

THE  
**VINAYA PITAKAM:**  
ONE OF  
THE PRINCIPAL BUDDHIST HOLY SCRIPTURES IN  
THE PÂLI LANGUAGE.

EDITED BY  
**HERMANN OLDENBERG.**

VOL I.  
THE MAHÂVAGGA.

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**THE MAHÂVAGGA, WHICH THE EDITOR DEEMED DESIRABLE  
TO PUBLISH FIRST, IS, IN INDIA, RECKONED AS THE  
THIRD PART OF THE WHOLE PIÑAKA.**

## CORRECTIONS.

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Instead of “dhammikatham katvā (for inst. Mahāvagga, I. 22. 18, etc.) always read “dhammim katham katvā.”

Instead of “seyyathāpi gihī kāmabhogino (for inst. Mahāvagga, V. 2. 1, etc.) always read “seyyathāpi gihikāmabhogino.” The corresponding phrase regarding the Bhikkhunis is “seyyathāpi gihikāmabhoginiyo” (Cullav. X. *passim*).

- 3,14 *for vimuttisukhapatiśamvedī read vimuttisukhapatiśamvedī*  
10,17 *for bikkhave read bhikkhave*  
14,23 *for va read vâ*  
14,25 *for me so read m' eso*  
14,36 *for cittāni read cittāni*  
14,37 *for honti read honti (defective printing)*  
17,35 *for labbeyyam̄ read labheyyam̄*  
18,9 *for nisidimsu read nisidimṣu*  
19,27 *for pariyogâlhadhammâ read pariyogâlhadhammâ*  
19,33 106,29 109,25 *for bhikkhū read bhikkhû*  
32,28 *for jatilam̄ read jaṭilam̄*  
36,6 *for apekacce read appekacce*  
40,34 42,4 *for abbhatitam̄ read abbhatîtam̄*  
41,17 *for bhikku read bhikkhu*  
45,34 *for upâjjhâyo read upajjhâyo*  
47,8 *for nahâyitukâmo read nahâyitukâmo*  
51,12 *for samghâtiyo read samghâtiyo*  
58,10 *for bkikkhû read bhikkhû*  
59,32 *for auujânâmi read anujânâmi*  
62,15 65,1 84,2 89,12 117,36 135,8 *for bhikkave read bhikkhave*  
66,10 *for asekheṇa read asekhenā*  
67,10 *for appassutto read appassuto*  
76,17 *for nâmā read nâmā*  
80,38 *for bhikkunâ read bhikkunâ*  
83,12 *for bhihkhû read bhikkhû*  
85,20 *for samannâgatam̄ read samannâgatam̄*  
90,1 *for mâtughatakupajjhâyena read mâtughâtakupajjhâyena*  
100,4 *for nissayam̄ read nissayam̄ (defective printing)*  
107,27 *for suññâtu read suññâtu*  
112,14 *for patimokkhuddeso read pâtimokkhuddeso*  
115,3 130,25 *for bhikkhûhi read bhikkhûhi*  
122,35 *for vacaniyâ read vacanîyâ*  
129,14 *for patimokkhe read pâtimokkhe*  
129,30 130,1 *for agacchanti read âgacchanti*  
134,17 *for samânasâmvâsakadiṭṭhim̄ read samânasamvâsakadiṭṭhim̄*  
136,5 *for dukkâṭassa read dukkaṭassa (defective printing)*  
138,25 158,27 *for nâ read na*  
142,9 149,6 *for bhikkûnam read bhikkhûnam̄*  
144,16 *for pucchissâmi read pucchissâmi*  
146,3 *for sikkhamâñâya read sikkhamâñâya*  
147,31 *for sattanam̄ read sattannam̄*  
150,35 *for vacanam̄ read vacanam̄*  
151,28 *for bkikkhuno read bhikkhuno*  
154,31 *for paññayati read paññâyati*  
158,30 *for sâvakânam̄ read sâvakânam̄*

- 172,29 *for dukkataṁ read dukkaṭaṁ*  
173,11 *for sabrahmacarīnaṁ read sabrahmacārīnaṁ*  
177,31 *for samghena read saṅghena*  
180,19 *for nisidīmsu read nisidimsu*  
181,7 *for paṭigaṇheyya read paṭigaṇheyya*  
182,21 *for gavāghatanan read gavāghâtanan*  
182,34 *for savaratî read saravatî*  
184,34 *for manoviññeyâ read manoviññeyyâ*  
192,6 *for gonakam̄ read goṇakam̄*  
192,37 193,3 *for papupâsakassa read pâpupâsakassa*  
198,21 *for phâlit read phâlit'*  
202,9 *for patiggahetvâ read paṭiggahetvâ*  
208,3 *for pubbañhasamayaṁ read pubbañhasamayaṁ*  
208,19 *for tinañdupakam̄ read tiṇañdupakam̄*  
218,30 *for manussamamsaṁ read manussamam̄saṁ*  
221,29 *for anuppavacchati read anuppavecchati*  
221,31 *for upâjayati read upajâyati*  
231,3 *for papatipadâ read paṭipadâ*  
234,26 235,17 *for Gotamo read Gotamo*  
237,27 *for upasakammi read upasam̄kami*  
238,36 *for paṭipâṭim̄ read paṭipâṭim̄*  
245,26 *for upasamkami read upasam̄kami*  
247,4 *for âgacehati read âgacchati (defective printing)*  
251,1 *for tañ read tañ*  
251,30 *for mamañsañ read mamañsañ*  
266,38 *for tîni read tîni*  
271,7 *for setṭibhariyâ read setṭhibhariyâ*  
302,15 *for bkikkhûnaṁ read bhikkhûnaṁ*  
306,4 *for vigaralñtvâ read vigarahitvâ (defective printing)*  
320,33 *for paṭikasseya read paṭikasseyya*  
325,20 *for ditthin read diṭṭhin*  
325,36 *for tassapâpiyyasikâkammârâhassa read tassapâpiyyasikâkammârahassa*  
333,27 *for patisâraṇiyakammam̄ read patisâraṇiyakammaṁ*  
338,29 *for upasam̄kam̄i read upasam̄kami*  
345,14 *for singhâṭakena read siṅghâṭakena*  
347,24 *for Kâsirâjanaṁ read Kâsirâjânaṁ*

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## INTRODUCTION.

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IN editing the text of the MAHĀVAGGA, as the first instalment of a complete edition of the Pāli VINAYA PIṬAKA, it may be well to say something as to the object of the undertaking. It is manifestly important that the entire text of the Buddhist Holy Writings should be made accessible to all who are desirous of acquiring a thorough knowledge of one of the most important historical phenomena of India, namely, Buddhism. There are, however, objections to the publication of the complete Tipiṭaka. Every one acquainted with the mode of expression employed in the earlier Buddhist works knows with what wearisome diffuseness the religious doctrines and ordinances are there set forth, how constantly the same thoughts and phrases are repeated, and how irritating to European readers is the excessive use of synonymous expressions. It may well be asked, therefore, whether it would not be sufficient to give mere extracts from the text, instead of the text itself, with all its formality and repetition? Those, however, who, being engaged in historical investigations, have been obliged to work from mere extracts, will know the advantage of being able to refer to the original works. When even those who made the extracts find in them an imperfect help, it is not surprising that to others they should be still less able to supply the place of the sources themselves. Every reader has his own questions to put to

the original text, and will study it from his own particular point of view; hence it is impossible that extracts, however carefully made, can satisfy the requirements of every reader. Such extracts also, while showing but imperfectly what the text contains, show still less what it omits to mention. So, although many points may be cleared up even by so imperfect an acquaintance with the sources as is afforded by extracts, yet to those who wish to be complete masters of the subject, and must therefore study the smallest details, the publication of the complete text will not be unwelcome.

Being compelled to relinquish my original intention of adding a complete translation of the text, I have thought it well to lay before my readers—in the form of an Introduction—my views as to the origin of the works which I have undertaken to edit, and as to their historical position in the literature of which they form part.

Both in the Holy Writings, and also in the earliest Buddhist works that we possess, we find the VINAYA systematically compared and contrasted with the DHAMMA; and indeed, where both are mentioned, Dhamma is frequently named first and Vinaya second.<sup>1</sup> This regular system of comparison between Dhamma and Vinaya appears throughout the sacred literature, which, in the earlier period, consisted of two large collections of works (Pitaka), of which one comprised the Vinaya and the other the Dhamma; and at a later period, consisted of three collections, of which the first was devoted to the Vinaya and the other two to the Dhamma. Of the earlier of these two systems (which possessed a DVIPITAKA, but knew nothing of the Tipitaka)

<sup>1</sup> Of the numerous examples of this, the citation of a few terms frequently met with, will suffice: yo . . . aññatitthiyapubbo imasmim dhammavinaye àkañkhati pabbajjam,—ayamp dhammo ayam vinayo idamp satthu sàsanam,—dhammadharo vinayadharo mâtikâdharo.—Kassapa says when assembling the Bhikkhus in Râjagaha: dhammañ ca vinayañ ca samgâyâma.—A juxtaposition of Dhamma with Vinaya is met with even in the Pâtimokha (dhammavâdi—vinayavâdi, Minayeff, Prât. p. 5, line 14).—These passages at the same time prove that Dhammavinaya is a Dvandva-compound, and not a Tatpurusha, as M. Feer (*Etudes Bouddhiques*, p. 203) has assumed.

we get an admirably clear account from the closing chapter of the CULLAVAGGA, which I propose to edit when I have finished the Mahāvagga. This important chapter gives us the earliest known account of the first two great Councils of the Buddhist Church. We learn from it that in the Council of Rājagaha, Kassapa, the President of the Assembly, opened the proceedings for the consecrative settlement of the Holy Texts with these words, “Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Upāli respecting the Vinaya.” Whereupon Kassapa questioned Upāli respecting the Vinaya. This being done, he addressed a second speech to the assembly: “Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Ānanda about the Dhamma.” Whereupon he questioned Ānanda respecting the five collections (pañca nikāyā), beginning with the Brahmajālasutta. Hereby, according to this account, the whole work of the revision of Dhamma and Vinaya is brought to an end. The five Nikāyas are undoubtedly the five well-known collections included in the Suttapiṭaka. These five collections therefore—according to the idea of the age in which this account of the two Councils originated—contained the whole of the Dhamma as taught by Buddha. The series of works which was subsequently called Suttapiṭaka was even at that time well known; the collection of the Abhidhammapiṭaka was either altogether unknown, or was not regarded as canonical or of the same value as the two other Piṭakas; and it was generally supposed that, in the council held after Buddha’s death, it had not been admitted by the Theras into the collection of the Dhammadvinaya or of the Jinavacana.<sup>1</sup>

The important difference between the more recent Buddhist literature and that of the more ancient period,

<sup>1</sup> This term is used in the grammar of Kaccāyana (p. 33, ed. Senart) as denoting the whole of Buddha’s discourses.

## XII TRANSITION FROM THE DVIPITAKA TO THE TIPITAKA.

viz. the transition from the Dvipiṭaka to the Tipitaka, becomes more marked if we compare the above account taken from the Cullavagga with an account of the same Council given by Buddhaghosa in his introduction to the commentary on the Dīghanikāya.<sup>1</sup> The two accounts are in most respects similar, but they differ altogether with regard to the extent and division of the sacred texts collected at the first Council. In both we have the report of the revision of the Vinaya, and in both, after this is over, Kassapa addresses the assembly with the words, “If the congregation is ready, I will question Ānanda about the Dhamma.” But in the latter account, before the revision of the Dhamma is begun, Kassapa puts the following question to the Theras: “Which of the two collections (piṭaka) shall we proceed with first?” and they answer, “The collection of the Suttanta.” This collection, beginning with the Brahmajāla, is then revised: they then pass on to the second part of the Dhamma, namely, the Abhidhamma; and in this manner the revision of the Dhammadvinaya is brought to a close.<sup>2</sup>

It would be out of place here to enter into a discussion as to the period to which the more recent Dhamma literature,

<sup>1</sup> Compare Turnour, in the Journal Asiatic Society, of Bengal, vol. vi. p. 510, *et seq.*

<sup>2</sup> A valuable testimony of the earlier existence of a Dvipiṭaka is also contained in the Mahāparinibbānasutta (p. 39): tāni padavyāñjanāni sādhukam uggahetvā sutte otāretabbāni vinaye sandassetabbāni.—In opposition to such sure proofs, it is of little importance to bring forward passages in the Vinaya which seem to speak in favour of the existence of the Abhidhammapiṭaka. It is required of a teacher that he should be able to instruct his pupil: abhidhamme vinetum abhivinaye vinetum (*Mahāvagga*, I. 36, 12). This, of course, is only meant to say that his instruction is to be in that which pertains to the Dhamma and Vinaya.—In the Vibhaṅga (in explanation of the 72nd Pācittiya) one Bhikkhu says to another: iñgha tvam suttante vā gāthāyo vā abhidhammam vā pariyāpuṇassu, pacchā vinayam pariyapuṇissasiti. It seems that Gāthā and Abhidhamma are here meant to represent the different texts comprised in the Khuddakanikāya. Some of these, like the Buddhavamsa, or the Dhammapada, are metrical in form, and may be designated Gāthā. Others of these texts, such as the Patisambhidā, are similar in character to the Abhidhamma, and have, in fact, as Buddhaghosa asserts, been considered by many as belonging to the Abhidhamma. So far as I know, the only passage in the Vinaya which really presupposes the existence of an Abhidhammapiṭaka is one in the Bhikkhunivibhaṅga (95th Pācittiya: suttante okāṣaṇ kārapetvā vinayam vā abhidhammam vā pucchatī), which words, after all that has otherwise resulted with regard to the posteriority of the Abhidhamma, we can unhesitatingly assume to be an interpolation.

known as the *Abhidhamma*, belongs; for the purposes of this research it will suffice to state, as indeed we have already seen, that from the very earliest times the whole spiritual teaching of the Master was presented to the Buddhist community in a double form, as the Dhamma and Vinaya; and this dualism, so to speak, is reflected in the literature, in the earliest style of its development, in the two *Pitakas*.

The difference between the Dhamma and Vinaya cannot be very clearly defined, and it would be difficult to lay down any very broad line of distinction between the two. Many sections of the Vinaya are met with again in the Dhamma, and not unfrequently are repeated word for word.<sup>1</sup> This, however, is not so much owing to the want of a definite idea regarding the different provinces of the two categories, as to a certain carelessness displayed in the revision of the texts. Many additions were made to the text of the Vinaya, in order to explain the origin and the meaning of the different ecclesiastical ordinances, and various passages from the Dhamma came to be inserted in the *Vinayapitaka* in this way. It is important therefore, in reading the *Vinayapitaka*, to avoid being misled by such additions as to what are the chief and essential contents of this *Pitaka*.

Looking at what is essential in the *Vinayapitaka*, we may define it as a collection of rules regulating the outward conduct of the *Samgha* and *Bhikkhus*.<sup>2</sup> It does not therefore deal with purely ethical questions, except so far as these affect such outward conduct; nor does it deal with outward conduct generally, but only with the outward conduct of the *Samgha* and the *Bhikkhus*.<sup>3</sup> The Dhamma, on the other hand, includes

<sup>1</sup> For instance, the passages in *Mahāvagga*, I. 6. 38–46, are also found in the *Suttapitaka* under the title of *Anattalakkhanasutta*, and those in *Mahāvagga*, VI. 28–30, are almost identical with parts of the *Mahāparinibbānasutta*. Compare also M. Feer's *Etudes Bouddhiques*, pp. 202–205.

<sup>2</sup> No direct mention is made in the Vinaya of laymen (*upāsaka*) associated with the *Samgha*, except that the rules regulate the conduct of the *Bhikkhus* towards laymen, their reception as *Upāsakas*, etc.

<sup>3</sup> The discourse on the duty of benevolence, for instance, falls to the Dhamma and not to the Vinaya, since it is not addressed to the *Bhikkhus* but to laymen.

all that the Vinaya omits. It treats, therefore, of a great variety of subjects, and on this account does not, like the Vinaya, admit of so short and comprehensive a definition.

The doctrine regarding release from suffering, which forms so central an idea in the ancient Buddhist faith,<sup>1</sup> belongs to the province of the Dhamma. But although the Vinaya, according to its strict notion, has not to deal with this doctrine, still the religious ordinances there prescribed continually recognize and point to its existence. In the Dhamma we have an account of the inward process by which this release is accomplished, whereas the Vinaya treats only of the outward conduct of the life that is still struggling towards it. The Vinaya, which, as we have seen, is generally considered as co-ordinate with the Dhamma, appears, when regarded from this point of view, as a part of the Dhamma: and hence we can understand why it is that, side by side with those numerous passages which place the Dhamma and Vinaya in direct contrast, we may find, in the Buddhist texts, others, which bring the Vinaya within the province of the Dhamma.<sup>2</sup>

It is probable that the contrast as well as the connexion between the two ideas of the Dhamma and Vinaya originated in the earliest times of Buddhism—of this, however, we have no direct proof; but intrinsic evidence clearly points to this fact: and in further support of the same view, we may refer to the relation subsisting between the Dhamma and Vinaya and the Buddhist Trinity of Buddha, Dhamma and Samgha. It is immaterial whether we con-

It is mentioned, together with a series of other doctrinal subjects belonging to the Dhamma, in an enumeration that is frequently found repeated: dānakathā silakathā, saggakathā, kāmānapādīnava, okāro, sampileso, nekkhamme ānisapso.

<sup>1</sup> In the Cullavagga we have the striking remark: ayam dhammadvinayo ekaraso vimuttiraso.

<sup>2</sup> The Cullavagga relates how Upāli delivered the doctrines of the Vinaya to the Bhikkhus; the audience stand while listening to them “dhammagāravena.” He who spreads false doctrines concerning the Vinaya is called an adhammavādi (*Mahāvagga*, X. 5, 4). King Asoka, in the inscription at Bairāt (*Corpus Inscrip. plate xv.*), reckons the vinayasamākāse among the dhammapaliyāyāni.

trast Dhamma and Saṅgha or Dhamma and Vinaya, since Vinaya, as we have already seen, relates only to the Saṅgha.

It may be objected, perhaps, that this division of Buddha's teaching into two parts presupposes too long a period for its development; this objection would perhaps be well founded, were it not for the probability that much of the preparatory work of Buddhism had been already done for it by the Brahmanical theology,<sup>1</sup> and other sects which preceded it. So that, when the first Buddhist communities made their appearance, the outward religious forms for the new sect were, to a great extent, already fully developed.

Having thus far treated of the relation between the Dhamma and Vinaya, we will now proceed to consider their development, and in doing so we shall first consider the development of the Vinaya.

The origin of the earliest rules or laws laid down by the Buddhist community for the guidance of its members appears to have been connected with those assemblies of the Bhikkhus which met at full and new moon. The custom of holding these meetings seems to be as old as Buddhism itself, or perhaps older, for it may well be that the custom was borrowed from some of those earlier sects which preceded Buddhism, and upon which it was to some extent modelled. At these assemblies the monks of every district met together, and those who had committed offences were obliged to confess them and submit to the prescribed penance. A list of those offences which deserved punishment or some kind of expiation was, at a very early period, drawn up for the use of these confessional meetings. This list was read out to the assembled Bhikkhus, and each one was asked whether he knew himself to be free from the sins there named. This list is called the Pātimokkha, and is

<sup>1</sup> It may be said that the Upanishads form the Dhamma, and the Kalpasūtras, Grīhyasūtras, etc., the Vinaya of the Brahmins.

## XVI THE PÂTIMOKKHA AS THE FOUNDATION OF THE VINAYA.

the earliest specimen of Buddhist Vinaya literature that we possess.

The opinion here expressed as to the position of the Pâtimokkha in Buddhist literature is, I am well aware, opposed to the views of most Pâli scholars. Mr. Rhys Davids<sup>1</sup> considers the Pâtimokkha of more recent origin than the works which form the great *complexus* of the Tipiṭaka, and assumes that at the time when the latter works were collected, the Pâtimokkha either did not exist or was of too recent a date to be admitted into the holy writings. I will try to give my reasons for taking an opposite view.

Although we do not find the Pâtimokkha in its entirety and in its original form in the Vinayapitaka, yet all its rules and ordinances, separately it may be, but word for word the same, are found there; and indeed the whole Vibhaṅga<sup>2</sup> is nothing more than an extended reading of the Pâtimokkha. We thus learn the occasion upon which each individual ordinance was promulgated by Buddha; then follows the ordinance itself; and then an explanation or illustration of the several terms employed in it. In some cases, also, the rule is further illustrated by a reference to cases which come within the rule, and to others which form exceptions to it.

The question is, therefore, whether the ordinances originally appeared with the explanatory notes as in the Vibhaṅga, the Pâtimokkha being subsequently extracted from it; or whether the Pâtimokkha alone was the older portion, the additional matter of the Vibhaṅga being the work of a subsequent revision.

In dealing with this question, it should, in the first place,

<sup>1</sup> Ancient Coins and Measures of Ceylon, p. 6; Buddhism, p. 163.

<sup>2</sup> Vibhaṅga is the collective name for the two closely connected works which in the MSS. are called Pârâjika and Pâcittiya. The latter titles are not old and may easily lead to mistakes. They are taken from that class of transgressions which are discussed in the beginning of each of the two halves; each work, however, in addition to discussing the one class of transgressions, from which it receives its name, treats of a number of others as well.

be observed, that if we read the ordinances of the Pâtimokkha, without the commentary of the Vibhañga, we find that they constitute one uninterrupted whole;<sup>1</sup> and, moreover, it frequently happens that a rule refers to the one immediately preceding it, in a manner that would be altogether unintelligible if the two had been originally separated by the intervening explanations of the Vibhañga.<sup>2</sup>

So, too, both the nature and effect of the explanations themselves seem conclusively to point to their later origin. Sometimes they extend the application of the rules, at others limit their operation, while occasionally they give directions for preventing their evasion. In some cases also the explanations substitute an entirely new rule, based upon a development of the law which took place since the framing of the rules.

A striking instance of this is seen in the proceedings against those Bhikkhus who by their evil conduct have set a bad example to laymen and their families (kuladûsaka pâpasamâcâra). The following account of these proceedings is given in the Pâtimokkha.<sup>3</sup>

The Bhikkhus are to remonstrate with the accused upon his course of life,<sup>4</sup> and pronounce upon him sentence of banishment from his place of abode.<sup>5</sup> If he resists and accuses the Bhikkhus of prejudice, they are to repeat the sentence; and if he should still persist in his obstinacy, they are to warn him three times to refrain from so doing.<sup>6</sup> If this also proves of no avail, he is guilty of "Samghâdisesa," and has to submit to the penalty of the Mânatta; and thereupon, before the assembled congregation, by the cere-

<sup>1</sup> This is not the case with the precepts of Buddha when extracted from the Mahâvagga or Cullavagga.

<sup>2</sup> For example: tassa bhikkhuno, in the 49th Pâcittiya; tathâvâdinâ bhikkhunâ, in the 69th Pâcittiya.

<sup>3</sup> See the last rule of the Terasuddesa (Minayeff, p. 6).

<sup>4</sup> So bhikkhu bhikkhûhi evam assa vacanîyo, etc.

<sup>5</sup> Pakkamat' âyasmâ imamhâ âvâsâ, alan te idha vâsenâ 'ti.

<sup>6</sup> So bhikkhu bhikkhûhi yâvatatiyam samanubhâsitabbo tassa pañinissaggâya.

## XVIII THE PÂTIMOKKHA AND THE VIBHAÑGA.

mony of the Abbhâna, it is to be shown that the penance has been undergone.

Now the details which the Vibhañga furnishes with regard to this rule of the Pâtimokkha permit of our distinguishing two different stages in the further development of the proceeding. The first of these is represented by the explanations added in the Vibhañga to the text of the rule, the second by the account, prefixed by way of introduction, of some special case that is said to have provoked the making of the rule.

The explanations upon the whole follow the course which the rule itself specifies; but they give more complicated orders respecting the exhortations to be addressed to the persons accused; they prescribe a greater number of repetitions of the exhortations, and cause these at first to be proposed by one Bhikkhu alone, and afterwards in the presence of the assembled congregation.<sup>1</sup>

The picture of the proceedings against the Assajipunabbasukâ bhikkhû, as presented by the account in the Vibhañga, differs much more from the text of the Pâtimokkha. Buddha gives the following precept regarding this proceeding: pathamam Assajipunabbasukâ bhikkhû codetabbâ, codetvâ sârettabbâ, sâretvâ âpattim ropetabbâ, âpattim ropetvâ vyattena bhikkhunâ pañibalena samgho ñâpetabbo: supâtu me bhante samgho. ime Assajipunabbasukâ bhikkhû kuladûsakâ pâpasamâcârâ. . . yadi samghassa pattakallam, samgho Assajipunabbasukânâm bhikkhûnâm Kitâgirismâ pabbâjaniyakammam kareyya na Assajipunabbasukehi bhikkhûhi Kitâgirismim vatthabban ti, etc. In place of the repeated

<sup>1</sup> The explanations exactly follow the text, as far as the words alan te idha vâsenâ 'ti (Minayeff, p. 6, l. 16); but then they prescribe a second and a third repetition of the same procedure (dutiyam pi vattabbo, tatiyam pi vattabbo), and then go on to say: so bhikkhu samghamajjhâm pi âkaddhitvâ vattabbo: mâyasmâ evam avaca . . . dutiyam pi vattabbo, tatiyam pi vattabbo. Then: so bhikkhu samanubhâsitabbo. The samanubhâsanâ is then described as a fiaticatuttham kammam. As in this passage, the explanations differ from the text in the same way, in all the numerous similar instances where repeated exhortations to a guilty person are concerned.

admonition by the Bhikkhus prescribed in the Pâtimokkha, we find in these statements a peculiar ecclesiastical decree (*Samghakamma*), fulfilled by the Samgha, of which the Pâtimokkha knows nothing. The restoration of the penitent culprit then takes place by the revocation (*patîppassaddhi*) of the Kamma, not by the ancient ceremonies of the Mânatta and of the Abbhâna. It deserves to be noticed that in the same way as the Pabbâjaniyakamma is not mentioned in the Pâtimokkha, neither is there any mention of the similar proceedings of the Ukkhepaniyakamma, etc., however much occasion for it might appear.<sup>1</sup>

It seems to me unnecessary here to give any further enumeration of instances where the Pâtimokkha proves itself to be the older, as compared with what has been added in the Vibhañga. The publication of the works themselves will enable every one to make his own observations and to form his own opinions on this question. I will here merely point to the fact that the other two works included in the Vinaya, the Mâhavagga and the Cullavagga,<sup>2</sup> although they do not stand in the same direct relation to the Pâtimokkha as does the Vibhañga, nevertheless distinctly presuppose its existence. The Mahâvagga<sup>3</sup> gives precepts concerning the recital of the Pâtimokkha, which put it beyond a doubt that the name Pâtimokkha refers here to that text which we also possess under the same name. Further, the laws against forbidden acts, scattered through the Mahâvagga and Cullavagga, clearly presuppose the existence of an earlier collection of those prohibitions to which they are the supplement. The difference between such transgressions as were in earlier times (in the Pâtimokkha)

<sup>1</sup> For instance, in the 68th Pâcittiya we should expect to find some mention of the Ukkhepaniyakamma pâpikâya diṭṭhiyâ appaṭinissagge. The text of this Pâcittiya and the story narrated there stand in exactly the same contradiction, as has been proved in the case of the Pabbâjaniyakamma.

<sup>2</sup> The Parivâra, the fifth Book of the Vinayapiṭaka, is of much more recent date, and, in fact, does not come into consideration in questions relating to the history of the origin of the Vinaya.

<sup>3</sup> II. 15. 1.

## XX THE PÂTIMOKKHA, MAHÂVAGGA, AND CULLAVAGGA.

threatened with penance, and such as were added at a later period (in the Mahâvagga and Cullavagga) to the old list, is also evident from the terminology used for the penance which followed upon a transgression of this kind. The Pâtimokkha in this case uses the expressions Pârâjika, Samghâdisesa, Pâcittiya, etc. Now the circle of offences which constitute a Pâcittiya, etc., appeared in later times as completed ; if a punishment was to be inflicted for a transgression not specified in the Pâtimokkha, they avoided using the expression Pâcittiya, because, in doing this, they would have made an unauthorized addition of new matter to the ordinances of the Pâtimokkha as fixed of old, which was considered as inadmissible. Hence an offence of this kind, if it was a slight one, was termed Dukkata ; if grievous, Thullaccaya. Any direct repetition of what had already been described in the Pâtimokkha was, in general, avoided in the detailed explanations of the Mahâvagga and Cullavagga. If circumstances, nevertheless, made it desirable to give a repetition of this kind, there was in the outward form of such allusions, without any exception, some reference to the corresponding propositions in the Pâtimokkha, as if to something that had already been determined elsewhere.<sup>1</sup>

The proofs given will be sufficient to show that the Pâtimokkha is the earliest literary record of the Buddhist Vinaya. Of the further development of the Vinaya literature from this foundation, the following stages may be recognized.

The first thing done was to make a *commentary* on the Pâtimokkha. The text of the ancient formulas was furnished, sentence by sentence and word by word, with explanations or a paraphrase. These explanations, when the

<sup>1</sup> Compare ukkoṭanakam pâcittiyan, Mahâvagga, IV. 16, 26, with reference to the 63rd Pâcittiya; anâdariye pâcittiyan, Mahâvagga, IV. 17, 7, 8, with reference to the 54th Pâcittiya. At times allusion is made by the formula, yathâdhammo kâretabbo, to the penance prescribed in the Pâtimokkha for a transgression ; for instance, Mahâvagga, I. 49, 6, with reference to the 65th Pâcittiya ; Mahâvagga, VI. 15, 10, with reference to the 23rd Nissaggiya. There are numerous similar passages.

redaction of the Vinayapiṭaka was subsequently taken in hand, were all admitted into it.<sup>1</sup>

With regard to their form of expression, these explanations did not pretend to come from Buddha himself; there was no admixture of narrative or dialogical elements; it was a simple commentary on the words of the Pātimokkha, without any ornamentation.<sup>2</sup>

These first two periods in the literary development of the Vinaya were followed by a third, characterized by the greater breadth which it gave to its literary productions. It started again—as could scarcely fail to be the case—from the Pātimokkha, and in a twofold manner. In the first place, the old material was treated anew, in accordance with the characteristics of the new era. While in earlier times the fundamental laws themselves were arranged briefly and simply, and in the following period were explained and paraphrased in an equally simple manner, the epoch we are now speaking of had a HISTORY to relate about all of them, in many instances long series of histories, in all of which Buddha himself pronounces his decision as to which cases fall within the said regulations and which do not.<sup>3</sup> This is

<sup>1</sup> The greater portion of this commentary on the Pātimokkha has naturally found its place in the Vibhaṅga in the discussion of the several Sikkhāpada, of which the Pātimokkha is composed. This commentary is in most distinct contrast to the loosely connected narrative portions which—of all component parts of the Vibhaṅga—were last added to it. Only one part of this ancient commentary on the Pātimokkha has been placed outside the Vibhaṅga: the explanation of the formulas which introduce the recitation of the Pātimokkha has been admitted into the Mahāvagga (II. 3), together with these formulas themselves. If this passage—which is distinctly different from the style of description otherwise met with in the Mahāvagga—be compared with the corresponding explanatory passages in the Vibhaṅga, it will at once be perceived that in both passages we have before us portions of the same original work, that this work is older than the Vinayapiṭaka in its present form, and that at the time of the redaction of the Piṭaka the older work was admitted into it.

<sup>2</sup> The small portion of this commentary that is contained in the Mahāvagga (II. 3) furnishes a sufficient proof for these assertions. In some passages of the Vibhaṅga, the address bhikkhave (*i.e.* "O monks") is added in these explanatory parts, which makes it appear as if Buddha was speaking. The character of the passages in question, however, leaves no doubt that this address has been added at the time of the later revision.

<sup>3</sup> A very clear proof of how the same legal proceedings were represented in the different stages of their development in the three successive elements which constitute the Vibhaṅga (the text of the Pātimokkha, the commentary and the histories) is furnished by the already discussed ordinances (p. xvii–xix) with regard to the proceedings against the kuladūsaka pāpasamācāra.

not the only instance in the history of Buddhism, as of history in general, that the further removed, with respect to time, documents, or pretended documents, are, from the events themselves, the more accurate becomes the knowledge they pretend to contain of them. That the histories, which have in this manner been added to the several rules of the Pātimokkha, have for the most part been invented, and, moreover, invented in an extremely awkward and conventional way, will be perfectly evident to every one who reads a series of them one after the other.

The new version of the Pātimokkha, enriched with histories, is contained in the first two of the five parts of the Vinayapiṭaka, and bears the title of VIBHAṄGA.

While the Vibhaṅga stands in the closest relation to the Pātimokkha, there was a new and wider circle of additions added to that same centre of the Vinaya-discipline—the Pātimokkha—most probably about the same time in which the Vibhaṅga originated: an endeavour was made to go beyond the more confined domain of that series of ecclesiastical offences as established of old, to give a coherent picture of the whole legal life of the Samgha. They gave a detailed and connected account of the admission into the Samgha, of the ceremony of the Uposatha, of the annually recurring observances which were connected with the appearance of the rainy season, etc. The titles of the two works in which these accounts are given are MAHĀVAGGA and CULLAVAGGA, comprehended also under the common title of KHANDHAKA. As in the Vibhaṅga, here also the outward form was arranged in such a way that in the case of every statute a history was given relative to the occasion upon which Buddha made the said regulation. The whole style of composition of the Mahāvagga and Cullavagga corresponds so exactly with that of the later written parts of the Vibhaṅga, *i.e.* the narrative portions, that it may be assumed with certainty that these texts were composed

almost contemporaneously.<sup>1</sup> The histories, as a whole, are as undoubtedly pure inventions as those in the Vibhaṅga; this does not, of course, prevent their belonging to the most valuable sources for our knowledge of the life of the ancient Buddhist community. An essential difference between the Vibhaṅga on the one hand, and the Mahāvagga and the Cullavagga on the other, lies in the fact that in the case of the Vibhaṅga the stories were added to an original basis of ecclesiastical regulations that had existed of old, i.e. the Pātimokkha, whereas in the two other works the ecclesiastical regulations, and the stories given in connexion with these, were composed at one and the same time.

Taking all in all, if, on the one hand, we compare the short precepts of the Pātimokkha, and, on the other, the stories, the endless *pariyāya*, the whole of the great apparatus that is brought forward in these Vinaya books, we shall find a very distinct contrast between the two literary epochs reflected in the said works. At the time when these later Vinaya works originated, the Buddhist literature was still far from the literary form of the Mahāvaipulya-sūtra, but still a step in advance had been made on the path which subsequently led to it.

Without doubt, a careful investigation of the SUTTAPI-TĀKA would lead to similar results. As in the case of the Vinaya, we should be able to distinguish various strata representing the literary activity of those different periods. As I am too imperfectly acquainted with the materials in question, it is impossible for me, as yet, to make these

<sup>1</sup> In the Mahāvagga or the Cullavagga, where the discussion is of regulations that also occur in the Vibhaṅga, the same stories are related in connexion with them. Thus, for instance, the story of Pilindavaccha and of the King Bimbisāra is given identically in the Mahāvagga (VI. 15) and in the Vibhaṅga (Niṣaggiya, 23). The story of the proceedings against the Assajipunabbasukā bhikkhū occurs in the Vibhaṅga (Samghādis. 13), and also in the first book of the Cullavagga. It has been proved above that this story points to a later form of the disciplinary proceedings in question than was known to the Pātimokkha and its earliest commentary; it deserves to be noticed that the Cullavagga bears witness to the LATEST form of the procedure.

investigations with the requisite accuracy. I must confine myself here to a few remarks.

Generally speaking, the probability is that the fixing of the fundamental doctrines of the Dhamma took place somewhere about the same time as the fixing of the fundamental laws of the Vinaya, that is, the fixing of the Pātimokkha. If we may reckon the confessional-meetings, at which the Pātimokkha was read aloud, as one of the most ancient elements in the life of the Buddhist community, then the need for an authentic fixing of the most important doctrines—the recognition of which united the members of the community among one another—can scarcely have been less old.

The earliest form in which these doctrines have been laid down was in all probability not that of the Sutta as we have it. These Sutta, as regards style, show the very greatest resemblance to the narrative portions of the Vinaya; the dogmatic doctrines are not stated directly, but are put into the mouth of the Buddha, and we are told of the occasion upon which he proclaimed them, precisely in the same way as the ecclesiastical prohibitions are manipulated in the Vibhaṅga. Now we have seen that the Vibhaṅga was preceded by an earlier period of Vinaya literature, in which the ecclesiastical ordinances themselves were given with all brevity, without being put into Buddha's mouth, and without being interwoven with any stories. It will not appear too bold a supposition to assume that the literature of the Dhamma developed in a similar manner. The Buddhist community began, in my opinion, with the fixing of the most important doctrines, such as the four Ariyasacca, the twelve Nidāna, etc., without employing any narrative form; if the Bhikkhus, at the time of their assemblies, propounded the Dhamma to one another, their discourses probably consisted of the recital of such dogmatical paragraphs. The same changes

in the views and literary tendencies which have led to the composition of the Vibhaṅga, on the foundation of the Pātimokkha, probably have caused that, as a development of these ancient Dhammapariyāya, the modern Suttanta were produced, in which the doctrines are no longer directly taught, but where the stories are told how Buddha had once propounded them.

Such scholars as have access to the Suttapiṭaka in its full extent, should test these conjectures by the texts themselves, and correct what proves to be erroneous.

We have as yet spoken merely of the relative age of the various parts of the Buddhist Holy Scriptures. In order to fix the date itself of their origin, we must first of all examine the tradition concerning the most important events in the earliest ecclesiastical history of the Buddhists, that of the three COUNCILS.

