat up with mud, and use them for making flooring of clay.’ Then king Udena thought: ‘ These Sakyaputtiya Samas make general use of everything in a conscientious way, and take nothing as one man’s peculiar property h’ And he presented other five hundred pieces of cloth to the venerable Ananda.

¹² But Ananda went on to the Ghosita Ar 4 ma, and sat down then on the seat spread out for him. And the venerable AT^anna went to the place where he was and saluted him, and took his seat beside him. And when he was so seated, Ananda said to him : ‘ The Sa»ggha, friend ATAanna, has imposed upon you the higher penalty.’ ‘ What then, friend Ananda, is the higher penalty ? ’ ‘ You, friend AT^anna, may say to the Bhikkhus whatever you wish ; but the Bhikkhus are neither to speak to you, nor exhort you, nor admonish you.’ ‘ Shall I not be even a slain man, friend Ananda, so long as I am neither spoken to, nor exhorted, nor admonished by the Bhikkhus ? ’ said AT^anna, and he fainted and fell. Then the venerable A^Aanna, pained, grieved, and seized with remorse through the higher penalty, remained alone and separate, earnest, zealous, and resolved. And ere long he attained to that supreme * Na kulSvaw gmenti, on which Buddhaghosa says nothing. XI, I, i. ON THE COUNCIL OF RAGAGAHA. 385 goal ^ of the higher life for the sake of which men even of good family 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 for him, 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^! So the venerable ATanna became yet another among the Arahats. And after he had attained to Arahatship, the venerable A^anna went to the venerable Ananda, and said : ‘ Remove from me now, friend Ananda, the higher penalty.’ ‘ From the moment, friend iOanna, that you had realised Arahatship, from that moment was the higher penalty removed from you.’

¹³ Now whereas five hundred Bhikkhus, without one failing, without one more, took part in this rehearsal of the Vinaya, therefore is that rehearsal of the Vinaya called ‘ that of the five hundred Here ends the Eleventh Khandhaka, on the Rehearsal by the Five Hundred. * That is, Arahatship, NirvSa. “ This Nirvana paragraph is constantly recurring (e.g. ‘Book of the Great Decease,’ V, 68 ; Mahavagga V, i, 18; Sawyutta VII, i). * Compare XII, 2, 9. C c [20] 386 irULLAVAGGA, XII, I, I.

Kullavagga, Khandhaka 12

¹ On the Council of VESALi.

² I. Now at that time, a century ^ after the death of the Blessed One, the Bhikkhus of VesAll, Va^ians, promulgated at VesAli the ten theses ;—(i) that storing salt in a horn vessel was permissible; (2) that the midday meal might be eaten when the sun’s shadow showed two finger breadths after noon; (3) that he who intends to go into the village could begin to eat again after he had once left off;

(4) that a number of Bhikkhus residing within the same boundary might hold Uposatha separately; (5) that a Sagha not at unity within itself might carry out an official act, undertaking to inform Bhikkhus of it; (6) that it was permissible for a Bhikkhu to do anything adopted as a practice by his UpaMya ; (7) that curds might be eaten by one who had already finished his midday meal; (8) that it was permissible to drink unfermented toddy; (9) that a rug or mat need not be of the limited size prescribed if it had no fringe; (10) that it was permissible to receive gold and silver * As pointed out at p. xxii of our Introduction, we believe this number ought not to be taken too literally, but to be considered a round number, * The above terms are explained below, §§ i, 10, and 2, 8. XII, I, I. ON THE COUNCIL OF VESAcf. 387 Now at that time the venerable Yasa, the son of K 4 ka#^/aka, who was wandering through the Vafan country, arrived at Vesdlt; and there the venerable Yasa stayed at the Mahdvana, in the KAigdra Hall, Now at that time the Vaan Bhikkhus of Vesali, on Uposatha day, filled a copper pot with water and placed it in the midst of the Bhikkhu-sa?«gha, and said to such of their Vesllian lay disciples as came there; ‘ Give, Sirs, to the Sa»?gha a kahfipa/^ak or half a one, or a pdda, or a masaka. It will be wanted for the Sawgha, for the provision of various utensils.’ When they had thus spoken, the venerable Yasa, the son of KAKandaka, said to the lay disciples ; ‘ Do, Sirs, nothing of the kind. The use of gold and silver is not allowed to the Sakyaputtiya Sa- ma^as. The Sakyaputtiya Samazas neither allow it to be given to them, nor take charge of it. The Sakyaputtiya Samaras are men whose gems and jewelry have been laid aside, and who are without silver and without gold.’ Though the lay disciples from Vesdlt had been thus addressed by the venerable Yasa, the son of K 4 ka#fl?aka, they gave money to the Sajwgha. And the Va^ian Bhikkhus of Vesili, at the close of the night, reserving one portion^, divided that money according to the number of the Bhikkhus. And they said to the venerable Yasa, the son of K 4 ka^<a?aka ; ‘ This, friend Yasa, is thy due portion of the money,’ * About a penny; on this and the following terms, see Rh. D.’s ‘ Ancient Coins and Measures, &c.,’ p. 6. “ Paiviso. See Mahdvagga VIII, 27, 4. C C 2 388 XII, I, 2. ‘ I have no due portion in that money. I do not allow any money to be given to me.’

³ Then the Va^an Bhikkhus of Vesili said one to another: ‘ This brother, Yasa, the son of Kkandaka, upbraids and reviles, and renders dissatisfied believing and faithful followers. Come, let us carry out against him the Act of Reconciliation b’ And they did so. Then the venerable Yasa, the son of Yiandaka, said to them ; ‘ It has been laid down. Sirs, by the Blessed One, that a companion shall be appointed to go as messenger with a Bhikkhu against whom the Act of Reconciliation has been carried outb Appoint, Sirs, a Bhikkhu, as companion messenger to me.’ And the Vaian Bhikkhus of Ves 4 h deputed a Bhikkhu to that work, and gave him as a companion messenger to the venerable Yasa. And the venerable Yasa, taking the companion Bhikkhu with him, entered into Vesili, and said to the believing laymen there : ‘ I am said. Sirs, to be upbraiding and reviling, and rendering dissatisfied believing and faithful followers, thereby that I have said what is against the Dhamma to be against the Dhamma, and what is Dhamma to be Dhamma, and what is against the Vinaya to be against the Vinaya, and what is Vinaya to be Vinaya.