According to the traditional and widely-spread story, Buddha's discourses were collected and fixed in an authentic form at the first Council, held a few months after the Master's death; this collection of the Holy texts is said to have subsequently been subjected to new revisions at *one* following Council according to northern accounts,<sup>1</sup> at *two* Councils according to southern reports. If the tradition could be relied upon in this form, the questions we are engaged upon would in all essential points be settled by it; if it cannot, we must—before casting the statements concerning the Councils entirely overboard—examine what facts may perhaps be found to shine through them. It is possible that these facts might throw some light upon the history of the development of the Buddhist sacred canons, although perhaps in a different way than seemed likely before the test was applied.

<sup>1</sup> We here leave the assembly held under King Kanishka entirely out of the question.

We shall confine our examination, in the first place, to the first and second Councils, concerning which the records of the northern and southern Buddhists essentially agree; the third Council, which is known almost solely to the southern records, we shall speak of afterwards.

Of the accounts referring to the first two Councils, the single section of the Pâli Tipitaka itself which treats of these events deserves to be classed first. This is the closing chapter of the Cullavagga already mentioned. As the text of it will be given complete in my edition, I shall here confine myself to stating briefly the contents, in so far as they concern our present inquiry.

The tradition of the Councils takes up the thread of the story where the accounts of the life and work of Buddha, given in the Suttapitaka, end. After the death of the Master—so it is related in the Cullavagga—Subhadda, the last disciple converted by Buddha shortly before his death, proclaimed views which threatened the dissolution of the community. “Do not grieve, do not lament,” he is said to have said to the believers; “it is well, that we have been relieved of the great Master’s presence; we were oppressed by him, when he said: ‘this is permitted to you, this is not permitted.’ In future, we can do as we like, and not do as we do not like.” In opposition to Subhadda—the tradition goes on to relate—there came forward one of the most distinguished and oldest of Buddha’s disciples, the great Kassapa, who proposed that five hundred of the most eminent members of the community should assemble at Râjagaha, the royal residence of the ruler of Magadha, in order to collect the Master’s precepts in an authentic form. It has already been said above, how, during the seven months’ sitting of the assembly, Kassapa, the President, fixed the Vinaya, with the assistance of Upali, the Dhamma with Ananda.

This is the story as it has come down to us. What we

have here before us is not history, but pure invention, and, moreover, an invention of no very ancient date. Apart from internal reasons that might be adduced to prove this, we are able to prove it by comparing another text which is older than this story, and the author of which cannot yet have known it. I allude to the highly important Sutta, which gives an account of the death of Buddha, and the Pâli text of which has recently been printed by Prof. Childers. This Sutta<sup>1</sup> gives the story—in long passages word for word the same as in the Cullavagga—of the irreverent conduct of Subhadda, which Kassapa opposes by briefly pointing to the true consolation that should support the disciples in their separation from the Master. Then follows the account of the burning of Buddha's corpse, of the distribution of his relics among the various princes and cities, and of the festivals that were instituted in honour of these relics. Everything that the legend of the Council alleges as a motive for and as the background to the story about Kassapa's proposal for holding the Council, is found here altogether, except that there is no allusion to the proposal itself or to the Council. We hear of those speeches of Subhadda, which, according to the later tradition, led Kassapa to make his proposal, but we do not hear anything of the proposal itself. We hear of the great assembly that meets for the distribution of Buddha's relics, in which—according to the later tradition—Kassapa's proposal was agreed to, but we do not hear anything of all these transactions. It may be added: we hear in this same Sutta (pp. 39, 60, 61) of the precepts which Buddha delivered to his followers shortly before his death, concerning doubts and differences of opinion that might arise, among the members of the community, with regard to the Dhamma and the Vinaya, and with regard to the treatment of such cases when he should no longer be with them. If any-

<sup>1</sup> pp. 67, 68, in the edition of Childers.

where, we should certainly have expected to find here some allusion to the great authentic depositions of Dhamma and Vinaya after Buddha's death, which, according to the general belief of Buddhists, established a firm standard, according to which such differences could be judged and have been judged through many centuries. There is not the slightest trace of any such allusion to this Council. This silence is as valuable as the most direct testimony: it shows that the author of the *Mahāparinibbāna Sutta* did not know anything of the first Council.<sup>1</sup>

We may assume, with some probability, that the fact of the second Council does not play an unimportant part among those circumstances which led to the origin of the legends concerning the first Council; such dualisms of the same occurrences are, as is well known, often met with in historical legends. The ideas, out of which the story arose, can scarcely be considered doubtful. Buddha was

<sup>1</sup> I shall here give the passage from the Cullavagga that comes into consideration, in order that it may be compared with the Mahāpar. S. (pp. 67, 68). Kassapa says to the Bhikkhus: tatrāvuso ye te bhikkhū avītarāgā appekacce bāhā paggayha kandanti chinnapapātām papanti āvātānti vivaṭānti: atikhippām bhagavā parinibbuto, atikhippām sugato parinibbuto, atikhippām cakkhum loka antarahitān ti. ye pana te bhikkhū vītarāgā te sātā sampajānā adhivāsentī: anicca samkhārā tam kut' ettha labbhā 'ti. atha khv āham āvuso te bhikkhū etad avocam (observe the alteration in the succession of the speeches compared with the Mahāpar. S.): alam āvuso mā socittha mā parideviththa, nanv etam āvuso bhagavatā paṭigacca' eva akkhātam, sabbe' eva piyehi manāpehlī nānābhāvo vinābhāvo affiathābhāvo, tam kut' ettha āvuso labbhā yan tam jātam bhūtam samkhatam palokadhammadā tam vata mā palujjīti, n'etam thānam vijjatīti. tena kho pana samayena āvuso Subhaddo nāma buddha-pabbajito tassam parisāyam nisino hoti. atha kho avuso Subhaddo buddha-pabbajito te bhikkhū etad avoca: alam āvuso mā socittha mā parideviththa, sumuttā mayam tena mahāsamañena, upaddutā ca mayam homa idam vo kappati idam vo na kappatīti, idāni pana mayam yam icchissāma tam karissāma, yam na icchissāma na tam karissāmā 'ti, etc.—Thus in the Cullavagga the incident is related by Kassapa at the great assembly of Bhikkhus, and this narrative is followed by the proposal made by him: handa mayam āvuso dhammasi ca vinayañ ca samgāyāma, pure adhammo dippati dhammo paṭibāhiyati, etc.—The whole of this story is taken from the Mahāpar.-Sutta; but Subhadda's speech and Kassapa's words of consolation are transposed. The reason of this transposition it is not difficult to understand, and characteristic. In the Mahāpar.-Sutta, the interference of Subhadda is settled by the very fact of so important a person as Mahākassapa raising his voice. In the Cullavagga it is more appropriate that it should not yet be settled, in order that it may form the basis to Kassapa's proposal. Hence, in this text, Subhadda's words are placed at the end, in order that Kassapa's proposal, which was called forth by them, may be attached to them.

dead; the two other members of the ancient Buddhist trinity, the Doctrine and the Community, were to survive the Master. It can hardly seem strange that, in order to give this continuance the right legendary expression, an authentic settlement of the Doctrine by the Community was invented, and that, for the strict preservation of the chronological continuity, this settlement was supposed to have taken place directly after Buddha's death. To finish the picture of these proceedings, the Council of Vesâli furnished the necessary materials.<sup>1</sup>

The account of the second Council stands in a very different position to the first with regard to its historical authenticity. The northern and southern records correspond in stating that the assembly was occasioned by ten deviations from the strict discipline of the earliest times, having occurred in Vesâli. The ten points in question are extremely characteristic of the atmosphere in which the Buddhist community lived at the time. It was disputed whether the daily meal, in place of being partaken of at mid-day, might not also be partaken of when the shadows had attained the breadth of two fingers, and so forth. We thus perceive that the grand intellectual movement which we call Buddhism had even at that time lost the spirit of freedom upon which it was founded, and that it had degenerated into monkish ceremoniousness.

It is not my intention here to reproduce the detailed and most instructive account given in the Cullavagga of the course taken in the dispute concerning the ten doctrines; it is an account which, with all its pedantic snatching after trifles, bears the stamp of being in the highest degree trustworthy. The dispute was settled before an assembly

<sup>1</sup> The influence exercised by the tradition of the second Council upon the first also explains why the first is called Vinayasamgîti in the Cullavagga, although it was believed to have had to do just as well with the Dhamma as with the Vinaya. The second Council confined itself wholly to the domain of the Vinaya, and did not occupy itself with the Dhamma in the strict sense of the word.

of seven hundred of the faithful at Vesālī; and the ten erroneous doctrines were rejected.

With this the CULLAVAGGA closes its report of the assembly at Vesālī. The story assumes quite a different appearance by an addition given to it by the later southern records, with which the northern records correspond in all essential points. The Dipavamsa, for instance, says (5, 26, and following) :—

“The eight mighty Theras destroyed the ten false doctrines and dispersed the wicked ones. After they had dispersed the wicked Bhikkhus and put down the false doctrine, the eight powerful Theras selected 700 Arhats in order to purify their own doctrine; selecting the best ones, they made a revision of the Dhamma. In the famous city of Vesālī, in the Kūtagāra hall, this second assembly was brought to a close after a period of eight months.”

The difference between the earlier and the later account of the Council held at Vesālī is of considerable importance for the history of the Buddhist holy literature. According to the later version, we were expected to believe that this Council had revised the whole of the Holy texts; the earlier and undoubtedly authentic account knows nothing about this revision. If the later version were correct, it would be unintelligible that the very detailed earlier version of the acts of this Council should have omitted this main point, and had represented the insignificant disputes concerning the ten propositions as if the Council had been entirely occupied with them. We have already spoken of the influence which the Council of Vesālī probably exercised upon the legend of the first Council. In the present case, conversely, at a later period, the account of the first Council had, to all appearance, reacted upon the second, and was the cause of the belief that a Dhammasamgaha was said to have been instituted

by the Yasa, the Revata, and their associates, in the same sense as had formerly been said to have been done by Kassapa.

The result which this investigation furnishes to the question regarding the origin of the collection of the sacred writings, we may state to be this: the first Council is certainly brought by the tradition into connexion with the redaction of this collection, but this tradition contains no historical truth; the tradition of the second Council is historical, but in its authentic form it does not bring this Council into any connexion with the collection of the sacred books. Our inference is thus, for the present, a purely negative one; from the statements concerning the two Councils, nothing is directly gained with regard to the points in question. We shall subsequently have to return to the indirect results that might possibly be obtained; but we must first consider the THIRD Council, held under King DHAMMÂSOKA. As is well known, the tradition<sup>1</sup> in Ceylon concerning it is as follows:—

The acts of favour shown to the Community by Asoka induced a number of heretics to join the Community. For seven years the sacred ceremonies could not be performed, as the presence of these non-believers interfered with them. The King issued a command to the Community, through one of his officers, that the religious ceremonies must be observed; and, as this command was disregarded, the King's minister put several of the Bhikkhus to death with his own hand. The King, horrified at this proceeding, endeavoured to atone for it. The Bhikkhus advised him to invite the aged teacher MOGGALIPUTTA; the latter came to the capital, preached before the King, and assured him that the minister's crime in no way affected him. Moggaliputta then selected, from among the great host of Bhikkhus

<sup>1</sup> The tradition is contained in the Dîpavamsa, the Mahâvamsa, and the Samantapâsâdikâ of Buddhaghosa. In the concluding chapter of the Cullavagga, the first two Councils only are spoken of.

who had assembled in the capital, one thousand of them to hold a Council with him. The false doctrines of those who had forced themselves into the Community were denounced; Moggaliputta then, in a treatise called Kathāvatthu, described the dogmatic position held by himself and his followers, and proclaimed it before the Council. This work is still preserved in the collection of the Pāli Abhidhamma.

In the domains of northern Buddhism there is but little said concerning the third Council.<sup>1</sup> But it is incorrect to suppose that it was wholly unknown<sup>2</sup> there. That the references made to this Council are but rare may easily be accounted for.

It is well known that the period between the Councils of Vesālī and Pāṭaliputra is assumed by our records to have been the time of the origin of those schisms which separated the Buddhist fraternity into eighteen different schools. Moggaliputta, to whom is attributed the leading part at the Council of Pāṭaliputra, was not an authority recognized throughout the whole domain of the Buddhist church (the very fact of the eighteen sects excludes such an assumption); he was, in fact, merely the head of *one* school. The Council, at which Moggaliputta formulated his own opinions, and denounced all views that differed from his own, resulted in a decisive triumph for his party over its adversaries. Thus it is perfectly intelligible that mention is so frequently made of these proceedings in the records of the Sinhalese, who consider themselves as belonging to the school of Moggaliputta, and so rarely, if at all, by the northern Buddhists. The tradition which ascribes

<sup>1</sup> Mr. Beal writes to me: "With respect to the Councils, ALL THE CHINESE VERSIONS OF THE VINAYA PIṬAKA agree in alluding only to two. There is no mention whatever of a Council at Pāṭaliputra." In this the Chinese texts correspond perfectly with the Pāli versions of the Vinaya Piṭaka, which likewise mention only two Councils; but we must beware not to conclude from this that the third Council is a mere invention.

<sup>2</sup> See the remarks of Köppen, die Religion des Buddha, vol. i. p. 139.

the origin of differences of the schools to the period between the second and third Councils, and the fact that the northern and southern records speak much in the same way of the first two Councils, and not so with regard to the third, mutually confirm and explain each other. As a counterpart to the almost absolute silence in the records of the northern texts concerning Moggaliputta, it may be mentioned that Upagupta, whom the Buddhists of the north regard as the highest ecclesiastical authority under Asoka, is, as far as I know, nowhere mentioned by the Sinhalese.

After what has been said, we must not, from the fact that the northern writers do not allude to the third Council, entertain any suspicion of the Sinhalese historians having wilfully divided the facts belonging to the second Council, and framed two different Councils of them, or of their having referred to King Asoka—in whose reign the second Council was held—as to two different kings of the same name.<sup>1</sup> As little would it be correct to say that the northern writers have described the second and third Councils as one. The two incidents have nothing whatever in common, with the exception of the accidental identity of names of the kings in whose reigns the events occurred; that most of the northern writers knew of or wished to know of but one of these events, is certainly as correct, as it is incorrect to assume that they turned the two into one.

<sup>1</sup> In Hiouen Thsang, at all events, in one passage, there is evidence of his being conscious of the difference between the two Asokas. The great king Dhammadisoka he always calls Wou-yeou, and speaks of him as a well-known person. Now, he at one time says (*Mémoires de H. Ths.*, vol. i. p. 414): “Dans la première centaine d’années qui suivit le Nirvâpa, il y eut un roi nommé ‘O-CHOU-KIA, qui était l’arrière-petit-fils du roi Pin-pi-so-lo (Bimbisâra). Il quitta la ville de la maison du roi (Râjagriha), transféra sa cour à Po-tch’-a-li (Pâtaliputra) et fit construire une seconde enceinte autour de l’ancienne ville.” Shortly before and afterwards Dhammadisoka is spoken of under the name of Wou-yeou. This is the only passage where Hiouen Thsang uses the name ‘O-chou-kia. It seems undoubted that the author here understood ‘O-chou-kia and Wou-yeou to be two different persons.

The Councils of Vesālī and Pāṭaliputta, respecting which we have here expressed our opinion, are the fixed points in the history of the earlier form of Buddhism. In order to indicate the position occupied by other incidents belonging to this period, we must look for the circumstances which connect them with those primary events.

In the above investigation, we have already spoken of several facts which must be placed in the period between the Council of Vesālī and that of Pāṭaliputta. This period, first of all, saw the origin of the schisms, and was also the time of the development of the Abhidhamma literature, which was brought to a close by the proclamation of the text of the Kathāvatthu at the Council of Pāṭaliputta.<sup>1</sup> The composition of the closing chapter of the Cullavagga, which contains an account of the first two Councils, is, on the one hand, clearly of later origin than the Assembly at Vesālī, and, on the other hand, of an earlier date than the origin of the schismatic schools and of the Abhidhamma books, for this identical chapter is met with in the Vinaya of the different schools at a corresponding place, and it does not mention the Abhidhamma among the sacred writings of which it gives a survey intended to be complete.

What, however, is the chronological relation between the origin of the main substance of the Vinaya (*i.e.* of the whole Piṭaka, with the exception of this story of the Councils, and of the Parivāra) and the Councils of Vesālī and Pāṭaliputta?

The account of the Councils follows upon the actual closing chapter of the Vinaya, containing the laws for the

<sup>1</sup> It is scarcely necessary to remark that the contemporaneous origin of the schisms and of the Abhidhamma is not accidental, but that in it the natural connexion of the events is apparent. The same characteristic signature of that very stage of the development of Buddhism, which first advanced from the simple handing over and receiving of the doctrines, to a systematical dogmatising, shows itself both in the domain of literature in the origin of the Abhidhamma, and in the domain of ecclesiastical life in those disputes which have produced the great schisms.

Bhikkhunis.<sup>1</sup> It is evident that this account is written as the conclusion or an appendix to the Vinaya, and that, accordingly, the main substance of the Vinaya laws was not composed later. It remains to be considered whether, at the time the closing chapter was composed, the principal part of the work did already exist as a complete whole, or whether the closing chapter and the other portions of the Vinaya were composed at one and the same time. It seems to me that the first of these alternatives possesses by far the greater amount of probability, not to say certainty. And that for two reasons. First we must consider the circumstance that in the closing chapter the redaction of the whole Vinaya is said to have been made immediately after Buddha's death. Now, though this tradition is proved to be untenable, it surely follows from the very fact of its existence—with perfect certainty—that, at the time the story in question was written, the redaction of the Vinaya was not a fact just accomplished or still held in fresh remembrance, and that least of all can it have been a part of the same *diaskeuasis* which gave rise to the very story that transposes that redaction a hundred years back.

Another point deserving consideration here is the treatment or non-treatment in the Vinaya of those questions which formed the subjects of discussion at the second Council.

No reader of the Vinaya will hesitate to admit that this collection contains not an historical account of what BUDDHA permitted and forbade, but an account of what was regarded as allowable and forbidden at a certain period long after Buddha's time. Now the whole second Council

<sup>1</sup> The Bhikkhunis are constantly spoken of in the Vinaya after the conclusion of the laws relative to the Bhikkhus. In agreement with the fundamental division of the Vinaya into two main parts (Pārajika Pācittiya—Mahāvagga Cullavagga), we find the regulations referring to the Bhikkhunis collected in two passages, in the Bhikkhunīvibhaṅga at the end of the Pācittiya, and at the end of the Cullavagga before the story of the Councils.

## XXXVI THE SECOND COUNCIL AND THE VINAYA TEXTS.

was nothing more than a discussion on the permissibility of certain indulgences, a discussion which excited the attention of the whole community in the highest degree. We may with full assurance infer that if the discussions as to what was permitted and what forbidden, which we have before us in the Vinaya, were established after the time of this Council, it was next to unavoidable that, in appropriate passages, it should be directly stated how the Bhikkhus were to act with regard to the points so hotly disputed at Vesālī. The materials for comparing the points disputed at Vesālī with the doctrines of the Vinaya are all in our possession. The account in the Cullavagga concerning the Council even directly mentions, at each of the ten false precepts, *where* these are said to have been condemned by Buddha, so that we know upon what the ancient fraternity itself based the rejection of the ten heresies. Now we find that the text of the Vinaya, as we have it, does not in any way expressly touch upon most of these points;<sup>1</sup> that, in fact, it does not know of the propositions discussed at Vesālī. The passages of the Vinaya to which the Cullavagga refers respecting the decision of the ten disputed points contain only general principles, not any express reference to the special subjects of the ten Vatthu. To these main propositions themselves are added—to facilitate the interpretation—fuller details, which touch upon a great number of special cases relating to the various rules; but the cases upon which the controversy at Vesālī turned are not specified.<sup>2</sup> The texts of the Pārājika and Pācittiya—with the unwearyed minute acuteness which is characteristic of the Indian mind—collect all the in any way conceivable possibilities that might apply to the propositions to be

<sup>1</sup> There is only one of these directly mentioned in the Vinaya, the tenth, which is obviously the most important of the disputed points, prohibiting any Bhikkhu from accepting gold or silver.

<sup>2</sup> I shall for the present not give *in extenso* in proof of this all the passages that come into consideration here; the publication of the complete Vinaya will enable every one to form his own opinion.

explained, in order to cut off every doubt as to the sense. Every one who knows the manner in which the discussion proceeds in these texts will not hesitate, with perfect confidence, to draw the conclusion that, at the time when these texts received their present form, nothing was as yet known of the ten Vatthu of the Bhikkhus at Vesâlî. The discussion of the ten propositions is given in the form of an account of the Council at Vesâlî, as an appendix at the end of the Vinaya; this, I think, is the best proof of the fact that when the dispute concerning the ten propositions was being carried on, the Vinaya itself already existed, that

**IT IS OLDER THAN THE COUNCIL OF VESÂLÎ.**

Probably, however, not much older. If we fix the date of the composition of the Vinayapitaka, as handed down to us, too long BEFORE the Council held at Vesâlî, we shall thereby, first of all, come too close upon Buddha's own day, and it is further opposed by the prophecy of Pâtaliputta being made the capital of the kingdom of Magadha, as contained in the Vinaya.<sup>1</sup> According to the statement of Hiouen Thsang, King Kâlâsoka, in whose reign the Council of Vesâlî was held, is said to have changed his residence, and removed to Pâtaliputra; and, indeed, the royal residence had been removed there at the time the Council was being held, if the report in the Mahâvamsa (p. 17, l. 4) is correct. The removing of the residence of the Magadha kings to Pâtaliputra must be anterior to the redaction of the Vinaya Pitaka as we read it.

We shall now, in conclusion, draw up a list of the successive events in the literary and ecclesiastical history of the Buddhists, belonging to the period we have been discussing.

#### 1. The Genesis of the Pâtimokkha. The earliest beginnings of the Dhamma literature.

<sup>1</sup> Mahâvagga, VI. 28, 8. Compare Mahâparinibb. S., p. 13.

2. The formation of the Commentary on the Pâtimokkha, which is included in the Vibhaṅga.
3. The Vibhaṅga is compiled; the Mahâvagga and the Cullavagga are composed; origin of the main substance of the Suttanta literature.
4. COUNCIL AT VESĀLÎ.
5. Origin of the legends of the Council at Râjagaha; composition of the closing chapter of the Vinaya.
6. Schisms in the Buddhist community; origin of the Abhidhamma.
7. COUNCIL AT PÂTALIPUTTA; the Kathâvatthu.

If, as is justified by Asoka's inscriptions, we assume the year 265 B.C. as the approximate date of his coronation, and we calculate 118 years back from this to the Council at Vesâli—in accordance with the chronological system of the Mahâvamsa and Dîpavamsa<sup>1</sup>—we shall find the date

<sup>1</sup> I agree perfectly with the remarks made by Dr. Bühler respecting the Sinhalese chronology: "The smallness of the period, sixty years of which are besides covered by the reigns of Candragupta and Bindusâra, where Brahmans and Buddhists agree in their figures, makes a considerable deviation from the truth improbable, and for practical purposes the number of years given by the Buddhists may be accepted as a fact." I believe I may be justified in agreeing to this judgment of Dr. Bühler, even though I do not share his opinion that the edicts of Sahasrâm and Rupnâth contain an authentic confirmation of the chronological system of the Sinhalese, which is as old as the time of Asoka himself. The statement in these inscriptions regarding the length of time during which the king who set them up, remained a layman (*upâsaka*), does not seem to me to have been correctly treated by Dr. Bühler. The inscription of Sahasrâm reads: ||||| iyâni savachalâni; the inscription of Rupnâth: sâtirakekâni adhitî | ni va[sâ]. Dr. Bühler's transcription of this inscription reads adhitisâni; in the drawing in the *Corpus Inscriptionum* (Vol. I. Pl. XIV.), however, the penultimate is stated to be illegible, and the photo-zincograph in the *Indian Antiquary* (June, 1877) seems to furnish the reading yâ rather than sâ in the passage in question, and the reading yâ is also confirmed by the Sahasrâm edict. It seems to me, therefore, that the only accredited reading is adhitiyâni (or adhatiyâni), and this is undoubtedly the same as addhateyya and addhatiya of the Pâli and addhaijja of the Jaina Prâkrit, which signifies "two and a half." The King, therefore, was not an Upâsaka for thirty-two and a half years and more, but for thirty years less. Dr. Bühler's principal argument in favour of the supposition that the inscriptions were made by Asoka is this: that it is only the long reign of this monarch, of all the kings of the Maurya dynasty, which tallies with the numbers given in the inscriptions. My opinion is that the inscriptions might have been made by any Maurya king, who had reigned for at least about four years; and the Community mentioned might be any one of the numerous sects of that time, and—considering the expression "vivutha"—any other rather than the Buddhist. If the King was nevertheless Asoka, and the Samgha the Buddhist, the inscription would not confirm the chronology of the Sinhalese, it would oppose it.

of this Council to fall somewhere about 383 B.C. From what has been said above, the revision of the Vinaya must have been somewhere before that time, but not much earlier. Hence we shall be right in conjecturing that it was not very far removed from 400 B.C. The error which might possibly arise from the inaccuracy of this calculation cannot at all events be a considerable one.

I do not think we shall be overestimating the literary productivity of the Buddhist Samgha by considering it possible that, during the first ninety years after Buddha's death, it had produced a literature of this great compass, and one so widely scattered in strata of an earlier and later origin. Let us compare it with the literary productions that emanated from the Socratic school during the seventy-seven years between the death of Socrates and that of Aristotle, or with the works of Kant and the philosophers who followed him, during the fifty years between the publication of the *Critic of Pure Reason* and the death of Hegel. The period of Indian history of which we are speaking was—this we must bear in mind—on the one hand, most seriously affected by the religio-ascetic thoughts which have created Buddhism; on the other hand, it possessed a perfect mastery of the literary form. It is most probable that other sects had preceded the Buddhists in laying down their ordinances for the community and their dogmatic principles in a literary form. What these sects had accomplished the Buddhists made use of; and, if nowhere else, they at all events found in the texts of the Brâhmaña, of the Sûtra and Upanishad, prototypes for the development of a didactic material in a form appropriate for the further transmission to disciples. Fellow-labourers in the work were to be found throughout the whole Jambudipa, wherever there were Bhikkhus to whom the doctrines of Gotama Buddha had found their way. Hence our opinion of the early origin of the Buddhist

texts, based as it is upon external proofs, does not clash, but agrees perfectly with the internal possibility and probability.<sup>1</sup>

We have hitherto endeavoured to describe the history of the development of the Buddhist Vinaya-literature without regard to the DIVISION OF THE SCHOOLS, all of which have their own texts.<sup>2</sup> We pass on to an examination regarding that school, the Vinaya-texts of which have been preserved to us in Ceylon, and of its position among the other schools into which the Buddhist church divided itself.

<sup>1</sup> The edict of Bairāt has been brought forward to oppose the great age of the Buddhist Holy Scriptures in the form we now have them; to me this seems altogether wrong. King Asoka mentions in that edict a number of texts, the study of which he recommends to the fraternity and to laymen. He intended in no way to draw up a list of *all* the sayings of Buddha which the King considered as authentic, but to give a selection of those which he held to be specially deserving of study. The fact that only some of the titles mentioned in the inscription have hitherto been met with in the texts cannot cause the slightest hesitation. First of all the Pāli texts have not yet been examined so completely as will be necessary, and then we must remember that the same text was frequently known by several titles. Compare, for instance, the names which Buddha gives at the end of the Brahmajālasutta (Sept Suttas, p. 57) to this discourse (Atthajāla, Dhammajāla, Brahmajāla, Diṭṭhijāla, Anuttarasamgāmavijaya), or let us ask, who, at a first glance, would recognize the identity of the Pārājika and Pācittiya with the Suttavibhaṅga, or the identity of the Āgamas with the Nikāyas, etc. Thus the "Moneyasuta," to which the inscription alludes, may be identical with the Sāmaññaphalasutta, if we must not rather identify it with the little discourse contained in the Tikanipāta of the Ānguttara-Nikāya which begins: "Tīṇimāni bhikkhave moneyyāni" (see the Apāyavagga; fol. jhai of the Phayre MS.). The "Munigāthā" most probably are the twelfth Sutta of the Suttanipāta. The "Lāghulovāda," concerning falsehood, which is mentioned in the inscription, is the Ambalaṭṭhikarāhulovāda, the sixty-first among the Suttas of the Majjhima-Nikāya. The Vinayasamākasa (= vinaya-samākarsha) is, I think, certainly not the Parivāra, as Mr. Davids once supposed. This work, at least to judge from the Pāli version which is the only one I know, is undoubtedly of more recent date than Asoka; besides, on account of its form, which is somewhat like an index, it was of all the Vinaya texts least of all adapted for being studied in wider circles. The expression "substance of the Vinaya" seems to me to apply very well to the Pātimokha. The meaning of the title Anāgatabhayāni can be gathered from the Araññikānāgatabhayasutta of the Ānguttaranikāya (given in the Suttasangaha, MS. Orient. fol. 939, of the Royal Library in Berlin, fol. cam). This Sutta describes how the Bhikkhu, who lives a solitary life in the forests, should have ever before him the dangers that might suddenly put an end to his life—serpents, savage animals, etc. (these are the "fears of the future"), and such thoughts should lead him to exercise all his energies in order to arrive at the goal of his religious strivings.

<sup>2</sup> The opinion of Professor Wassiljew (Der Buddhismus, p. 68 of the German translation), that the Vinaya literature was the same in all the different schools, is, strictly speaking, not correct. It is true, only, so far as has yet been discovered, that the Vinaya of the different schools is based upon the same fundamental redaction, but this original Vinaya has assumed very different forms in the different schools.

Among the historical traditions of the Mahāvihāra in Ceylon,<sup>1</sup> there has been preserved an account of the eighteen sects which arose during the course of the second century after Buddha's death; and we have several other similar accounts from the northern records.<sup>2</sup> The various names in the different reports do not always correspond exactly; not only were different names given to the same school, but in the course of time more than eighteen schools arose, and the various reports selected from among these, first one and then another, in order to produce the number eighteen that had long been regarded as the established number. However, in spite of the lists not agreeing perfectly, we can, with sufficient certainty, discern several large groups of schools that are closely allied among one another.

Which is the school, the texts of which we have before us in the Pāli language? And with which other schools was it most closely connected?

According to the traditions of the Sinhalese, one of the schools possessed a claim to be considered as orthodox, on account of its having held fast to the original tradition of the THERAS (mūlatheravāda); of course the Sinhalese church considers itself as belonging to this party. That the name THERAVĀDÎ was not a mere title of honour which the followers of this school applied to themselves alone, but that their right to it was generally recognized, is evident from the fact that Hiouen Thsang also gives this name ("Chang-tso-pou") to the Sinhalese community.

Now, in my opinion, it can be shown with tolerable certainty that this same school bore another name in addition, that of the VIBHAJJAVĀDÎ (Vibhajyavādinas). From

<sup>1</sup> The historical portions of the great Atthakathā of the Mahāvihāra form the basis not only of the historical statements of Buddhaghosa, but also of the histories Dipavamsa and Mahāvamsa. I intend to give a proof of this in my edition of the Dipavamsa.

<sup>2</sup> Compare Wassiljew, *i. e.* p. 249 ff., Tāranātha, Geschichte des Buddhismus (German translation), p. 270 ff.

the reports of the northern Buddhists, more especially those of the Mahāsaṅghikās and Sammatiyās,<sup>1</sup> we find, by the side of two other groups of schools<sup>2</sup> which are in close affinity, the following third group: the Sarvāstivādinas, VIBHAJJAVĀDINAS, Mahīcāsakās, Dharmaguptakās, Kācyapiyās, Saṃkrāntikās (by the side of the last we also find the Tāmraçātiyās mentioned here, which seem to be identical with or clearly related to them).<sup>3</sup> Now the historical literature of Ceylon corresponding with the above gives the following group: the THERAVĀDĪ, Mahimsāsakā, Sabbatthavādī, Dhammaduttikā, Kassapikā, Saṃkantikā, Suttavādī. If those names that are the same on both sides are left out, the result would most probably be the identity of the Theravādī with the Vibhajjavādinas.

Now this probability, it seems to me, becomes a certainty by the account in the Mahāvamsa concerning the third Council held under King Asoka. Asoka caused large numbers of heterodox Bhikkhus to be expelled from the community, and finally asked the true believers: Which doctrine did Buddha himself proclaim? They answered: He was a VIBHAJJAVĀDĪ. Whereupon the King turned to the Thera Moggaliputta:—

vibhajjavādī sambuddho hoti bhante 'ti āha so,  
thero āmā 'ti etc.<sup>4</sup>

The result seems certain: if the appellation Vibhajjavādī was known as the name of a school, and the Sinhalese tradition—and moreover in a passage where the point in question was to distinguish the true from the false doctrines—declared the founder of the church to be a Vibhajjavādī,

<sup>1</sup> Tāranātha, *l. c.* pp. 271, 272.

<sup>2</sup> In the centre of one of these groups stand the Mahāsaṅghikās; in that of the other the Vatsiputriyās.

<sup>3</sup> Tāranātha, *l. c.* p. 273.

<sup>4</sup> To the passage quoted above I add the following words I have met with in a subscription given by the Mahāvihāra monks to the third book of the Cullavagga: “ācariyānam vibhajjapadānam (vibhajjavādīnam?) Tambapannidīpapasādakānam Mahāvihāravāsinam.” See also Minayeff, in his Introduction to the Prāti-moksha, p. ix.

it is clear that the Sinhalese recognized that school as the orthodox one, and reckoned themselves as belonging to it.

A somewhat different statement is given by FA HIAN,<sup>1</sup> who makes the express remark that the Vinaya used in Ceylon belonged to the Mahîçâsakâs. This cannot be correct. For, in the first place, the Sinhalese themselves considered the Mahîçâsakas as one of those sects which had gone off from the true faith ; and, secondly, Hiouen Thsang gives the sect which prevailed in Ceylon a different Chinese name to that which he, as a rule, employs for the Mahîçâsakas. Yet this, at least, seems to result from Fah Hian's statement : the Vinaya of the Mahîçâsaka school must be remarkably like the version of the Vinayapitaka handed down in Ceylon.<sup>2</sup> Through the kindness of Mr. BEAL I have been enabled to make a beginning on the comparison of the two versions. The task of proving in detail the relation between the texts of the different schools must be reserved for future investigations ; it can scarcely be doubted that a knowledge of the original form of the Vinaya will, in this way, be attained with as much certainty as accuracy with regard to detail. It is self-evident that first of all the Chinese translations of the Vinaya-literature of several of the Buddhist schools must be examined in detail. Persons acquainted with the Chinese language, and who have access to these works, will be sure to receive the thanks of all interested in the study of Buddhism for every communication with regard to these important literary documents. Meanwhile, however, it will at all events be of interest to inquirers in this domain to become acquainted at least with the arrangement of the

<sup>1</sup> Beal, Buddhist Pilgrims, p. 165.

<sup>2</sup> It is probably not accidental that the Dîpavâmsa mentions the Mahîmsâsakâ first among those schools which branched off from the Theravâda, and that the northern Buddhists also are in the habit of mentioning the Vibhajyavâdînas and the Mahîçâsakâs side by side.

Vinaya of the Mahîcâsaka-school, and to be enabled to compare it with the Pâli Vinaya. I shall, therefore, here communicate the remarks which Mr. Beal has had the kindness to send me relating to the Mahîcâsaka-school, and I shall accompany these with notes, giving the corresponding data relating to the Pâli version.

Mr. Beal writes:

1. "There is no division of the Chinese version of the Buddhist Vinaya corresponding to that you name in the Pâli.<sup>1</sup> In the case of the Mahîsâsakas, the first section of the FIRST DIVISION is called Po-lo-i, *i.e.* Pârâjika. The second section of the first division includes the 23 (13?) Samghâdisesa rules. The third section of the first division is called Wou-teng, *i.e.* the Anityâ dhammâ. The fourth section of the first division is called Shi-sah, which I take to be = Nissaggiyâ. The fifth section of the first division includes the 91 (92?) Pâcittiya rules.

2. "The SECOND DIVISION includes eight rules for the Bhikkhunîs, called the eight Pârâjika rules. The remaining sections of this division contain rules for the Bhikkhunîs similar to those for the Bhikkhus.<sup>2</sup>

3. "The THIRD DIVISION contains, 1st, A LIFE OF BUDDHA,<sup>3</sup> 2nd, Rules for ordination, residence during rainy season, etc. This evidently corresponds to the MAHÂVAGGA of the Pâli.

4. "THE FOURTH DIVISION contains, 1st, a section called Mih-tsang, *i.e.* Adhikarâna-samatha, rules for avoiding litigation, and 2nd, rules for holding sessions of priests (Samgha-kamma).<sup>4</sup>

5. THE FIFTH DIVISION contains miscellaneous rules, and

<sup>1</sup> This is the division into the five works Pârâjika, etc.

<sup>2</sup> As yet all the data agree exactly with the Pâli Vibhaṅga, except that no mention is here made of the short chapters which in the Pâli redaction come in after the Pâcittiya.

<sup>3</sup> This corresponds with the first chapters of the Pâli Mahâvagga.

<sup>4</sup> This corresponds with the first four Khandhas of the Cullavagga.

evidently agrees with the Pâli Parivâra.<sup>1</sup> Under this last division, we have in Chinese the history of the Councils.

“In order to test the identity of the Pâli and Chinese versions, I will now give an outline of the first division, as it is found in the MAHISASAKA school.

“The FIRST SECTION commences with a reason why the teaching of former Buddhas had not endured, viz. that like flowers, when not well fastened together, are scattered by the wind, so the teaching of Buddha, if not systematically arranged and bound together in order, would soon be dispersed by the opposition of enemies and heretics.