⁴ ‘ Now the Blessed One was once. Sirs, staying at Sivatthi in the 6^etavana, Anitha Pi;^i?ika’s pleasure-ground. And there. Sirs, the Blessed One exhorted the Bhikkhus, and said; ‘ Paisdraiya-kamma. See .ffiillavagga I, 18. ^ On Anudfita, see Aullavagga I, 20-22. XII, I, 3. ON THE COUNCIL OF VESAIL 389 ‘ “ There are, O Bhikkhus, four obstructions of the sun and moon, by which when the sun and moon are affected, they give no heat and they give no light, and they are no longer glorious. And what are the four ? They are clouds and fog and dusty smoke and RAhu k by

which when the sun and the moon are affected they give neither heat nor light nor sheen. Just so, O Bhikkhus, there are four stains by which when Samas and Brahmins are affected they give neither heat nor light nor sheen. And what are the four ? There are some Samas and Brahmins who drink strong drink, and things intoxicating, abstaining not therefrom This is the first of such stains. And further, O Bhikkhus, there are some Samas and Brahmins who practise sexual intercourse, and abstain not therefrom. This is the second of such stains. And further, O Bhikkhus, there are some Samas and Brahmins who accept silver and gold, abstaining not from the use thereof. This is the third of such stains. And lastly, O Bhikkhus, there are some Samas and Brahmins who gain their livelihood by low arts abstaining not from such means of life. This is the fourth of such stains.”

‘ Thus spoke. Sirs, the Blessed One : and when the Happy One had thus spoken, the Master further said ; ‘ “ Stained by lust and malice, some Samas and Brahmins, ^ That is, eclipse. ^ It is curious that this matter is not, like all the following, referred to in the Silas. See Rh. D.’s ‘Buddhist Suttas,’ p. 190. ® Those, namely, which are set out in the Mahd Sila (Rh. D.’s ‘ Buddhist Suttas,’ pp. 196-203). 390 XII, I, 4. Men blinded by ignorance, praise things that seem to have delight. Strong drink they drink and fierce, indulge in sensual acts. Devoid of wisdom, silver and gold they take. And by low arts some Samas and Brahmins live. Stains are such actions called by the Buddha of the Solar race. Stains—by which defiled some Samas and Brahmins, Impure brutes and unclean, give neither heat nor light. Covered rather by darkness, purblind, enslaved by craving lusts. They enlarge the realm of death and dread rebirth they gain.” ‘ It is for upholding this opinion that I, Sirs, have been said to be upbraiding and reviling and rendering dissatisfied believing and faithful followers, in that I have said what is against the Dhamma to be against the Dhamma, and what is Dhamma to be Dhamma ; what is against the Vinaya to be against the Vinaya, and what is Vinaya to be Vinaya.

⁵ ‘ And once the Blessed One was staying. Sirs, at Raagaha, in the Veuvana, at the Kalandaka, Nivdpa. Now at that time among the royal attendants sitting together in the women’s apartment in the palace, the following saying was heard ; “ Silver and gold is allowed to the Sakyaputtiya Samas. ^ That is, by being repeatedly reborn they continually die. VaddAenti kaasin ti punappunawt kalevara-nikkhipamdna- bhumiwz vaddAenti, says Buddhaghosa. The word occurs at Gataka ,146. XII, I, 4 . ON THE COUNCIL OF VEsAl!. 391 The Sakyaputtiya Samas accept it, and take it in charge.”

Now at that time Mai/haka, a village headman, was present. And he said to the people there: “ Say not so. Sirs. Neither is silver and gold allowed to the Sakyaputtiya Samas, nor do they accept it, nor take it in charge. The Sakyaputtiya Samas are men who have laid aside gems and jewelry, and are without silver, and without gold.” And the headman, Ma/haka, succeeded in satisfying them.

‘ Then the headman, Ma/i-uaka, went to the place where the Blessed One was and saluted him, and took his seat on one side. And he told the Blessed One the whole matter and said : “Now am I, Lord, in maintaining as I did, one who speaks according to the word of the Blessed One, one who does not falsely represent the Blessed One, one who does not put forth minor matters in the place of the true Dhamma ? And is there anything that leads to blame in such discussion, this way and that, as touching the observance of the rules of the order^ ?” ‘ “ Most certainly, Ma/i-uaka, in maintaining thus you speak in accordance with my word, and do not represent me falsely, nor put forth minor matters as the true Dhamma. Nor is there anything leading to blame in such discussions. For gold and silver is not allowed, Mai/haka, to the Sakyaputtiya Samas, nor ought they to accept it, nor take it in charge. Men who have laid aside gems and jewelry are the Sakyaputtiya Samas, ^ The whole is repeated in the text. “ The whole of this speech recurs, nearly word for word, in the Mahvagga VI,

31, 4. 392 XII, I, 5 . men without silver and without gold. For to whomsoever, Mawimaka, gold and silver are allowed, to him also the five kinds of sensual pleasure are allowed. And to whomsoever these five kinds of pleasure are allowed, him you may know of a certainty to be following neither the rule of the Samas, nor the rule of the sons of Sakya. Although, Mawimaka, I have said that he who is in need of grass may seek for grass, and he who is in need of wood may seek for wood, and he who is in need of a conveyance may seek for a conveyance, and he who is in need of a servant may seek for a servant; yet have I never said in any way whatever that gold or silver may be sought after or accepted.” ‘ It is for maintaining this opinion that I, Sirs, have been said to be upbraiding and reviling and rendering dissatisfied believing and faithful followers, in that I have said what is against the Dhamma to be against the Dhamma, and what is Dhamma to be Dhamma ; that what is against the Vinaya is against the Vinaya, and what is Vinaya is Vinaya.’

⁶ ‘ And once, Sirs, the Blessed One at the same place, at Raagaha, on the occasion of the matter of Upananda, the Sikyan, distinctly laid down a precept by which gold and silver were forbidden ‘ It is for maintaining this opinion that I, Sirs, have been said to be upbraiding and reviling and rendering dissatisfied believing and faithful followers, in that I have said what is against the ’

Compare .fivallavagga VII, i, 2. ^ This is set out in full in the Sutta Vibhanga in the Introduction to the 18th Nissaggiya Pdittiya. XII, I, 7 . ON THE COUNCIL OF VESALI. 393 Dhamma to be against the Dhamma, and what is Dhamma to be Dhamma ; that what is against the Vinaya is against the Vinaya, and what is Vinaya is Vinaya.’

⁷ When he had thus spoken, the lay brethren said to Yasa, the son of K 4 ka : ‘ There is but one, Sirs k who is a Sakyaputtiya Sama;«a, our master, Yasa, the son of Kaka«^/aka. All the rest are no Sama^as, neither Sakyaputtis. Let the venerable Yasa, the son of Kaka;«^?aka, dwell among us. We will exert ourselves to provide him with robes, and food, and medicine, and the necessities for the sick.’ Then the venerable Yasa, the son of KAkandaka, having gained over the lay brethren, returned with the companion Bhikkhu to the Arima.

⁸ And the Va^an Bhikkhus of Vesali asked the companion Bhikkhu : ‘ Did Yasa, the son of Kaidaka, obtain, Sir, the forgiveness of the lay brethren ?’ ‘ Evil, Sirs, hath been wrought against us. Yasa, the son of KAkandaka, and he alone has been decided to be a Sakyaputtiya Samara, and all of us neither Sama;^as nor Sakyaputtis.’ Then the Va^^an Bhikkhus of Vesali said; ‘ The venerable Yasa, the son of Kika«^/aka, without being deputed by us, has proclaimed to laymen (a false doctrine) Come, let us carry out the Act of Suspension® against him.’ And * They are speaking to Yasa and the anudita. ^ This cannot refer to the 9th Pdittiya, which only speaks of making known grievous offences. Ahguttara II, 5, 2 refers to laymen as well as to samaeras. “ Ukkhepaniya-kamma. See ATullavagga I, 25. 394 XII, I, 8 . they assembled together with the intention of doing so. But the venerable Yasa, the son of K 4 kaWaka, rose up into the sky and descended at Kosambi. And he sent messengers to the Bhikkhus of the Western country, and of Avanti, and of the Southern country saying, ‘Let your reverences come! We must take in charge this legal question before what is not Dhamma is spread abroad, and what is Dhamma is put aside; before what is not Vinaya is spread abroad, and what is Vinaya is put aside; before those who argue against the Dhamma become powerful, and those who argue in favour of the Dhamma become weak ; before those who argue against the Vinaya become powerful, and those who argue in favour of the Vinaya become weak. ’ 8 . Now at that time the venerable Sambhiita S 4 «avisi ^ was dwelling on the Ahogaha Hill®. And

thither the venerable Yasa, the son of Kakaflaka, went; and on his arrival he saluted the venerable Sambhhta Si#avasi, and took his seat on one side ; and being so seated he said to him ; ‘Lord, these Vaian Bhikkhus of Vesali have ^ On these terms, compare note on MahSvagga VII, i, i. ^ Sdwavist is, literally, he who wears a hempen dress. In the traditions of the Sanskrit Buddhist literature we find mentioned a Sdavdsika, said to be a predecessor, in the teacher and pupil line, of Upagupta (Wassilief, p. 44). The Nepalese call him Soavasi (Rajendralil Mitra, ‘ Sanskrit Buddhist Literature of Nepdl,’ p. 10). He is the hero of the SS.«avasi AvadS.na part of the Bodhisatva Avadna Kalpalata (Mitra, p. 67, Bendall ‘ Catalogue of Cambridge MSS.,’ p. 42), where the name is explained: ‘ I wished for an ochre-coloured robe (sowa); hence I was called Savasi.’ ® See, for the position of this mountain, our note last quoted. XII, I, 9 . ON THE COUNCIL OF VEsALL 395 put forward ten theses.’ And he told him what they were and added: ‘ Come now, Lord, let us take in charge this last question before what is not Dhamma is spread abroad, and what is Dhamma is put aside; before what is not Vinaya is spread abroad, and what is Vinaya is put aside; before those who argue against the Dhamma become powerful, and those who argue in favour of the Dhamma become weak; before those who argue against the Vinaya become powerful, and those who argue in favour of the Vinaya become weak.’ ‘ Even so, Lord,’ said the venerable Sambhhta SAwAvAsi, in assent to the venerable Yasa Kika«- fl?aka-putta. Then about sixty Bhikkhus from the Western country, all of whom were hermits, all of whom lived only on alms, all of whom dressed only in castoff clothes, and kept only three robes, and all of whom were Arahats, assembled together at the Ahogahga Hill. And about eighty-eight from Avanti and the Southern country, some of whom were hermits, and some of whom lived only on alms, and some of whom dressed only in cast-off clothes, and some of whom kept only three robes, but all of whom were Arahats, met together with them on the Ahogahga Hill.

⁹ And the Thera Bhikkhus, consulting together, came to this conclusion : ‘ This legal question, now, is hard and subtle. How can we obtain such support that we may have the greater power at the decision thereof? ’ In the text the full words of I, i are here repeated. ® Compare below, XII, 2, i. 396 XII, I, 10. Now at that time the venerable Revata was dwelling at Soreyya, and he was wise in the traditions, one who had learned the Agamas (the four Nikayas), and knew by heart the Dhamma, the Vi- naya, and the Mitikas; intelligent, discreet, and wise, modest, conscientious, devoted to the precepts k And the Thera Bhikkhus thought that if they could gain him over to their side, they would attain their end. And the venerable Revata, by the divine ear, clear and surpassing that of men, heard the Thera Bhikkhus as they were thus consulting together; and he thought: ‘ This legal question is both hard and subtle, it would not become me to hold back therefrom. But even now those Bhikkhus (the Va^ians) will be coming. It would be unpleasant travelling for me were I to fall in with them. Let me go on before them.’ So the venerable Revata went from Soreyya to Sa»?kassa. And when the Thera Bhikkhus went to Soreyya, and asked : ‘ Where is the venerable Revata?’ they said : ‘ He is gone to Sawkassa.’ Now the venerable Revata had gone on from Sa»?kassa to Ka;eakiia. And when the Thera Bhikkhus came to Sawkassa, and asked : ‘ Where is the venerable Revata ? ’ they said : ‘ He is gone on to Ka«;2akua.’ And in the same way they followed him thither, and to Udumbara, and to Agga- lapura, and to Sahadti, and there they met with the venerable Revata. lo. And the venerable Sambhhta Siavisi said to the venerable Yasa, the son of Kakaoaka : ‘ These adjectives have occurred above at Mahavagga X, i, 2, and .ffullavagga I, ii, i. XII, I, 10 . ON THE COUNCIL OF VESALL 397 ‘ Friend, the brother Revata is wise in the traditions, has learnt the Agamas, knows by heart the Dhamma, the Vinaya, and the Matikis, he is intelligent, discreet, and wise, modest, conscientious,