“Buddha then accepts the invitation of a Brahman, called Pi-lan-jo (Verañja), to partake of hospitality during the three months of wass. The Brahman forgets to fulfil his engagements, being immersed in bodily enjoyments; at the end of the three months Buddha goes to him and reproves him for his neglect.<sup>2</sup>

“Buddha then proceeds with his followers to the neighbourhood of Vaisâli, and here begins an account of the transgressions against the Law meriting expulsion.

1. “The sin of Sudâna Karandaputra,<sup>3</sup> who, having become a disciple, was tempted by his wife to abjure his vows of chastity.

2. “The story of a Bhikkhu<sup>4</sup> and a female monkey.

3. “A story about going to festivals and dances given by non-believers.<sup>5</sup>

<sup>1</sup> More likely this section corresponds with the second half of the Cullavagga, and a section corresponding with the Parivâra is wanting in the Chinese Vinaya. The story of the Councils which Mr. Beal mentions will be found in the Pâli Vinaya, at the end of the Cullavagga.

<sup>2</sup> All this corresponds exactly with the Introduction to the Vibhaṅga; the comparison also of the flowers which are scattered by the wind, is made use of in the Pâli text.

<sup>3</sup> Pâli : Sudinno Kalandaputto.

<sup>4</sup> Tena kho pana samayena aññataro bhikkhu Vesâliyam Mahâvane makkaṭim. āmisena upalâpetvâ tassâ methunam dhammam paṭisevati, etc.

<sup>5</sup> I do not find anything exactly corresponding with this in the Pâli text. Perhaps the following is the passage meant: tena kho pana samayena sambuhulâ Vesâlikâ Vajjiputtakâ bhikkhû yâvadattham bhuñjimsu; yâvadattham súpimsu, yâvadattham nahâyiṃsu, yâvadattham bhuñjitvâ . . . ayoniso manasikaritvâ . . . methunam dhammam paṭisevimsu.

4. "Specific transgressions, and their degree and guilt.

5. "The story of Danaka,<sup>1</sup> a potter's son, whose wooden house having been destroyed by thieves, he built him a large stone house, which Buddha ordered to be pulled down.

6. "The story of a Rishi who was annoyed by the visits of a Nâgarâja. Bodhisatva ordered the Rishi to ask the Nâga for the Mani-gem concealed in his crest, on which the Nâga ceased to come to the Rishi. This story concludes with a gâthâ :

'Men do not like beggars, and they soon learn to hate them,  
The Nâgarâja hearing words of begging went away and never  
returned.'<sup>2</sup>

"The SECOND SECTION of this division is taken up with stories about Devadatta.<sup>3</sup>

"The other sections are occupied with stories relating to the subjects discussed in them, viz. with reference to clothes, medicines, bedding and other matters.

"The SECOND DIVISION, relating to nuns,<sup>4</sup> is occupied by stories and instances of a similar character as those in the first division.

"The THIRD DIVISION is occupied by a life of Buddha, from his election in the time of Dîpamkara down to the conversion of Sâriputra and Moggallâna."<sup>5</sup>

So far Mr. Beal's communication in connexion with the Vinaya of the Mahîcâsakâs.

<sup>1</sup> Dhaniyo kumbhakâraputta (second Pârâjika).

<sup>2</sup> This story belongs to the second Samghâdisesa dhamma. That the person who advised the Rishi was the Bodhisatva himself is not expressly stated; in fact, it seems that in the earlier texts the stories related there of past times ("bhûta-pubbam") were only in few cases connected with Buddha himself, and with the persons surrounding him, whereas this invariably happens in the Jâtaka collection. The verse is as follows :

"na tam yâce yassa piyam jigimse, video hoti atiyâcanâya.

nâgo maqim yâcito brâhmañena adassanâfieva tad ajjhagamâ 'ti."

<sup>3</sup> Similar stories occur in the Pâli text in the discussion of the 10th and 11th Samghâdisesa dhamma.

<sup>4</sup> Bhikkhunî-vibhânga.

<sup>5</sup> This corresponds with the introductory chapter of the Mahâvagga. The story in it does not begin with an account of Buddha's previous existences, but begins with the time when he attained the dignity of a Buddha. It extends, like the Chinese version, to the conversion of the two Aggasâvaka.

Of the *Tibet* Vinaya, the Vinaya of the Mahâsarvâstivâdinas, we have the well-known detailed extracts of CsOMA KÖRÖSI.<sup>1</sup> A comparison of the statements of these two scholars relating to the texts that have been examined by them, with the Pâli Vinaya, leads with perfect certainty to the following conclusion :

All of the different versions of the Vinaya are based upon one foundation ; the arrangement of the material is the same in all ; a large portion of the stories interwoven in the text correspond in all. It has been pointed out above, that of the elements which constitute the Vibhaṅga the narrative portions were added last ; the addition of these stories was made at an earlier period than that in which the differences of the various schools arose. Even the story of the first two Councils—which is clearly the part of the Pâli Vinaya last composed, is also met with at the exactly corresponding place in the Vinaya of the Mahîçâsakas, and of the Mahâsarvâstivâdinas.

Hitherto, I have been unable to discover any traces in the Pâli Vinaya that the original text common to ALL the various versions of the Vinaya has here experienced any kind of alterations ; and more particularly we find here no kind of interpolations showing special reference to Ceylon.<sup>2</sup> The diction also and the archaic colouring of the language is the same throughout the whole Pâli Vinaya ; the easily recognizable and characteristic peculiarities of the later works admitted into the Tipitaka, and still more of the Atṭhakathâs, are altogether foreign to this Vinaya. Thus it seems to me very possible, and even probable, that the Pâli version represents the

<sup>1</sup> *Analysis of the Dulva* in the *Asiatic Researches*, vol. xx. especially p. 45 ff. That the Tibet Vinaya belongs to the Mahâsarvâstivâdinas is stated by Wassiljew (*Buddhismus*, p. 96).

<sup>2</sup> Of the Sinhalese works, known to me, and which discuss Buddha's first actions after he became a Buddha, not one omits mentioning his attention to Lânkâ. The Mahâvagga, although it treats of the same portion of Buddha's life, knows nothing of this.

Vinaya in its original form, as it existed before the separation of the schools, and that the claim of the Sinhalese fraternity to possess the true Theravâda is well-founded. With regard to the two other schools, we can perceive the existence of later additions even in the short quotations from them which are all we as yet possess. These additions are by no means altogether unknown to the Sinhalese church, but they have there been placed in the Attakathâs, so that the text of the Tipitaka, as preserved in Ceylon, has remained free from them.

With regard to the contents and the style of representation, the Pâli version has hitherto shown itself to be the most original, if not *the* original version. But it may with certainty be maintained that in *one* respect, in reference to the *dialect*, it differs from the original text. No one acquainted with the earliest history of Buddhism will entertain any doubt that the fundamental constituent parts of its sacred texts were first fixed in the kingdom of Magadha, and in the Mâgadhî language. It is certain that the Pâli language is not the Mâgadhî language, and it is unnecessary here to repeat the proofs which do not leave the smallest room for doubt.<sup>1</sup> Now, in the Cullavagga it is said that Buddha had decreed that every one should learn the sacred texts in his own language.<sup>2</sup> This story will scarcely induce us to believe that such a decree proceeded from Buddha himself; however, it follows from this story with the greater certainty—what is of more importance for us—that at the time when the holy texts

<sup>1</sup> Compare, E. Kuhn, *Beiträge sur Pâli-Grammatik*, p. 7. Little as we can believe that in the Pâli we have the Mâgadhî language itself, as little can we assume that the Buddhist texts were originally brought to Ceylon in Mâgadhî, and that there, under the influence of the Sinhalese, the language became changed into its present form, known as the Pâli language; for the ancient Sinhalese language—as we at present know it from inscriptions—agrees with the Mâgadhî in some of those very points which distinguish the Mâgadhî from the Pâli.

<sup>2</sup> anujânâmi bhikkhave sakâya niruttiyâ buddhavacanam pariyâpuñitum ti.

of the Buddhists were spread over India, they were certainly not handed over to the different parts of India in the Mâgadhi language, but in the vernacular dialect peculiar to the several districts. It is probable that if the Buddhist doctrines had, at that period, been adopted in Ceylon also, and that the texts also had, at that time, been brought over to Ceylon, the old Sinhalese language would have been the one used there for these texts, in the same way as the various Indian dialects were used throughout India.

The course of events was, in fact, a different one. The Tipiṭaka was transplanted to Ceylon at a time when the tradition of the holy texts had lost the character of elasticity which allowed every one to take Buddha's words, and to adapt them to his own language. A beginning had already been made not only to watch over the substance of the words, but over the very letters themselves—over Nâma, Liṅga and Parikkhâra, as is said in the Dipavamsa. Thus Ceylon received the sacred traditions in the language of *that* part of India from which the Tipiṭaka was brought over to the island, and in this same language—which consequently became the sacred language of the Buddhist community in Ceylon—the Sinhalese continued to propagate the tradition.

This language is the PÂLI. But to what part of India did the Pâli originally belong, and from whence did it spread to Ceylon? There are two paths open for this investigation. By discussing the historical tradition one can inquire from which part of India Ceylon obtained its knowledge of the Buddhist literature; and secondly, on the basis of the ancient inscriptions, we may ask to what geographical limits the grammatical peculiarities are confined which distinguish the Pâli language from the other popular dialects of India? If no error is made in the inquiry, the results obtained from these two paths must

agree. Our investigation will take up the first of these paths, and be continually controlled by the results that present themselves on the second of the two.

The tradition of the Sinhalese, we know, connects the conversion of the island to the Buddhist belief with the name of Mahinda (Mahendra), the son of King Asoka. The *Mahāvamsa*<sup>1</sup> gives some details concerning the descent and the birth of Mahinda. When Asoka, as a young prince, left for Ujjeni, in order, at his father's command, to undertake the regency of the country of Avantī, he, on his way thither, and in the city of Cetiya—also called Vidisa—married the daughter of a Setṭhi, and in Ujjeni she gave birth to Mahinda. Asoka resided in Ujjeni for ten years after the birth of Mahinda, but upon his father's death he removed to Pāṭaliputta, and undertook the government of the whole kingdom. It is probable—as probable as the whole account itself—that young Mahinda lived in Ujjeni with his father till the latter became king.

On these data, Westergaard,<sup>2</sup> and with him E. Kuhn,<sup>3</sup> have assumed that Mahinda, when he spread the Buddhist doctrines to Ceylon, made use of the language of his native country, and that consequently the Pāli was the dialect of Ujjeni.

This hypothesis seems to me to possess but little probability. For even though we credit the statements of the historical books of the Sinhalese regarding the life of Mahinda, it is little in keeping with these to assume that the Prince made use of the Ujjeni dialect for his religious work. Mahinda joined the Buddhist *Samgha* in his twentieth year, six years after his father's being anointed,

<sup>1</sup> Turnour's edition, p. 76.

<sup>2</sup> *Ueber den ältesten Zeitraum der indischen Geschichte* (German translation, p. 87).

<sup>3</sup> *Beiträge zur Pāli-Grammatik*, p. 7.

ten years after the beginning of his father's reign. It is hardly conceivable that he should have studied the literature of Buddhism in the language of his childhood, at a time when he had evidently for long lived at the royal court in Paṭaliputta, and that he should not rather have become acquainted with the works in the language of the court, it being, moreover, the language in which Buddha himself originally had taught his people.

Another difficulty presents itself. We are not yet acquainted, by inscriptions, with the Ujjenī dialect itself. But we have a safe support in the inscriptions of Bhilsa, which is identical with Vidisa, the home of Mahinda's mother.<sup>1</sup> A lively intercourse was carried on between the town of Vidisa and the not very distant city of Ujjenī, as we learn from the numerous inscriptions found at Vidisa relating to citizens of Ujjenī. The dialect of the inscriptions of Bhilsa, however, differs in too many essential points from the Pāli for us to regard it as in any way likely that the Pāli language originated in this part of India.

Thus there are difficulties that cannot be overcome as long as we consider the traditions of the Pāli Tipiṭaka as connected with the person of MAHINDA; it is impossible both to identify the Pāli with the language of Mahinda's youth and with the court language of his paternal home.

A fundamental mistake in the investigation seems to me to lie in the fact of their making Mahinda play so decisive a part. In fact, it cannot by any means, with the requisite strictness, be considered as sufficiently attested, that Mahinda brought the sacred texts to Ceylon.

Asoka's own inscriptions tell us that in the reign of this monarch steps were taken to propagate his beneficent maxims

<sup>1</sup> See Cunningham, *The Bhilsa Topes*, p. 95.

in a number of other countries, and also in Ceylon ;<sup>1</sup> considering Asoka's well-known position towards Buddhism, it is also very likely that the missionaries who, at his instigation, went to Ceylon, were Buddhists. And hence, in all probability, the stories of the Sinhalese concerning Mahinda may contain some germ of historical truth. This germ, however, has become surrounded by a coating of inventions which render it impossible to place any faith in the traditions of Mahinda. Prince Mahinda himself, as the founder of the Ceylonese Bhikkhusamgha, the Princess Samghamittā, his sister, as the foundress of the Bhikkhunīsamgha, the stories about bringing over the relics and the Bodhi-branch :—all this looks like a tissue of a little truth and a great deal of fiction, invented for the purpose of possessing a history of the origin of the Buddhist institutions in the island, and to connect it with the most distinguished person conceivable—the great Asoka. The historical legend is fond of poetically exalting ordinary occurrences into great and brilliant actions ; we may assume that, in reality, many things were accomplished in a more gradual and less striking manner than such legends make them appear. Whatever we may choose to think about the Buddhist impulses that are said to have reached Ceylon from the court of Asoka, in my opinion the naturalization of the whole great BUDDHIST LITERATURE in the island of Ceylon does not look as if it had been brought about by the sudden appearance of missionaries from the Magadha kingdom, but as if it were the fruit of a period of long and continued intercourse between Ceylon and the adjacent parts of India. It is self-evident that, at all times, there must have been a greater amount of intercourse between Ceylon and the peninsula of the Deccan—more particularly the countries along the shore—than between Ceylon and Hindostan. Those acquainted with the ancient records relating to Ceylon will know of numerous

<sup>1</sup> Second rock edict; *Corpus Inscript.* p. 66.

proofs with regard to the relations in which Ceylon stood to the kingdom of Kaliṅga,<sup>1</sup> and in such a case we should scarcely require any express proofs at all. The Kaliṅga country, or one of the adjacent kingdoms of Southern India, seems to me to have the most claim to having been the medium for transplanting the Buddhist literature into Ceylon.

In corroboration of this conjecture, I appeal, in the first place, to the geographical distribution of the Buddhist schools in India, according to the statements of HIOUEN THSANG. The followers of the Sthavira school (Chang-tso-pou), which predominated in Ceylon, are not mentioned by the Chinese traveller as met with in those parts of northern India, which have to be regarded as the true seat of ancient Indian civilization.<sup>2</sup> The chief seats of this school—apart from Ceylon—are situated on the eastern shores of India, beginning at the mouths of the Ganges, and southwards, in the dominion of the Kaliṅga and in the country of the Drāviḍa; further, on the west coast in those parts which also stood in connexion with Ceylon, in Bharukaccha and Surāshṭra;<sup>3</sup> in the Malaya kingdom the school is not expressly named, but mention is made of a monastery said to have been founded by Mahinda.<sup>4</sup> It may be added that the same school also, probably, had its seats in the dominion of the Andhra, the neighbours of the Kaliṅga. Buddhaghosa frequently speaks of the views expressed in the Aṭṭhakathā of the Andhra, so that it is a very likely supposition that the

<sup>1</sup> Burnouf-Lassen, *Essai sur le Pāli*, p. 44; *Megasthenes*, ed. Schwanbeck, p. 176; *Mahāvamsa*, p. 241; *Journ. Roy. As. Soc.* N.S. vol. vii. p. 160 and following.

<sup>2</sup> To this there is but *one* exception, which is, however, only an apparent one. There was at Gayā, in the immediate vicinity of the Bodhi-tree, a monastery belonging to the school Chang-tso-pou (*H. Ths.* iii. p. 487 *et seq.*), but it had been founded by a Ceylonese king, and always remained in connexion with Ceylon. This monastery is of interest from the fact that in all probability it has played an important part in the life of Buddhaghosa. He was born “bodhimanda-samipamhi” (*Mahāvamsa*, p. 250); the place where he received the instigation to travel to Ceylon was most likely this very monastery.

<sup>3</sup> *H. Ths.* iii. pp. 82, 92, 119, 154, 165.

<sup>4</sup> *Ibid.* p. 121.

Ātthakathā of the Andhra referred to the same redaction of the texts to which Buddhaghosa made a commentary.<sup>1</sup>

Perhaps, when we possess a larger number of ancient inscriptions from the kingdoms of the Andhra, Kaliṅga, and neighbouring tribes, we shall with greater certainty be enabled to determine which was the original home of the Pāli language. But even the inscriptions to which I, at present, have access, in my opinion, justify the assertion that the home of the Pāli language must, for better reasons, be looked for more to the south than to the north of the Vindhya mountains. Look at the inscription of the mother of Sātakanni,<sup>2</sup> King of the ANDHRA, found at Nāsik, or the important, but unfortunately, as yet, partially unintelligible rock-inscription of Aira Māhameghavāhana,<sup>3</sup> King of the KALIṄGA, discovered in Khandagiri. It will be found that the differences between the dialect of these inscriptions and the Pāli are not greater than can readily be explained from casualties relating to the different manner in which the texts were handed down on both sides.<sup>4</sup>

What I have said above will, I hope, give a certain probability to my supposition that the version of the Tipiṭaka preserved in Ceylon and its dialect the Pāli were brought to the island from the peninsula of South India, probably from the kingdoms of the Andhra or Kaliṅga. In this way we lose, it is true, a fixed date for this event, such as is given in the story about Mahinda;

<sup>1</sup> This, however, cannot be regarded as certain; the indications given by Minayeff in his Introduction to the Prātimoksha (p. viii. adn. 11) would lead to a different view.

<sup>2</sup> No. 26 of the inscriptions collected by West (Journ. Roy. As. Soc. Bombay, vol. vii.).

<sup>3</sup> *Corpus Inscr.* Plate XVII.

<sup>4</sup> There is an interesting example, by which it can be shown that in one instance at least an apparent disagreement between the orthography of the Pāli and that of the inscriptions did not exist at the time of Kaccāyana, but was introduced into Pāli at a later period; the spelling *bb* of the Pāli (*sabba*, etc.), where the inscriptions give *v*, that is, *vv* (*sava*, etc.). Both Kern and Goldschmidt have made use of the spelling *bb*, in disputing the great age of the Pāli language. Thus it is an important fact that Kaccāyana did not write dibbate, but divvate (vi. 2, 10, p. 236 ed. Senart).

we have no longer any right to regard Asoka's reign as precisely the date of the separation of the northern and southern tradition of the Tipiṭaka. The events which, according to our view of the matter, take the place of Mahinda's journey as a missionary, namely, the school Chang-tso-pou becoming naturalized in Southern India, more especially in the countries on the coasts, and its doctrines spreading to Ceylon, are such as do not admit as yet of any chronological determination. However, our investigations regarding the origin of the Vinaya offer some compensation for the chronological supports that are lost. If the view put forth above is correct—according to which the first four portions of our version of the Vinaya received the fixed form in which we now possess them about a century and a half before the time of Asoka, except as regards the dialect—there can scarcely be any great cause for lamenting the loss of those other chronological data.

It cannot be a matter of indifference to any branch of the inquiries into the development of the ancient Indian mind, whether we can safely assume the origin of a collection of works of such great compass and of such varied substance as the Buddhist Vinaya, to have been a century and a half earlier than the origin of those literary documents which were hitherto believed the oldest of those, the origin of which can be traced to a certain time. May those eminent scholars who have solved many a tough problem in the domain of Pāli and of the Buddhist literature, lend us their assistance in leading the investigations which these observations are desired to excite, to safe conclusions!

Before I conclude, I beg to express my sincere thanks to the Royal Academy of Sciences in Berlin and to the India Office in London, by whose support I have been

enabled to publish this work. The India Office Library, the Royal Library in Berlin, and, at the request of the German Imperial Foreign Office, the Bibliothèque Nationale in Paris, have, with the utmost kindness, placed at my disposal the manuscripts upon which the edition is based. I beg to express my gratitude also to the high authorities and to the administrators of these libraries.

## THE EDITOR.

BERLIN,  
*May, 1879.*

# VINAYAPITAKAM.

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## MĀHĀVAGGA.

Namo tassa bhagavato arahato sammāsambuddhassa.

### I.

Tena samayena buddho bhagavā Uruvelāyam viharati najjā Nerañjarāya tīre bodhirukkhamūle paṭhamābhisaṁbuddho. atha kho bhagavā bodhirukkhamūle sattāham eka-pallañkena nisidi vimuttisukhapaṭisamvedī. ||1|| atha kho bhagavā ratti�ā paṭhamam yāmam paṭiccasamuppādām anulomapaṭilomam manas' ākasi: avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpam, nāmarūpapaccayā sañāyatanaṁ, sañāyatana-paccayā phasso, phassapaccoyā vedanā, vedanāpaccayā tañhā, tañhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jāti-paccayā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā sambhavanti. evam etassa kevalassa dukkhakkhandhassa samudayo hoti. avijjāya tv eva asesavirāganirodhā saṅkhāranirodhō, saṅkhāranirodhā viññāṇanirodhō, viññāṇanirodhā nāmarūpanirodhō, nāmarūpanirodhā sañāyatana-nirodhō, sañāyatana-nirodhā phassanirodhō, phassanirodhā vedanānirodhō, vedanānirodhā tañhānirodhō, tañhānirodhā upādānanirodhō, upādānanirodhā bhavanirodhō, bhavanirodhā jātinirodhō, jātinirodhā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā nirujjhanti. evam etassa kevalassa dukkhakkhandhassa

nirodho hotīti. ||2|| atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

ath' assa kañkhā vapayanti sabbā yato pajānāti sahetudhamman ti. ||3||

atha kho bhagavā rattiyā majjhimam yāmam paṭiccasamuppādam anulomapaṭilomam manas' ākāsi : avijjāpaccayā samkhārā, samkhārapaccayā viññānam, viññānapaccayā nāmarūpam — la — evam etassa kevalassa dukkhakkhandhassa samudayo hoti — pa — nirodho hotīti. ||4|| atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

ath' assa kañkhā vapayanti sabbā yato khayam paccayānam avediti. ||5||

atha kho bhagavā rattiyā pacchimam yāmam paṭiccasamuppādam anulomapaṭilomam manas' ākāsi : avijjāpaccayā samkhārā, samkhārapaccayā viññānam — gha — evam etassa kevalassa dukkhakkhandhassa samudayo hoti — pa — nirodho hotīti. ||6|| atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

vidhūpayam titthati Mārasenam suriyo 'va obhāsayam antalikkhan ti. ||7||

bodhikathā niṭṭhitā. ||1||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā bodhirukkhamūlā yena Ajapālanigrodho ten' upasamkami, upasamkamitvā Ajapālanigrodharukkhamūle sattāham ekapallañkena nisidi vimuttisukhapatiṣamvedi. ||1|| atha kho aññataro huhuñkajātiko brāhmaṇo yena bhagavā ten' upasamkami, upasamkamitvā bhagavatā saddhim sammodi, sammodaniyam katham sāraṇiyam vītisāretvā ekamantam atthāsi, ekamantam thito kho so brāhmaṇo bhaga-

vantam etad avoca : kittāvatā nu kho bho Gotama brāhmaṇo hoti katame ca pana brāhmaṇakaranā dhammā 'ti. ||2||  
atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi :

yo brāhmaṇo bāhitapāpadhammo nihuhuñko nikasāvo  
yatatto  
vedantagū vusitabrahmacariyo, dhammena so brāhmaṇo  
brahmavādām vadeyya,  
yass' ussadā n' atthi kuhiñci loke 'ti. ||3||  
Ajapālakathā niṭhitā. ||2||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā Ajapālanigrodhamūlā yena Mucalindo ten' upasamkami, upasamkamitvā Mucalindamūle sattāham eka-pallañkena nisīdi vimuttisukhapatiṣamvedī. ||1|| tena kho pana samayena mahākālamegho udapādi sattāhavaddalikā sitavātaduddinī. atha kho Mucalindo nāgarājā sakabhavanā nikkhomitvā bhagavato kāyam sattakkhattum bhogehi parikkhipitvā upari muddhani mahantam phaṇam karitvā atṭhāsi : mā bhagavantam sitam, mā bhagavantam unñham, mā bhagavantam damsamakasavātātapasirimsapasamphasso 'ti. ||2|| atha kho Mucalindo nāgarājā sattāhassa accayena viddham vigatavalāhakam devam viditvā bhagavato kāyā bhoge viniveṭhetvā sakavaññam paṭisamharitvā māṇavavavāññam abhinimminitvā bhagavato purato atṭhāsi añjaliko bhagavantam namassamāno. ||3|| atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi :

sukho viveko tuṭṭhassa sutadhammassa passato,  
avyāpajjhām sukham loke p^aṭabhuṭesu samyamo.  
sukhā virāgatā loke kāmān. .. samatikkamo,  
asmimānassa yo vinayo etam ve paramam sukan ti. ||4||

Mucalindakathā niṭhitā. ||3||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā Mucalindamūlā yena Rājāyatanam ten' upasamkami, upasamkamitvā Rājāyatanamūle sattāham eka-pallañkena nisīdi vimuttisukhapatiṣamvedī. ||1|| tena kho

pana samayena Tapussabhallikā vāṇijā Ukkalā tam desam addhānamaggapatiṇḍipannā honti. atha kho Tapussabhallikānam vāṇijānam nāti sālohitā devatā Tapussabhallike vāṇije etad avoca : ayam mārisā bhagavā Rājāyatanamūle viharati paṭhamābhisaṃbuddho, gacchatha tam bhagavantam manthena ca madhupiṇḍikāya ca paṭimānetha, tam vo bhavissati dīgharattam hitāya sukhāyā 'ti. ||2|| atha kho Tapussabhallikā vāṇijā manthañ ca madhupiṇḍikañ ca ādāya yena bhagavā ten' upasam̄kamīmsu, upasam̄kamitvā bhagavantam abhivādetvā ekamantam at̄thamsu, ekamantam thitā kho Tapussabhallikā vāṇijā bhagavantam etad avocum : paṭigāṇhātu no bhante bhagavā manthañ ca madhupiṇḍikañ ca yam amhākam assa dīgharattam hitāya sukhāyā 'ti. ||3|| atha kho bhagavato etad ahosi : na kho tathāgatā hatthesu paṭigāṇhanti. kimhi nu kho aham paṭigāṇheyam manthañ ca madhupiṇḍikañ cā 'ti. atha kho cattāro Mahārājāno bhagavato cetasā cetoparivitakkam aññāya catuddisā cattāro selamaye patte bhagavato upanāmesum : idha bhante bhagavā paṭigāṇhātu manthañ ca madhupiṇḍikañ cā 'ti. paṭiggahesi bhagavā paccagghe selamaye patte manthañ ca madhupiṇḍikañ ca paṭiggahetvā ca paribhuñji. ||4|| atha kho Tapussabhallikā vāṇijā bhagavantam onītapatappāṇīm viditvā bhagavato pādesu sirasā nipativā bhagavantam etad avocum : ete mayam bhante bhagavantam saraṇam gacchāma dhammañ ca, upāsake no bhagavā dhāretu ajjatagge pāṇupete saraṇam gate 'ti. teva loke paṭhamam upāsakā ahesum dvevācikā. ||5||

Rājāyatanakathā niṭhitā. ||4||

atha kho bhagavā sattāhassa accayena tamhā samādhimbā vuṭṭhahitvā Rājāyatanamūlā yena Aja-pāla-nigrodho ten' upasam̄kami, upasam̄kamitvā tatra sudam bhagavā Ajapālanigrodhamūle viharati. ||1|| atha kho bhagavato rahogatassa paṭisallinassa evam cetaso parivitakko udapādi : adhigato kho my āyam dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo. ālayarāmā kho paṇāyam pajā ālayaratā ālayasammuditā. ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasam idam

ṭhānam yad idam idappaccayatā paṭiccasamuppādo, idam pi  
kho ṭhānam sududdasam yad idam sabbasamkhārasamatho  
sabbūpadhipatinissaggo taṇhakkhayo virāgo nirodho nibbā-  
nam. ahañ ceva kho pana dhammam deseyyam pare ca me na  
ājāneyyum, so mam' assa kilamatho, sā mam' assa vihesā  
'ti. ||2|| api 'ssu bhagavantam imā anacchariyā gāthāyo  
paṭibhamsu pubbe assutapubbā :

kicchena me adhigatam halam dāni pakāsitum,  
rāgadosaparetehi nāyam dhammo susambudho.||  
paṭisotagāmi nipuṇam gambhīram duddasam aṇum  
rāgarattā na dakkhanti tamokhandhena āvutā 'ti. ||3||

iti ha bhagavato paṭisañcikkhato appossukkatāya cittam  
namati no dhammadesanāya. atha kho Brahmuno Saham-  
patissa bhagavato cetasa cetoparivitakkam aññāya etad ahosi:  
nassati vata bho loko, vinassati vata bho loko, yatra hi nāma  
tathāgatassa arahato sammāsambuddhassa appossukkatāya  
cittam namati no dhammadesanāyā 'ti. ||4|| atha kho  
Brahmā Sahampati, seyyathāpi nāma balavā puriso sam-  
mīñitam vā bāham pasāreyya pasāritam vā bāham sammi-  
ñijeyya, evam eva Brahma-loke antarahito bhagavato purato  
pāturahosi. ||5|| atha kho Brabmā Sahampati ekamsam utta-  
rāsaṅgam karitvā dakkhiṇañ jānumaṇḍalam paṭhaviyam ni-  
hantvā yena bhagavā ten' añjalim pañāmetvā bhagavantam  
etad avoca : desetu bhante bhagavā dhammam, desetu sugato  
dhammam, santi sattā apparajakkhajātikā assavanatā dham-  
massa parihāyanti, bhavissanti dhammassa aññātāro 'ti. ||6||  
idam avoca Brahmā Sahampati, idam vatvā athāparam etad  
avoca :

pāturahosi Magadhesu pubbe dhammo asuddho samalehi  
cintito,  
apāpur' etam amatassa dvāram sunantu dhammam vimā-  
lenānubuddham.||  
sele yathā pabbatamuddhini ṭhito yathāpi passe janatam  
samantato,  
tath' ūpamam dhammamayam sumedha pāsādam āruyha  
samantacakkhu

sokāvatiṇṇañ janatām apetasoko avekkhassu jātijarābhī-  
bhūtam. |

utṭhehi vīra vijitasamgāma satthavāha anaṇa vicara loke,  
desetu bhagavā dhammam aññātāro bhavissantīti. ||7||

evam vutte bhagavā Brahmānam Sahampatim etad avoca : mayham, kho Brahme etad ahosi : adhigato kho my āyam dhammo gambhīro duddaso duranubodho . . . sā mam' assa vihesā 'ti. api 'ssu mam Brahme imā anacchariyā gāthāyo paṭibhamṣu pubbe me assutapubbā . . . āvutā 'ti. iti ha me Brahme paṭisañcikkhato apposukkatāya cittam namati no dhammadesanāyā 'ti. ||8||

dutiyam pi kho Brahmā Sahampati bhagavantam etad avoca : desetu bhante bhagavā dhammam . . . aññātāro bhavissantīti. dutiyam pi kho bhagavā Brahmānam Sahampatim etad avoca : mayham pi kho Brahme etad ahosi : adhigato kho my āyam dhammo gambhīro duddaso duranubodho . . . sā mam' assa vihesā 'ti. api 'ssu mam Brahme imā anacchariyā gāthāyo paṭibhamṣu pubbe me assutapubbā . . . āvutā 'ti. iti ha me Brahme paṭisañcikkhato apposukkatāya cittam namati no dhammadesanāyā 'ti. ||9||

tatiyam pi kho Brahmā Sahampati bhagavantam etad avoca : desetu bhante bhagavā dhammam . . . aññātāro bhavissantīti. atha kho bhagavā Brahmuno ca ajjhesanam, viditvā sattesu ca kāruññatām paṭicca buddhacakkhunā lokam volokesi. addasa kho bhagavā buddhacakkhunā lokam volokento satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino viharante. ||10|| seyyathāpi nāma uppaliṇiyam vā paduminiyam vā puṇḍarīkiniyam vā appekaccāni uppaliṇi vā padumāni vā puṇḍarīkāni vā udake jātāni udake samvaddhāni udakānuggatāni antonimuggaposīni, appekaccāni uppaliṇi vā padumāni vā puṇḍarīkāni vā udake jātāni udake samvaddhāni samodakañ ṛhitāni, appekaccāni uppaliṇi vā padumāni vā puṇḍarīkāni vā udake jātāni udake samvaddhāni udakā accuggamma ṛhitāni anupallittāni udakena, ||11|| evam eva bhagavā buddhacakkhunā lokam volokento addasa satte apparajakkhe mahārajakkhe

tikkhindriye mudindriye svâkâre dvâkâre suviññâpaye duviññâpaye appekacce paralokavajjabhayadassâvino viharante, disvâna Brahmânam Sahampatîm gâthâya ajjhabhâsi :

apârutâ tesam amatassa dvârâ ye sotavanto, pamuñcantu saddham.

vihimsasaññi paguñam na bhâsi dhammadam pañitam manusjesu Brahme 'ti. ||12||

atha kho Brahmâ Sahampati katâvakâso kho 'mhi bhagavatâ dhammadesanâyâ 'ti bhagavantam abhivâdetvâ padakkhinam katvâ tath' ev' antaradhâyi. ||13||

Brahmayâcanakathâ niñhitâ. ||5||

atha kho bhagavato etad ahosi : kassa nu kho aham pañham dhammadam deseyyam, ko imam dhammadam khippam eva âjânissatîti. atha kho bhagavato etad ahosi : ayam kho Âlâro Kâlâmo pandito vyatto medhâvî dîgharattam apprajakkhajâtiko. yan nûnâham Âlârassa Kâlâmassa pañham dhammadam deseyyam, so imam dhammadam khippam eva âjânissatîti. ||1|| atha kho antarahitâ devatâ bhagavato ârocesi : sattâhakâlamkato bhante Âlâro Kâlâmo 'ti. bhagavato pi kho ñânam udapâdi sattâhakâlamkato Âlâro Kâlâmo 'ti. atha kho bhagavato etad ahosi : mahâjâniyo kho Âlâro Kâlâmo, sace hi so imam dhammadam suneyya, khippam eva âjâneyyâ 'ti. ||2|| atha kho bhagavato etad ahosi : kassa nu kho aham pañham dhammadam deseyyan, ko imam dhammadam khippam eva âjânissatîti. atha kho bhagavato etad ahosi : ayam kho Uddako Râmaputto pandito vyatto medhâvî dîgharattam apprajakkhajâtiko. yan nûnâham Uddakassa Râmaputtassa pañham dhammadam deseyyam, so imam dhammadam khippam eva âjânissatîti. ||3|| atha kho antarahitâ devatâ bhagavato ârocesi : abhidosakâlamkato bhante Uddako Râmaputto 'ti. bhagavato pi kho ñânam udapâdi abhidosakâlamkato Uddako Râmaputto 'ti. atha kho bhagavato etad ahosi : mahâjâniyo kho Uddako Râmaputto, sace hi so imam dhammadam suneyya, khippam eva âjâneyyâ 'ti. ||4|| atha kho bhagavato etad ahosi : kassa nu kho aham pañham dhammadam deseyyan, ko imam dham-

mam̄ khippam eva ājānissatīti. atha kho bhagavato etad ahosi: bahūpakārā kho 'me pañcava ggiyā bhikkhū, ye mam̄ padhānapahitattam̄ upatṭhahim̄su. yam̄ nūnāham̄ pañcavaggiyānam̄ bhikkhūnam̄ paṭhamam̄ dhammam̄ deseyyanti. ||5|| atha kho bhagavato etad ahosi: kāham̄ nu kho etarahi pañcavaggiyā bhikkhū viharantīti. addasa kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū Bārāṇasiyam̄ viharante Isipatane migadāye. atha kho bhagavā Uruvelāyam̄ yathābhīrantam̄ viharitvā yena Bārāṇasi tena cārikam̄ pakkāmi. ||6|| addasa kho Upako ājīviko bhagavantam̄ antarā ca Gayam̄ antarā ca bodhim̄ addhānamaggapaṭipannam̄, disvāna bhagavantam̄ etad avoca: vippasannāni kho te āvuso indriyāni, parisuddho chavivāṇo pariyodāto. kam̄ 'si tvam̄ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam̄ dhammam̄ rocesīti. ||7|| evam̄ vutte bhagavā Upakam̄ ājīvikam̄ gāthāhi ajjhabhāsi:

sabbābhībhū sabbavidū 'ham asmi sabbesu dhammesu anupalitto  
sabbañjaho tañhakkhave vimutto, sayam̄ abhiññaya kam̄  
uddiseyyam̄. |

na me ācariyo atthi, sadiso me na vijjati,  
sadevakasmīm̄ lokasmīm̄ n' atthi me paṭipuggalo. |  
aham̄ hi arahā loke, aham̄ satthā anuttaro,  
eko 'mhi sammāsambuddho, sītibhūto 'smi nibbuto. |  
dhammacakkam̄ pavattetum̄ gacchāmi Kāsinam̄ puram̄,  
andhabhūtasmi lokasmīm̄ āhañhi amatadudrabhin ti. ||8||

yathā kho tvam̄ āvuso patijānāsi arah' asi anantajino 'ti :

mādisā ve jinā honti ye pattā āsavakkhayam̄,  
jitā me pāpakā dhammā tasmāham̄ Upaka jino 'ti.

evam̄ vutte Upako ājīviko hupeyya āvuso 'ti vatvā sisam̄ okampetvā ummaggam̄ gahetvā pakkāmi. ||9|| atha kho bhagavā anupubbena cārikam̄ caramāno yena Bārāṇasi Isipatanamigadāyo yena pañcavaggiyā bhikkhū ten' upasankami. addasamsu kho pañcavaggiyā bhikkhū bhagavantam̄ dūrato 'va āgacchantam̄, disvāna aññamaññam̄ sañthapesum̄: ayam̄ āvuso samaño Gotamo āgacchatī bāhulliko

padhānavibbhanto āvatto bāhullāya. so n' eva abhivādetabbo na paccutṭhātabbo nāssa pattacīvaram paṭiggahetabbam, api ca kho āsanam thapetabbam, sace ākañkhissati nisidissatiti. || 10 || yathā-yathā kho bhagavā pañcavaggiye bhikkhū upasam̄kamati, tathā-tathā te pañcavaggiyā bhikkhū sakāya katikāya asanṭhahantā bhagavantam paccuggantvā eko bhagavato pattacīvaram paṭiggahesi, eko āsanam paññāpesi, eko pādodakam pādapīṭham pādakathalikam upanikkhipi. nisidi bhagavā paññatte āsane, nisajja kho bhagavā pāde pakkhālesi. api 'ssu bhagavantam nāmena ca āvusovādena ca samudācaranti. || 11 || evam vutte bhagavā pañcavaggiye bhikkhū etad avoca : mā bhikkhave tathāgatam nāmena ca āvusovādena ca samudācaratha. araham bhikkhave tathāgato sammāsambuddho. odahatha bhikkhave sotam, amatam adhigatam, aham anusāsāmi, aham dhammam desemi. yathānusitṭham tathā paṭipajjamāna na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. || 12 || evam vutte pañcavaggiyā bhikkhū bhagavantam etad avocum : tāya pi kho tvam āvuso Gotama cariyāya tāya paṭipadāya tāya dukkarakārikāya n' ev' ajjhagā uttarimanussadhammam alamariyāñāṇadassanavisesam, kim pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammam alamariyāñāṇadassanavisesan ti. || 13 || evam vutte bhagavā pañcavaggiye bhikkhū etad avoca : na bhikkhave tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya. araham bhikkhave tathāgato sammāsambuddho. odahatha bhikkhave sotam, amatam adhigatam, aham anusāsāmi, aham dhammam desemi. yathānusitṭham tathā paṭipajjamāna na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. || 14 || dutiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum — pa —, dutiyam pi kho bhagavā pañcavaggiye bhikkhū etad avoca — pa —, tatiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum : tāya

pi kho tvam āvuso Gotama cariyāya tāya paṭipadāya . . . alamariyaññāpadassanavisesan ti. ||15|| evam vutte bhagavā pañcavaggiye bhikkhū etad avoca: abhijānātha me no tumhe bhikkhave ito pubbe evarūpam bhāsitam etan ti. no h' etam bhante 'ti. araham bhikkhave tathāgato sammāsambuddho. odahatha . . . viharissathā 'ti. asakkhi kho bhagavā pañcavaggiye bhikkhū saññāpetum. atha kho pañcavaggiyā bhikkhū bhagavantam puna sussūsimsu sotam oda-himsu aññācittam upatthāpesum. ||16||

atha kho bhagavā pañcavaggiye bhikkhū āmantesi: dve 'me bhikkhave antā pabbajitena na sevitabbā. katame dve. yo cāyam kāmesu kāmasukhallikānuyogo hino gammo po-thujjaniko anariyo anatthasam̄hito, yo cāyam attakilamathā-nuyogo dukkho anariyo anatthasam̄hito, ete kho bhikkhave ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati. ||17|| katamā ca sā bikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati. ayam eva ariyo aṭṭhañgiko maggo, seyyath' idam: sammādiṭṭhi sammāsam̄kappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi. ayam kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñānakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati. ||18|| idam kho pana bhikkhave dukkhām ariyasaccam, jāti pi dukkhā, jarāpi dukkhā, vyādhi pi dukkhā, maraṇam pi dukkhām, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam p' iccham na labhati tam pi dukkhām, samkhittena pañc' upādānakkhandhāpi dukkhā. ||19|| idam kho pana bhikkhave dukkhasamudayam ariyasaccam, yāyam taṇhā ponobbhavikā nandirāgasahagatā tatrataotrābhinandinī, seyyath' idam: kāmataṇhā bhavataṇhā vibhavataṇhā. ||20|| idam kho pana bhikkhave dukkhanirodham ariyasaccam, yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo. ||21|| idam kho pana bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccam, ayam eva ariyo aṭṭhañgiko maggo, seyyath' idam: sammādiṭṭhi . . . sammāsamādhi. ||22||

idam dukkham ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, nāñam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. tam kho pan' idam dukkham ariyasaccam pariññeyyan ti me bhikkhave — la — pariññātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, nāñam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ||23|| idam dukkhasamudayam ariyasaccan ti me bhikkhave . . . āloko udapādi. tam kho pan' idam dukkhasamudayam ariyasaccam pahātabban ti me bhikkhave — la — pahīnan ti me bhikkhave . . . āloko udapādi. ||24|| idam dukkhanirodham ariyasaccan ti me bhikkhave . . . āloko udapādi. tam kho pan' idam dukkhanirodham ariyasaccam sacchikātabban ti me bhikkhave — la — sacchikatān ti me bhikkhave . . . āloko udapādi. ||25|| idam dukkhanirodhagāminī paṭipadā ariyasaccan ti me bhikkhave . . . āloko udapādi. tam kho pan' idam dukkhanirodhagāminī paṭipadā ariyasaccam bhāvetabban ti me bhikkhave — la — bhāvitān ti me bhikkhave . . . āloko udapādi. ||26|| yāva kīvañ ca me bhikkhave imesu catusu ariyasaccesu evam tiparivattam dvādasākāram yathābhūtam nāñadassanam na suvisuddham ahosi, n' eva tāvāham bhikkhave sadevake loke samārake sabrahmake sassamañabrāhmaṇiyā pajāya sadevamanussāya anuttaram sammāsambodhim abhisambuddho 'ti paccaññāsim. ||27|| yato ca kho me bhikkhave imesu catusu ariyasaccesu evam tiparivattam dvādasākāram yathābhūtam nāñadassanam suvisuddham ahosi, athāham bhikkhave sadevake loke samārake sabrahmake sassamañabrāhmaṇiyā pajāya sadevamanussāya anuttaram sammāsambodhim abhisambuddho 'ti paccaññāsim. ||28|| nāñāñ ca pana me dassanam udapādi : akuppā me cetovimutti, ayam antimā jāti, n' atthi dāni punabbhavo 'ti. idam avoca bhagavā, attamanā pañcavaggiyā bhikkhū bhagavato bhāsitam abhinandanti. imasmiñ ca pana veyyākaraṇasmin bhaññamāne āyasmato Koṇḍaññassa virajam vītamalam dhammacakkhum udapādi yam kiñci samudayadhammam sabbam tam niroddhamman ti. ||29||

pavattite ca bhagavatā dhammacakke bhummā devā saddam anussāvesum : evam bhagavatā Bārāṇasiyam Isipatane

migadāye anuttaram dhammacakkam pavattitam appatīvatiyam samañena vā brāhmañena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmin ti. bhummānam devānam saddam sutvā Cātumahārājikā devā saddam anussāvesum —la—Cātumahārājikānam devānam saddam sutvā Tāvatimsā devā—la— Yāmā devā—la—Tusitā devā—la—Nimmānarati devā—la—Paranimmitavasavattī devā—la—Brahmakāyi-kā devā saddam anussāvesum: evam bhagavatā Bārāṇasiyam Isipatane migadāye anuttaram dhammacakkam pavattitam appatīvattiyam samañena vā brāhmañena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmin ti. ||30|| iti ha tena khañena tena layena tena muhuttena yāva Brahmalokā saddo abbhuggacchi, ayañ ca kho dasasahassilokadhātu sampakampi sampakampi sampavedhi, appamāṇo ca uṭāro obhāso loke pāturahosi atikkamma devānam devānubhāvam. atha kho bhagavā imam udānam udānesi: aññāsi vata bho Kondañño aññāsi vata bho Kondañño 'ti. iti h' idam āyasmato Kondaññassa Aññātakonḍañño tv eva nāmam ahosi. ||31|| atha kho āyasmā Aññātakonḍañño ditthadhammo patta-dhammo vidiṭadhammo pariyoḡalhadhammo tīṇaviciκiccho vigatakathām katho vesārajjappatto aparappaccayo satthu sā-sane bhagavantam etad avoca: labheyyāham bhante bhagavato santike pabbajjam, labheyyam upasampadan ti. ehi bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahma-cariyam sammā dukkhassa antakiriyāya 'ti. sā 'va tassa āyasmato upasampadā ahosi. ||32||

atha kho bhagavā tadavasese bhikkhū dhammiyā kathāya ovadi anusāsi. atha kho āyasmato ca Vappassa āyasmato ca Bhaddiyassa bhagavatā dhammiyā kathāya ovadiyamānānam anusāsiyamānānam virajam vitamalam dhammacakkhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||33|| te ditthadhammā patta-dhammā vidiṭadhammā pariyoḡalhadhammā tīṇaviciκicchā vigatakathām kathā vesārajjappattā aparappaccayā satthu sā-sane bhagavantam etad avocum: labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, cara-

tha brahmacariyam sammā dukkhassa antakiriyāya 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. ||34||

atha kho bhagavā tadavasese bhikkhū nihārabhatto iminā nihārena dhammiyā kathāya ovadi anusāsi: yam tayo bhikkhū piṇḍaya caritvā āharanti, tena chabbaggo yāpeti. ||35||

atha kho āyasmato ca Mahānāmassa āyasmato ca Assajissa bhagavatā dhammiyā kathāya ovadiyamānānam anusāsiyamānānam virajam vītamalam dhammacakkhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||36|| te diṭṭhadhammā pattadhammā vidiṭadhammā pariyoगālhadhammā tiṇavacikicchā vigata-kathamkathā vesārājjappattā aparappaccayā satthu sāsane bhagavantam etad avocum: labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāya 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. ||37||

atha kho bhagavā pañcavaggiye bhikkhū āmantesi: rūpam bhikkhave anattā, rūpañ ca h' idam bhikkhave attā abhavissa, na yidam rūpam ābādhāya samvatteyya, labbhetha ca rūpe evam me rūpam hotu, evam me rūpam mā ahositi. yasmā ca kho bhikkhave rūpam anattā, tasmā rūpam ābādhāya samvattati, na ca labbhati rūpe evam me rūpam hotu, evam me rūpam mā ahositi. ||38|| vedanā anattā, vedanā ca h' idam bhikkhave attā abhavissa, na yidam vedanā ābādhāya samvatteyya, labbhetha ca vedanāya evam me vedanā hotu, evam me vedanā mā ahositi. yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya samvattati, na ca labbhati vedanāya evam me vedanā hotu, evam me vedanā mā ahositi. ||39|| saññā anattā — la — samkhārā anattā, samkhārā ca h' idam bhikkhave attā abhavissamsu, na yidam samkhārā ābādhāya samvatteyyum, labbhetha ca samkhāresu evam me samkhārā hontu, evam me samkhārā mā ahesun ti. yasmā ca kho bhikkhave samkhārā anattā, tasmā samkhārā ābādhāya samvattanti, na ca labbhati samkhāresu evam me samkhārā hontu, evam me samkhārā mā ahesun ti. ||40|| viññāṇam anattā, viññāṇañ ca h' idam bhikkhave attā abhavissa, na yidam viññāṇam ābādhāya sam-

vatteyya, labbhetha ca viññāne evam me viññānam hotu, evam me viññānam mā ahosīti. yasmā ca kho bhikkhave viññānam anattā, tasmā viññānam abādhāya samvattati, na ca labbhati viññāne evam me viññānam hotu, evam me viññānam mā ahosīti. ||41|| tam kiṁ maññatha bhikkhave, rūpam niccam vā aniccam vā 'ti. aniccam bhante. yam panāniccam, dukkham vā tam sukham vā 'ti. dukkham bhante. yam panāniccam dukkham viparināmadhammam, kallam nu tam samanupassitum etam mama, eso 'ham asmi, eso me attā 'ti. no h' etam bhante. ||42|| vedanā — la — saññā — la — samkhārā — la — viññānam niccam vā aniccam vā 'ti. aniccam bhante. yam panāniccam, dukkham vā tam sukham vā 'ti. dukkham bhante. yam panāniccam dukkham viparināmadhammam, kallam nu tam samanupassitum etam mama, eso 'ham asmi, eso me attā 'ti. no h' etam bhante. ||43|| tasmāt iha bhikkhave yam kiñci rūpam atītānāgatapaccuppannam ajjhattam va bahiddhā vā olārikam vā sukhumam vā hīnam vā pañitam vā yam dūre vā santike vā, sabbam rūpam n' etam mama, n' eso 'ham asmi, na me so attā 'ti evam etam yathābhūtam sammappaññāya datthabbam. ||44|| yā kāci vedanā — la — yā kāci saññā — la — ye keci samkhārā — la — yam kiñci viññānam atītānāgatapaccuppannam ajjhattam vā bahiddhā vā olārikam vā sukhumam vā hīnam vā pañitam vā yam dūre vā santike vā sabbam viññānam n' etam mama, n' eso 'ham asmi, na me so attā 'ti evam etam yathābhūtam sammappaññāya datthabbam. ||45|| evam passam bhikkhave sūtavā ariyasāvako rūpasmim pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, samkhāresu pi nibbindati, viññānasmim pi nibbindati, nibbindam virajjati, virāgā vimuccati, vimuttasmin vimutt' amhīti nānam hoti, khīṇā jāti, vusitam brahmacariyam, katam karaṇiyam, nāparam itthattāyā 'ti pajānātīti. ||46|| idam avoca bhagavā, attamanā pañcavaggiyā bhikkhū bhagavato bhāsitam abhinandanti. imasmiñ ca pana veyyākaraṇasmim bhañnamāne pañcavaggiyānam bhikkhūnam anupādāya āsavehi cittāni vimuccimsu. tena kho pana samayena cha loka arahanto honti. ||47|| 6 ||

paṭhamabhāṇavāram.

# VINAYAPITAKAM.

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## MĀHĀVAGGA.

Namo tassa bhagavato arahato sammāsambuddhassa.

### I.

Tena samayena buddho bhagavā Uruvelāyam viharati najjā Nerañjarāya tīre bodhirukkhamūle paṭhamābhisaṃbuddho. atha kho bhagavā bodhirukkhamūle sattāham eka-pallañkena nisidi vimuttisukhapaṭisamvedi. ||1|| atha kho bhagavā rattiya paṭhamam yāmam paṭiccasamuppādām anulomapaṭilomam manas' ākāsi : avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpam, nāmarūpapaccayā saṭṭayatanam, saṭṭayatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā sambhavanti. evam etassa kevalassa dukkhakkhandhassa samudayo hoti. avijjāya tv eva asesavirāganirodhā saṃkhāranirodhō, saṃkhāranirodhā viññāṇanirodhō, viññāṇanirodhā nāmarūpanirodhō, nāmarūpanirodhā saṭṭayatananirodhō, saṭṭayatananirodhā phassanirodhō, phassanirodhā vedanānirodhō, vedanānirodhā taṇhānirodhō, taṇhānirodhā upādānanirodhō, upādānanirodhā bhavanirodhō, bhavanirodhā jātinirodhō, jātinirodhā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā nirujjhanti. evam etassa kevalassa dukkhakkhandhassa

nirodho hotīti. ||2|| atha kho bhagavā etam attham̄ viditvā tāyam̄ velāyam̄ imam̄ udānam̄ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa  
ath' assa kañkhā vapayanti sabbā yato pajānāti sahetu-  
dhamman ti. ||3||

atha kho bhagavā rattiya majjhimam̄ yāmam̄ paticca-  
samuppādam̄ anulomapaṭilomam̄ manas' ākāsi : avijjāpaccayā  
saṃkhārā, saṃkhārapaccayā viññāṇam̄, viññāṇapaccayā nā-  
marūpam—la—evam etassa kevalassa dukkhakkhandhassa  
samudayo hoti—pa—nirodho hotīti. ||4|| atha kho bhagavā etam attham̄ viditvā tāyam̄ velāyam̄ imam̄ udānam̄ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa  
ath' assa kañkhā vapayanti sabbā yato khayam̄ paccayā-  
nam̄ avediti. ||5||

atha kho bhagavā rattiya pacchimam̄ yāmam̄ paticca-  
samuppādam̄ anulomapaṭilomam̄ manas' ākāsi : avijjāpaccayā  
saṃkhārā, saṃkhārapaccayā viññāṇam̄—gha—evam etassa  
kevalassa dukkhakkhandhassa samudayo hoti—pa—nirodho  
hotīti. ||6|| atha kho bhagavā etam attham̄ viditvā tāyam̄  
velāyam̄ imam̄ udānam̄ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa  
vidhūpayam̄ tiṭṭhati Mārasenam̄ suriyo 'va obhāsayam  
antalikkhan ti. ||7||  
bodhikathā niṭṭhitā. ||1||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā  
vuṭṭhahitvā bodhirukkhamūlā yena Ajapālanigrodho ten'  
upasam̄kami, upasam̄kamitvā Ajapālanigrodharukkhamūle  
sattāham̄ ekapallañkena nisidi vimuttisukhapaṭisaṁvedī. ||1||  
atha kho aññataro huhuñkajātiko brāhmaṇo yena bhagavā  
ten' upasam̄kami, upasam̄kamitvā bhagavatā saddhim̄  
sammodi, sammodaniyam̄ katham̄ sāraṇiyam̄ vītisāretvā ekam-  
antam̄ atṭhāsi, ekamantam̄ ṭhito kho so brāhmaṇo bhaga-

tena kho pana samayena Bârâñasiyam Yaso nâma kula-  
 putto setthiputto sukhumâlo hoti, tassa tayo pâsâdâ honti,  
 eko hemantiko, eko gimhiko, eko vassiko. so vassike pâsâde  
 cattâro mâse nippurisehi turiyehi paricâriyamâno na hetthâ  
 pâsâdâ orohati. atha kho Yasassa kulaputtassa pañcahi kâ-  
 maguñehi samappitassa samañgibhûtassa paricâriyamânassa  
 patigacc 'eva niddâ okkami, parijanassâpi pacchâ niddâ okka-  
 mi, sabbarattiyo ca telappadîpo jhâyati. || 1 || atha kho Yaso  
 kulaputto patigacc 'eva pañbujjhitvâ addasa sakam parijanam  
 supantam, aññissâ kacche vînam, aññissâ kanthê mutîngam,  
 aññissâ kacche âlambaram, aññam vikesikam, aññam vikkhe-  
 likam, vippalapantiyo, hatthappattam susânam maññe. dis-  
 vân' assa âdînavo pâturahosi, nibbidâya cittam sañthâsi.  
 atha kho Yaso kulaputto udânam udânesi : upaddutam vata  
 bho, upassattham vata bho 'ti. || 2 || atha kho Yaso kulaputto  
 suvanñapâdukâyo ârohitvâ yena nivesanadvâram ten' upa-  
 samkami, amanussâ dvâram vivarimsu mâ Yasassa kula-  
 puttassa koci antarâyam akâsi agârasmâ anagâriyam pabba-  
 jjâyâ 'ti. atha kho Yaso kulaputto yena nagaradvâram ten'  
 upasamkami, amanussâ dvâram vivarimsu mâ Yasassa kula-  
 puttassa koci antarâyam akâsi agârasmâ anagâriyam pabba-  
 jjâyâ 'ti. atha kho Yaso kulaputto yena Isipatanam mi-  
 gadâyo ten' upasamkami. || 3 || tena kho pana samayena  
 bhagavâ rattiya paccûsasamayam paccutthâya ajjhokâse  
 cañkamati. addasa kho bhagavâ Yasam kulaputtam dûrato  
 'va âgacchantam, disvâna cañkamâ orohitvâ paññatte âsane  
 nisidi. atha kho Yaso kulaputto bhagavato avidûre udânam  
 udânesi : upaddutam vata bho, upassattham vata bho 'ti.  
 atha kho bhagavâ Yasam kulaputtam etad avoca : idam kho  
 Yasa anupaddutam, idam anupassattham. ehi Yasa nisida,  
 dhammam te desessâmîti. || 4 || atha kho Yaso kulaputto  
 idam kira anupaddutam, idam anupassatthan ti hañho uda-  
 ggo suvanñapâdukâhi orohitvâ yena bhagavâ ten' upasamka-  
 mi, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam  
 nisidi. ekamantam nisinnassa kho Yasassa kulaputtassa bha-  
 gavâ anupubbikatham kathesi seyyath' idam : dânakatham  
 silakatham saggakatham kâmânam âdînavam okâram samki-  
 lesam nekkhamme ânisamsam pakâsesi. || 5 || yadâ bhagavâ

āññāsi Yasam̄ kulaputtam̄ kallacittam̄ muducittam̄ vinīvaraṇacittam̄ udaggacittam̄ pasannacittam̄, atha yā buddhanām̄ sāmukkamsikā dhammadesanā tam̄ pakāsesi, dukkham̄ samudayam̄ nirodham̄ maggam̄. seyyathāpi nāma suddham̄ va ttham̄ apagatakālakam̄ sammad eva rajaṇam̄ paṭiganheyya, evam̄ eva Yasassa kulaputtassa tasmiṁ yeva āsane virajam̄ vītamalam̄ dhammacakkhum̄ udapādi yam̄ kiñci samudaya-dhammam̄ sabbam̄ tam̄ nirodhadhamman ti. ||6|| atha kho Yasassa kulaputtassa mātā pāsādām̄ abhirūhitvā Yasam̄ kula-puttam̄ apassantī yena setṭhi gahapati ten' upasam̄kami, upasam̄kamitvā setṭhim̄ gahapatim̄ etad avoca: putto te ga-hapati Yaso na dissatīti. atha kho setṭhi gahapati catuddisā assadūte uyyojetvā sāmām̄ yeva yena Isipatanam̄ migadāyo ten' upasam̄kami. addasa kho setṭhi gahapati suvanṇapādukānam̄ nikkhepam̄, disvāna tam̄ yeva anugamāsi. ||7|| addasa kho bhagavā setṭhim̄ gahapatim̄ dūrato 'va ḡacchantaṁ, disvāna bhagavato etad ahosi: yam̄ nūnāham̄ tathā-rūpam̄ iddhābhisaṁkhāram̄ abhisam̄khāreyyam̄, yathā setṭhi gahapati idha nisinno idha nisinnam̄ Yasam̄ kulaputtam̄ na passeyyā 'ti. atha kho bhagavā tathārūpam̄ iddhābhisaṁkhāram̄ abhisam̄khāresi. ||8|| atha kho setṭhi gahapati yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam̄ etad avoca: api bhante bhagavā Yasam̄ kulaputtam̄ passeyyā 'ti. tena hi gahapati nisida. app eva nāma idha nisinno idha nisinnam̄ Yasam̄ kulaputtam̄ passeyyāsīti. atha kho setṭhi gahapati idh' eva kirāham̄ nisinno idha nisinnam̄ Yasam̄ kulaputtam̄ passissāmīti haṭṭho udaggo bhagavantam̄ abhivā-detvā ekamantam̄ nisidi. ||9|| ekamantam̄ nisinnassa kho setṭhissa gahapatissa bhagavā anupubbikatham̄ kathesi—la-aparappaccayo satthu sāsane bhagavantam̄ etad avoca: abhikkantam̄ bhante, abhikkantam̄ bhante, seyyathāpi bhante nikkujjitam̄ vā ukkujjeyya, paṭicchannam̄ vā vivareyya, mūlhassa vā maggam̄ ācikkheyya, andhakāre vā telapajjotam̄ dhāreyya cakkhumanto rūpāni dakkhīntīti, evam̄ eva bhagavatā anekapariyāyena dhammo pakāsito. es' āham̄ bhante bhagavantam̄ saraṇam̄ gacchāmi dhammañ ca bhikkhusam̄-ghāñ ca, upāsakam̄ mām̄ bhagavā dhāretu ajjatagge pānupe-tam̄ saraṇam̄ gatan ti. so 'va loke paṭhamam̄ upāsako ahosi

tevāciko. ||10|| atha kho Yasassa kulaputtassa pituno dhamme desiyamāne yathādittham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittam vimucci. atha kho bhagavato etad ahosi : Yasassa kulaputtassa pituno dhamme desiyamāne yathādittham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittam vimuttam. abhabbo kho Yaso kulaputto hīnāyāvattitvā kāme paribhuñjituṁ seyyathāpi pubbe agārikabhūto. yam nūnāham tam iddhābhisaṁkhāram paṭipassambheyyan ti. atha kho bhagavā tam iddhābhisaṁkhāram paṭipassambhesi. ||11|| addasa kho setṭhi gahapati Yaśam kulaputtam nisinnam, disvāna Yaśam kulaputtam etad avoca : mātā te tāta Yasa parideva-sokasampannā, dehi mātu jīvitān ti. ||12|| atha kho Yaso kulaputto bhagavantam ullokesi. atha kho bhagavā setṭhim gahapatim etad avoca : tam kim maññasi gahapati, Yasassa sekhena nīṇena sekhena dassanena dhammo diṭṭho seyyathāpi tayā. tassa yathādittham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittam vimuttam. bhabbo nu kho Yaso gahapati hīnāyāvattitvā kāme paribhuñjituṁ seyyathāpi pubbe agārikabhūto 'ti. no h' etam bhante. Yasassa kho gahapati kulaputtassa sekhena nīṇena sekhena dassanena dhammo diṭṭho seyyathāpi tayā. tassa yathādittham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittam vimuttam. abhabbo kho gahapati Yaso kulaputto hīnāyāvattitvā kāme paribhuñjituṁ seyyathāpi pubbe agārika-bhūto 'ti. ||13|| labhā bhante Yasassa kulaputtassa, suladdham bhante Yasassa kulaputtassa, yathā Yasassa kulaputtassa anupādāya āsavehi cittam vimuttam. adhivāsetu me bhante bhagavā ajjatanāya bhattam Yasena kulaputtena pacchāsamañenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho setṭhi gahapati bhagavato adhivāsanam viditvā utṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. ||14|| atha kho Yaso kulaputto acirappakkante setṭhimihi gahapatimhi bhagavantam etad avoca : labheyāham bhante bhagavato santike pabbajjam, labbeyyam upasampadan ti. ehi bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā

'va tassa āyasmato upasampadā ahosi. tena kho pana sama-yena satta loke arahanto honti. ||15||

Yasapabbajjā niṭṭhitā. ||7||

atha kho bhagavā pubbañhasamayam nivāsetvā pattacīva-ram ādāya āyasmatā Yasena pacchāsamaṇena yena setṭhissa gahapatissa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisidi. atha kho āyasmato Yasassa mātā ca purāṇadutiyikā ca yena bhagavā ten' upasamkamimsu, upa-samkamitvā bhagavantam abhivādetvā ekamantam nisidim-su. ||1|| tāsam bhagavā anupubbikatham kathesi seyyath' idam: dānakatham sīlakatham saggakatham kāmānam ādi-navam okāram samkilesam nekkhamme ānisamsam pakāsesi. yadā tā bhagavā aññāsi kallacittā muducittā vinīvaraṇacittā uddaggacittā pasannacittā, atha yā buddhānam sāmukkamṣi-kā dhammadesanā tam pakāsesi, dukkham samudayam ni-rodham maggam. seyyathāpi nāma suddham vattham ap-a-gatakālakam sammad eva rajaṇam paṭigaṇheyya, evam eva tāsam tasmin yeva āsane virajam vītamalam dhammacakkhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||2|| tā diṭṭhadhammā pattadhammā vīditadhammā pariyogāḥhadhammā tiṇṇavicikicchā vigataka-thamkathā vesārajjappattā aparappaccayā satthu sāsane bha-gavantam etad avocum: abhikkantam bhante, abhikkantam bhante — la — etā mayam bhante bhagavantam saraṇam ga-cchāma dhammañ ca bhikkhusamghañ ca, upāsikāyo no bha-gavā dhāretu ajjatagge pāṇupetā saraṇam gatā 'ti. tā 'va loke paṭhamam upāsikā ahesum tevācikā. ||3|| atha kho āyasmato Yasassa mātā ca pitā ca purāṇadutiyikā ca bhaga-vantañ ca āyasmantañ ca Yasam panītena khādaniyena bho-janiyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvīm onītapattapāṇīm ekamantam nisidimsu. atha kho bhagavā āyasmato Yasassa mātarāñ ca pitarañ ca purāṇa-dutiyikañ ca dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanā pakkāmi. ||4||8||

assosum kho āyasmato Yasassa cattāro gihisahāyakā Bārāṇasiyam setṭhānuseṭṭhīnam kulānam puttā Vimalo

Subāhu Puṇṇaji Gavampati: Yaso kira kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajito 'ti. sutvāna nesam etad ahosi: na hi nūna so orako dhammadvinayo, na sā orakā pabbajjā, yattha Yaso kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajito 'ti. ||1|| te cattāro janā yenāyasmā Yaso ten' upasamkamim̄su, upasamkamitvā āyasmantam Yaso abhivādetvā ekamantam atṭhamsu. atha kho āyasmā Yaso te cattāro gihissahāyake ādāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho āyasmā Yaso bhagavantam etad avoca: ime me bhante cattāro gihissahāyakā Bārānasiyam setṭhānuseṭṭhinam̄ kulānam̄ puttā Vimalo Subāhu Puṇṇaji Gavampati, ime cattāro bhagavā ovadatu anusāsatū 'ti. ||2|| tesam bhagavā anupubbikatham kathesi seyyath' idam: dānakatham silakatham saggakatham kāmānam adinavam̄ okāram samkilesam nekkhamme ānisamsam pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinivaraṇacitte udaggacitte pasannacitte, atha yā buddhānam sāmukkansikā dhammadesanā tam pakāsesi, dukkham samudayam nirodhā maggam. seyyathāpi nāma suddham vattham apagatakālakam̄ sammad eva rajaṇam paṭīgaṇheyya, evam eva tesam tasmim̄ yeva āsane virajam vītamalam dhammacakkhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||3|| te ditthadhammā pattadhammā vidiṭadhammā pariyoḡalhadhammā tiṇṇavicikicchā vigatakathamkathā vesārajjappattā aparappaccaya satthu sāsane bhagavantam etad avocum: labheyāma mayamp bhante bhagavato santike pabbajam, labheyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmačariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. atha kho bhagavā te bhikkū dhammiyā kathāya ovadi anusāsi. tesam bhagavatā dhammiyā kathāya ovadiyamānānam anusāsiyamānānam anupādāya āsavehi cittāni vimuccimsu. tena kho pana samayena ekādasa loke arahanto honti. ||4||

Catugihipabbajjā niṭṭhitā. ||9||

assosum kho āyasmato Yasassa paññāsamattā gihisahāyakā janapadā pubbānupubbakānam kulānam puttā : Yaso kira kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajito 'ti. sutvāna nesam etad ahosi : na hi nūna so orako dhammadvinayo, na sā orakā pabbajjā, yattha Yaso kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajito 'ti. ||1|| te yenāyasmā Yaso ten' upasam̄kamim̄su, upasam̄kamitvā āyasmantam̄ Yasam̄ abhivādetvā ekamantam̄ at̄tham̄su. atha kho āyasmā Yaso te paññāsamatte gihisahāyake ādāya yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagvantam̄ abhivādetvā ekamantam̄ nisidi. ekamantam̄ nisino kho āyasmā Yaso bhagvantam̄ etad avoca : ime me bhante paññāsamattā gihisahāyakā janapadā pubbānupubbakānam kulānam puttā, ime bhagavā ovadatu anusāsatū 'ti. ||2|| tesam̄ bhagavā anupubbikatham̄ kathesi seyyath' idam̄ : dānakatham̄ sīlakatham̄ saggakatham̄ kāmānam̄ ādīnavam̄ okāram̄ sam̄kilesam̄ nekkhamme ānisamsam̄ pakāsesi—padukkham̄ samudayam̄ nirodham̄ maggam̄. seyyathāpi nāma suddham̄ vattham̄ apagatakālakam̄ sammad eva rajanam̄ patīgan̄heyya, evam̄ eva tesam̄ tasmim̄ yeva āsane virajam̄ vītamalam̄ dhammacakkhum̄ udapādi yam̄ kiñci samudayadhammam̄ sabbam̄ tam̄ nirodhadhamman ti. ||3|| te dit̄thādhammā pattadhammā vīditadhammā pariyogālhadhammā tiṇāvicikicchā vigatakathākathā vesārajjappattā aparappaccayā satthu sāsane bhagvantam̄ etad avocum̄ : labheyyāma mayam̄ bhante bhagavato santike pabbajjam̄, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyam̄ sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam̄ āyasmantānam̄ upasampadā ahosi. atha kho bhagavā te bhikkhū dhammiyā kathāya ovari anusāsi. tesam̄ bhagavatā dhammiyā kathāya ovadiyamānānam̄ anusāsiyamānānam̄ anupādāya āsavehi cittāni vimuccim̄su. tena kho pana samayena ekasat̄thi loke arahanto honti. ||4||10||

atha kho bhagavā bhikkhū āmantesi : mutt' āham̄ bhikkhave sabbapāsehi ye dibbā ye ca mānusā. tumhe pi bhik-

khave muttā sabbapāsehi ye dubbā ye ca mānusā. caratha bhikkhave cārikam bahujanahitāya bahujanasukhāya lokānukampāya athāya hitāya sukhāya devamanussānam. mā ekena dve agamittha. desetha bhikkhave dhammāñ adikalyāñam majjhekalayāñam pariyośānakalyāñam sāttham savyañjanam kevalaparipuṇñam parisuddham brahmacariyam pakāsetha. santi sattā apparajakkhajātikā assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro. aham pi bhikkhave yena Uruvelā yena Senānigamo ten' upasāmkamissāmi dhammadesanāyā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasāmkami, upasāmkamitvā bhagavantam gāthāya ajjhabhāsi :

baddho 'si sabbapāsehi ye dubbā ye ca mānusā,  
mahābandhanabaddho 'si, na me samāna mokkhasīti.|  
mutt' āham sabbapāsehi ye dubbā ye ca mānusā,  
mahābandhanamutto 'mhi, nihato tvam asi Antakā 'ti.|  
antalikkhacaro pāso yv āyam carati mānaso  
tena tam bādhayissāmi, na me samāna mokkhasīti.|  
rūpā saddā gandhā rasā phoṭṭhabbā ca manoramā  
etha me vigato chando, nihato tvam asi Antakā 'ti.

atha kho Māro pāpimā jānāti mām bhagavā, jānāti mām sugato 'ti dukkhī dummano tatth' ev' antaradhāyīti. ||2||