and devoted to the precepts. If we ask the venerable Revata a puzzling question, he is capable of spending the whole night on that one question. And even now the venerable Revata will call upon a Bhikkhu who is an intoner and a pupil of his. Do you, therefore, when the Bhikkhu has concluded, go to the venerable Revata and ask him concerning these ten theses (points).’ ‘ Even so, Sir,’ said the venerable Yasa, the son of Kdkawflaka, in assent to the venerable Sambhutta Scl;?avisi. And the venerable Revata called upon the Bhikkhu, the pupil of his, the intoner. And when the Bhikkhu had concluded, the venerable Yasa, the son of Kika/^flhka, went to the venerable Revata, and saluted him, and took his seat beside him. And, so seated, he said to the venerable Revata^: ‘ Is the horn-salt-license. Lord, allowable?’ ‘ What, Sir, is this horn-salt-license?’ ‘ Is it allowable. Lord, to carry about salt in a horn with the intention of putting it into food which has not been salted?’ ‘ No, Sir, it is not allowable.’ ‘ Is the two-inch-license. Lord, allowable?’ ‘ What, Sir, is this two-inch-license?’ ‘ Is it allowable. Lord, to eat the midday meal ^ Sarabhdaka«. See our note above atullavagga V, 3, 2. 2 The whole of the following questions and answers recur below at XII, 2, 8, where the reasons of the answers also appear. 398 XII, I, 10 . beyond the right time, provided only that the shadow has not yet turned two inches?’ ‘ No, Sir, it is not allowable.’ ‘ Is the village-trip-license. Lord, allowable?’ ‘ What, Sir, is this village-trip-license?’ ‘ Is it allowable. Lord, for one who has once finished his meal, and refused any more, to eat food which has not been left over, on the ground that he is about to proceed into the village?’ ‘ No, Sir, it is not allowable.’ ‘ Is the circuit-license, Lord, allowable?’ ‘ What, Sir, is this circuit-license?’ ‘ Is it allowable. Lord, for a number of Bhikkhus who dwell within the same circuit, within the same boundary, to hold separate U posathas?’ ‘ No, Sir, it is not allowable.’ ‘ Is the indemnity-license, Lord, allowable?’ ‘ What, Sir, is this indemnity-license?’ ‘ Is it allowable. Lord, for a Sawgha, which is not legally constituted^, to perform an official act on the ground that they will afterwards obtain the sanction of such Bhikkhus who may subsequently arrive?’ ‘ No, Sir, it is not allowable.’ ‘ Is the precedent-license. Lord, allowable?’ ‘ What, Sir, is this precedent-license?’ ‘ Is it allowable. Lord, to do a thing on the ground that, “ My preceptor (upa_^^^dya) has practised this; or my teacher (aariya) has practised that?”’ ‘ In some cases. Sir, this is allowable, and in some not ‘ Vaggena. See our note on the 21st Pd/ 5 ittiya, and iiTulla- vagga V, 2, I. ^ That is, of course, according as the thing enjoined is, or is not, XII, I, 10. ON THE COUNCIL OF VESiLt. 399 ‘ Is the churn-license, Lord, allowable?’ ‘ What, Sir, is this churn-license?’ ‘ Is it allowable. Lord, for one who has once finished his meal, and has refused any more, to drink milk not left over from the meal, on the ground that it has left the condition of milk, and has not yet reached the condition of curds ^?’ ‘ No, Sir, it is not allowable.’ ‘ Is it allowable. Lord, to drink toddy?’ ‘ What, Sir, is this toddy?’ ‘ Is it allowable. Lord, to drink spirits which have left the condition of not being spirits, and yet have not acquired intoxicating properties^?’ ‘ No, Sir, it is not allowable.’ ‘ Is a rug or mat (when it is beyond the prescribed size) lawful. Lord, because it is unfringed?’ ‘ No, Sir, it is not allowable.’ ‘ Is gold and silver. Lord, allowable?’ ‘ No, Sir, it is not allowable.’ ‘ These are the ten theses. Lord, which these Va^^an Bhikkhus of Vesili have put forth. Come, Lord, let us take this legal question in hand before that which is not Dhamma is spread abroad, and that which is Dhamma is put aside; before that which is not Vinaya is spread abroad, and that which is Vinaya is put aside; before those who argue against the Dhamma become powerful, and those lawful. ’EAmakkō kappatt ti idaw dhammikaw sandMya vutta»?, says Buddhaghosa. ^ That is, which is neither liquid nor solid: something apparently like buttermilk. ^ It is a question constantly arising under the excise laws in India and Ceylon, whether the liquor in the case has

become arrack, or is only arrack in the making, and unfermented. This last is called unfermented toddy. 400 XII, 2, I. who argue in favour of the Dhamma become weak; before those who argue against the Vinaya become powerful, and those who argue in favour of the Vinaya become weak/ 'Even so. Sir,' said the venerable Revata, in assent to the venerable Yasa, the son of Kaka;?^zfaka. Here ends the First Portion for Recitation.

¹⁰ I. Now the Vaian Bhikkhus of Vesali heard the rumour; 'Yasa, they say, the son of K 4 ka?^«raka, wishing to take this legal question in hand, is seeking about for support, and support they say he is succeeding in getting.' And they thought: ' This legal question, now, is hard and subtle. How can we obtain such support that we may have the greater power at the decision thereof^ ?' And they thought: 'The venerable Yasa, who dwells at Soreyya, is wise in the traditions, and is one who has learnt the Agamas, who knows by heart the Dhamma, the Vinaya, the Matikas, is intelligent, discreet, and wise, modest, conscientious, and devoted to the precepts. If we could gain him over to our side, we should attain our end.' Then the Vaian Bhikkhus of Veshli got together much property, requisites, a number of things of the Samaras' life—to wit, bowls and robes, and rugs, and needlecases, and girdles, and filters, and regulation-pots And, taking this property with * Compare above, XII, i, 9. ' On Dhamma-karaka, see our note at .ffiillavagga V, 13, i. XII, 2, 3. ON THE COUNCIL OF VESAIJ. 401 them, they went up stream by boat to Sahaiti, and there disembarked, and took their meal at the foot of a certain tree.

¹¹ Now to the venerable Sa//^a, who retired apart and was plunged in meditation, there occurred this doubtful problem : ' Are the Bhikkhus of the East, or the Bhikkhus of the West, the more in accordance with the Dhamma in the opinion that they hold ? ' And having gone over the Dhamma and the Vinaya in his mind, he came to the conclusion, ' The Bhikkhus of the East are not, and the Bhikkhus of the West are, in accordance with the Dhamma in the opinion that they hold.' And a certain one of the deities in the Pure Abode ■ perceived how this doubtful problem had arisen in the venerable Sd/.^a's mind, and as quickly as a strong man could stretch forth his bent arm, or draw it in again when it was outstretched, so quickly did that deity vanish from the Pure Abode, and appeared before the venerable Saia; saying to him : ' Thou art quite right, SIaA.; it is the Eastern Bhikkhus whose opinions are against the Dhamma, and the Western Bhikkhus whose opinions accord therewith. Do thou, therefore, O Sa/,^a, even as the Dhamma is, so take thy stand ! ' ' Both formerly, O deity, and now, also, do I take my stand even as the Dhamma is. Notwithstanding, I shall not make manifest my opinion until (the Sa»«gha) shall have appointed me (judge) over this question