Mārakathā niṭṭhitā. ||11||

tena kho pana samayena bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādēssatīti, tattha bhikkhū c' eva kilmanti pabbajjāpekkhā ca upasampadāpekkhā ca. atha kho bhagavato rahogatassa paṭisallinassa evam cetaso parivitakko udapādi : etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādēssatīti, tattha bhikkhū c' eva kilmanti pabbajjāpekkhā ca upasampadāpekkhā ca. yām nūnāham bhikkhūnam anujāneyyām tumheva dāni bhikkhave tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampādethā 'ti. ||1|| atha kho bhagavā sāyañhasamayām paṭisallānā vuṭṭhito etasmim̄ nidāne —pa— dhammikathām katvā

bhikkhū āmantesi : idha mayham bhikkhave rahogatassa paṭisallinassa evam cetaso parivitakko udapādi : etarahi kho bhikkhū nānādisā nānājanapadā pabbajjapekkhe ca upasampadapekkhe ca ānenti bhagavā ne pabbajessati upasampādessoatīti, tattha bhikkhū c' eva kilamanti pabbajjapekkhā ca upasampadapekkhā ca. yam nūnāham bhikkhūnam anujāneyyam tumheva dāni bhikkhave tāsu-tāsu disāsu tesu-tesu janapadesu pabbajetha upasampādethā 'ti. ||2|| anujānāmi bhikkhave tumheva dāni tāsu-tāsu disāsu tesu-tesu janapadesu pabbajetha upasampādetha. evañ ca pana bhikkhave pabbajetabbo upasampādetabbo: paṭhamam kesamasum ohārāpetvā, kāsāyāni vatthāni acchādāpetvā, ekamsam uttarāsaṅgam kārāpetvā, bhikkhūnam pāde vandāpetvā, ukkuṭikam nisidāpetvā, añjalim paggañhāpetvā evam vadehitī vattabbo : ||3|| buddham saraṇam gacchāmi, dhammam saraṇam gacchāmi, saṅgham saraṇam gacchāmi, dutiyam pi buddham saraṇam gacchāmi, dutiyam pi dhammam saraṇam gacchāmi, dutiyam pi saṅgham saraṇam gacchāmi, tatiyam pi buddham saraṇam gacchāmi, tatiyam pi dhammam saraṇam gacchāmi, tatiyam pi saṅgham saraṇam gacchāmīti. anujānāmi bhikkhave imehi tīhi saraṇagamanehi pabbajjam upasampadan ti. ||4||  
tīhi saraṇagamanehi upasampadākathā niṭhitā. ||12||

atha kho bhagavā vassam vuttho bhikkhū āmantesi : mayham kho bhikkhave yonisomanasikārā yonisosammappadhānā anuttarā vimutti anuppattā anuttarā vimutti sacchikatā. tumhe pi bhikkhave yonisomanasikārā yonisosammappadhānā anuttaram vimuttim anupāpuṇātha anuttaram vimuttim sacchikarothā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam gāthāya ajjhabhāsi :

baddho 'si Mārapāsehi ye dibbā ye ca mānusā,  
mahābandhanabaddho 'si, na me samaṇa mokkhasīti.|  
mutt' āham Mārapāsehi ye dibbā ye ca mānusā,  
mahābandhanamutto 'mhi nihato tvam asi Antakā 'ti.|

atha kho Māro pāpimā jānāti mām bhagavā, jānāti mām sugato 'ti dukkhī dummano tatth' ev' antaradhāyi. ||2||13||

atha kho bhagavā Bārāṇasiyam yathābhīrantam viharitvā yena Uruvelā tena cārikam pakkāmi. atha kho bhagavā maggā okkamma yena aññataro vanasañdo ten' upasamkami, upasamkamitvā tam vanasañdam ajjhogāhetvā aññatarasmim rukkhamūle nisidi. tena kho pana samayena timsamattā Bhaddavaggiyā sahāyakā sapajāpatikā tasmim yeva vanasande paricārenti. ekassa pajāpati nāhosi, tass' atthāya vesī ānītā ahosi. atha kho sā vesī tesu pamattesu paricārentesu bhañḍam ādāya palāyittha. ||1|| atha kho te sahāyakā sahāyakassa veyyāvaccam karontā tam itthim gavesantā tam vanasañdam āhiñḍantā addasamsu bhāgavantam aññatarasmim rukkhamūle nisinnam, disvāna yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam etad avocum : api bhante bhagavā ekam itthim passeyyā 'ti. kim pana vo kumārā itthiyā 'ti. idha mayam bhante timsamattā Bhaddavaggiyā sahāyakā sapajāpatikā imasmim vanasande paricārayimhā, ekassa pajāpati nāhosi, tass' atthāya vesī ānītā ahosi. atha kho sā bhante vesī amhesu pamattesu paricārentesu bhañḍam ādāya palāyittha. tena mayam bhante sahāyakā sahāyakassa veyyāvaccam karontā tam itthim gavesantā imam vanasañdam āhiñḍāmā 'ti. ||2|| tam kim maññatha vo kumārā, katamam nu kho tumhākam varam, yam vā tumhe itthim gaveseyyātha yam vā attānam gaveseyyāthā 'ti. etad eva bhante amhākam varam yam mayam attānam gaveseyyāmā 'ti. tena hi vo kumārā nisidatha, dhammadam vo desessāmīti. evam bhante 'ti kho te Bhaddavaggiyā sahāyakā bhagavantam abhivādetvā ekamantam nisidimsu. ||3|| tesam bhagavā anupubbikatham kathesi seyyath' idam : dānakatham sīlakatham saggakatham kāmānam ādīnavam okāram samkilesam nekkhamme ānisamsam pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānam sāmukkamsikā dhammadesanā, tam pakāsesi, dukkham samudayam nirodham maggam. seyyathāpi nāma suddham vattham apagatakālakam sammad eva rajanam patīgaṇheyya, evam eva tesam tasmim yeva āsane virajam vitamalam dhammacakkhum udapādi yam kiñci samudaya-dhammadam sabbam tam nirodhadhammadam ti. ||4|| te ditthādhammadā pattadhummā vidiṭadhummā pariyoḍāhadhammadā

tiṇṇavicikicchā vigatakathamkathā vesārajjappattā aparap-paccayā satthu sāsane bhagavantam etad avocum : labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svāk-khāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. || 5 ||

Bhaddavaggiyasahāyakānam vatthum niṭhi-tam ||14|| dutiyakabhāṇavāram.

atha kho bhagavā anupubbena cārikam caramāno yena Uruvelā tad avasari. tena kho pana samayena Uruvelāyam tayo jaṭilā patīvasanti Uruvelakassapo Nadikassapo Gayākassapo 'ti. tesu Uruvelakassapo jaṭilo pañcannam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Nadikassapo jaṭilo tiṇṇam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Gayākassapo jaṭilo dvinnam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho. ||1|| atha kho bhagavā yena Uruvelakassapassa jaṭilassa assamo ten' upasamkami, upasamkamitvā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihēthesiti. dutiyam pi kho bhagavā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihēthesiti. tatiyam pi kho bhagavā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihēthesiti. app eva māna na vihētheyya, iṅgha tvam Kassapa anujānāhi agyāgāraṇ ti. vihara mahāsamaṇa yathāsukhan ti. ||2|| atha kho bhagavā agyāgāram pavisitvā tiṇasantharakam paññāpetvā nisidi palalañkam ābhūñjitvā ujum kāyam pañidhāya parimukham satim upatthāpetvā. atha kho so nāgo bhagavantam paviṭṭham addasa, disvāna dukkhī dummano padhūpāsi. atha kho bhagavato etad ahosi : yam nūnāham imassa nāgassa anupahacca

chaviñ ca cammañ ca mamsañ ca nhāruñ ca atthiñ ca atthimiñjañ ca tejasā tejam pariyādiyeyyan ti. ||3|| atha kho bhagavā tathārūpam iddhābhisañkhāram abhisamkharitvā padhūpasi. atha kho so nāgo makkhañ asahamāno pajjali. bhagavāpi tejodhātum samāpajjītvā pajjali. ubhinnam sajotibhūtānam agyāgāram ādittam viya hoti sampajjalitam sajotibhūtam. atha kho te jaṭilā agyāgāram parivāretvā evam āhamṣu: abhirūpo vata bho mahāsamaṇo, nāge na vihethisatī. ||4|| atha kho bhagavā tassā rattiyā accayena tassa nāgassa anupahacca chaviñ ca cammañ ca mamsañ ca nhāruñ ca atthiñ ca atthimiñjañ ca tejasā tejam pariyādiyitvā patte pakkhipitvā Uruvelakassapassa jaṭilassa dassesi: ayam te Kassapa nāgo, pariyādinno assa tejasā tejo 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma cāḍassa nāgarājassa iddhimato āsivisassa ghoravisassa tejasā tejam pariyādiyissati, na tv eva ca kho arahā yathā ahan ti. ||5||

Nerañjarāyam bhagavā Uruvelakassapam jaṭilam avoca: sace te Kassapa agaru, viharemu ajuñho aggisālamhbīti. na kho me mahāsamaṇa garu, phāsukāmo 'va tam nivāremi, cāḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihethesīti. app eva mām na vihetheyya, iṅgha tvam Kassapa annujā-nāhi agyāgāran ti. dinnan ti nam viditvā asambhito pāvisi bhayamatito. disvā isim pavīṭṭham ahiṇāgo dummano padhūpasi. sumānaso avimano manussanāgo pi tattha padhūpasi. makkhañ ca asahamāno ahiṇāgo pāvako va pajjali. tejodhātusukusalo manussanāgo pi tattha pajjali. ubhinnam sajotibhūtānam agyāgāram udiccare jaṭilā: abhirūpo vata bho mahāsamaṇo nāge na vihethissatīti bhaṇanti. ||6|| atha kho tassā rattiyā accayena hatā nāgassa acciyo honti, iddhimato pana ṭhitā anekavaṇṇā acciyo honti, nīlā atha lohitikā mañjeṭṭhā pītakā phalikavaṇṇāyo Aṅgirasassa kāye anekavaṇṇā acciyo honti. pattamhi odahitvā ahiṇāgam brāhmaṇassa dassesi: ayam te Kassapa nāgo, pariyādinno assa tejasā tejo 'ti. atha kho Uruvelakassapo jaṭilo bhagavato iminā iddhipāṭīhāriyena abhippasanno bhagavantam etad avoca: idh' eva mahāsamaṇa vihara, ahan te dhuvabhattena 'ti. ||7||

paṭhamam pāṭīhāriyam. ||15||

atha kho bhagavā Uruvelakassapassa jaṭilassa assamassa avidūre aññatarasmim vanasande vihāsi. atha kho cattāro Mahārājāno abhikkantāya rattiya abhikkantavaṇṇā kevalakappam vanasandam obhāsetvā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā catudisā atṭhamsu seyyathāpi mahantā aggikkhandhā. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiya accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca : kālo mahāsamaṇa niṭhitam bhattam. ke nu kho te mahāsamaṇa abhikkantāya rattiya abhikkantavaṇṇā kevalakappam vanasandam obhāsetvā yena tvam ten' upasamkamimsu, upasamkamitvā tam abhivādetvā catuddisā atṭhamsu seyyathāpi mahantā aggikkhandhā 'ti. ete kho Kassapa cattāro Mahārājāno yenāham ten' upasamkamimsu dhammasavanāya 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhavo, yatra hi nāma cattāro pi Mahārājāno upasamkamissanti dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmin yeva vanasande vihāsi. ||2||

dutiyakapāṭihāriyam. ||16||

atha kho Sakko devānam indo abhikkantāya rattiya abhikkantavaṇṇā kevalakappam vanasandam obhāsetvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam atṭhāsi seyyathāpi mahā aggikkhandho, pūrimāhi vanṇanibhāhi abhikkantataro ca pañitataro ca. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiya accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca : kālo mahāsamaṇa niṭhitam bhattam. ko nu kho so mahāsamaṇa abhikkantāya rattiya abhikkantavaṇṇā kevalakappam vanasandam obhāsetvā yena tvam ten' upasamkami, upasamkamitvā tam abhivādetvā ekamantam atṭhāsi seyyathāpi mahā aggikkhandho purimāhi vanṇanibhāhi abhikkantataro ca pañitataro ca 'ti. eso kho Kassapa Sakko devānam indo yenāham ten' upasamkami dhammasavanāya 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma

Sakko pi devānam indo upasam̄kamissati dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmim yeva vanasañde vihāsi. ||2||

tatiyakapāṭihāriyam. ||17||

atha kho Brahmā Sahampati abhikkantāya rattiyā abhi-kkantavaṇṇā kevalakappam vanasañdam obhāsetvā yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam abhivādetvā ekamantam aṭṭhāsi seyyathāpi mahā aggikkhandho purimāhi vanṇanibhāhi abhikkantataro ca panītataro ca. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam etad avoca: kālo mahāsamaṇa niṭṭhitam bhattam. ko nu kho so mahāsamaṇa abhikkantāya rattiyā abhikkantavaṇṇā kevalakappam vanasañdam obhāsetvā yena tvaṇ ten' upasam̄kami, upasam̄kamitvā tam abhivādetvā ekamantam aṭṭhāsi seyyathāpi mahā aggikkhandho purimāhi vanṇanibhāhi abhikkantataro ca panītataro cā 'ti. eso kho Kassapa Brahmā Sahampati yenāham ten' upasam̄kami dhammasavanāya 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma Brahmāpi Sahampati upasam̄kamissati dhammasavanāya; na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmim yeva vanasañde vihāsi. ||2||

catuttha pāṭihāriyam. ||18||

tena kho pana samayena Uruvelakassapassa jaṭilassa mahāyañño paccupatṭhito hoti kevalakappā ca Āṅgamagadhā pahūtam khādaniyam bhojaniyam ādāya abhikkamitukāmā honti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: etarahi kho me mahāyañño paccupatṭhito kevalakappā ca Āṅgamagadhā pahūtam khādaniyam bhojaniyam ādāya abhikkamissanti. sace mahāsamaṇo mahājanakāye idhipāṭihāriyam karissati, mahāsamaṇassa lābhasakkāro abhivad-dhissati, mama lābhasakkāro pariḥāyissati. aho nūna mahāsamaṇo svātanāya nāgaccheyyā 'ti. ||1|| atha kho bhagavā

Uruvelakassapassa jaṭilassa cetasā · cetoparivitakkam aññāya Uttarakurum gantvā tato piṇḍapātam āharitvā Anotattadahe paribhuñjitvā tatth' eva divāvihāram akāsi. atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca : kālo mahāsamaṇa, niṭṭhitam bhattam. kim nu kho mahāsamaṇa hiyyo nāgamāsi. api ca mayam tam sarāma kim nu kho mahāsamaṇo nāgacchatīti, khādaniyassa ca bhojaniyassa ca te paṭiviso ṭhapito 'ti. ||2|| nanu te Kassapa etad ahosi : etarahi kho me mahāyañño paccupaṭhitō kevalakappā ca Aṅgamagadhā pahūtam khādaniyam bhojaniyam adāya abhikkamissanti. sace mahāsamaṇo mahājanakāye iddhipaṭihāriyam karissati, mahāsamaṇassa lābhasakkāro abhivadḍhissati, mama lābhasakkāro parihāyissati. aho nūna mahāsamaṇo svātanāya nāgaccheyyā 'ti. ||3|| so kho aham Kassapa tava cetasā cetoparivitakkam aññāya Uttarakurum gantvā tato piṇḍapātam āharitvā Anotattadahe paribhuñjitvā tatth' eva divāvihāram akāsin ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma cetasāpi cittam pajānissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam paribhuñjitvā tasmiṁ yeva vanasande vihāsi. ||4||

pañcamam paṭihāriyam. ||19||

tena kho pana samayena bhagavato pamsukūlam uppannam hoti. atha kho bhagavato etad ahosi : kattha nu kho aham pamsukūlam dhoweyyan ti. atha kho Sakko devānam inde bhagavato cetasā cetoparivitakkam aññāya pāṇinā pokkharaṇim khanitvā bhagavantam etad avoca : idha bhante bhagavā pamsukūlam dhovatū 'ti. atha kho bhagavato etad ahosi : kimhi nu kho aham pamsukūlam parimaddeyyan ti. atha kho Sakko devānam inde bhagavato cetasā cetoparivitakkam aññāya mahatim silam upanikkhipi idha bhante bhagavā pamsukūlam parimaddatū 'ti. ||1|| atha kho bhagavato etad ahosi : kimhi nu kho aham ālambitvā uttareyyan ti. atha kho kakudhe adhivatthā devatā bhagavato cetasā cetoparivitakkam aññāya sākham onamesi idha bhante bhagavā

ālambitvā uttaratū 'ti. atha kho bhagavato etad ahosi: kimhi nu kho aham pamsukulam vissajjeyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkam aññaya mahatim silam upanikkhipi idha bhante bhagavā pamsukulam vissajjetu 'ti. ||2|| atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca: kalo mahāsamaṇa, niṭhitam bhattam. kim nu kho mahāsamaṇa nāyam pubbe idha pokkharaṇi, sāyam idha pokkharaṇi, na yimā silā pubbe upanikkhittā, ken' imā silā upanikkhittā, na yimassa kaku-dhassa pubbe sākhā onatā, sāyam sākhā onatā 'ti. ||3|| idha me Kassapa pamsukulam uppannam ahosi, tassa mayham Kassapa etad ahosi: kattha nu kho aham pamsukulam dhoweyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkam aññaya pāṇinā pokkharaṇim khanitvā mam etad avoca: idha bhante bhagavā pamsukulam dhovatū 'ti. sāyam amanussena pāṇinā khanitā pokkharaṇi. tassa mayham Kassapa etad ahosi: kimhi nu kho aham pamsukulam parimaddeyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkam aññaya mahatim silam upanikkhipi idha bhante pamsukulam parimaddatū 'ti. sāyam amanussena nikkhittā silā. ||4|| tassa mayham Kassapa etad ahosi: kimhi nu kho aham ālambitvā uttareyyan ti. atha kho Kassapa kakudhe adhivatthā devatā mama cetasā cetoparivitakkam aññaya sākham onamesi idha bhante bhagavā ālambitvā uttaratū 'ti. sv āyam āharahattho kakudho. tassa mayham Kassapa etad ahosi: kimhi nu kho aham pamsukulam vissajjeyyan ti. atha kho Sakko devānam indo mama cetasā cetoparivitakkam aññaya mahatim silam upanikkhipi idha bhante bhagavā pamsukulam vissajjetu 'ti. sāyam amanussena nikkhittā silā 'ti. ||5|| atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamo mabānubhāvo, yatra hi nāma Sakko devānam indo veyyā-vaccam karissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjītvā tasmim yeva vanasaṇde vihāsi. ||6||

atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasamkami, upasamkamitvā bhaga-

vato kālam ārocesi: kālo mahāsamaṇa niṭhitam bhattan ti. gaccha tvam Kassapa, ḥyām' ahan ti Uruvelakassapam jaṭilam uyyojetvā yāya jambuyāyam Jambudipo paññāyati, tato phalam gahetvā paṭhamataram ḥgantvā agyāgāre nisidi. ||7|| addasa kho Uruvelakassapo jaṭilo bhagavantam agyāgāre nisinnam, disvāna bhagavantam etad avoca: katamena tvam mahāsamaṇa maggena ḥagato. aham tayā paṭhamataram pakkanto, so tvam paṭhamataram ḥgantvā agyāgāre nisinno 'ti. ||8|| idhāham Kassapa tam uyyojetvā yāya jambuyāyam Jambudipo paññāyati, tato phalam gahetvā paṭhamataram ḥgantvā agyāgāre nisinno. idam kho Kassapa jambuphalam vanṇasampannam gandhasampannam rasasampannam, sace ḥkaṅkhasi, paribhuñjā 'ti. alam mahāsamaṇa, tvam yev' etam arahasi, tvam yev' etam paribhuñjhāhi. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma mām paṭhamataram uyyojetvā yāya jambuyāyam Jambudipo paññāyati, tato phalam gahetvā paṭhamataram ḥgantvā agyāgāre nisidissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmim yeva vanasande vihāsi. ||9|| atha kho Uruvelakassapo jaṭilo tassā rattiya accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavato kālam ārocesi: kālo mahāsamaṇa niṭhitam bhattan ti. gaccha tvam Kassapa, ḥyām' ahan ti Uruvelakassapam jaṭilam uyyojetvā yāya jambuyāyam Jambudipo paññāyati, tassā avidūre ambo—gha—tassā avidūre āmalakī—la—tassā avidūre haritaki—la—Tāvatimsam gantvā pāricchattakapuppham gahetvā paṭhamataram ḥgantvā agyāgāre nisidi. addasa kho Uruvelakassapo jaṭilo bhagavantam agyāgāre nisinnam, disvāna bhagavantam etad avoca: katamena tvam mahāsamaṇa maggena ḥagato. aham tayā paṭhamataram pakkanto, so tvam paṭhamataram ḥgantvā agyāgāre nisinno 'ti. ||10|| idhāham Kassapa tam uyyojetvā Tāvatimsam gantvā pāricchattakapuppham gahetvā paṭhamataram ḥgantvā agyāgāre nisinno. idam kho Kassapa pāricchattakapuppham vanṇasampannam gandhasampannam, sace ḥkaṅkhasi, gaṇhā 'ti. alam mahāsamaṇa, tvam yev' etam arahasi, tvam yev' etam

gaṇhā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma mām paṭhamataram uyyojetvā Tāvatimeam gantvā pāricchattakapuppham gaheṭvā paṭhamataram āgantvā agyāgare nisidissati, na tv eva ca kho arahā yathā ahan ti. ||11||

Tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti kaṭṭhāni phāletum. atha kho tesam jaṭilānam etad ahosi : nissamsayam kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma kaṭṭhāni phāletun ti. atha kho bhagavā Uruvelakassapam jaṭilam etad avoca : phāliyantu Kassapa kaṭṭhānīti. phāliyantu mahāsamaṇā 'ti. sakid eva pañcakaṭṭhasatāni phāliyimsu. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma kaṭṭhāni pi phāliyissanti, na tv eva ca kho arahā yathā ahan ti. ||12|| Tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti aggī ujjaletum. atha kho tesam jaṭilānam etad ahosi : nissamsayam kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma aggī ujjaletun ti. atha kho bhagavā Uruvelakassapam jaṭilam etad avoca : ujjaliyantu Kassapa aggiti. ujjaliyantu mahāsamaṇā 'ti. sakid eva pañca aggisatāni ujjalimsu. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi ujjaliyissanti, na tv eva ca kho arahā yathā ahan ti. ||13|| Tena kho pana samayena te jaṭilā aggī paricaritvā na sakkonti aggī vijjhāpetum. atha kho tesam jaṭilānam etad ahosi : nissamsayam kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma aggī vijjhāpetun ti. atha kho bhagavā Uruvelakassapam jaṭilam etad avoca : vijjhāyantu Kassapa aggiti. vijjhāyantu mahāsamaṇā 'ti. sakid eva pañca aggisatāni vijjhāyimsu. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi vijjhāyissanti, na tv eva ca kho arahā yathā ahan ti. ||14|| Tena kho pana samayena te jaṭilā sītāsu hemantikāsu rattisu antaraṭṭhakāsu himapātasamaye najjā Nerañjarāyam nimujjanti pi, ummujjanti pi, ummuñjani-mujjam pi karonti. atha kho bhagavā pañcamattāni mandāmukhisatāni abhinimmini, yattha te jaṭilā uttaritvā visib-

besum. atha kho tesam jaṭilānam etad ahosi: nissamsayam kho mahāsamaṇassa iddhānubhāvo, yathā h' imā mandāmukhiyo nimmitā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma mahāmandāmukhiyo abhinimminissati, na tv eva ca kho arahā yathā ahan ti. ||15|| tena kho pana samayena mahākālamegho vassi, mahāudakavāhako sañjāyi. yasmīm padese bhagavā viharati, so padeso udakena anuottaṭhaṭo hoti. atha kho bhagavato etad ahosi: yam nūnāham samantā udakam ussāretvā majjhe reñuhatāya bhūmiyā cañkameyyan ti. atha kho bhagavā samantā udakam ussāretvā majjhe reñuhatāya bhūmiyā cañkami. atha kho Uruvelakassapo jaṭilo mā h' eva kho mahāsamaṇo udakena vuḍho ahosīti nāvāya sambahulehi jaṭilehi saddhim yasmīm padese bhagavā viharati tam padesam agamāsi. addasa kho Uruvelakassapo jaṭilo bhagavantam samantā udakam ussāretvā majjhe reñuhatāya bhūmiyā cañkamantam, disvāna bhagavantam etad avoca: idha nu tvam mahāsamaṇā 'ti. ayam ah' asmi Kassapā 'ti bhagavā vehāsam abbhuggantvā nāvāya paccuṭṭhāsi. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma udakam pi na payahissati, na tv eva ca kho arahā yathā ahan ti. ||16||

atha kho bhagavato etad ahosi: ciram pi kho imassa moghapurisassa evam bhavissati: mahiddhiko kho mahāsamaṇo mahānubhāvo, na tv eva ca kho arahā yathā ahan ti. yam nūnāham imam jaṭilam samvejeyyan ti. atha kho bhagavā Uruvelakassapam jaṭilam etad avoca: n' eva kho tvam Kassapa arahā, na pi arahattamaggam samāpanno, sā pi te paṭipadā n' atthi, yāya tvam arahā vā assa arahattamaggam vā samāpanno 'ti. atha kho Uruvelakassapo jaṭilo bhagavato pādesu sirasā nipativā bhagavantam etad avoca: labheyyāham bhante bhagavato santike pabbajjam, labheyyam upasampadan ti. ||17|| tvam kho 'si Kassapa pañcannam jaṭilasatānam nāyako vināyako aggo pamukho pāmokkho, te pi tāva apalokehi, yathā te maññissanti tathā karissantīti. atha kho Uruvelakassapo jaṭilo yena te jaṭilāten' upasamkami, upasamkamitvā te jaṭile etad avoca: icchām'

aham bho mahāsamaṇe brahmacariyam caritum, yathā bhavanto maññanti tathā karontū 'ti. cirapatikā mayam bho mahāsamaṇe abhippasannā, sace bhavam mahāsamaṇe brahmacariyam carissati, sabbeva mayam mahāsamaṇe brahmacariyam carissāmā 'ti. ||18|| atha kho te jaṭilā kesamissam jaṭamissam khārikājamissam aggihuttamissam udate pavāhetvā yena bhagavā ten' upasamkamimśu, upasamkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocum: labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. ||19||

addasa kho Nadīkassapo jaṭilo kesamissam jaṭamissam khārikājamissam aggihuttamissam udate vuyhamāne, disvān' assa etad ahosi: mā h' eva me bhātuno upasaggo ahositi, jaṭile pāhesi gacchatha me bhātarām jānāthā 'ti, sāmañ ca tīhi jaṭilasatehi saddhim yenāyasmā Uruvelakassapo ten' upasamkami, upasamkamitvā āyasmantam Uruvelakassapam etad avoca: idam nu kho Kassapa seyyo 'ti. āmāvuso idam seyyo 'ti. ||20|| atha kho te jaṭilā kesamissam jaṭamissam khārikājamissam aggihuttamissam udate pavāhetvā yena bhagavā ten' upasamkamimśu, upasamkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocum: labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. ||21||

addasa kho Gayākassapo jaṭilo kesamissam jaṭamissam khārikājamissam aggihuttamissam udate vuyhamāne, disvān' assa etad ahosi: mā h' eva me bhātūnam upasaggo ahositi, jaṭile pāhesi gacchatha me bhātarō jānāthā 'ti, sāmañ ca dvīhi jaṭilasatehi saddhim yenāyasmā Uruvelakassapo ten' upasamkami, upasamkamitvā āyasmantam Uruvelakassapam etad avoca: idam nu kho Kassapa seyyo 'ti. āmāvuso idam seyyo 'ti. ||22|| atha kho te jaṭilā kesamissam jaṭamissam khārikājamissam aggihuttamissam udate pavāhetvā yena bhagavā ten' upasamkamimśu, upasamkamitvā bhagavato

pādesu sirasā nipatitvā bhagavantam etād avocum : labhey-yāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyān sammā dukkassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. ||23||

bhagavato adhiṭṭhānenā pañca katthasatāni na phāliyimsu, phāliyimsu, aggī na ujjalimsu, ujjalimsu, na vijjhāyimsu, vijjhāyimsu, pañca mandāmukhisatāni abhinimmini. etena nayena addhuddhapātihāriyasahassāni honti. ||24||**20**||

atha kho bhagavā Uruvelāyām yathābhīrantam viharitvā yena Gayāsīsam tena cārikām pakkāmi mahatā bhikkhusamghena saddhim bhikkhusahassena sabbeh' eva purāṇa-jatilehi. tatra sudam bhagavā Gayāyām viharati Gayāsīse saddhim bhikkhusahassena. ||1|| tatra kho bhagavā bhikkhū āmantesi : sabbam bhikkhave ādittam. kiñ ca bhikkhave sabbam ādittam. cakkhum bhikkhave ādittam, rūpā ādittā, cakkhuviññānam ādittam, cakkhusamphasso āditto, yad idam cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tam pi ādittam. kena ādittam, rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi. ||2|| sotam ādittam, saddā ādittā, — la — ghānam ādittam, gandhā ādittā, jivhā ādittā, rasā ādittā, kāyo āditto, phoṭṭhabbā ādittā, mano āditto, dhammā ādittā, manoviññānam ādittam, manosamphasso āditto, yad idam manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tam pi ādittam. kena ādittam, rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya marañena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi. ||3|| evam passam bhikkhave sutavā ariyasāvako cakkhusmim pi nibbindati, rūpesu pi nibbindati, cakkhuviññāne pi nibbindati, cakkhusamphasse pi nibbindati, yad idam cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tasmiṁ pi nibbindati. sotasmim pi nibbindati, saddesu pi nibbindati, ghānasmim pi nibbin-

dati, gandhesu pi nibbindati, jivhāya pi nibbindati, raseu pi nibbindati, kāyasmīm pi nibbindati, photthabbesu pi nibbindati, manasmīm pi nibbindati, dhammesu pi nibbindati, manoviññāne pi nibbindati, manosamphasse pi nibbindati, yad idam manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tasmīm pi nibbindati, nibbindam virajjati, virāgā vimuccati, vimuttasmiñ vimutt' amhīti fiññam hoti, khīñā jāti, vusitam brahmacariyam, katam karaṇiyam, nāparam itthattaya 'ti pajānātīti. imasmīm ca pana veyyākaranasmīm bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccim̄su. ||4|| ādittapariyāyam niññhitam. ||21|| Uruvelapātihāriyam tatiyakabhāṇavāram niññhitam.

atha kho bhagavā Gayāsise yathābhīrantam viharitvā yena Rājagaham tena cārikam pakkāmi mahatā bhikkhusamghena saddhim bhikkhusahassena sabbeh' eva purāñajañilehi. atha kho bhagavā anupubbena cārikam caramāno yena Rājagaham tad avasari. tatra sudam bhagavā Rājagahe viharati Laññhivanuyyāne Supatiñthe cetiye. ||1|| assosi kho rājā Māgadho Seniyo Bimbisāro: samañño khalu bho Gotamo Sakyutto Sakyakulā pabbajito Rājagaham anupatto Rājagahe viharati Laññhivanuyyāne Supatiñthe cetiye. tam kho pana bhagavantam Gotamam evam kalyāñño kittisaddo abbhuggato iti pi, so bhagavā araham sammāsam-buddho vijjācaranāsampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā, so imam lokam sadevakam samārakam sabrahmakam sassamāñabrahmañim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti, so dhammam deseti ādikalyāñam majjhē-kalyāñam pariyoñānakalyāñam sāttham savyañjanam kevalaparipunñam parisuddham brahmacariyam pakāseti. sādhu kho pana tathārūpānam arahatam dassanam hotīti. ||2|| atha kho rājā Māgadho Seniyo Bimbisāro dvādasanahutehi Māgadhikehi brāhmañagahapatikehi parivuto yena bhagavā ten' upasamñkami, upasamñkamitvā bhagavantam abhivādetvā ekamantam nisidi. te pi kho dvādasanahutā Māgadhikā brā-

mañagahapatikā appekacce bhagavantam abhivādetvā ekam-  
antam nisidimsu, appekacce bhagavatā saddhim sammo-  
dimsu, sammodaniyam katham sāraṇiyam vītisāretvā ekam-  
antam nisidimsu, appekacce yena bhagavā ten' añjalim  
pañāmetvā ekamantam nisidimsu, appekacce bhagavato san-  
tike nāmagottam sāvetvā ekamantam nisidimsu, apekacce  
tuṇhibhūtā ekamantam nisidimsu. ||3|| atha kho tesam dvā-  
dasanahutānam Māgadhikānam brāhmaṇagahapatikānam  
etad ahosi : kim nu kho mahāsamaṇo Uruvelakassape brah-  
macariyam carati, udāhu Uruvelakassapo mahāsamaṇe brah-  
macariyam caratīti. atha kho bhagavā tesam dvādasanahu-  
tānam Māgadhikānam brāhmaṇagahapatikānam cetasā ceto-  
parivitakkam aññāya āyasmantam Uruvelakassapam gāthāya  
ajjhabhāsi :

kim eva disvā Uruvelavāsi pahāsi aggiṁ kisako vadāno.  
pucchāmi tam Kassapa etam attham, katham pahinam  
tava aggihuttan ti.||

rūpe ca sadde ca atho rase ca kāmitthiyo cābhivadanti  
yaññā.

etam malan ti upadhīsu fiatvā, tasmā na yiṭṭhe na hute  
arañjin ti. ||4||

ettha ca te mano na ramittha Kassapā 'ti bhagavā avoca,  
rūpesu saddesu atho rasesu

atha ko carahi devamanussaloke rato mano Kassapa brūhi  
me tan ti.||

disvā padam santam anupadhīkam akiñcanam kāmabhave  
asattam

anaññathābhāvīm anaññaneyyam, tasmā na yiṭṭhe na hute  
arañjin ti. ||5||

atha kho āyasmā Uruvelakassapo utṭhāyāsanā ekamsam  
uttarāsaṅgam karitvā bhagavato pádesu sirasā nipatitvā bha-  
gavantam etad avoca : satthā me bhante bhagavā, sāvako  
'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmīti.  
atha kho tesam dvādasanahutānam Māgadhikānam brāhma-  
ṇagahapatikānam etad ahosi : Uruvelakassapo mahāsamaṇe  
brahmacariyam caratīti. ||6|| atha kho bhagavā tesam dvā-  
dasanahutānam Māgadhikānam brāhmaṇagahapatikānam ce-

tasā cetoparivitakkam aññāya anupubbikatham kathesi seyyath' idam: dānakatham sīlakatham saggakatham kāmānam ādīnavam okāram samkilesam nekkhamme ānisamsam pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānam sāmu-kkamsikā dhammadesanā, tam pakāsesi, dukkham samudayam nirodham maggam. ||7|| seyyathāpi nāma suddham vattham apagatakālakam sammad eva rajañam pañcāñheyya, evam eva ekādasanahutānam Māgadhikānam brāhmaṇagaha-patikānam Bimbisārapamukhānam tasmim yeva āsane vira-jam vītamalam dhammacakkhum udapādi yam kīfici samudayadhammam sabbam tam nirodhadhamman ti, ekanahutam upāsakattam pañivedesi. ||8|| atha kho rājā Māgadho Seniyo Bimbisāro diṭṭhadhammo pattadhammo vidiṭadhammo pari-yogāḥadhammo tiṇṇavicikiccho vigatakathamkatho vesā-rajjappatto aparappaccayo satthu sāsane bhagavantam etad avoca: pubbe me bhante kumārassa sato pañca assāsakā ahesum, te me etarahi samiddhā. pubbe me bhante kumārassa sato etad ahosi: aho vata mām rajje abhisūñceyyun ti, ayam kho me bhante pañhamo assāsako ahosi, so me etarahi samiddho. tassa ca me vijitam araham sammāsambuddho okkameyyā 'ti, ayam kho me bhante dutiyo assāsako ahosi, so me etarahi samiddho. ||9|| tañ cāham bhagavantam payirupāseyyan ti, ayam kho me bhante tatiyo assāsako ahosi, so me etarahi samiddho. so ca me bhagavā dhammam deseyyā 'ti, ayam kho me bhante catuttho assāsako ahosi, so me etarahi samiddho. tassa cāham bhagavato dhammam ājāneyyan ti, ayam kho me bhante pañcamo assāsako ahosi, so me etarahi samiddho. pubbe me bhante kumārassa sato ime pañca assāsakā ahesum, te me etarahi samiddhā. ||10|| abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante nikujjitatm vā ukkujjeyya pañcchannam vā vivareyya mūlhassa vā maggam ācikkheyya andhakāre vā telapajjotam dhāreyya cakkhumanto rūpāni dakkhīntī, evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āham bhante bhagavantam sarañam gacchāmi dhammañ ca bhikkhusam-ghāñ ca, upāsakam mām bhante bhagavā dhāretu ajjatagge pāṇupetam sarañam gatan ti, adhivāsetu ca me bhante

bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti.  
adhibāsesi bhagavā tunhibhāvena. ||11|| atha kho rājā Māgadho Seniyo Bimbisāro bhagavato adhibāsanam viditvā utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho rājā Māgadho Seniyo Bimbisāro tassā rattiyā accayena pañtam khādaniyam bhojaniyam paṭiyādā-petvā bhagavato kālam ārocāpesi: kālo bhante, niṭhitam bhattan ti. atha kho bhagavā pubbañhasamayam nivāsetvā pattacivaram ādāya Rājagaham pāvisi mahatā bhikkhusamghena saddhim bhikkhusahassena sabbe' eva purāṇajati-lehi. ||12|| tena kho pana samayena Sakkō devānam indo māṇavakavaṇṇam abhinimminitvā buddhapamukhassa bhikkhusamghassa purato-purato gacchati imā gāthāyo gīyamāno :

danto dantehi saha purāṇajati-lehi vippamutto vippamuttehi  
siṅgīnikkhasuvanṇo Rājagaham pāvisi bhagavā.||  
mutto muttehi saha purāṇajati-lehi vippamutto vippa-  
muttehi  
siṅgīnikkhasuvanṇo Rājagaham pāvisi bhagavā.||  
tiṇṇo tiṇṇehi saha purāṇajati-lehi vippamutto vippamuttehi  
siṅgīnikkhasuvanṇo Rājagaham pāvisi bhagavā.||  
dasavāso dasabalo dasadhammavidū dasabhi c' upeto  
so dasasataparivāro Rājagaham pāvisi bhagavā 'ti. ||13||

manussā Sakkam devānam indam passitvā evam āhamṣu:  
abhirūpo vatāyam māṇavako, dassaniyo vatāyam māṇavako,  
pāśādiko vatāyam māṇavako. kassa nu kho ayam māṇavako  
'ti. evam vutte Sakkō devānam indo te manusse gāthāya  
ajjhabhāsi :

yo dhīro sabbadhī danto buddho appaṭipuggalo  
araham sugato loke tassāham paricārako 'ti. ||14||

atha kho bhagavā yena rañño Māgadhassa Seniyassa Bimbisārassa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisidi saddhim bhikkhusamghena. atha kho rājā Māgadho Seniyo Bimbisāro buddhapamukham bhikkhusamgham paññetenā khādaniyena bhojaniyena sa-hatthā santappetvā sampavāretvā bhagavantam bhuttāvīm onītapattpāṇīm ekamantam nisidi. ||15|| ekamantam ni-

sinnassa kho rañño Māgadhassa Seniyassa Bimbisārassa etad ahosi: kattha nu kho bhagavā vihareyya, yam assa gāmato n' eva avidūre na accāsanne gamanāgamana-sampannam atthikānam-atthikānam manussānam abhikkamaniyam, divā appākiṇṇam rattim appasaddam appanigghosam vijanavātam manussarāhaseyyakam paṭisallānasāruppan ti. ||16|| atha kho rañño Māgadhassa Seniyassa Bimbisārassa etad ahosi: idam kho ambākam Vēluvanam uyyānam gāmato n' eva avidūre na accāsanne gamanāgamana-sampannam atthikānam-atthikānam manussānam abhikkamaniyam, divā appākiṇṇam, rattim appasaddam appanigghosam vijanavātam manussarāhaseyyakam paṭisallānasāruppam. yam nūnāham Vēluvanam uyyānam buddhapamukhassa bhikkhusamghassa dadeyyan ti. ||17|| atha kho rājā Māgadho Seniyo Bimbisāro sovaṇṇamayam bhiñkāram gahetvā bhagavato onojesi etāham bhante Vēluvanam uyyānam buddhapamukhassa bhikkhusamghassa dammīti. paṭiggahesi bhagavā ārāmam. atha kho bhagavā rājānam Māgadham Seniyam Bimbisāram dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utṭhāyāsanā pakkāmi. atha kho bhagavā etasmim nidāne dhammadiktham katvā bhikkhū āmantesi: anujānāmi bhikkhave ārāman ti. ||18|| 22||

tena kho pana samayena Sañjayo paribbājako Rājagahe paṭivasati mahatiyā paribbājakaparisāya saddhim adhateyyehi paribbājakasatehi. tena kho pana samayena Sāriputtamoggallāna Sañjaye paribbājake brahmacariyam caranti, tehi katikā katā hoti: yo paṭhamam amatam adhigacchati so ārocetū 'ti. ||1|| atha kho āyasmā Assaji pubbanhasamayam nivāsetvā pattacīvaram ādāya Rājagaham piṇḍāya pāvisi pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitenā pasāritena okkhittacakkhu iriyāpathasampanno. addasa kho Sāriputto paribbājako āyasmantam Assajim Rājagahe piṇḍāya carantam pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitenā pasāritena okkhittacakkhum iriyāpathasampannam, disvān' assa etad ahosi: ye vata loke arahanto vā arahattamaggam vā samāpannā, ayam tesam bhikkhūnuam aññataro, yam nūnā-

ham imam bhikkhum upasamkamitvā puccheyyam : kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti. ||2|| atha kho Sāriputtassa paribbājakassa etad ahosi : akālo kho imam bhikkhum pucchitum, antaragharam paviṭṭho piṇḍāya carati. yam nūnāham imam bhikkhum piṭṭhito-piṭṭhito anubandheyyam atthikehi upaññatām maggan ti. atha kho āyasmā Assaji Rājagahe piṇḍāya caritvā piṇḍapātam ādāya paṭikkami. atha kho Sāriputto paribbājako yenāyasmā Assaji ten' upasamkami, upasamkamitvā āyasmattā Assajinā saddhim sammodi, sammodanīyam katham sāraṇīyam vītisāretvā ekamantam atthāsi, ekamantam thito kho Sāriputto paribbājako āyasmantam Assajim etad avoca : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyoḍāto, kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti. ||3|| atth' āvuso mahāsamaṇo Sakyaputto Sakyalakulā pabbajito, tāham bhagavantam uddissa pabbajito, so ca me bhagavā satthā, tassa cāham bhagavato dhammam rocemīti. kimvādī panāyasmato satthā kimakkhāyīti. aham kho āvuso navo acirapabbajito adhunāgato imam dhammapariyāyam, na t' āham sakkomi vitthārena dhammam desetum, api ca te samkhittena attham vakkhāmīti. atha kho Sāriputto paribbājako āyasmantam Assajim etad avoca : hotu āvuso, appam vā bahum vā bhāsassu, attham yeva me brūhi, atthen' eva me attho, kim kāhasi vyañjanam bahun ti. ||4|| atha kho āyasmā Assaji Sāriputtassa paribbājakassa imam dhammapariyāyam abhāsi :

ye dhammā hetuppabhavā tesam hetum tathāgato āha  
tesañ ca yo nirodho evamvādī mahāsamaṇo 'ti.