¹² Now the Va^^an Bhikkhus of Vesali, taking with them the aforesaid property, went to the place * The Heaven, so called. [20] D d Compare below, § 6. 402 XXTLLAVAGGA. XII, 2, 3. where the venerable Revata was, and said to him: ' Let the venerable Thera receive at our hands these requisites of a Samara's life.' But he refused to receive it, saying, ' Not so, my friends. I have all the things ^ I want.' Now at that time a Bhikkhu named Uttara, who had been twenty years admitted into the Order was the attendant upon the venerable Revata. And the Vajian Bhikkhus of Ves 4 U went to him, and said: ' Let your reverence receive at our hands these requisites of a Sama;«a's life.' But he made the same reply. Then they said: ' People used to offer such requisites to the Blessed One. If he received them, they were happy. If he did not receive them, they used to offer them to the venerable Ananda, saying, " Let the vefterable Thera receive these requisites of a Samara's life : that will be just as if the Blessed One had received them." Let the venerable Uttara receive these things ; that will be as if the

Thera had received them.’ Then the venerable Uttara, being thus importuned by the Vag’^an Bhikkhus of Vesali, accepted one robe, saying, ‘You may tell me, friends, what you want.’ ‘Let the venerable Uttara say thus much for us to the Thera: “Let the venerable Thera say thus much in the meeting of the Sawgha—‘It is in the regions of the East that the Buddhas, the Blessed Ones, are born. It is the Bhikkhus of the East who hold opinions in accord with the Dhamma, whereas the Bhikkhus of the West do not.’” * Literally, ‘I have the three robes.’ ® Visativasso; that is, since his upasampada. XIT, 2, 4. ON THE COUNCIL OF VESALt. 403 ‘Even SO, Sirs,’ said the venerable Uttara, in assent to the Va^ian Bhikkhus of Vesali. And he went to Revata, and told him what they had said. ‘Thou urgest me, O Bhikkhu, to that which is against the Dhamma,’ said the Thera, and sent away the venerable Uttara^ . And the Va^an Bhikkhus of Vesali said to the venerable Uttara: ‘What, friend Uttara, did the Thera say?’ ‘It is an evil you have wrought me. Sirs. The Thera has sent me away, saying, “Thou urgest me, O Bhikkhu, to what is against the Dhamma.”’ ‘Are you not, Sir, of full age, of twenty years (since your u pas amp add)?’ ‘Yes. Sirs, I am.’ ‘Then do we take the nissaya under you as your pupils ^.’

¹³ Now the Sawgha met together with the intention of deciding the legal question. And the venerable Revata laid a resolution before the Sawgha, saying, ‘Let the venerable Sa»2gha hear me. If we were to settle this question, it might be that those Bhikkhus who had at first taken the matter in hand might raise it again. If it seem meet to the Sa»?gha, let the Sawgha settle it at that place where it arose.’ ‘Padmesi. That is, permanently from attendance upon him. Compare MahSvagga I, 27, 2, where the word is used of the formal dismissal or turning away of a pupil. * Garu-nissayaw gawhdma; on which Buddhaghosa has nothing, though the phrase does not occur elsewhere in the Khan- dhakas. Compare the 63rd Paṭṭiya. D d 2 3 404 £:ULLAVAGGA. XII, 2, 5. Then the Thera Bhikkhus went to Vesih, with the intention of settling the matter there. Now at that time the eldest Thera in the world, Sabbakdmi by name, one who was of a hundred and twenty years’ standing from the date of his upasam- pada, and who had been a pupil of the venerable Ananda, was living at Vesili. And the venerable Revata said to the venerable Sambhhta Siavasi: ‘I shall go to that Vihara in which the Thera Sabbakami dwells. Do you go betimes to the venerable Sabbakimi, and question him as touching these ten points.’ ‘Even so, Lord,’ said the venerable Sambhhta S 4 «avisi, in assent to the venerable Revata. And the venerable Revata came to that Vihara in which the venerable Sabbakimi lived; and a sleeping-place was made ready for the former in the inner chamber, and for the latter in front thereof. And the venerable Revata, thinking, ‘This Thera, though so old, does not care to sleep,’ did not go to rest. And the venerable Sabbakami, thinking, ‘This Bhikkhu, though a traveller and tired, does not care to sleep,’ did not go to rest.

¹⁴ Then when the night was far spent, the venerable Sabbakim! said to the venerable Revata: ‘By what manner of life, beloved one, have you lived now these so many years?’ ‘By continuing in the sense of love, honoured friend, have I continued thus so many years.’ ‘They say that you have continued thus, beloved one, by easiness of life: and that indeed, beloved one, is an easy life, (I mean) the continuing in love.’ ^ Literally, ‘had dwelt in the same VihSra with.’ XII, 2, 6. ON THE COUNCIL OF VESAIL 405 ‘Even long ago, Sir, when I was a layman, was much love laid up in my heart, therefore is it that now also I live much in the sense of love, and indeed since long I have attained to Arahatsip. And by what manner of life have you lived now these many years?’ ‘By continuing in the sense of the emptiness (of worldly things) have I, beloved one, lived these many years.’ ‘They say that you, honoured friend, have continued thus by the sense of being a man born to

greatness ^; and that indeed, honoured friend, is the same feeling, (I mean) the sense of the emptiness of things.’ ‘ Even long ago, beloved one, when I was a layman, had I a strong sense of the emptiness of things, therefore is it that now also I live much in that feeling, and indeed since long I have attained to Arahatsip.’ 6 . Now^ this conversation between the Thera Bhikkhus was still unfinished when the venerable Sambhita Si;avast arrived there. And he went up to the venerable Sabbakdmi, and saluted him, and took his seat beside him. And, so seated, he said to the venerable Sabbakdmi; ‘These Va^an Bhikkhus of Vesali have put forth in Vesali these ten points ;’ and he told them all ‘ Now you, O Thera, have mastered much Dhamma and Vinaya at the feet of your preceptor. ’ Mahpurisa. On the subsequent history of which word, see Senart’s ‘Lgende du Buddha,’ pp. 54, 107. ^ .STarahi. Compare ‘Book of the Great Decease,’ III, 53; Childers, p. 32. * The text repeats XII, 1,1. 4o XII, 2, 7. What, then, is the conclusion to which you, O Thera, come as you lay over in your mind the Dhamma and the Vinaya ;—whose opinion is in accordance with the Dhamma, that of the Bhikkhus of the East, or that of the Bhikkhus of the West ? ’ ‘ You also. Sir, have mastered much Dhamma and Vinaya at the feet of your preceptor. What, then, is the conclusion to which you. Sir, come as you lay over in your mind the Dhamma and the Vinaya ;— whose opinion is in accordance with the Dhamma, that of the Bhikkhus of the East, or that of the Bhikkhus of the West ? ’ ‘ The conclusion to which I come, Lord, as I so lay over in my mind the Dhamma and the Vinaya, is this—that the Bhikkhus of the East hold an opinion that is not in accord with the Dhamma, while the Bhikkhus of the West are in accord with the Dhamma. Notwithstanding, I do not intend to make manifest my opinion until (the Sa»«gha) shall have appointed me (referee) over this question k’ ‘ The conclusion to which I also have come. Sir, as I lay over in my mind the Dhamma and the Vinaya, is this—that the Bhikkhus of the East hold an opinion that is not in accordance with the Dhamma, while the Bhikkhus of the West are in accord with the Dhamma. Notwithstanding, I do not intend to make manifest my opinion until (the Sawgha) shall have appointed me (referee) over this question.’

¹⁵ Then the Sazgha met together with the intention of enquiring into this legal question. But while they were enquiring into it, both was much pointless speaking brought forth aqd also the sense * Compare above, § 2. XII, 2, 7 - ON THE COUNCIL OF VESAIL 407 in no single speech was clear Then the venerable Revata laid a resolution before the Sawgha : ‘ Let the venerable Samgha. hear me. Whilst we are discussing this legal question, there is both much pointless speaking, and no sense is clear in any single speech. If it seem meet to the Sa»?gha, let the Sa;^gha settle this legal question by referring it (to a jury) 2.’ And he chose four Bhikkhus of the East and four Bhikkhus of the West—from the Bhikkhus of the East the venerable Sabbakdml, and the venerable SaZa, and the venerable Khua-sobhita, and the venerable Visabha-gimika—and from the Bhikkhus of the West, the venerable Revata, and the venerable Sambhhta Sd;?avisi, and the venerable Yasa, the son of Kdka^^Zaka, and the venerable Sumana. Then the venerable Revata laid a resolution before the Sagha: ‘Let the venerable Sawgha hear me. During the enquiry into this matter there has been much pointless talk among us, and in no single utterance is the sense clear. If it seem meet to the Saiwgha, let the Sawgha delegate four Bhikkhus of the East and four Bhikkhus of the West to settle this question by reference. This is the resolution. ‘ Let the venerable Sa^^gha hear me. During the enquiry into this matter there has been much pointless talk among us, and the sense in any single utterance is not clear. The Sawgha delegates four Bhikkhus of the East and four Bhikkhus of the West to settle this question by reference. Whoso- * So above in ^ullavagga IV, 14, 19, where the proceeding adopted in the subsequent sentences is laid down for use on such an occasion. ®

Ubbhikdya. See the passage quoted in the last note. 40 XII, 2, 8. ever of the venerable ones approves thereof, let him keep silence. Whosoever approves not thereof, let him speak. The delegation is made accordingly. The Sawgha approves thereof. Therefore is it silent. Thus do I understand.' Now at that time a Bhikkhu named Ata, of ten years' standing, was the reciter of the Pitimokkha to the Sawgha. Him did the Sawgha appoint as seat regulator ^ to the Thera Bhikkhus. Then the Thera Bhikkhus thought, ' At what place, now, ought we to settle this legal question ? ' And it occurred to them: ' This Vilika Arima is a pleasant place, quiet and undisturbed. Let us settle the matter there.' And thither the Thera Bhikkhus proceeded to enquire into the question. 8 . Then the venerable Revata laid a resolution before the Samgha ^: ' Let the venerable Samgha hear me. If it seem meet to the Samgha, I will question the venerable Sabbakami as touching the Vinaya.' And the venerable Sabbakami laid a resolution before the Sawgha : ' If it seem meet to the Samgha, I, when asked by Revata touching the Vinaya, will give reply.' And the venerable Revata said to the venerable Sabbakami; 'Is the horn-salt-license, Lord, allowable ? ' ^ Asana-paiiwapakaw. This office is not mentioned in the other Khandhakas. We should expect to find it at ATullavagga VI, 21, 2, The reason of this is that it is no office of authority. The different referees would take their seats in the order of their seniority, and all that the dsana-pawifapaka would have to do would be to see that they were provided with everything they required (it was not much, chiefly mats or rugs to sit upon) in the hall or grove where they met. ^ Here, of course, consisting of the eight referees. XII, 2, 8, ON THE COUNCIL OF VESAIL 40 ' What, Sir, is this horn-salt-license ? ' 'Is it allowable, Lord, to carry about salt in a horn with the intention of putting it into food which has not been salted ? ' ' No, Sir, it is not allowable.' ■ ' Where was such a claim rejected ? ' ' At ScLvatti, in the Sutta Vibhahga.' ' Of what offence is the person, who does so, guilty ? ' ' Of Piiittiya, in eating food which has been put by b' ' Let the venerable Sawgha hear me. This first point, having been examined into by the Sawgha, has been found to be false Dhamma and false Vinaya, and not contained in the teaching of the Master. Thus do I cast the first vote.' ' Is the two-inch-license. Lord, allowable ? ' ' What, Sir, is this two-inch-license ? ' ' Is it allowable. Lord, to eat the midday meal beyond the right time, provided only that the shadow of the sun has not yet turned two inches ? ' ' No, Sir, it is not allowable.' ' Where has such a claim been rejected ? ' ' At Rdagaha, in the Sutta Vibhahga.' ' Of what offence is he, who does so, guilty ? ' ' Of Phittiya, in eating at the wrong time ^.' ' Let the venerable Sawgha hear me. This second point, having been examined into by the Sawgha, has been found to be false Dhamma and false Vinaya, and not contained in the teaching of the Master. Thus do I cast the second vote.' ' Is the village-trip-license. Lord, allowable ? ' ' Pa/ 5 ittiya XXXVIII. " VUiittiya. XXXVII. 410 XII, 2, 8. ' What, Sir, is this village-trip-license ? ' ' Is it allowable for one who has once finished his meal, and has refused any more, to eat food which has not been left over, on the ground that he is about to proceed into the village ? ' ' No, Sir, it is not allowable.' ' Where was such a claim rejected ? ' ' At Savatti, in the Sutta Vibhahga.' ' Of what offence is he, who does so, guilty ? ' ' Of Pi-^ittiya, in eating food which has not been left over b' ' Let the venerable Sa«gha hear me. This third point, having been examined into by the Sawgha, has been found to be false Dhamma and false Vinaya, and not contained in the teaching of the Master. Thus do I cast the third vote.' ' Is the circuit-license. Lord, allowable ? ' ' What, Sir, is this circuit-license ? ' 'Is it allowable. Lord, for a number of Bhikkhus who dwell within the same circuit, within the same boundary, to hold separate U posathas ? '. ' No, Sir, it is not allowable.' ' Where was such a claim rejected ? ' ' At Raagaha, in the U posatha Sa«yutta ^.' ' Of what offence is he, who does so, guilty ? ' ' Of Dukkaa, in neglecting