atha kho Sāriputtassa paribbājakassa imam dhammapariyāyam sutvā virajam vītamalam dhammacakkhum udapādi yam kiñci samudayadhammad sabbam tam nirodhadhamman ti. es' eva dhammo yadi tāvad eva paccavyathā padam asokam adiṭṭham abbhatisam bahukehi kappanahutehīti. ||5|| atha kho Sāriputto paribbājako yena Moggallāno paribbājako ten' upasamkami. addasa kho Moggallāno paribbājako Sāriputtam paribbājakam dūrato 'va āgacchantam, disvāna Sāri-

puttam paribbājakam etad avoca : vippasannāni kho te āvuso indriyāni, parisuddho chavivāṇo pariyoḍāto, kacci nu tvam āvuso amatam adhigato 'ti. āmāvuso amatam adhigato 'ti. yathā katham pana tvam āvuso amatam adhigato 'ti. ||6|| idhāham āvuso addasam Assajim bhikkhum Rājagahe piṇḍaya carantam pāsādikena abhikkantena paṭikkantena ālokitenā vilokitenā sammiñjitenā pasāritena okkhittacakkhum iriyāpathasampannam, disvāna me etad ahosi : ye vata loke arahanto vā arahattamaggam vā samāpannā, ayaṁ tesam bhikkhūnam aññataro, yam nūnāham imam bhikkhum upasamkamitvā puccheyyam : kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti. ||7|| tassa mayham āvuso etad ahosi : akālo kho imam bhikkhum pucchitum, antaragharam paviṭṭho piṇḍaya carati. yam nūnāham imam bhikkhum piṭṭhito-piṭṭhito anubandheyam atthikehi upaññātām maggan ti. atha kho āvuso Assaji bhikku Rājagahe piṇḍaya caritvā piṇḍapātām ādāya paṭikkami. atha khv āham avuso yena Assaji bhikkhu ten' upasamkamim, upasamkamitvā Assajinā bhikkhunā saddhim sammodim, sammodaniyam katham sāraṇiyam vītisāretvā ekamantam atṭhāsim, ekamantam ṭhito kho aham āvuso Assajim bhikkhum etad avocam : vippasannāni kho te āvuso indriyāni, parisuddho chavivāṇo pariyoḍāto, kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti. ||8|| atth' āvuso mahāsamaṇo Sakyaputto Sakyakulā pabbajito, tāham bhagavantam uddissa pabbajito, so ca me bhagavā satthā, tassa cāham bhagavato dhammam rocemīti. kimvādī panāyasmato satthā kimakkhāyīti. aham kho āvuso navo acirapabbajito adhunāgato imam dhammavinayam, na t' āham sakkomi vitthārena dhammam desetum, api ca te samkhittena attham vakkhāmīti. appam vā bahum vā bhāsassu, attham yeva me brūhi, atthen' eva me attho, kim kāhasi vyāñjanam bahun ti. ||9|| atha kho āvuso Assaji bhikkhu imam dhammapariyāyam abhāsi :

ye dhammā hetuppabhavā tesam hetum tathāgato āha  
tesañ ca yo nirodho evamvādī mahāsamaṇo 'ti.

atha kho Moggallānassa paribbājakassa imam dhammapari-

yāyam sutvā virajam vītamalam dhammacakkhum udapādi  
yam kiñci samudayadhammam sabbam tam nirodhadha-  
mman ti. es' eva dhammo yadi tāvad eva paccavyathā  
padam asokam adittham abbhatitam bahukehi kappanahute-  
hiti. ||10||23||

atha kho Moggallāno paribbājako Sāriputtam paribbājakam etad avoca: gacchāma mayam āvuso bhagavato santike, so no bhagavā satthā 'ti. imāni kho āvuso addhateyyāni paribbājakasatāni amhe nissāya amhe sampassantā idha viharanti, te pi tāva apalokāma, yathā te maññissanti, tathā karissantīti. atha kho Sāriputtamoggallānā yena te paribbājakā ten' upasam̄kamimsu, upasam̄kamitvā te paribbājake etad avocum: gacchāma mayam āvuso bhagavato santike, so no bhagavā satthā 'ti. mayam āyasmante nissāya āyasmante sampassantā idha viharāma, sace āyasmantā mahāsamaṇe brahmacariyam carissanti, sabbeva mayam mahāsamaṇe brahmacariyam carissāmā 'ti. ||1|| atha kho Sāriputtamoggallānā yena Sañjaya paribbājako ten' upasam̄kamimsu, upasam̄kamitvā Sañjayam paribbājakam etad avocum: gacchāma mayam āvuso bhagavato santike, so no bhagavā satthā 'ti. alam āvuso mā agamittha, sabbeva tayo imam gaṇam parihaarissāmā 'ti. dutiyam pi kho —la— tatiyam pi kho Sāriputtamoggallānā Sañjayam paribbājakam etad avocum: gacchāma mayam āvuso bhagavato santike, so no bhagavā satthā 'ti. alam avuso mā agamittha, sabbeva tayo imam gaṇam parihaarissāmā 'ti. ||2|| atha kho Sāriputtamoggallānā tāni addhateyyāni paribbājakasatāni ādāya yena Vēluvanam ten' upasam̄kamimsu, Sañjayassa pana paribbājakaśa tatth' eva unham lohitam mukhato uggacchi. addasa kho bhagavā te Sāriputtamoggallāne dūrato 'va āgacchante, disvāna bhikkhū āmantesi: ete bhikkhave dve sahāyakā āgacchanti Kolito Upatisso ca, etam me sāvakayugam bhavissati aggam bhaddayugan ti. gambhīre nīṇavavisaye anuttare upadhisam̄khaye vimutte anuppatte Vēluvanam atha ne satthā vyākāsi: ete dve sahāyakā āgacchanti Kolito Upatisso ca, etam me sāvakayugam bhavissati aggam bhaddayugan ti. ||3|| atha kho Sāriputtamoggallānā yena bhagavā

ten' upasam̄kamimsu, upasam̄kamitvā bhagavato pâdesu  
sirasā nipatitvā bhagavantam etad avocum : labheyyâma  
mayam bhante bhagavato santike pabbajjam, labheyyâma  
upasampadan ti. etha bhikkhavo 'ti bhagavâ avoca, svâ-  
kkhâto dhammo, caratha brahmacariyam sammâ dukkhassa  
antakiriyâ 'ti. sâ 'va tesam âyasmantânam upasampadâ  
ahosi. || 4 || tena kho pana samayena abhiññâtâ-abhiññâtâ  
Mâgadhikâ kulaputtâ bhagavati brahmacariyam caranti.  
manussâ ujjhâyanti khîyanti vipâcenti : aputtakatâya paṭi-  
panno samaṇo Gotamo, vedhavyâya paṭipanno samaṇo Gotamo,  
kulupacchedâya paṭipanno samaṇo Gotamo. idâni anena  
jaṭilasahassam pabbâjitat, imâni ca addhateyyâni paribbâja-  
kasatâni Sañjayâni pabbâjitat, ime ca abhiññâtâ-abhiññâtâ  
Mâgadhikâ kulaputtâ samaṇe Gotame brahmacariyam ca-  
rantiti. api 'ssu bhikkhû disvâ imâya gâthâya codenti :

Âgato kho mahâsamaṇo Magadhânam Giribbajam  
sabbe Sañjaye netvâna, kam su dâni nayissatîti. || 5 ||

assosum kho bhikkhû tesam manussânâm ujjhâyantânâm  
khîyantânâm vipâcentânâm. atha kho te bhikkhû bhagavato  
etam attham ârocesum. na bhikkhave so saddo ciram bha-  
vissati, sattâham eva bhavissati, sattâhassa accayena antara-  
dhâyissati. tena hi bhikkhave ye tumhe imâya gâthâya  
codenti :

Âgato kho mahâsamaṇo Magadhânam Giribbajam  
sabbe Sañjaye netvâna, kam su dâni nayissatîti,

te tumhe imâya gâthâya paṭicodetha :

nayanti ve mahâvîrâ saddhammena tathâgatâ,  
dhammena nayamânânâm kâ usuyyâ vijânatan ti. || 6 ||

tena kho pana samayena manussâ bhikkhû disvâ imâya gâ-  
thâya codenti :

Âgato kho mahâsamaṇo Magadhânam Giribbajam  
sabbe Sañjaye netvâna, kam su dâni nayissatîti.

bhikkhû te manusse imâya gâthâya paticodenti :

nayanti ve mahâvîrâ saddhammena tathâgatâ,  
dhammena nayamânânâm kâ usuyyâ vijânatan ti.

manussâ dhammena kira samanâ Sakyaputtiyâ nenti no adhammenâ 'ti sattâham eva so saddo ahosi, sattâhassa acca-yena antaradhâyi. ||7||

**Sâriputtamoggallânapabbajjâ niṭhitâ. ||24||  
catutthakabhâṇavâram niṭhitam.**

tena kho pana samayena bhikkhû anupajjhâyakâ anovadiyamânâ ananusâsiyamânâ dunnivatthâ duppârutâ anâkappa-sampannâ piñdâya caranti. te manussânâm bhuñjamânânâm upari bhojane pi uttiṭṭhapattam upanâmenti, upari khâdaniye pi uttiṭṭhapattam upanâmenti, upari sâyaniye pi uttiṭṭhapattam upanâmenti, upari pâniye pi uttiṭṭhapattam upanâmenti, sâmam sûpam pi odanam pi viññâpetvâ bhuñjanti, bhattachge pi uccâsaddâ mahâsaddâ viharanti. ||1|| manussâ ujjhâyanti khîyanti vipâcenti : katham hi nâma samanâ Sakyaputtiyâ dunnivatthâ duppârutâ anâkappasampannâ piñdâya carissanti, manussânâm bhuñjamânânâm upari bhojane pi uttiṭṭhapattam upanâmessanti, upari khâdaniye pi uttiṭṭhapattam upanâmessanti, upari sâyaniye pi uttiṭṭhapattam upanâmessanti, upari pâniye pi uttiṭṭhapattam upanâmessanti, sâmam sûpam pi odanam pi viññâpetvâ bhuñjisanti, bhattachge pi uccâsaddâ mahâsaddâ viharissanti, seyyathâpi brâhmaṇâ brâhmaṇabhojane 'ti. ||2|| assosum kho bhikkhû tesam manussânâm ujjhâyantânâm khîyantânâm vipâcentânâm. ye te bhikkhû appicchâ santuṭṭhâ lajjino kukkuccakâ sikkhâkâmâ, te ujjhâyanti khîyanti vipâcenti : katham hi nâma bhikkhû dunnivatthâ duppârutâ anâkappa-sampannâ piñdâya carissanti, manussânâm bhuñjamânânâm upari bhojane pi uttiṭṭhapattam upanâmessanti, upari khâdaniye pi uttiṭṭhapattam upanâmessanti, upari pâniye pi uttiṭṭhapattam upanâmessanti, sâmam sûpam pi odanam pi viññâpetvâ bhuñjisanti, bhattachge pi uccâsaddâ mahâsaddâ viharissanti-ti. ||3|| atha kho te bhikkhû bhagavato etam attham ârocesum. atha kho bhagavâ etasmim nidâne etasmim pakarâne bhikkhusamgham sannipâtâpetvâ bhikkhû paṭipucchi: saccam kira bhikkhave bhikkhû dunnivatthâ duppârutâ anâkappa-sampannâ piñdâya caranti manussânâm bhuñjamânânâm

upari bhojane pi uttiṭṭhapattam upanāmenti, upari khādaniye pi uttiṭṭhapattam upanāmenti, upari sāyaniye pi uttiṭṭhapattam upanāmenti, upari pāniye pi uttiṭṭhapattam upanāmenti, sāmāṇ sūpam pi odanam pi viññāpetvā bhuñjanti, bhattachge pi uccāsaddā mahāsaddā viharantī. saccam bhagavā. ||4|| vigarahi buddho bhagavā: ananucchaviyam bhikkhave tesam moghapurisānam ananulomikam appaṭirūpam assāmaṇakam akappiyam akaraṇiyam. katham hi nāma te bhikkhave moghapurisā dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānam bhuñjamānānam upari bhojane pi uttiṭṭhapattam upanāmessanti upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmāṇ sūpam pi odanam pi viññāpetvā bhuñjisanti, bhattachge pi uccāsaddā mahāsaddā viharissanti. n' etam bhikkhave appasannānam vā pasādāya pasannānam vā bhiyyobhāvāya, atha kho tam bhikkhave appasannānañ c' eva appasādāya, pasannānañ ca ekaccānam aññathattāyā 'ti. ||5|| atha kho bhagavā te bhikkhū anekapariyāyena vigarahitvā dubbharatāya dupposatāya mahicchatāya asantuṭṭhiyā samgaṇikāya kosajjassa avanṇam bhāsitvā anekapariyāyena subharatāya suposatāya appicchassa santuṭṭhassa sallekhassa dhutassa pāsādikassa apacayassa viriyārambhassa vanṇam bhāsitvā bhikkhūnam tadanucchavikam tadanulomikam dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave upajjhāyam. upajjhāyo bhikkhave saddhivihārikamhi puttacittam upaṭṭhāpessati, saddhivihāriko upajjhāyamhi pitucittam upaṭṭhāpessati. evam te aññamaññam sagāravā sappatissā sabhāgavuttino viharantā imasmim dhammavinaye vuddhim virūlhim vepullam āpajjissanti. ||6|| evañ ca pana bhikkhave upajjhāyo gahetabbo: ekamsam uttarāsaṅgam karitvā pāde vanditvā ukkuṭikam nisiditvā añjalim paggahetvā evam assa vacanīyo: upajjhāyo me bhante hohi, upajjhāyo me bhante hohi, upajjhāyo me bhante hohiti. sāhū 'ti vā, lahū 'ti vā, opāyikan ti vā, paṭirūpan ti vā, pāsādikena sampādehīti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti upajjhāyo, na kāyena viññāpeti, na vācāya viññā-

peti, na kāyena vācāya viññāpeti, na gahito hoti upajjhāyo. ||7||

saddhivihārikena bhikkhave upajjhāyamhi sammāvattitabbam, tatrāyam sammāvattanā: kālass' eva utthāya upāhanā omuñcitvā ekamsam uttarāsañgam karitvā danta-kattham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāgum pītassa udakam datvā bhājanam patiggahetvā nīcam katvā sādhukam aparighāmsantena dhovitvā patisāmetabbam. upajjhāyamhi vuñthite āsanam uddhari-tabbam. sace so deso uklāpo hoti, so deso sammajjitatutto. ||8|| sace upajjhāyo gāmam pavisitukāmo hoti, nivāsanam dātabbam, pañinivāsanam patiggahetabbam, kāyabandhanam dātabbam, sagunam katvā samghātiyo dātabbā, dhovitvā patto saudako dātabbo. sace upajjhāyo pacchāsamanam ākañkhati, timandalam patiechādentena parimañdalam nivāsetvā kāyabandhanam bandhitvā sagunam katvā samghātiyo pārupitvā gañthikam pañmuñcitvā dhovitvā pattam gahetvā upajjhāyassa pacchāsamañena hotabbam. nātidūre gantabbam, na accāsanne gantabbam. pattapariyāpannam patiggahetabbam. ||9|| na upajjhāyassa bhañamānassa antarantā kathā opātetabbā. upajjhāyo āpattisāmantā bhañamāno nivāretabbo. nivattantena pathamataram āgantvā āsanam paññāpetabbam, pādodakam pādapītham pādakthalikam upanikkhipitabbam, paccuggantvā pattacivaram patiggahetabbam, pañinivāsanam dātabbam, nivāsanam patiggahetabbam. sace cīvaram sinnam hoti, muhuttam unhe otāpetabbam, na ca unhe cīvaram nidahitabbam. cīvaram samharitabbam. cīvaram samharantena caturañgulam kanñam ussāretvā cīvaram samharitabbam mā majhe bhañgo ahositi. obhoge kāyabandhanam kātabbam. sace piñdapāto hoti upajjhāyo ca bhuñjitukāmo hoti, udakam datvā piñdapāto upanāmetabbo. ||10|| upajjhāyo pāniyena pucchitabbo. bhuttavissa udakam datvā pattam patiggahetvā nīcam katvā sādhukam aparighāmsantena dhovitvā vodakam katvā muhuttam unhe otāpetabbo, na ca unhe patto nidahitabbo. pattacivaram nikkipitabbam. pattam nikkipantena ekena hatthena pattam gahetvā ekena hatthena heñthāmañcam vā

hetṭhāpītham vā parāmasitvā patto nikhipitabbo, na ca  
 anantarahitāya bhūmiyā patto nikhipitabbo. cīvaram ni-  
 khipantena ekena hatthena cīvaram gahetvā ekena hatthena  
 cīvaravamsam vā cīvararajjum vā pamajjitvā pārato antam  
 orato bhogam katvā cīvaram nikhipitabbam. upajjhāyamhi  
 vuṭṭhite āsanam uddharitabbam, pādodakam pādapītham pā-  
 dakathalikam paṭisāmetabbam. sace so deso uklāpo hoti, so  
 deso sammajitabbo. ||11|| sace upajjhāyo nahāyitukāmo  
 hoti, nahānam paṭiyādetabbam. sace sītena attho hoti, sītam  
 paṭiyādetabbam. sace uñhena attho hoti, uñham paṭiyāde-  
 tabbam. sace upajjhāyo jantāgharam pavisitukāmo hoti,  
 cuṇnam sannetabbam, mattikā temetabbā, jantāgharapītham  
 adāya upajjhāyassa piṭhitō-piṭhitō gantvā jantāgharapī-  
 tham datvā cīvaram paṭiggahetvā ekamantam nikhipi-  
 tabbam, cuṇnam dātabbam, mattikā dātabbā. sace ussahati,  
 jantāgharam pavisitabbam. jantāgharam pavisantena matti-  
 kāya mukham makkhetvā purato ca pacchato ca paṭicchā-  
 detvā jantāgharam pavisitabbam. ||12|| na there bhikkhū  
 anupakhajja nisiditabbam, na navā bhikkhū āsanena paṭi-  
 bhetabbā. jantāghare upajjhāyassa parikammam kātabbam.  
 jantāgharā nikhamantena jantāgharapītham adāya purato  
 ea pacchato ca paṭicchādetvā jantāgharā nikhamitabbam.  
 udake pi upajjhāyassa parikammam kātabbam. nahātena pa-  
 ṭhamataram uttaritvā attano gattam vodakam katvā nivāsetvā  
 upajjhāyassa gattato udakam pamajitabbam, nivāsanam dā-  
 tabbam, samghāti dātabbā, jantāgharapītham adāya paṭha-  
 mataram āgantvā āsanam paññāpetabbam, pādodakam pā-  
 dapītham pādakathalikam upanikkhipitabbam. upajjhāyo  
 pāniyena pucchitabbo. ||13|| sace uddisāpetukāmo hoti,  
 uddisāpetabbo. sace paripucchitukāmo hoti, paripucchi-  
 tabbo. yasmim vihāre upajjhāyo viharati, sace so vihāro  
 uklāpo hoti, sace ussahati, sodhetabbo. vihāram sodhentena  
 paṭhamam pattacīvaram nīharitvā ekamantam nikhipi-  
 tabbam. nisidana paccattharanam nīharitvā ekamantam ni-  
 khipitabbam. bhisibimbohanam nīharitvā ekamantam ni-  
 khipitabbam. ||14|| mañco nīcam katvā sādhukam apari-  
 ghamsantena asamghatāntena kavāṭapiṭtham nīharitvā eka-  
 mantam nikhipitabbo. pītham nīcam katvā sādhukam

aparighamsantena asamghat̄tantena kavāṭapiṭṭham nīharitvā  
 ekamantam nikkipitabbam. mañcapatiḍakā nīharitvā  
 ekamantam nikkipitabbā. kheṭamallako nīharitvā ekam-  
 antam nikkipitabbo. apassenaphalakam nīharitvā ekam-  
 antam nikkipitabbam. bhummattraranam yathāpaññia-  
 ttam sallakkhetvā nīharitvā ekamantam nikkipitabbam.  
 sace vihāre santānakam hoti, ullokā paṭhamam ohāretabbam.  
 ālokasandhikāṇabhbhāgā pamajjitabbā. sace gerukaparikam-  
 makatā bhitti kaṇṇakitā hoti, colakam temetvā pīletvā pa-  
 majjitabbā. sace kālavanṇakatā bhūmi kaṇṇakitā hoti,  
 colakam temetvā pīletvā pamajjitabbā. sace akatā hoti  
 bhūmi, udakena parippositvā sammajjitabbā mā vihāro rajena  
 ūhaññiti. samkāram vicinitvā ekamantam chaddetabbam.  
 ||15|| bhummattraranam otāpetvā sodhetvā pappoṭhetvā ati-  
 haritvā yathāpaññattam paññāpetabbam. mañcapatiḍa-  
 kā otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbā.  
 mañco otāpetvā sodhetvā pappoṭhetvā nīcam katvā sādhukam  
 aparighamsantena asamghat̄tantena kavāṭapiṭṭham atiharitvā  
 yathāpaññattam paññāpetabbo. pīṭham otāpetvā sodhetvā  
 pappoṭhetvā nīcam katvā sādhukam aparighamsantena asam-  
 ghat̄tantena kavāṭapiṭṭham atiharitvā yathāpaññattam paññā-  
 petabbam. bhisibimbohanam otāpetvā sodhetvā pappoṭhetvā  
 atiharitvā yathāpaññattam paññāpetabbam. nisidanapacca-  
 ttharanam otāpetvā sodhetvā pappoṭhetvā atiharitvā yathā-  
 paññattam paññāpetabbam. kheṭamallako otāpetvā pamajji-  
 tvā atiharitvā yathāṭṭhāne ṭhapetabbo. apassenaphalakam  
 otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbam. ||16||  
 pattacivaram nikkipitabbam. pattam nikhipantena ekena  
 hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā  
 heṭṭhāpiṭṭham vā parāmasitvā patto nikkipitabbo, na ca  
 anantarahitāya bhūmiyā patto nikkipitabbo. cīvaram ni-  
 khipantena ekena hatthena cīvaram gahetvā ekena hatthena  
 cīvaravamsam vā cīvararajjum vā pamajjitvā pārato antam  
 orato bhogam katvā cīvaram nikkipitabbam. ||17|| sace  
 puratthimā sarajā vātā vāyanti, puratthimā vātapānā thake-  
 tabbā. sace pacchimā sarajā vātā vāyanti, pacchimā vātapānā  
 thaketabbā. sace uttarā sarajā vātā vāyanti, uttarā vātapānā  
 thaketabbā. sace dakkhiṇā sarajā vātā vāyanti, dakkhiṇā vā-

tapānā thaketabbā. sace sītakālo hoti, divā vātapānā vivari-  
 tabbā, rattim thaketabbā. sace unhakālo hoti, divā vātapānā  
 thaketabbā, rattim vivaritabbā. ||18|| sace parivenam uklā-  
 pam hoti, parivenam sammajjitabbam. sace koṭhako uklāpo  
 hoti, koṭhako sammajjitabbo. sace upatthānasālā uklāpā  
 hoti, upatthānasālā sammajjitabbā. sace aggisālā uklāpā  
 hoti, aggisālā sammajjitabbā. sace vaccakuṭi uklāpā hoti,  
 vaccakuṭi sammajjitabbā. sace pāniyam na hoti, pāniyam  
 upatthāpetabbam. sace paribhojaniyam na hoti, paribhoja-  
 niyam upatthāpetabbam. sace ācamanakumbhiyā udakam  
 na hoti, ācamanakumbhiyā udakam āsiñcitabbam. ||19|| sace  
 upajjhāyassa anabhirati uppannā hoti, saddhivihārikena vū-  
 pakāsetabbā vūpakāsāpetabbā dhammakathā vāssa kātabbā.  
 sace upajjhāyassa kukkuccam uppannam hoti, saddhivihāri-  
 kena vinodetabbam vinodāpetabbam dhammakathā vāssa  
 kātabbā. sace upajjhāyassa diṭṭhigatam uppannam hoti,  
 saddhivihārikena vivecetabbam vivecāpetabbam dhammaka-  
 thā vāssa kātabbā. ||20|| sace upajjhāyo garudhammam  
 ajjhāpanno hoti parivāsāraho, saddhivihārikena ussukkam  
 kātabbam kin ti nu kho samgho upajjhāyassa parivāsam  
 dadeyyā 'ti. sace upajjhāyo mūlāya paṭikassanāraho hoti,  
 saddhivihārikena ussukkam kātabbam kin ti nu kho samgho  
 upajjhāyam mūlāya paṭikasseyyā 'ti. sace upajjhāyo mā-  
 nattāraho hoti, saddhivihārikena ussukkam kātabbam kin ti  
 nu kho samgho upajjhāyassa mānattam dadeyyā 'ti. sace  
 upajjhāyo abbhānāraho hoti, saddhivihārikena ussukkam kā-  
 tabbam kin ti nu kho samgho upajjhāyam abbheyyā 'ti. ||21||  
 sace samgho upajjhāyassa kammam kattukāmo hoti tajjani-  
 yam vā nissayam vā pabbājaniyam vā paṭisāraṇiyam vā  
 ukkhepaniyam vā, saddhivihārikena ussukkam kātabbam kin  
 ti nu kho samgho upajjhāyassa kammam na kareyya lahu-  
 kāya vā pariṇāmeyyā 'ti. katam vā pan' assa hoti samghena  
 kammam tajjaniyam vā nissayam vā pabbājaniyam vā paṭi-  
 sāraṇiyam vā ukkhepaniyam vā, saddhivihārikena ussukkam  
 kātabbam kin ti nu kho upajjhāyo sammāvatteyya lomam  
 pāteyya netthāram vatteyya, samgho tam kammam paṭi-  
 ppasambheyyā 'ti. ||22|| sace upajjhāyassa cīvaram dhovi-  
 tabbam hoti, saddhivihārikena dhovitabbam ussukkam vā

kātabbam kin ti nu kho upajjhāyassa cīvaram dhoviyethā 'ti. sace upajjhāyassa cīvaram kātabbam hoti, saddhivihārīkena kātabbam ussukkam vā katabbam kin ti nu kho upajjhāyassa cīvaram kariyethā 'ti. sace upajjhāyassa raja-nam pacitabbam hoti, saddhivihārīkena pacitabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa raja-nam paciyethā 'ti. sace upajjhāyassa cīvaram rajitabbam hoti, saddhivihārīkena rajitabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa cīvaram rajiyethā 'ti. cīvaram rajantena sādhukam samparivattakam-samparivattakam rajitabbam na ca acchinne theve pakkamitabbam. ||23|| na upajjhāyam anā-pucchā ekaccassa patto dātabbo, na ekaccassa patto paṭigga-hetabbo, na ekaccassa cīvaram dātabbam, na ekaccassa cīvaram paṭigga-hetabbam, na ekaccassa parikkhāro dātabbo, na ekaccassa parikkhāro paṭigga-hetabbo, na ekaccassa kesā chedātabbā, na ekaccena kesā chedāpetabbā, na ekaccassa pari-kammam kātabbam, na ekaccena parikammam kārāpetabbam, na ekaccassa veyyāvacco kātabbo, na ekaccena veyyāvacco kārāpetabbo, na ekaccassa pacchāsamañena hotabbam, na ekacco pacchāsamañō adātabbo, na ekaccassa piṇḍapāto nīharitabbo, na ekaccena piṇḍapāto nīharāpetabbo. na upajjhāyam anāpucchā gāmo pavisitabbo, na susānam ganta-bbam, na diśā pakkamitabbā. sace upajjhāyo gilāno hoti, yāvajīvam upatthātabbo, vuṭṭhānassa āgametabban ti. ||24||  
 upajjhāyavattam niṭṭhitam. ||25||

upajjhāyena bhikkhave saddhivihārikamhi sammāvatti-tabbam, tatrāyam sammāvattanā: upajjhāyena bhikkhave saddhivihāriko samgahetabbo anuggahetabbo uddesena pari-pucchāya ovādena anusāsaniyā. sace upajjhāyassa patto hoti, saddhivihārikassa patto na hoti, upajjhāyena saddhivihārikassa patto dātabbo ussukkam vā kātabbam kin ti nu kho saddhivihārikassa patto uppajjiyethā 'ti. sace upajjhāyassa cīvaram hoti, saddhivihārikassa cīvaram na hoti, upajjhāyena saddhivihārikassa cīvaram dātabbam ussukkam vā kātabbam kin ti nu kho saddhivihārikassa cīvaram uppajji-yethā 'ti. sace upajjhāyassa parikkhāro hoti, saddhivihārikassa parikkhāro na hoti, upajjhāyena saddhivihārikassa

parikkhāro dātabbo ussukkam vā kātabbam kin ti nu kho saddhivihārikassa parikkhāro uppajjiyethā 'ti. ||1|| sace saddhivihāriko gilāno hoti, kālass' eva uṭṭhāya dantakattham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāgum pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhukam aparighamsantena dhovitvā patisāmetabbam. saddhivihārikamhi vuṭṭhite āsanam uddharitabbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||2|| sace saddhivihāriko gāmam pavisitukāmo hoti, nivāsanam dātabbam, paṭinivāsanam paṭiggahetabbam, kāyabandhanam dātabbam, sagunam katvā samghātiyo dātabbā, dhovitvā patto sandako dātabbo. ettāvatā nivattissatī āsanam paññāpetabbam, pādodakam pādapīṭham pādakathalikam upanikkhipitabbam, paccuggantvā pattacivaram paṭiggahetabbam, paṭinivāsanam dātabbam, nivāsanam paṭiggahetabbam. sace cīvaram sinnam hoti, muhuttam uṇhe otāpetabbam, na ca uṇhe cīvaram nidahitabbam. cīvaram samharitabbam. cīvaram samharantena caturaṅgulam kaṇṇam ussāretvā cīvaram samharitabbam mā majjhe bhaṅgo ahositi. obhoge kāyabandhanam kātabbam. sace piṇḍapāto hoti saddhivihāriko ca bhuñjitukāmo hoti, udakam datvā piṇḍapāto upanāmetabbo. ||3|| saddhivihāriko pāniyena pucchitabbo. bhuttavissa udakam datvā pattam paṭiggahetvā nīcam katvā sādhukam aparighamsantena dhovitvā vodakam katvā muhuttam uṇhe otāpetabbo, na ca uṇhe patto nidahitabbo. pattacivaram nikkipitabbam. pattam nikkipantena ekena hatthena pattam gahetvā ekena hatthena hetṭhāmañcam vā hetṭhāpīṭham vā parāmasitvā patto nikkipitabbo, na ca ananta-rahitāya bhūmiyā patto nikkipitabbo. cīvaram nikkipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvararajjum vā pamajjitvā pārato antam erato bhogam katvā cīvaram nikkipitabbam. saddhivihārikamhi vuṭṭhite āsanam uddharitabbam, pādodakam pādapīṭham pādakathalikam paṭisāmetabbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||4|| sace saddhivihāriko nahāyitukāmo hoti, nahānam paṭiyādetabbam. sace sītena attho hoti, sītam paṭiyādetabbam. sace uṇhena attho hoti, uṇham

paṭiyādetabbam. sace saddhivihāriko jantāgharam pavisutukāmo hoti, cuṇṇam sannetabbam, mattikā temetabbā, jantāgharapīṭham adāya gantvā jantāgharapīṭham datvā cīvaram paṭiggahetvā ekamantam nikhipitabbam, cuṇṇam dātabbam, mattikā dātabbā. sace ussahati, jantāgharam pavisitabbam. jantāgharam pavisantena mattikāya mukham makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharam pavisitabbam. ||5|| na there bhikkhū anupakhajja nisiditabbam, na navā bhikkhū āsanena paṭibāhetabbā. jantāghare saddhivihārikassa parikammam kātabbam. jantāgharā nikkhmantena jantāgharapīṭham adāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhmitabbam. udake pi saddhivihārikassa parikammam kātabbam. nahātena paṭhamataram uttaritvā attano gattam vodakam katvā nivāsetvā saddhivihārikassa gattato udakam pamajjitatabbam, nivāsanam dātabbam, saṃghāṭi dātabbā, jantāgharapīṭham adāya paṭhamataram āgantvā āsanam paññāpetabbam, pādodakam padapīṭham pādakathalikam upanikkhipitabbam. saddhivihāriko pāniyena pucchitabbo. ||6|| yasmin vihāre saddhivihāriko viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo. vihāram sodhentena paṭhamam pattacīvaram nīharitvā ekamantam nikhipitabbam . . . (=I. 25, 14-19) . . . sace ācamanakumbhiyā udakam na hoti, ācamanakumbhiyā udakam āsiñcitabbam. ||7|| sace saddhivihārikassa anabhirati uppānā · hoti, upajjhāyena vūpakāsetabbā vūpakāsāpetabbā dhammakathā vāssa kātabbā. sace saddhivihārikassa kukkuccam uppānam hoti, upajjhāyena vinodetabbam vino-dāpetabbam dhammakathā vāssa kātabbā. sace saddhivihārikassa ditthigatam uppānam hoti, upajjhāyena vivecetabbam vivecāpetabbam dhammakathā vāssa kātabbā. ||8|| sace saddhivihāriko garudhammam ajjhāpanno hoti parivāsāraho, upajjhāyena ussukkam kātabbam kin ti nu kho saṃgho saddhivihārikassa parivāsam dadeyyā 'ti. sace saddhivihāriko mūlāya paṭikassanāraho hoti, upajjhāyena ussukkam kātabbam kin ti nu kho saṃgho saddhivihārikam mūlāya paṭikasseyyā 'ti. sace saddhivihāriko mānattāraho hoti, upajjhāyena ussukkam kātabbam kin ti nu kho saṃgho saddhivihārikassa mānattam dadeyyā 'ti. sace saddhivihā-