the Vinaya.’ ‘ Let the venerable Saṃgha hear me. This fourth point, having been examined into by the Saṃgha, has been found to be false Dhamma and false Vinaya, and not contained in the teaching of the Master. Thus do I cast the fourth vote.’ PSJittiya XXXV. “ Saṃyutta must here be used for ■ Khandhaka. The passage referred to is MahSvagga II (the Uposatha Khandhaka), 8, 3. XII, 2,8. ON THE COUNCIL OF VESAIL 411 ‘ Is the indemnity-license, Lord, allowable?’ ‘ What, Sir, is this indemnity-license ? ’ ‘ Is it allowable. Lord, for a Saṃgha which is not legally constituted to perform an official act, on the ground that they will afterwards obtain the sanction of such Bhikkhus as subsequently arrive ? ’ ‘ No, Sir, it is not allowable.’ ‘ Where was such a claim rejected ? ’ ‘ In the Aampeyyaka section, in the body of the Vinaya h’ ‘ Of what offence is he, who does so, guilty ? ’ ‘ Of Dukkaa, in neglecting the Vinaya.’ ‘ Let the venerable Saṃgha hear me. This fifth point, having been examined into by the Samgha, has been found to be false Dhamma and false Vinaya, and not contained in the teaching of the Master. Thus do I cast this fifth vote.’ ‘ Is the precedent-license, Lord, allowable?’ ‘ What, Sir, is this precedent-license ? ’ ‘ Is it allowable. Lord, to do a thing on the ground that “ My preceptor (upaṇḍya) has practised this,” or “ My teacher (dariya) has practised that ? ” ’ ‘ In some cases, Sir, it is allowable, and in some not^’ ‘ Let the venerable Saṃgha hear me. This sixth point, having been examined into by the Sawgha, has been found to be false Dhamma and false Vinaya, and not contained in the teaching of the Master. Thus do I cast this sixth vote.’ ‘ Is the churn-license. Lord, allowable?’ ‘What, Sir, is this churn-license?’ * Vinaya-vatthu. Here used as a title, apparently of the Khandhakas. The passage referred to is in the .ffampeyyaka Khandhaka (Mahdvagga IX, 3, 5). * See the note above on XII, i, 10. 412 XII, 2, 8. ‘Is it allowable, Lord, for one who has once finished his meal, and has refused any more, to drink milk not left over from the meal, on the ground that it has left the condition of milk and has not yet reached the condition of curds ? ’ ‘ No, Sir, it is not allowable.’ ‘ Where was such a claim rejected ? ’ ‘ At Sdvatthi, in the Sutta Vibhahga.’ ‘ Of what offence is he, who does so, guilty ? ’ ‘ Of Pdittiya, in eating food which has not been left over V ‘ Let the venerable Sawgha hear me. This seventh point, having been examined into by the Sawgha, has been found to be false Dhamma and false Vinaya, and not contained in the teaching of the Master. Thus do I cast this seventh vote.’ ‘ Is it allowable. Lord, to drink toddy ? ’ ‘ What, Sir, is this toddy ? ’ ‘ Is it allowable. Lord, to drink spirits which have not yet become spirits and have not yet acquired intoxicating properties ? ’ ‘ No, Sir, it is not allowable.’ ‘ Where was it rejected ? ’ ‘ At Kosambi, in the Sutta Vibhanga.’ ‘ Of what offence is he, who does so, guilty?’ ‘ Of Pdiittiya, in the drinking of fermented liquors and strong drink ®.’ ‘ Let the venerable Sawgha hear me. The eighth point, having been examined into by the Sawgha, has been found to be false Dhamma and false Vinaya, and not contained in the teaching of the Master. Thus do I cast this eighth vote.’ 1 PaKttiya XXXV. Pdṇittiya LI. XII, 2, 8. ON THE COUNCIL OF VESAIL 413 ‘ Is the unfringed-seat, Lord, allowable^ ? ’ ‘ No, Sir, it is not allowable.’ ‘Where has it been rejected ‘ At Savatthi, in the Sutta Vibhanga.’ ‘ Of what offence is he, who uses such a seat, guilty ? ’ ‘ Of Paṇittiya, in using a thing which ought to be cut down (to the proper size)^.’ ‘ Let the venerable Sawgha hear me. This ninth point, having been examined into by the Saṃgha, has been found to be false Dhamma and false Vinaya, and not contained in the teaching of the Master. Thus do I cast this ninth vote.’ ‘ Is gold and silver. Lord, allowable ? ’ ‘ No, Sir, it is not allowable.’ ‘ Where was it forbidden ? ’ ‘ At Ragaha, in the Sutta Vibhanga.’ ‘ Of what offence is he, who takes it, guilty ? ’ ‘ Of Piittiya, in accepting gold and silver ®.’ ‘ Let the venerable Sazgha hear me. This tenth point, having been examined into by the Saṃgha, has been found to be false Dhamma and false Vinaya, and not contained in the teaching of

the Master. Thus do I cast this tenth vote.’ ‘ Let the venerable Sawgha hear me. These ten points, having been examined into by the Sawgha, have been found to be false Dhamma and false Vinaya, and not contained in the teaching of the Master.’ ^ That is, does the fact of its being unfripped make legal a mat or rug otherwise illegal by reason of its size? See above, XII, r, lo. ^ YiMiya. LXXXIX. ’ The 18th Nissaggiya Pd.4ittiya. 414 STULL AVAGGA. xn, 3,9. ‘ ^ This legal question, Sir, has been concluded ; and being settled, it is settled once for all. Nevertheless, Sir, do you question me on these ten points in the midst also of the Sa?«gha^ in order to persuade those Bhikkhus So the venerable Revata questioned the venerable Sabbakimi on the ten points also in the midst of the Sawgha, and as he was questioned on one after the other, the venerable Sabbakimi gave reply.

¹⁶ Now whereas at this rehearsal of the Vinaya seven hundred Bhikkhus, without one more, without one being wanting, took part, therefore is that rehearsal of the Vinaya called ‘ That of the seven hundred Here ends the Twelfth Khandhaka, on the Rehearsal by the Seven Hundred. ^ It is clear from the word tva.m avuso, that Sabbakamt is here addressing Revata. ® That is not only of the referees, but of all the Bhikkhus there at Vesali. ® Bhikkhunaw sawilattiyd. See the use of this phrase at Aaillavagga IV, 14, 26, and VII, 4, i, and our note on the latter of those two passages. * Compare XI, i, 15. NOTE ON THE BHAAAVArAS. As the division into Bhaavaras or Portions for Recitation is of some value in the history of the way in which the books were handed down, and is now overshadowed by the more practical division for modern purposes adopted in this translation into chapters and sections, the following table may be of use ;— Present division. Pali title. Page in text. Extent in text. Khandhaka I. Chapter . Pa/^ama-bhdavdrat« 14 14 14 - Dutiyaka-bhSav£lraOT 24 10 ,, 21 . Uruvela-piihSriyaw tatiyaka-bhS.- «avara»2 niMitaw. 35 II .. 24 - ATatutthaka-bh. . . . 44 9 30 - UpaggAa,yk - vatta - bh. xaitKxXzm pankwxam . 58 14 ,, 33 - Khattham bhdavara»2 61 3 ,, 38- Sattamaw? bhawavdratw 71 10 .. 63 - Abhayftvara-bh. xattK&am . . . 81 10 >. 79 - 98 ?i 7 Khandhaka II. Chapter 16. Awna-titthiya-bh. vattlixiam . . IIS 16 .. 27. Abdand-vatthu-bh. vattKiXam . . 128 13 ,, 36. Uposatha-kandhaketiawbha- «avara»2. 136 8 Khandhaka III. Chapter 8. Vassdvds-bh. niZitawr . . . 148 II » 14. 155 7 Khandhaka IV. Chapter 6. Pa/^ama-bh. mtthiam 164 9 ,, 18. 178 14 Khandhaka V has no Bhawavdras, and ends in the text on page. 198 20 4i Khandhaka VI. Chapter ig. Bhesa^^a-anuwvdtta-bh.pa/^ama»« 209 10 ,, 30. lAkkhaNi-hh.. mtthitzm 233 24 ,, 33. ^atu-visati-bh. mtlMX2jn . . . 240 7 » 40. 251 II Khandhaka VII. Chapter 7. Adaya-bh. niZAitaw 259 7 .. 13. 265 6 Khandhaka VIII. Chapter i. PaAamaka-bh. niMitaOT . . . 281 14 ,, 15. Visakh-d-bhaavSraOT 294 13 » 32. 310 16 Khandhaka IX. Chapter 4. Vdsabha-gama-bhdavdra»2pa/>4a- ma;w. 322 II ,, 6. UpSli-pu/^.^d-bhaavdraOT duti- y 2 m . 328 6 » 7. 333 5 Khandhaka X. Chapter 2. DighSvu-bhSavdra»« paXamaOT 349 13 ,, 6. 359 10 Khandhaka I-IV. None. Khandhaka V. Chapter 21. Dutiya-bhSwavdraw. 129 25 n . 143 14 Khandhaka VI. Chapter 3. Bhdavdra»« m//> 4 itaw pa/. 4 ama»« 154 9 ,, II, Dutiya-bhaavdraJ. 167 13

¹⁷ 177 10 Khandhaka VII. Chapter 2. PaAamaka-bhdwavdraw niZAitaw 188 9 ,, 3. Bhdavdra»« mtthiidim dutiya»2 . 198 10 ,, 5. Bh 4 «avaraOT mtthitam tatiyaw 206 8 Khandhaka VIII. Chapter 4. BhSwavdraw paZamaOT . . . 215 8 ,, 12. Dutiya-bhawavdraOT. 231 i » 14 . 231 — NOTE ON THE BHANAVArAS. 417 Khandhaka IX. Chapter 3. Paiamo bhaavfiro ^ . . . 247 12 .. 5 . 251 4 Khandhaka X. Chapter 8. Pa/^ama-bhaavaraz . . . 261 9 ,, 16. Dutiya-bhaavaraw 271 10 ,, 27. Tatiya-bhSavaraw. 281 10 Khandhaka XI has none. 292 9 Khandhaka XII. Chapter i. Pa// ^ama-bhaavara» 301 8 ,, 2. 307 6 On this it may be observed—

¹⁸ The last Bhaavara in each Khandhaka is not referred to either by name or by number, except in Mahavagga II, and in [^]ullavagga VII and X. In the Mahavagga fourteen of the Bhdwavaras have special titles, independent of their number in the particular Khandhaka.

¹⁹ Probably two Bhawavaras in Mahavagga V, all the Bhaavaras in [^]fullavagga I-IV, and the first in ⁱTullavagga V, are not noticed in the printed text.

²⁰ Making allowance for these we have in the Mahivagga 31 (? 32) Bhaavaras, occupying about 350 pages of Pali text, and about 610 pages in our translation. In books V-XII of the [^]fullavagga we have 20 Bhaavaras, occupying about 200 pages of Pali text, and about 350 pages in our translation. Total 51 (? 52) Bhfiavaras, occupying about 550 pages of Pali, and about 960 pages of translation.

²¹ As in the printed text repetitions have been avoided by a mode of reference to former passages which was impossible in the MSS., the average length of the matter contained in a Bhawavara, as written much more in full in the MSS., would be somewhat greater than its average length as actually printed. It would probably amount to what, if printed verbatim, would occupy in space not much less than a sheet of the size and type used in the edition of the text. Thus the three BhSavaras in Mahavagga VIII, which owing to the subject-matter are printed with only a few such contractions, occupy respectively 14, 13, and 16 pages of the text. ' Sic. This is the only instance in the Vinaya of a masculine use of the word. [20] E e 4i

²² The recital in the usual sara-bhanna (or intonation, see JSTullavagga V, 3) of such a ' portion for recitation ' would occupy in time about half-an-hour.

²³ Spence Hardy informs us in his ' Eastern Monachism ' (p. 168) that the Digha Nikaya contains 64, the Ma[^]/[^]ima Nikaya 80, the Sawzyutta Nikdya 100, and the Ahguttara Niktya 120 Bhaavaras. In fact it is only a few of the longer Suttas in the first two collections which are actually divided into Bhaavaras in the MSS.; and only the longer Nipatas in the Ahguttara. There are no Bhdavaras in the Eka- and Duka- Nipfttas of that collection; and there are also none in the Sawyutta Nikdya, and none in any of the books of the later literature contained in the Abhidhamma Piaka (including all those in the Khuddaka Nikaya) as yet published.

²⁴ The division into BhSavSras is not made use of in many books of the Piakas themselves, or in the fifth-century commentaries of Buddhaghosa and others. In the Sutta-vibhahga it is only used in Paraikas I-III, and in the Parivara not at all. When Spence Hardy says therefore (loc. cit. p. 172) that the Piakas and commentaries combined contain 5347 BhSwavaras, he must be referring to a mere calculation and not to the actual use of the MSS. On the other hand, the fact of BhaavSras being used in the Dipava[»]«sa and the Khudda-sikkhS, may possibly afford some clue to the age in which those works were composed.