riko abbhānāraho hoti, upajjhāyena ussukkam kātabbam  
kin ti nu kho samgho saddhivihārikam abbheyyā 'ti. ||9||  
sace samgho saddhivihārikassa kammam kattukāmo hoti  
tajjaniyam vā nissayam vā pabbājaniyam vā paṭisāraṇiyam  
vā ukkhepaniyam vā, upajjhāyena ussukkam kātabbam kin  
ti nu kho samgho saddhivihārikassa kammam na kareyya  
lahukāya vā parināmeyyā 'ti. katam vā pan' assa hoti  
samghena kammam tajjaniyam vā nissayam vā pabbājaniyam  
vā paṭisāraṇiyam vā ukkhepaniyam vā, upajjhāyena ussu-  
kkam kātabbam kin ti nu kho saddhivihāriko sammāvatteyya  
lomam pāteyya netthāram vatteyya, samgho tam kammam  
paṭippassambheyyā 'ti. ||10|| sace saddhivihārikassa cīvaraṁ  
dhovitabbam hoti, upajjhāyena ācikkhitabbam evam dho-  
veyyāsīti, ussukkam vā kātabbam kin ti nu kho saddhivi-  
hārikassa cīvaraṁ dhoviyethā 'ti. sace saddhivihārikassa  
cīvaraṁ kātabbam hoti, upajjhāyena ācikkhitabbam evam  
kareyyāsīti, ussukkam vā kātabbam kin ti nu kho saddhivi-  
hārikassa cīvaraṁ kariyethā 'ti. sace saddhivihārikassa  
rajanam pacitabbam hoti, upajjhāyena ācikkhitabbam evam  
paceyyāsīti, ussukkam vā kātabbam kin ti nu kho saddhivi-  
hārikassa rajanam paciyethā 'ti. sace saddhivihārikassa  
cīvaraṁ rajitabbam hoti, upajjhāyena ācikkhitabbam evam  
rajeyyāsīti, ussukkam vā kātabbam kin ti nu kho saddhivi-  
hārikassa cīvaraṁ rajiyethā 'ti. cīvaraṁ rajantena sādhukam  
saṃparivattakam-saṃparivattakam rajitabbam na ca acchi-  
nne theve pakkamitabbam. sace saddhivihāriko gilāno hoti,  
yāvajīvam upaṭṭhātabbo, vutṭhānassa āgametabban ti. ||11||  
saddhivihārikavattam nitthitam. ||26||

tena kho pana samayena saddhivihārikā upajjhāyesu na  
sammāvattanti. ye te bhikkhū appicchā, te ujjhāyanti khī-  
yanti vipācenti: katham hi nāma saddhivihārikā upajjhāyesu  
na sammāvattissantīti. atha kho te bhikkhū bhagavato etam  
attham ārocesum. saccam kira bhikkhave saddhivihārikā  
upajjhāyesu na sammāvattantīti. saccam bhagavā. vig-  
arahi buddho bhagavā: katham hi nāma bhikkhave saddhi-  
vihārikā upajjhāyesu na sammāvattissantīti. vigarahitvā  
dhammikatham katvā bhikkhū āmantesi: na bhikkhave

saddhivihārikena upajjhāyamhi na sammāvattitabbam. yo na sammāvatteyya, āpatti dukkaṭassā 'ti. ||1|| n' eva sammāvattanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave asammāvattantam pañāmetum. evañ ca pana bhikkhave pañāmetabbo: pañāmemi tan ti vā, mā yidha paṭikkamīti vā, nīhara te pattacīvaran ti vā, nāham taya upatthātabbo 'ti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, pañāmito hoti saddhivihāriko. na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na pañāmito hoti saddhivihāriko 'ti. ||2|| tena kho pana samayena saddhivihārikā pañāmitā na khamāpenti. bhagavato etam attham ārocesum. anujānāmi bhikkhave khamāpetun ti. n' eva khamāpenti. bhagavato etam attham ārocesum. na bhikkhave pañāmitena na khamāpetabbo. yo na khamāpeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena upajjhāyā khamāpiyamānā na khamanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave khamitun ti. n' eva khamanti. saddhivihārikā pakkamanti pi, vibbhamanti pi, titthiyesu pi samkamanti. bhagavato etam attham ārocesum. na bhikkhave khamāpiyamānena na khamitabbam. yo na khameyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena upajjhāyā sammāvattantam pañāmenti, asammāvattantam na pañāmenti. bhagavato etam attham ārocesum. na bhikkhave sammāvattanto pañāmetabbo. yo pañāmeyya, āpatti dukkaṭassa. na ca bhikkhave asammāvattanto na pañāmetabbo. yo na pañāmeyya, āpatti dukkaṭassa. ||5|| pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko pañāmetabbo: upajjhāyamhi nādhimattam pemam hoti, nādhimatto pasādo hoti, nādhimattā hirī hoti, nādhimatto gāravo hoti, nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko pañāmetabbo. pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko na pañāmetabbo: upajjhāyamhi adhimattam pemam hoti, adhimatto pasādo hoti, adhimattā hirī hoti, adhimatto gāravo hoti, adhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko na pañāmetabbo. ||6|| pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko alam pañāmetum: upa-

jjhāyamhi nādhimattam pemam hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko alam pañāmetum. pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko nālam pañāmetum: upajjhāyamhi adhimattam pemam hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko nālam pañāmetum. ||7|| pañcahi bhikkhave aṅgehi samannāgatam saddhivihārikam apaṇāmento upajjhāyo satisāro hoti, pañāmento anatisāro hoti: upajjhāyamhi nādhimattam pemam hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatam saddhivihārikam apaṇāmento upajjhāyo satisāro hoti, pañāmento anatisāro hoti. pañcahi bhikkhave aṅgehi samannāgatam saddhivihārikam pañāmento upajjhāyo satisāro hoti, apaṇāmento anatisāro hoti: upajjhāyamhi adhimattam pemam hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatam saddhivihārikam pañāmento upajjhāyo satisāro hoti, apaṇāmento anatisāro hotiti. ||8|| 27 ||

tena kho pana samayena aññataro brāhmaṇo bhikkhū upasamkamitvā pabbajjam yāci, tam bhikkhū na icchimṣu pabbājetum, so bhikkhūsu pabbajjam alabhamāno kiso ahosi lūkho dubbaṇṇo uppāṇḍuppaṇḍukajāto dhamanisanthatagatto. addasa kho bhagavā tam brāhmaṇam kisaṁ lūkham du-bbaṇṇam uppāṇḍuppaṇḍukajātam dhamanisanthatagattam, disvāna bhikkhū āmantesi: kiṁ nu kho so bhikkhave brāhmaṇo kiso lūkho dubbaṇṇo uppāṇḍuppaṇḍukajāto dhamanisanthatagatto 'ti. eso bhante brāhmaṇo bhikkhū upasamkamitvā pabbajjam yāci, tam bhikkhū na icchimṣu pabbājetum, so bhikkhūsu pabbajjam alabhamāno kiso lūkho dubbaṇṇo uppāṇḍuppaṇḍukajāto dhamanisanthatagatto 'ti. ||1|| atha kho bhagavā bhikkhū āmantesi: ko nu kho bhikkhave tassa brāhmaṇassa adhikāram saratiti. evam vutte ḥayasmā Sāriputto bhagavantam etad avoca: aham kho bhante tassa brāhmaṇassa adhikāram sarāmīti. kiṁ pana tvam Sāriputta tassa brāhmaṇassa adhikāram sarasīti. idha me bhante so brāhmaṇo Rājagahē piṇḍāya carantassa kaṭacchubhikkham dāpesi, imam kho aham bhante tassa brāhmaṇassa

adhikâram sarâmîti. || 2 || sâdhu sâdhu Sâriputta, kataññuno hi  
 Sâriputta sappurisâ katavedino. tena hi tvam Sâriputta tam  
 brâhmañam pabbâjehi upasampâdehîti. kathâhañ bhante  
 tam brâhmañam pabbâjemi upasampâdemîti. atha kho bha-  
 5 gavâ etasmim pakarañe dhammikatham katvâ bhikkhû  
 âmantesi : yâ sâ bhikkhave mayâ tîhi sarañagamanehi upa-  
 sampadâ anuññâtâ, tâham ajjatagge pañikkhipâmi. anujânâ-  
 mi bhikkhave ñatticatutthena kammena upasampâ-  
 detum. || 3 || evañ ca pana bhikkhave upasampâdetabbo :  
 10 vyattena bhikkhunâ pañibalena samgho ñâpetabbo : sunâtu  
 me bhante samgho. ayam itthannâmo itthannâmassa âyasmato  
 upasampadâpekkho. yadi samghassa pattakallam,  
 samgho itthannâmam upasampâdeyya itthannâmena upajjhâ-  
 yena. esâ ñatti. || 4 || sunâtu me bhante samgho. ayam  
 itthannâmo itthannâmassa âyasmato upasampadâpekkho.  
 samgho itthannâmam upasampâdeti itthannâmena upajjhâ-  
 yena. yassâyasmato khamati itthannâmassa upasampadâ  
 itthannâmena upajjhâyena, so tuñh' assa, yassa na kkhamati,  
 so bhâseyya. dutiyam pi etam attham vadâmi : sunâtu me  
 15 bhante samgho. ayam itthannâmo itthannâmassa âyasmato  
 upasampadâpekkho. samgho itthannâmam upasampâdeti  
 itthannâmena upajjhâyena. yassâyasmato khamati itthan-  
 nâmassa upasampadâ itthannâmena upajjhâyena, so tuñh'  
 assa, yassa na kkhamati, so bhâseyya. || 5 || tatiyam pi etam  
 20 attham vadâmi : sunâtu me bhante samgho. ayam itthannâ-  
 mo itthannâmassa âyasmato upasampadâpekkho. samgho  
 itthannâmam upasampâdeti itthannâmena upajjhâyena. yas-  
 sâyasmato khamati itthannâmassa upasampadâ itthannâmena  
 upajjhâyena, so tuñh' assa, yassa na kkhamati, so bhâseyya.  
 upasampanno samghena itthannâmo itthannâmena upajjhâ-  
 yena. khamati samghassa, tasmâ tuñhî, evam etam dhâra-  
 yâmîti. || 6 || **28** ||

tena kho pana samayena aññataro bhikkhu upasampanna-  
 samanantarâ anâcâram âcarati. bhikkhû evam âhamsu : mâ  
 âvuso evarûpam akâsi, n' etam kappatîti. so evam âha : n'  
 evâham âyasmante yâcim upasampâdetha man ti, kissa mam  
 tumhe ayâcitâ upasampâditthâ 'ti. bhagavato etam attham

årocesum. na bhikkhave yâcitenâ upasampâdetabbo. yo upasampâdeyya, âpatti dukkatañassa. anujânâmi bhikkhave yâcitenâ upasampâdetum. ||1|| evañ ca pana bhikkhave yâcitabbo. tena upasampadâpekkhena samgham upasamka-mitvâ ekamsam uttarâsañgam karitvâ bhikkhûnam pâde vanditvâ ukkuṭikam nisîditvâ añjalin paggahetvâ evam assa vacanîyo : samgham bhante upasampadam yâcâmi, ullumpa-tu mam bhante samgho anukampam upâdâya, dutiyam pi yâcitabbo — la — tatiyam pi yâcitabbo — la —. ||2|| vyatte-na bhikkhunâ paṭibalena samgho nâpetabbo: sunâtu me bhante samgho. ayam itthannâmo itthannâmassa âyasmato upasampadâpekkho. itthannâmo samgham upasampadam yâcati itthannâmena upajjhâyena. yadi samghassa pattakallam, samgho itthannâmam upasampâdeyya itthannâmena upajjhâyena. esa ñatti. ||3|| sunâtu me bhante samgho. ayam itthannâmo itthannâmassa âyasmato upasampadâpekkho. itthannâmo samgham upasampadam yâcati itthannâmena upajjhâyena. samgho itthannâmam upasampâdeti itthannâmena upajjhâyena. yassâyasmato khamati itthannâmassa upasampadâ itthannâmena upajjhâyena, so tuñh' assa, yassa na kkhamati, so bhâseyya. dutiyam pi etam attham vadâmi — la — tatiyam pi etam attham vadâmi — la —. upasam-panno samghena itthannâmo itthannâmena upajjhâyena. khamati samghassa, tasmâ tuñhî, evam etam dhârayâ-mîti. ||4|| **29** ||

tena kho pana samayena Râjagahe pañîtânam bhattâ-nam bhattapaṭipâti adhitthitâ hoti. atha kho aññatarassa brâhmaṇassa etad ahosi: ime kho samanâ Sakyaputtiyâ su-khasilâ sukhasamâcârâ, subhojanâni bhuñjitvâ nivâtesu sa-yanesu sayanti. yam nûnâham samañesu Sakyaputtiyesu pabbajeyyan ti. atha kho so brâhmaṇo bhikkhû upa-samkamitvâ pabbajjam yâci, tam bhikkhû pabbâjesum upa-sampâdesum. ||1|| tasmin pabbajite bhattapaṭipâti khîyittha. bhikkhû evam âhamsu: ehi dâni âvuso piñḍâya carissâmâ 'ti. so evam âha: nâham âvuso etamkârañâ pabbajito piñḍâya carissâmîti, sace me dassatha bhuñjissâmi, no ce me dassa-tha vibbhamsissâmîti. kim pana tvam âvuso udarassa kârañâ

pabbajito 'ti. evam āvuso 'ti. ||2|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: katham hi nāma bhikkhu evam svākkhāte dhammavinaye udarassa kāraṇā pabbajissati. te bhikkhū bhagavato etam attham ārocesum. saccam kira tvam bhikkhu udarassa kāraṇā pabbajito 'ti. saccam bhagavā. vigarahi buddho bhagavā. katham hi nāma tvam moghapurisa evam svākkhāte dhammavinaye udarassa kāraṇā pabbajissasi. n' etam moghapurisa appasannānam vā pasādāya pasannānam vā bhiyyobhāvāya. vigarahitvā dhammikatham katvā bkikkhū āmantesi: ||3|| anujānāmi bhikkhave upasampādentena cattāro nissaye ācikkhitum: piṇḍiyālo pabhojanam nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho samghabhattam uddesabhattam nimantanam salākabhattam pakkhikam uposathikam pātipadikam. paṁsukulacivaram nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho khomam kappāsikam koseyyam kambalam sānam bhaṅgam. rukkhamūlasenāsanam nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho vihāro ad̄dhayogo pāsādo hammiyam guhā. pūtimuttabhesajjam nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho sappinavanītam telam madhu phāpitati. ||4||30|| upajjhāvattabhānavāram niṭṭhitam pañcamam.

Tena kho pana samayena aññataro mānavako bhikkhū upasamkamitvā pabbajjam yāci. tassa bhikkhū patīgacc' eva nissaye ācikkhimsu. so evam āha: sace me bhante pabbajite nissaye ācikkheyyātha abhirameyyam sv āham, na dān' āham bhante pabbajissāmi, jegucchā me nissayā paṭikulā 'ti. bhikkhū bhagavato etam attham ārocesum. na bhikkhave patīgacc' eva nissayā ācikkhitabbā. yo ācikkheyya, āpatti dukkaṭassa. anujānāmi bhikkhave upasampannasamanantarā nissaye ācikkhitun ti. ||1|| Tena kho pana samayena bhikkhū duvaggena pi tivaggena pi gaṇena upasampādenti. bhagavato etam attham ārocesum. na bhikkhave ūnadasa vaggena gaṇena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave dasavaggena vā atirekadasavaggena vā gaṇena upasampā-

detun ti. ||2|| tena kho pana samayena bhikkhū eka-vassāpi duvassāpi saddhivihārikam upasampādenti. āyasmāpi Upaseno Vañgantaputto ekavasso saddhivihārikam upasampādesi. so vassam vuttho duvasso ekavassam saddhivihārikam ādāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ācinnam kho pan' etam buddhānam bhagavatānam āgantu-kehi bhikkhūhi saddhim paṭisammoditum. ||3|| atha kho bhagavā āyasmantam Upasenam Vañgantaputtam etad avoca : kacci bhikkhu khamaniyam, kacci yāpaniyam, kacci 'ttha appakilamathena addhānam āgatā 'ti. khamaniyam bhagavā, yāpaniyam bhagavā, appakilamathena mayam bhante addhānam āgatā 'ti. jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam viditvā pucchanti, kālam viditvā na pucchanti, atthasamhitam tathāgatā pucchanti no anatthasamhitam, anatthasamhite setughāto tathāgatānam. dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammam vā desessāma, sāvakānam vā sikkhāpadam paññā-pessāmā 'ti. ||4|| atha kho bhagavā āyasmantam Upasenam Vañgantaputtam etad avoca : kativasso 'si tvam bhikkhū 'ti. duvasso 'ham bhagavā 'ti. ayam pana bhikkhu kativasso 'ti. ekavasso bhagavā 'ti. kim t' āyam bhikkhu hotīti. saddhivihāriko me bhagavā 'ti. vigarahi buddho bhagavā : ananuccavyam moghapurisa ananulomikam appaṭirūpam assāmaṇakam akappiyam akaraṇiyam. katham hi nāma tvam moghapurisa aññehi ovadiyo anusāsiyo aññam ovaditum anusāsitum maññissasi. atilahum kho tvam moghapurisa bā-hullāya āvatto yad idam gaṇabandhikam. n' etam moghapurisa appasannānam vā pasādāya pasannānam vā bhiyyo-bhāvāyā 'ti. vigarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave ūnadasavassena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. auujānāmi bhikkhave dasavassena vā atirekadasavassena vā upasampādetun ti. ||5|| tena kho pana samayena bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādenti, dissanti upajjhāyā bālā, saddhivihārikā pāṇḍitā, dissanti upajjhāyā avyattā, saddhivihārikā vyattā, dissanti upajjhāyā appassutā, saddhivihārikā bahussutā, dissanti upajjhāyā duppaññā, sa-

ddhivihārikā paññavanto, aññataro pi aññatitthiyapubbo upajjhāyena sahadhammikam vuccamāno upajjhāyassa vādam āropetvā tam yeva titthāyatanaṁ samkami. ||6|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : katham hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādessanti, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto 'ti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādenti, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto 'ti. saccam bhagavā. ||7|| vigarahi buddho bhagavā. katham hi nāma te bhikkhave moghapurisā dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādessanti, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto. n' etam bhikkhave appasannānam vā pasādāya — la —, vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave bālena avyattena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibalena dasavassena vā atirekadasavassena vā upasampādetunti. ||8|| 31||

tena kho pana samayena bhikkhū upajjhāyesu pakkantesu pi vibhamantesu pi kālamkatesu pi pakkhasamkantesu pi anācariyakā anovadiyamānā ananusāsiyamānā dunnivatthā duppārutā anākappasampannā piṇḍāya caranti, manussānam bhuñjamānānam . . . (= I. 25. 1-4) . . . saccam bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave ācariyam. ācariyo bhikkhave antevāsi-kamhi puttacittam upatṭhāpessati, antevāsiko ācariyamhi pitucittam upatṭhāpessati. evam te aññamaññam sagāravā sapatissā sabhāgavuttino viharantā imasmim dhammadvinaye vuddhim virūlhim vepullam āpajjissanti. anujānāmi bhikkhave dasa vassāni nissāya vatthum, dasavassena nissayam dātum. ||1|| evañ ca pana bhikkhave ācariyo gahetabbo : ekamsam uttarāsaṅgam karitvā pāde vanditvā ukkuṭikam nisiditvā añjalim paggahetvā evam assa vacanīyo : ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āy-

mato nissāya vacchāmīti. sâhū 'ti vâ, lahû 'ti vâ, opâyikan ti vâ, patîrûpan ti vâ, pâsâdikena sampâdehîti vâ kâyena viññâpeti, vâcâya viññâpeti, kâyena vâcâya viññâpeti, gahito hoti âcariyo, na kâyena viññâpeti, na vâcâya viññâpeti, na kâyena vâcâya viññâpeti, na gahito hoti âcariyo. ||2|| antevâsikena bhikkhave âcariyamhi sammâvattitabbam, tatrâyam sammâvattanâ: kâlass' eva utthâya upâhanâ omuñcitvâ ekamsam uttarâsañgam karitvâ dantakaṭṭham dâtabbam, mu-khodakam dâtabbam, âsanam paññâpetabbam. sace yâgu hoti, bhâjanam dhovitvâ yâgu upanâmetabbâ. yâgum pî-tassa udakam datvâ bhâjanam paṭiggahetvâ nîcam katvâ sâdhukam aparighamsantena dhovitvâ paṭisâmetabbam . . . (= I. 25. 8-24; instead of upajjhâyo, upajjhâyam, etc., read âcariyo, âcariyam, etc.; instead of saddhivihârikena read antevâsikena). . . sace âcariyo gilâno hoti, yâvajîvam upaṭṭhabbo, vuṭṭhânassa âgametabban ti. ||3||

âcariyavattam niṭṭhitam. ||32||

âcariyena bhikkhave antevâsikamhi sammâvattitabbam, tatrâyam sammâvattanâ: âcariyena bhikkhave antevâsiko samgahetabbo anuggahetabbo uddesena paripucchâya ovâdena anusâsaniyâ. sace âcariyassa patto hoti, antevâsikassa patto na hoti, âcariyena antevâsikassa patto dâtabbo ussukkam vâ kâtabbam kin ti nu kho antevâsikassa patto uppajjiyethâ 'ti. sace âcariyassa cîvaram . . . (= I. 26. 1-11; instead of upajjhâyo, etc., read âcariyo; instead of saddhivihâriko, etc., read antevâsiko) . . . sace antevâsiko gilâno hoti, yâvajîvam upaṭṭhabbo, vuṭṭhânassa âgametabban ti. ||1|| antevâsikavattam. ||33|| chaṭṭham bhâṇavâram.

tena kho pana samayena antevâsikâ âcariyesu na sammâ-vattanti . . . (= I. 27. 1-8; instead of âcariyo, etc., read as above) . . . apañâmento anatisâro hotîti. ||1|| 34||

tena kho pana samayena bhikkhû dasavass' amhâ dasavass' amhâ 'ti bâlâ avyattâ nissayam denti, dissanti âcariyâ bâlâ, antevâsikâ pañditâ, dissanti âcariyâ avyattâ, antevâsikâ vyattâ, dissanti âcariyâ appassutâ, antevâsikâ bahussutâ, dissanti âcariyâ duppaññâ, antevâsikâ paññavanto. ye te bhikkhû appi-

cchâ, te ujjhâyanti khîyanti vipâcenti : katham hi nâmâ bhi-kkhû dasavass' amhâ dasavass' amhâ 'ti bâlâ avyattâ nissayam dassanti, dissanti âcariyâ bâlâ . . . antevâsikâ paññavanto 'ti. ||1|| atha kho te bhikkhû bhagavato etam attham ârocesum. saccam kira bhikkhave dasavass' amhâ dasavass' amhâ 'ti bâlâ avyattâ nissayam dentiti. saccam bhagavâ. vigarahi buddho bhagavâ. vigarahitvâ dhammadikatham katvâ bhikkhû âmantesi : na bhikkhave bâlena avyattena nissayo dâtabbo. yo dadeyya, âpatti dukkaṭassa. anujânâmi bhikkhave vyattena bhikkhunâ paṭibalena dasavassena vâ atirekadasavassena vâ nissayam dâtun ti. ||2||**35**||

tena kho pana samayena bhikkhû âcariyupajjhâyesu pakkantesu pi vibhamantesu pi kâlamkatesu pi pakkhasamkantesu pi nissayapaṭippassaddhiyo na jânanti. bhagavato etam attham ârocesum. pañc' imâ bhikkave nissayapaṭippassaddhiyo upajjhâyamhâ : upajjhâyo pakkanto vâ hoti vibhamanto vâ kâlamkato vâ pakkhasamkanto vâ, ânatti yeva pañcamî. imâ kho bhikkhave pañca nissayapaṭippassaddhiyo upajjhâyamhâ. cha yimâ bhikkhave nissayapaṭippassaddhiyo âcariyamhâ : âcariyo pakkanto vâ hoti vibhamanto vâ kâlamkato vâ pakkhasamkanto vâ, ânatti yeva pañcamî, upajjhâyena vâ samodhânam gato hoti. imâ kho bhikkhave cha nissayapaṭippassaddhiyo âcariyamhâ. ||1|| pañcahi bhikkhave aṅgehi samannâgatena bhikkhunâ na upasampâdetabbam, na nissayo dâtabbo, na sâmañero upaṭṭhâpetabbo : na asekhenâ sîlakkhandhena samannâgato hoti, na asekhenâ samâdhikkhandhena samannâgato hoti, na asekhenâ paññâkkhandhena samannâgato hoti, na asekhenâ vimutti-kkhandhena samannâgato hoti, na asekhenâ vimuttiñâṇadassanakkhandhena samannâgato hoti. imehi kho bhikkhave pañcah' aṅgehi samannâgatena bhikkhunâ na upasampâdetabbam, na nissayo dâtabbo, na sâmañero upaṭṭhâpetabbo. ||2|| pañcahi bhikkhave aṅgehi samannâgatena bhikkhunâ upasampâdetabbam, nissayo dâtabbo, sâmañero upaṭṭhâpetabbo : asekhenâ sîlakkhandhena samannâgato hoti, . . . asekhenâ vimuttiñâṇadassanakkhandhena samannâgato hoti. imehi kho bhikkhave pañcah' aṅgehi samannâgatena

bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. ||3|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo : attanā na asekheṇa sīlakkhandhena samannāgato hoti, na param asekhe sīlakkhandhe samādapetā, . . . attanā na asekheṇa vimuttiñānadassanakkhandhena samannāgato hoti, na param asekhe vimuttiñānadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo : attanā asekheṇa sīlakkhandhena samannāgato hoti, param asekhe sīlakkhandhe samādapetā, . . . attanā asekheṇa vimuttiñānadassanakkhandhena samannāgato hoti, param asekhe vimuttiñānadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. ||5|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo : assaddho hoti, ahiriko hoti, anottappī hoti, kusīto hoti, muṭṭhassati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. ||6|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo : saddho hoti, hirimā hoti, ottappī hoti, āraddhaviriyo hoti, upaṭṭhitasati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. ||7|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo : adhisile sīlavipanno hoti, aijhācāre ācāravipanno hoti, atidiṭṭhiyā diṭṭhivipanno hoti, appassuto hoti, duppañño hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. ||8|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampāde-

tabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo : na adhisile sīlavipanno hoti, na ajjhācāre ācāravipanno hoti, na atiditṭhiyā ditṭhivipanno hoti, bahussuto hoti, pāññavā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo. ||9|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo : na paṭibalo hoti antevāsim vā saddhivihārim vā gilānam upatṭhātum vā upatṭhāpetum vā, uppannam anabhiratim vūpakāsetum vā vūpakāsāpetum vā, uppannam kukkuccam dhammato vinodetum vā vinodāpetum vā, āpattim na jānāti, āpattiya vuṭṭhānam na jānāti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo. ||10|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo : paṭibalo hoti antevāsim vā saddhivihārim vā gilānam upatṭhātum vā upatṭhāpetum vā, uppannam anabhiratim vūpakāsetum vā vūpakāsāpetum vā, uppannam kukkuccam dhammato vinodetum vā vinodāpetum vā, āpattim jānāti, āpattiya vuṭṭhānam jānati. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo. ||11|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo : na paṭibalo hoti antevāsim vā saddhivihārim vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vinetum, abhivinaye vinetum, uppannam ditṭhigataṁ dhammato vivecetum vivecāpetum. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo. ||12|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo : paṭibalo hoti antevāsim vā saddhivihārim vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vinetum, abhivinaye vinetum, uppannam ditṭhigataṁ dham-

mato vivecetum vivecāpetum. imehi kho bhikkave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. ||13|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo: āpattim na jānāti, anāpattim na jānāti, lahukam āpattim na jānāti, garukam āpattim na jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na suppavattīni, na suvinicchitāni suttato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. ||14|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo: āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. ||15|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo: āpattim na jānāti, anāpattim na jānāti, lahukam āpattim na jānāti, garukam āpattim na jānāti, ûnadasavasso hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. ||16|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo: āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo 'ti. ||17|| upasampādetabbapañcakam sośasavāram niṭhi-tam. ||36||

chahi bhikkhave aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upa-

tthāpetabbo : na asekhenā sīlakkhandhena samannāgato hoti, na asekhenā samādhikkhandhena s. h., na asekhenā paññākkhandhena s. h., na asekhenā vimuttikkhandhena s. h., na asekhenā vimuttiñāṇadassanakkhandhena s. h., ûnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. ||1|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo : asekhenā sīlakkhandhena samannāgato hoti, . . . asekhenā vimuttiñāṇadassanakkhandhena s. h., dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. ||2|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo : attanā na asekhenā sīlakkhandhena samannāgato hoti, na param asekhe sīlakkhandhe samādapetā, . . attanā na asekhenā vimuttiñāṇadassanakkhandhena s. h., na param asekhe vimuttiñāṇadassanakkhandhe samādapetā, ûnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. ||3|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo : attanā asekhenā sīlakkhandhena samannāgato hoti, param asekhe sīlakkhandhe samādapetā, . . . attanā asekhenā vimuttiñāṇadassanakkhandhena samannāgato hoti, param asekhe vimuttiñāṇadassanakkhandhe samādapetā, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. ||4|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo : assaddho hoti, ahiriko hoti, anottappī hoti, kusito hoti, muṭṭhassati hoti, ûnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. ||5|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā

upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpe-tabbo: saddho hoti, hirimā hoti, ottappi hoti, āraddhaviriyo hoti, upatṭhitasati hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo. ||6|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo: adhisile silavipanno hoti, ajjhācāre acāravipanno hoti, atidiṭṭhiyā ditṭhivipanno hoti, appassutto hoti, duppañño hoti, ûnadasavasso hqt. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo. ||7|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo: na adhisile silavipanno hoti, na ajjhācāre acāravipanno hoti, na atidiṭṭhiyā ditṭhivipanno hoti, bahussuto hoti, paññavā hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo. ||8|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo: na paṭibalo hoti antevāsim vā saddhivihārim vā gilānam upatṭhātum vā upatṭhāpetum vā, uppannam anabhiratim vūpakāsetum vā vūpakāsāpetum vā, uppannam kukkuccam dhammato vino-detum vā vinodāpetum vā, āpattim na jānāti, āpattiya vuṭṭhānam na jānāti, ûnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampāde-tabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo. ||9|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo: paṭibalo hoti antevāsim vā saddhivihārim vā gilānam upatṭhātum vā upatṭhāpetum vā, uppannam anabhiratim vūpakāsetum vā vūpakāsāpetum vā, uppannam kukkuccam dhammato vino-detum vā vinodāpetum vā, āpattim jānāti, āpattiya vuṭṭhānam jānāti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo.

||10|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo : na paṭibalo hoti antevāsim vā saddhivihārim vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vinetum, abhivinaye vinetum, uppannam diṭṭhigatam dhammato vivecetum, ûnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo. ||11|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo : paṭibalo hoti antevāsim vā saddhivihārim vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vinetum, abhivinaye vinetum, uppannam diṭṭhigatam dhammato vivecetum, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo. ||12|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upaṭṭhāpetabbo : āpattim na jānāti, anāpattim na jānāti, lahukam āpattim na jānāti, garukam āpattim na jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na suppavattīni, na suvinicchitāni suttato anuvyañjanaso, ûnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, sāmañero upaṭṭhāpetabbo. ||13|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo : āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttato anuvyañjanaso, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upaṭṭhāpetabbo 'ti. ||14||

upasampādetabbachakkam solasavāram niṭṭhitam. ||37||

tena kho pana samayena yo so aññatitthiyapubbo upajjhāyena sahadhammikam vuccamāno upajjhāyassa vādam āropetvā tam yeva titthāyatanaṁ samkami, so puna paccāgantvā bhikkhū upasampadam yāci. bhikkhū bhagavato etam attham ārocesum. yo so bhikkhave aññatitthiyapubbo upajjhāyena sahadhammikam vuccamāno upajjhāyassa vādam āropetvā tam yeva titthāyatanaṁ samkanto, so āgato na upasampādetabbo. yo bhikkhave añño pi aññatitthiyapubbo imasmim dhammadvinaye ākañkhati pabbajam, ākañkhati upasampadam, tassa cattāro māse parivāso dātabbo. ||1|| evañ ca pana bhikkhave dātabbo: paṭhamam kesamassum ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsam uttarāsaṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikam nisidāpetvā añjalim paggañhāpetvā evam vadehīti vattabbo: buddham saraṇam gacchāmi, dhammam saraṇam gacchāmi, saṅgham saraṇam gacchāmi, dutiyam pi . . . tatiyam pi buddham saraṇam gacchāmi, tatiyam pi dhammam saraṇam gacchāmi, tatiyam pi saṅgham saraṇam gacchāmīti. ||2|| tena kho bhikkhave aññatitthiyapubbena saṅgham upasamkamitvā ekamsam uttarāsaṅgam karitvā bhikkhūnam pāde vanditvā ukkuṭikam nisiditvā añjalim paggahetvā evam assa vacanīyo: aham bhante itthannāmo aññatitthiyapubbo imasmim dhammadvinaye ākañkhāmi upasampadam. so 'ham bhante saṅgham cattāro māse parivāsam yācāmīti. dutiyam pi yācitabbo. tatiyam pi yācitabbo. vyattena bhikkhunā paṭibalena saṅgho nāpetabbo: sunātu me bhante saṅgho. ayam itthannāmo aññatitthiyapubbo imasmim dhammadvinaye ākañkhati upasampadam. so saṅgham cattāro māse parivāsam yācati. yadi saṅghassa pattakallam, saṅgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsam dadeyya. esā nātti. ||3|| sunātu me bhante saṅgho. ayam itthannāmo aññatitthiyapubbo imasmim dhammadvinaye ākañkhati upasampadam. so saṅgham cattāro māse parivāsam yācati. saṅgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsam deti. yassāyasmato khamati itthannāmassa aññatitthiyapubbassa cattāro māse parivāsassa dānam, so tuñh' assa, yassa na kkhamati, so bhāseyya. dinno saṅghena itthannāmassa aññatitthiyapubbassa cattāro māse parivāso.

khamati samghassa, tasmā tuñhi, evam etam dhārayāmīti.  
 ||4|| evam kho bhikkhave aññatitthiyapubbo ārādhako hoti,  
 evam anārādhako. kathañ ca bhikkhave aññatitthiyapubbo  
 anārādhako hoti. idha bhikkhave aññatitthiyapubbo atikā-  
 lena gāmam pavisati, atidivā paṭikkamati. evam pi bhi-  
 kkhave aññatitthiyapubbo anārādhako hoti. puna ca param  
 bhikkhave aññatitthiyapubbo vesiyāgocaro vā hoti, vidhavā-  
 gocaro vā hoti, thullakumārikagocaro vā hoti, pañdakagocaro  
 vā hoti, bhikkhunīgocaro vā hoti. evam pi bhikkhave aññā-  
 titthiyapubbo anārādhako hoti. ||5|| puna ca param bhi-  
 kkhave aññatitthiyapubbo yāni tāni sabrahmacārīnam uccā-  
 vacāni karaṇiyāni, tattha na dakkho hoti, na analaso, na  
 tatrūpāyāya vīmamsāya samannāgato, na alam kātum, na  
 alam samvidhātum. evam pi bhikkhave aññatitthiyapubbo  
 anārādhako hoti. puna ca param bhikkhave aññatitthiya-  
 pubbo na tibbacchando hoti uddese paripucchāya adhisile  
 adhicitte adhipaññāya. evam pi bhikkhave aññatitthiya-  
 pubbo anārādhako hoti. ||6|| puna ca param bhikkhave  
 aññatitthiyapubbo yassa titthāyatana samkanto hoti, tassa  
 satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciyā tassa ādā-  
 yassa avaṇṇe bhaññamāne kupito hoti anattamano anabhi-  
 raddho, buddhassa vā dhammassa vā samghassa vā avaṇṇe  
 bhaññamāne attamano hoti udaggo abhiraddho, yassa vā  
 pana titthāyatana samkanto hoti, tassa satthuno tassa diṭṭhi-  
 yā tassa khantiyā tassa ruciyā tassa ādāyassa vanṇe bhaññamāne  
 attamano hoti udaggo abhiraddho, buddhassa vā dham-  
 massa vā samghassa vā vanṇe bhaññamāne kupito hoti  
 anattamano anabhiraddho, idam bhikkhave samghātanikam  
 aññatitthiyapubbassa anārādhanīyasmim. evam kho bhi-  
 kkhave aññatitthiyapubbo anārādhako hoti, evam anārādha-  
 ko kho bhikkhave aññatitthiyapubbo āgato na upasampāde-  
 tabbo. ||7|| kathañ ca bhikkhave aññatitthiyapubbo ārā-  
 dhako hoti. idha bhikkhave aññatitthiyapubbo nātikālena  
 gāmam pavisati, nātidivā paṭikkamati. evam pi bhikkhave  
 aññatitthiyapubbo ārādhako hoti. puna ca param bhikkhave  
 aññatitthiyapubbo na vesiyāgocaro hoti, na vidhavāgo-  
 caro hoti, na thullakumārikagocaro hoti, na pañdakagocaro  
 hoti, na bhikkhunīgocaro hoti. evam pi bhikkhave aññā-

titthiyapubbo ārādhako hoti. ||8|| puna ca param bhikkhave aññatitthiyapubbo yāni tāni sabrahmacārinam uccāvacāni karaṇiyāni, tattha dakkho hoti analaso tatrūpāyāya vīmaṇsāya samannāgato, alaṁ kātum, alaṁ samvidhātum. evam pi bhikkhave aññatitthiyapubbo ārādhako hoti. puna 5 ca param bhikkhave aññatitthiyapubbo tibbacchando hoti uddese paripucchāya adhisile adhicitte adhipaññāya. evam pi bhikkhave aññatitthiyapubbo ārādhako hoti. ||9|| puna ca param bhikkhave aññatitthiyapubbo yassa titthāyatanaṁ samkanto hoti, tassa satthuno tassa ditthiyā tassa khantiyā, 10 tassa ruciyā tassa ādāyassa avaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā samghassa vā avaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, yassa vā pana titthāyatanaṁ samkanto hoti, tassa satthuno tassa ditthiyā tassa khantiyā tassa ruciyā tassa ādā-, 15 yassa vanne bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā samghassa vā vanne bhaññamāne attamano hoti udaggo abhiraddho. idam bhikkhave samghātanikam aññatitthiyapubbassa ārādhanīya-smim. evam kho bhikkhave aññatitthiyapubbo ārādhako 20 hoti. evam ārādhako kho bhikkhave aññatitthiyapubbo āgato upasampādetabbo. ||10|| sace bhikkhave aññatitthiyapubbo naggo āgacchat, upajjhāyamūlakam cīvaraṁ pariyesitabbam. sace acchinnakeso āgacchat, samgho apaloke-tabbo bhaṇḍukammāya. ye te bhikkhave aggikā jaṭi-, 25 lakā, te āgatā upasampādetabbā, na tesam parivāso dātabbo. tam kissa hetu. kammapādino ete bhikkhave kiriyavādino. sace bhikkhave jātiyā Sākiyo aññatitthiyapubbo āgacchat, so āgato upasampādetabbo, na tassa parivāso dātabbo. imāham bhikkhave nātinam āveniyam pariḥāram dammīti. ||11|| 30  
 aññatitthiyapubbakathā. ||38|| sattamam  
 bhaṇavāram.

tena kho pana samayena Magadhesu pañca ābādhā ussannā honti kuṭṭham gāndo kilāso soso apamāro. manussā pañcahi ābādhehi phuṭṭhā Jīvakam Komārabhaccam upasamkamitvā evam vadanti: sādhu no ācariya tikičchāhīti. ahām kho 'yyo bahukicco bahukaraṇīyo, rājā ca me Māgadho

Seniyo Bimbisāro upatṭhātabbo itthāgārañ ca buddhapa-  
 mukho ca bhikkhusamgho, nāham sakkomi tikitcchitun ti.  
 sabbam sāpateyyañ ca te ācariya hotu, mayañ ca te dāsā,  
 sādhu no ācariya tikitcchāhīti. aham kho 'y়ো bahukicco  
 bahukaraṇīyo, rājā ca me Māgadho Seniyo Bimbisāro upa-  
 tṭhātabbo itthāgārañ ca buddhapamukho ca bhikkhusamgho,  
 nāham sakkomi tikitcchitun ti. ||1|| atha kho tesam ma-  
 nussānam etad ahosi: ime kho samañā Sakyaputtiyā sukha-  
 silā sukhāsamācārā subhojanāni bhuñjitvā nivātesu sayanesu  
 sayanti. yam nūna mayam samañesu Sakyaputtiyesu pabbajeyyāma,  
 tattha bhikkhū c' eva upatṭhahissanti Jivako ca  
 Komārabhacco tikitcchissatīti. atha kho te manussā bhikkhū  
 upasam̄kamitvā pabbajjam yāciṁsu, te bhikkhū pabbājesum  
 upasampādesum, te bhikkhū c' eva upatṭhahim̄su Jivako ca  
 Komārabhacco tikitchi. ||2|| tena kho pana samayena bhi-  
 kkhū bahū gilāne bhikkhū upatṭhahantā yācanabahulā vi-  
 ññattibahulā viharanti gilānabhettam detha; gilānupaṭṭhā-  
 kabhattam detha, gilānabhesajjam detha 'ti. Jivako pi  
 Komārabhacco bahū gilāne bhikkhū tikitchanto aññataram  
 rājakiccam parihāpesi. ||3|| aññataro puriso pañcahi abā-  
 dhehi phuṭṭho Jivakam Komārabhaccam upasam̄kamitvā etad  
 avoca: sādhu mam ācariya tikitcchāhīti. aham kho 'y়ো bahukicco  
 bahukaraṇīyo, rājā ca me Māgadho Seniyo Bimbisāro upatṭhātabbo itthāgārañ ca buddhapamukho ca bhikkhusamgho,  
 nāham sakkomi tikitcchitun ti. sabbam sāpateyyañ ca te ācariya hotu, ahañ ca te dāso, sādhu mam ācariya ti-  
 kitcchāhīti. aham kho 'y়ো bahukicco bahukaraṇīyo, rājā ca me Māgadho Seniyo Bimbisāro upatṭhātabbo itthāgārañ ca  
 buddhapamukho ca bhikkhusamgho, nāham sakkomi tikitcchitun ti. ||4|| atha kho tassa purisassa etad ahosi: ime kho  
 samañā Sakyaputtiyā sukhasilā sukhāsamācārā subhojanāni  
 bhuñjitvā nivātesu sayanesu sayanti. yam nūnāham sama-  
 ñesu Sakyaputtiyesu pabbajeyyam, tattha bhikkhū c' eva  
 upatṭhahissanti, Jivako ca Komārabhacco tikitcchissati, so  
 'ham arogo vibhamissāmīti. atha kho so puriso bhikkhū  
 upasam̄kamitvā pabbajjam yāci, tam bhikkhū pabbājesum  
 upasampādesum, tam bhikkhū c' eva upatṭhahim̄su Jivako  
 ca Komārabhacco tikitchi, so arogo vibhami. addasa kho

Jīvako Komārabhacco tam purisam vibbhamantam, disvāna tam purisam etad avoca : nanu tvam ayyo bhikkhūsu pabbajito ahositi. evam ācariyā 'ti. kissa pana tvam ayyo evarūpam akāsiti. atha kho so puriso Jīvakassa Komārabhaccassa etam attham ārocesi. ||5|| Jīvako Komārabhacco ujjhāyati khīyati vipāceti : katham hi nāma bhaddantā pañcahi ābādhehi phuṭham pabbājessantiti. atha kho Jīvako Komārabhacco yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisino kho Jīvako Komārabhacco bhagavantam etad avoca : sādhu bhante ayyā pañcahi ābādhehi phuṭham na pabbājeyyun ti. ||6|| atha kho bhagavā Jīvakam Komārabhaccam dhammiyā kathāya sandassesi samādapeai samuttejesi sampahamsesi. atha kho Jīvako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikatham katvā bhikkhū āmantesi : na bhikkhave pañcahi ābādhehi phuṭho pabbājetabbo. yo pabbājeyya, āpatti dukkaṭasse 'ti. ||7|| 39 ||

tena kho pana samayena rañño Māgadhassa Seniyassa Bimbisārassa paccanto kupito hoti. atha kho rājā Māgadho Seniyo Bimbisāro senānāyake mahāmatte āñāpesi : gacchatha bhaṇe paccantamuccinathā 'ti. evam devā 'ti kho senānāyakā mahāmattā rañño Māgadhassa Seniyassa Bimbisārassa paccassosum. ||1|| atha kho abhiññātānam-abhiññātānam yodhānam etad ahosi : mayam kho yuddhā-bhinandino gacchantā pāpañ ca karoma bahuñ ca apuññam pasavāma. kena nu kho mayam upāyena pāpā ca virameyyāma kalyāṇañ ca kareyyāmā 'ti. atha kho tesam yodhānam etad ahosi : ime kho samañā Sakyaputtiyā dhammadārino samacārino brahmacārino saccavādino silavanto kalyāṇa-dhammā. sace kho mayam samañesu Sakyaputtiyesu pabbājeyyāma, evam mayam pāpā ca virameyyāma kalyāṇañ ca kareyyāmā 'ti. atha kho te yodhā bhikkhū upasamkamitvā pabbajjam yācimsu. te bhikkhū pabbājesum upasampādesum. ||2|| senānāyakā mahāmattā rājabhate pucchimsu : kim

nu kho bhaṇe itthannāmo ca itthannāmo ca yodhā na dis-santīti. itthannāmo ca itthannāmo ca sāmi yodhā bhikkhūsu pabbajitā 'ti. senānāyakā mahāmattā ujjhāyanti khīyanti vipācenti: katham hi nāma samanā Sakyaputtiyā rājabhaṭam pabbājessantīti. senānāyakā mahāmattā rañño Māgadhassa Seniyassa Bimbisārassa etam attham ārocesum. atha kho rājā Māgadho Seniyo Bimbisāro vohārike mahāmatte pucchi: yo bhaṇe rājabhaṭam pabbājeti, kim so pasavatīti. upajjhāyassa deva sīsam chedetabbam, anussāvakassa jivhā uddharitabbā, gaṇassa upaddhaphāsukā bhañjitabbā 'ti. ||3|| atha kho rājā Māgadho Seniyo Bimbisāro yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho rājā Māgadho Seniyo Bimbisāro bhagavantam etad avoca: santi bhante rājāno assaddhā appasannā, te appamattakena pi bhikkhū vihetheyum. sādhu bhante ayyā rājabhaṭam na pabbājeyyun ti. atha kho bhagavā rājānam Māgadham Seniyam Bimbisāram dhammiyā kathāya sandassesi samādapesi samuttejesi sampahāmisesi. atha kho rājā Māgadho Seniyo Bimbisāro bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahāmiso utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikatham katvā bhikkhū āmantesi: na bhikkhave rājabhaṭo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||4|| 40 ||

tena kho pana samayena coro aṅgulimālo bhikkhūsu pabbajito hoti. manussā passitvā ubbijjanti pi uttasantī pi palāyanti pi aññena pi gacchanti aññena pi mukham karonti dvāram pi thakenti. manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samanā Sakyaputtiyā dhajabaddham coram pabbājessantīti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. athā kho te bhikkhū bhagavato etam attham ārocesum. bhagavā bhikkhū āmantesi: na bhikkhave dha jābaddho coro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| 41 ||

tena kho pana samayena raññā Māgadhena Seniyena

Bimbisārena anuññātam hoti : ye saman̄esu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svâkkhāto dhammo, carantu brahmacariyam sammā dukkhassa antakiriyāyā 'ti. tena kho pana samayena aññataro puriso corikam katvā kārāya baddho hoti, so kāram bhinditvā palāyitvā bhikkhūsu pabbajito hoti. ||1|| manussā passitvā evam āhamsu : ayam so kārabhedako coro, handa nam nemā 'ti. ekacce evam āhamsu : māyyo evam avacuttha, anuññātam raññā Māgadha Seniyena Bimbisārena : ye saman̄esu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svâkkhāto dhammo, carantu brahmacariyam sammā dukkhassa antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime sa- maṇā Sakyaputtiyā, na yime labbhā kiñci kātum. katham hi nāma kārabhedakam coram pabbājessantīti. bhagavato etam attham ārocesum. na bhikkhave kārabhedako coro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||2||**42**||

tena kho pana samayena aññataro puriso corikam katvā palāyitvā bhikkhūsu pabbajito hoti. so ca rañño antepure likhito hoti yattha passitabbo tatttha hantabbo 'ti. manussā passitvā evam āhamsu : ayam so likhitako coro, handa nam hanāmā 'ti. ekacce evam āhamsu : māyyo evam avacuttha, anuññātam . . . antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime sa- maṇā Sakyaputtiyā, na yime labbhā kiñci kātum. katham hi nāma likhitakam coram pabbājessantīti. bhagavato etam attham ārocesum. na bhikkhave likhitako coro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||**43**||

tena kho pana samayena aññataro puriso kasāhato kata- dañḍakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khīyanti vipācenti : katham hi nāma sa- maṇā Sakyaputtiyā kasāhatam katadañḍakammam pabbājessantīti. bhagavato etam attham ārocesum. na bhikkhave kasāhato kata- dañḍakammo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||**44**||

tena kho pana samayena aññataro puriso lakkhaṇāhato katadañḍakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khīyanti vipācenti : katham hi nāma samanā Sakyaputtiyā lakkhaṇāhatam katadañḍakammam pabbājessantīti. bhagavato etam attham ārocesum. na bhikkhave lakkhaṇāhato katadañḍakammo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| 45 ||

tena kho pana samayena aññataro puriso iñāyiko palāyitvā bhikkhūsu pabbajito hoti. dhaniyā passitvā evam āhamsu : ayam so amhākam iñāyiko, handa nam nemā 'ti. ekacce evam āhamsu : māyyo evam avacuttha, anuññātām raññā Māgadhenā Seniyena Bimbisārena : ye saman̄esu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyam sammā dukkhassa antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime samanā Sakyaputtiyā, na yime labbhā kiñci kātum. katham hi nāma iñāyikam pabbājessantīti. bhagavato etam attham ārocesum. na bhikkhave iñāyiko pabbājetabbo. yo pabbājeyya, apatti dukkaṭassā 'ti. ||1|| 46 ||

tena kho pana samayena aññataro dāso palāyitvā bhikkhūsu pabbajito hoti. ayyikā passitvā evam āhamsu : ayam so amhākam dāso, handa nam nemā 'ti. ekacce evam āhamsu : māyyo . . . antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime samanā Sakyaputtiyā, na yime labbhā kiñci kātum. katham hi nāma dāsam pabbājessantīti. bhagavato etam attham ārocesum. na bhikkhave dāso pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| 47 ||

tena kho pana samayena aññataro kammārabhaṇḍu mātāpitūhi saddhim bhaṇḍitvā ārāmam gantvā bhikkhūsu pabbajito hoti. atha kho tassa kammārabhaṇḍussa mātāpititaro tam kammārabhaṇḍum vicinantā ārāmam gantvā bhikkhū pucchimsu : api bhante evarūpam dārakam passeyyāthā 'ti. bhikkhū ajānam yeva āhamsu : na jānāmā 'ti, apasam yeva āhamsu na passāmā 'ti. ||1|| atha kho tassa kammārabhaṇḍussa mātāpititaro tam kammārabhaṇḍum vi-

cinantā bhikkhūsu pabbajitam disvā ujjhāyanti khīyanti vi-pācenti : alajjino ime samanā Sakyaputtiyā dussilā musāvā-dino, jānam yeva āhamsu : na jānāmā 'ti, passam yeva āhamsu : na passāmā 'ti, ayam dārako bhikkhūsu pabbajito 'ti. assosum kho bhikkhū tassa kammārabhañdussa mātāpi-tunnam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. anujānā-mi bhikkhave samgham apaloketum bhañdukammāyā 'ti. ||2||**48**||

tena kho pana samayena Rājagahē sattarasavaggiyā 10 dārakā sahāyakā honti, Upāli dārako tesam pāmokkho hoti. atha kho Upālissa mātāpitunnam etad ahosi : kena nu kho upāyena Upāli amhākam accayena sukhañ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnam etad ahosi : sace kho Upāli lekhām sikkheyya, evam kho Upāli amhākam accayena sukhañ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnam etad ahosi : sace kho Upāli lekhām sikkhissati, aṅguliyo dukkhā bhavissanti. sace kho Upāli gaṇanam sikkheyya, evam kho Upāli amhākam accayena sukhañ ca jīveyya na ca kilameyyā 'ti. ||1|| atha kho Upālissa mātāpitunnam etad ahosi : sace kho Upāli gaṇanam sikkhissati, urassa dukkho bhavissati. sace kho Upāli rūpam sikkheyya, evam kho Upāli amhākam accayena sukhañ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpi-tunnam etad ahosi : sace kho Upāli rūpam sikkhissati, akkhī-ni dukkhā bhavissanti. ime kho samanā Sakyaputtiyā su-khasilā sukhasamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti. sace kho Upāli saman̄esu Sakyaputtiyesu pabbajeyya, evam kho Upāli amhākam accayena sukhañ ca jīveyya na ca kilameyyā 'ti. ||2|| assosi kho Upāli dārako mātāpitunnam imam kathāsallāpam. atha kho Upāli dārako yena te dārakā ten' upasam̄kami, upasam̄kamitvā te dārake etad avoca : etha mayam ayyo saman̄esu Sakyaputtiyesu pabbajissāmā 'ti. sace kho tvam̄ ayyo pabbajissasi, evam̄ mayam pi pabbajissāmā 'ti. atha kho te dārakā ekamekassa mātāpitaro upasam̄kamitvā etad avocum : anujānātha mam̄ agārasmā anagāriyam pabbajjāyā 'ti. atha kho tesam dāra-

kānam mātāpitaro sabbe p'ime dārakā samānacchandā kalyā-  
 nādhippāyā 'ti anujānimis. te bhikkhū upasamkamitvā  
 pabbajjam yācīmsu. te bhikkhū pabbajesum upasampāde-  
 sum. ||3|| te rattiya paccūsasamayam paccutṭhāya rodanti :  
 5 yāgum detha, bhattam detha, khādaniyam dethā 'ti. bhi-  
 khū evam āhamsu : āgametha āvuso yāva vibhāyati. sace  
 yāgu bhavissati, pivissatha, sace bhattam bhavissati, bhuñji-  
 ssatha, sace khādaniyam bhavissati, khādissatha, no ce bha-  
 vissati yāgu vā bhattam vā khādaniyam vā, piṇḍāya caritvā  
 10 bhuñjissathā 'ti. evam pi kho te bhikkhū bhikkhūhi vucca-  
 mānā rodant' eva : yāgum detha, bhattam detha, khādani-  
 yam dethā 'ti, senāsanam ūhananti pi ummihanti pi. ||4||  
 assosi kho bhagavā rattiya paccūsasamayam paccutṭhāya dā-  
 rakasaddam, sutvāna āyasmantam Ānanda māmantesi :  
 15 kim nu kho so Ānanda dārakassa saddo 'ti. atha kho āyasmā  
 Ānando bhagavato etam attham ārocesi. saccam kira bhi-  
 khave bhikkhū jānam ūnavisativassam puggalam upasampā-  
 dentiti. saoccam bhagavā. vigarahi buddho bhagavā : ka-  
 tham hi nāma te bhikkhave moghapurisā jānam ūnavisati-  
 20 vassam puggalam upasampādessanti. ||5|| ūnavisativasso  
 bhikkhave puggalo akkhamo hoti sitassa uṇhassa jighacchāya  
 pipāsāya dāmsamakasavātātapasirimsapasamphassānam dur-  
 uttānam durāgatānam vacanapathānam uppannānam sārīri-  
 kānam vedanānam dukkhānam tibbānam kharānam katu-  
 kānam asātānam amanāpānam pāṇaharānam anadhibhāsaka-  
 jātiko hoti. visativasso kho bhikkhave puggalo khamo hoti  
 sitassa uṇhassa . . . pāṇaharānam adhibhāsakajātiko hoti. n'  
 etam bhikkhave appasannānam vā pasādāya pasannānam vā  
 25 bhiyyobhāvāya. vigarahitvā dhammikathām katvā bhikkhū  
 māmantesi : na bhikkhave jānam ūnavisativasso puggalo  
 upasampādetabbo. yo upasampādeyya, yathādhammo kāre-  
 tabbo 'ti. ||6|| **49** ||

tena kho pana samayena aññataram kulam ahivātakaro-  
 gena kālamkataṁ hoti, tassa pitāputtakā sesā honti, te bhi-  
 khūsu pabbajitvā ekato 'va piṇḍāya caranti. atha kho so  
 dārako pituno bhikkhāya dinnāya upadhāvitvā etad avoca :  
 mayham pi tāta dehi, mayham pi tāta dehit. manussā

ujjhāyanti khīyanti vipācenti: abrahmacārino ime sāmañā Sakyaputtiyā, ayam dārako bhikkhuniyā jāto 'ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam atthām ārocesum. na bhikkhave ûnapannarasavasso dārako pabbājetabbo. yo pabbājeyya, āpatti dukkātassā 'ti. ||1||50||

tena kho pana samayena āyasmato Ānandassa upatṭhā-kakulam saddham pasannam ahivātakarogena kālamkataṁ hoti, dve ca dārakā sesā honti, te porāṇakena āciṇṇakappena bhikkhū passitvā upadhbāvanti, bhikkhū apasādenti. te bhikkhūhi apasādiyamānā rodanti. atha kho āyasmato Ānandassa etad ahosi: bhagavatā paññattam na ûnapannarasavasso dārako pabbājetabbo 'ti, ime ca dārakā ûnapannarasavassā. kena nu kho upāyena ime dārakā na vinasseyyun ti. atha kho āyasmā Ānando bhagavato etam atthām ārocesi. ussahanti pana te Ānanda dārakā kāke utṭepetun ti. ussahanti bhagavā 'ti. atha kho bhagavā etasmim nidañne etasmim pakarane dhammadikathām katvā bhikkhū āmantesi: anujānami bhikkhave ûnapannarasavassam dārakam kākuṭepakam pabbājetun ti. ||1||51||

tena kho pana samayena āyasmato Upanandassa Sakyaputtassa dve sāmañerā honti Kaṇḍako ca Mahako ca, te aññamaññam dūsesum. bhikkhū ujjhāyanti khīyanti vipācenti: kathām hi nāma sāmañerā evarūpam anācāram ācarissantīti. bhagavato etam atthām ārocesum. na bhikkhave ekena dve sāmañerā upatṭhāpetabbā. yo upatṭhāpeyya, āpatti dukkātassā 'ti. ||1||52||

tena kho pana samayena bhagavā tath' eva Rājagahe vassam vasi, tattha hemantam, tattha gimham. manussā ujjhāyanti khīyanti vipācenti: āhundarikā sāmañānam Sakyaputtiyānam disā andhakārā, na imesam disā pakkhāyanti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam atthām ārocesum. ||1|| atha kho bhagavā āyasmantam Ānandam āmantesi: gacchānanda apāpuraṇam adā-

ya anupariveṇiyam bhikkhūnam ārocehi : icchat' āvuso bhagavā Dakkhināgirim cārikam pakkamitum. yassā-yasmato attho, so āgacchatū 'ti. evam bhante 'ti kho āyasmā Ānando bhagavato paṭisutvā apāpuraṇam ādāya anupariveṇiyam bhikkhūnam ārocesi : icchat' āvuso bhagavā Dakkhināgirim cārikam pakkamitum. yassā-yasmato attho, so āgacchatū 'ti. ||2|| bhikkhū evam āhamsu : bhagavatā āvuso Ānanda paññattam dasa vassāni nissāya vatthum, dasa-vassena nissayam dātum. tattha ca no gantabbam bhavissati, nissayo ca gahetabbo bhavissati, ittaro ca vāso bhavissati, puna ca paccāgantabbam bhavissati, puna ca nissayo gahetabbo bhavissati. sace amhākam ācariyupajjhāyā gamissanti, mayam pi gamissāma, no ce amhākam ācariyupajjhāyā gamissanti, mayam pi na gamissāma. lahucittakatā no āvuso Ānanda paññāyissatiti. ||3|| atha kho bhagavā ogaṇena bhikkhusamghena Dakkhināgirim cārikam pakkāmi. atha kho bhagavā Dakkhināgirismim ya-thābhīrantam viharitvā punad eva Rājagaham paccāgacchi. atha kho bhagavā āyasmantam Ānandam āmantesi : kiṃ nu kho Ānanda tathāgato ogaṇena bhikkhusamghena Dakkhināgirim cārikam pakkanto 'ti. atha kho āyasmā Ānando bhagavato etam attham ārocesi. atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave vyattena bhikkhunā paṭibalena pañca vassāni nissāya vatthum, avyattena yāvajīvam. ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam : na asekhenā sīlakkhandhena samannāgato hoti . . . (=I. 36, 2) . . . imehi kho bhikkhave pañcahi aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam : asekhenā . . . (=I. 36, 3) . . . imehi kho bhikkhave pañcahi aṅgehi samannāgatena bhikkhunā anissitena vatthabbam. ||5|| aparehi pi bhikkhave pañcahi aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam : assaddho hoti . . . (=I. 36, 6) . . . imehi kho bhikkhave pañcahi aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam : saddho

hoti . . . (=I. 36, 7) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā anissitena vatthabbam. ||6|| aparehi pi . . . na anissitena vatthabbam: adhisile . . . (=I. 36, 8) . . . imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: na adhisile . . . (=I. 36, 9) . . . imehi kho . . . anissitena vatthabbam. ||7|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 36, 14) . . . imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: āpattim . . . (=I. 36, 15) . . . imehi kho . . . anissitena vatthabbam. ||8|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 36, 16) . . . ûnapañcavasso hoti. imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: āpattim . . . (=I. 36, 17) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||9|| chahi . . . na anissitena vatthabbam: na asekhe na . . . (=I. 37, 1) . . . ûnapañcavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. chahi . . . anissitena vatthabbam: asekhe na . . . (=I. 37, 2) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||10|| aparehi pi bhikkhave chah' aṅgehi . . . na anissitena vatthabbam: assaddho . . . (=I. 37, 5) . . . ûnapañcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: saddho . . . (=I. 37, 6) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||11|| aparehi pi . . . na anissitena vatthabbam: adhisile . . . (I. 37, 7) . . . ûnapañcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: na adhisile . . . (=I. 37, 8) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||12|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 37, 13) . . . ûnapañcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: āpattim . . . (=I. 37, 14) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabban ti. ||13|| 53||

abhayûvarabhāṇavāram nitthitam.

atha kho bhagavā Rājagahe yathābhīrantam viharitvā yena Kapilavatthu tena cārikam pakkāmi. anupubbena cārikam caramāno yena Kapilavatthu tad avasari. tatra sudam bhagavā Sakkesu viharati Kapilavatthusmim Nigrodhārāme. atha kho bhagavā pubbañhasamayam nivāsetvā pattacivaram adāya yena Suddhodanassa Sa-kassa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisidi. atha kho Rāhulamātā devī Rāhula-kumāram etad avoca: eso te Rāhula pitā, gacchassu dāyajjam yācāhīti. ||1|| atha kho Rāhulo kumāro yena bhagavā ten' upasamkami, upasamkamitvā bhagavato purato atthāsi su-khā te samāna chāyā 'ti. atha kho bhagavā utthāyāsanā pakkāmi. atha kho Rāhulo kumāro bhagavantam piṭhitō -piṭhitō anubandhi dāyajjam me samāna dehi, dāyajjam me samāna dehīti. atha kho bhagavā āyasmantam Sāri-puttam āmantesi: tena hi tvam Sāriputta Rāhulakumāram pabbājehīti. kathāham bhante Rāhulakumāram pabbājemīti. ||2|| atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikatham katvā bhikkhū āmantesi: anujānāmi bhi-kkhave tīhi saranagamanehi sāmanerapabbajam. evañ ca pana bhikkhave pabbājetabbo: pañhamam kesamassum ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekam̄sam uttarā-saṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikam nisidāpetvā añjalim paggañhāpetvā evam vadehīti vattabbo: buddham saranam gacchāmi, dhammam saranam gacchāmi, saṅgham saranam gacchāmi, dutiyam pi . . . tatiyam pi buddham saranam gacchāmi, tatiyam pi dhammam saranam gacchāmi, tatiyam pi saṅgham saranam gacchāmīti. anujānāmi bhikkhave imehi tīhi saranagamanehi sāmanerapabbajjan ti. ||3|| atha kho āyasmā Sāriputto Rāhulakumāram pabbājesi. atha kho Suddhodano Sakko yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisino kho Suddhodano Sakko bhagavantam etad avoca: ekāham bhante bhagavantam varam yācāmīti. atikkantavarā kho Gotama tathā-gatā 'ti. yañ ca bhante kappati yañ ca anavajjan ti. vadehi Gotamā 'ti. ||4|| bhagavati me bhante pabbajite anappakam dukkham ahosi, tathā Nande, adhimattam Rāhule. putta-

pemām bhante chavim chindati, chavim chetvā cammam chindati, cammam chetvā mamsam chindati, mamsam chetvā nhārum chindati, nhārum chetvā atthim chindati, atthim chetvā atthimiñjam āhacca tiñthati. sādhu bhante ayyā ananūññātām mātāpitūhi puttām na pabbājeyyun ti. ||5|| atha kho bhagavā Suddhodanām Sakkām dhammiyā kathāya sandassesi samādapesi samuttejesi sampaham̄sesi. atha kho Suddhodano Sakko bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampaham̄sito utthāyāsanā bhagavantām abhivādetvā padakkhiñam katvā pakkāmi. atha kho bhagavā etasmīm nidāne etasmīm pakaraṇe dhammikathām katvā bhihkhū āmantesi : na bhikkhave ananūññāto mātāpitūhi putto pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||6|| 54 ||

atha kho bhagavā Kapilavatthusmīm yathābhīrantām viharitvā yena Sāvatthi tena cārikām pakkāmi. anupubbenā cārikām caramāno yena Sāvatthi tad avasari. tatra sudām bhagavā Sāvatthiyām viharati Jetavane Anātha-piñḍikassa ārāme. tena kho pana samayena āyasmato Sāriputtassa upatthākakulām āyasmato Sāriputtassa santike dārakanām pāhesi imām dārakanām therō pabbājetū 'ti. atha kho āyasmato Sāriputtassa etad ahosi : bhagavatā sikkhāpadām paññattām na ekena dve sāmañerā upatthāpetabbā 'ti, ayañ ca me Rāhulo sāmañero. kathām nu kho mayā paṭipajjitabban ti. bhagavato etam atthām ārocesi. anujānāmī bhikkhave vyattena bhikkhunā paṭibalena ekena dve sāmañere upatthāpetum, yāvatake vā pana ussahati ovaditum anusāsitum, tāvatake upatthāpetun ti. ||1|| 55 ||

atha kho sāmañerānam etad ahosi : kati nu kho amhākām sikkhāpadāni, kattha ca amhehi sikkhitabban ti. bhagavato etam atthām ārocesum. anujānāmī bhikkhave sāmañerānam dasa sikkhāpadāni, tesu ca sāmañerehi sikkhitum : pāññātipātā veramañī, adinnādānā veramañī, abrahmacariyā veramañī, musāvādā veramañī, surāmerayamajjapamādaṭṭhānā veramañī, vikālabhojanā veramañī, naccagītavāditavisūkadassanā veramañī, mālāgandhavilepanadhārañamañḍanavibhūsanatṭhānā

veramanī, uccāsayanamahāsayanā veramanī, jātarū-parajata patigga hañā veramanī. anujānāmi bhikkave sāmañerānam imāni dasa sikkhāpadāni, imesu ca sāmañerehi sikkhitun ti. ||1|| 56 ||

tena kho pana samayena sāmañerā bhikkhūsu agāravā appatissā asabhāgavuttino viharanti. bhikkhū ujjhāyanti khīyanti vipācenti: kathām hi nāma sāmañerā bhikkhūsu agāravā appatissā asabhāgavuttino viharissantīti. bhagavato etam atthām ārocesum. anujānāmi bhikkhave pañcah' aṅgehi samannāgatassa sāmañerassa dāñḍakammam kātum: bhikkhūnam alābhāya parisakkati, bhikkhūnam anatthāya parisakkati, bhikkhūnam avāsāya parisakkati, bhikkhū akkossati paribhāsatī, bhikkhū bhikkhūhi bhedeti. anujānāmi bhikkhave imehi pañcah' aṅgehi samannāgatassa sāmañerassa dāñḍakammam kātun ti. ||1|| atha kho bhikkhūnam etad ahosi: kiñ nu kho dāñḍakammam kātabban ti. bhagavato etam atthām ārocesum. anujānāmi bhikkhave āvaraṇam kātun ti. tena kho pana samayena bhikkhū sāmañerānam sabbam samghārāmam āvaraṇam karonti. sāmañerā ārāmam pavisitum alabhamānā pakkamanti pi vibbhamanti pi titthiyesu pi samākamanti. bhagavato etam atthām ārocesum. na bhikkhave sabbo samghārāmo āvaraṇam kātabbo. yo kareyya, āpatti dukkaṭassa. anujānāmi bhikkhave yattha vā vasati, yattha vā paṭikkamati, tattha āvaraṇam kātun ti. ||2|| tena kho pana samayena bhikkhū sāmañerānam mukhadvārakam āhāram āvaraṇam karonti. manussā yāgupānam pi samghabhattam pi karontā sāmañere evam vadanti: etha bhante yāgum pivatha, etha bhante bhattam bhuñjathā 'ti. sāmañerā evam vadanti: nāvuso labbhā, bhikkhūhi āvaraṇam katan ti. manussā ujjhāyanti khīyanti vipācenti. kathām hi nāma bhaddantā sāmañerānam mukhadvārakam āhāram āvaraṇam karissantīti. bhagavato etam atthām arocesum. na bhikkhave mukhadvārako āhāro āvaraṇam kātabbo. yo kareyya, āpatti dukkaṭassā 'ti. ||3||  
dāñḍakammavatthum niṭṭhitam. ||4||

tena kho pana samayena chabbaggiyā bhikkhū upa-

jjhāye anāpucchā sāmañerānam āvaraṇam karonti. upajjhāyā gaveṣanti katham nu kho amhākam sāmañerā na dissantīti. bhikkhū evam āhamsu: chabbaggiyehi āvuso bhikkhūhi āvaraṇam katan ti. upajjhāyā ujjhāyanti khīyanti vipācenti: katham hi nāma chabbaggiyā bhikkhū amhe anāpucchā anhākam sāmañerānam āvaraṇam karissantīti. bhagavato etam attham ārocesum. na bhikkhave upajjhāye anāpucchā āvaraṇam kātabbam. yo kareyya, āpatti dukkaṭassā 'ti.  
||1||58||

tena kho pana samayena chabbaggiyā bhikkhū therānam bhikkhūnam sāmañere apalālenti. therā sāmam danta-kaṭṭham pi mukhodakam pi gaṇhantā kilamanti. bhagavato etam attham ārocesum. na bhikkhave aññassa parisā apalāletabbā. yo apalāleyya, āpatti dukkaṭassā 'ti. ||1||59||

tena kho pana samayena āyasmato Upanandassa Sa-kyaputtassa Kaṇḍako nāma sāmañero Kaṇḍakam nāma bhikkhunim dūsesi. bhikkhū ujjhāyanti khīyanti vipācenti: katham hi nāma sāmañero evarūpam anācāram āca-rissatīti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dasah' aṅgehi samannāgatam sāmañeram nāse-tum: pāṇātipātī hoti, adinnādāyī hoti, abrahmacārī hoti, musāvādī hoti, majjapāyī hoti, buddhassa avanṇam bhāsatī, dhammassa avanṇam bhāsatī, saṃghassa avanṇam bhāsatī, micchādiṭṭhiko hoti, bhikkhunidūsako hoti. anujānāmi bhikkhave imehi dasah' aṅgehi samannāgatam sāmañeram nāsetun ti. ||1||60||

tena kho pana samayena aññataro paṇḍako bhikkhūsu pabbajito hoti, so dahare-dahare bhikkhū upasamkamitvā evam vadeti: etha mam āyasmanto dūsethā 'ti. bhikkhū apasādenti: nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho 'ti. so bhikkhūhi apasādito mahante-mahante moligalle sāmañere upasamkamitvā evam vadeti: etha mam āvuso dūsethā 'ti. sāmañerā apasādenti: nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho 'ti. so sāmañerehi apasādito hatthibhaṇḍe assabhaṇḍe upasamkamitvā evam vadeti: etha mam

āvuso dūsethā 'ti. hatthibhaṇḍā assabhaṇḍā dūsesum. ||1|| te ujjhāyanti khīyanti vipācenti: pañdakā ime samanā Sakyaputtiyā, ye pi imesam na pañdakā, te pi pañdake dūsentī. evam īme sabbeva abrahmacārino 'ti. assosum kho bhi-kkhū hatthibhaṇḍānam assabhaṇḍānam ujjhāyantānam khī-yantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. pañdako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. ||2||**61**||

tena kho pana samayena aññataro purāṇakulaputto khīṇakolañño sukhumālo hoti. atha kho tassa purāṇakulaputtassa khīṇakolaññassa etad ahosi: aham kho sukhumālo na paṭi-balo anadhigatam vā bhogam adhigantum adhigatam vā bhogam phātikātum. kena nu kho aham upāyena sukhañ ca jīveyyam na ca kilameyyan ti. atha kho tassa purāṇaku-laputtassa khīṇakolaññassa etad ahosi: īme kho samanā Sakyaputtiyā sukhasilā sukhasamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti. yam nūnāham sāmam pattacī-varam paṭiyādetvā kesamassum ohāretvā kāsāyāni vatthāni acchādetvā ārāmam gantvā bhikkhūhi saddhim samvaseyyan ti. ||1|| atha kho so purāṇakulaputto khīṇakolañño sāmam pattacīvaram paṭiyādetvā kesamassum ohāretvā kāsāyāni va-tthāni acchādetvā ārāmam gantvā bhikkhū abhivādeti. bhi-kkhū evam āhamsu: kativasso 'si tvam āvuso 'ti. kiṁ etam āvuso kativasso nāmā 'ti. ko pana te āvuso upajjhāyo 'ti. kiṁ etam āvuso upajjhāyo nāmā 'ti. bhikkhū āyasmantam Upālim etad avocum: iṅghāvuso Upāli imam pabbajitam anuyuñjāhīti. ||2|| atha kho so purāṇakulaputto khīṇako-lañño āyasmatā Upālinā anuyuñjiyamāno etam attham ārocesi. Āyasmā Upāli bhikkhūnām etam attham ārocesi. bhi-kkhū bhagavato etam attham ārocesum. theyyasamvā-sako bhikkhave anupasampanno na upasampādetabbo, upa-sampanno nāsetabbo. titthiyapakkantako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāse-tabbo 'ti. ||3||**62**||

tena kho pana samayena aññataro nāgo nāgayoniyā aṭṭi-

yati harāyati jigucchati. atha kho tassa nāgassa etad ahosi : kena nu kho aham upāyena nāgayoniyā ca parimucceyyam khippañ ca manussattam paṭilabheyyan ti. atha kho tassa nāgassa etad ahosi : ime kho samaṇā Sakyaputtiyā dhamma-cārino samacārino brahmacārino saccavādino sīlavanto kalyā-nadhammā. sace kho aham samaṇesu Sakyaputtiyesu pabbajeyyam, evāham nāgayoniyā ca parimucceyyam khippañ ca manuseattam paṭilabheyyan ti. ||1|| atha kho so nāgo mānavakavannena bhikkhū upasamkamitvā pabbajam yāci. tam bhikkhū pabbajesum upasampādesum. tena kho pana sama-yena so nāgo aññatarena bhikkhunā saddhim paccantime vihāre paṭivasati. atha kho so bhikkhu rattiyā paccūsasama-yam paccutṭhāya ajjhokāse cañkamati. atha kho so nāgo tassa bhikkhuno nikkhante vissattho niddam okkami. sabbo vihāro ahinā punno, vātapānehi bhogā nikkhantā honti. ||2|| atha kho so bhikkhu vihāram pavisissāmīti kavātam pañāmento addasa sabbam vihāram ahinā punnam, vātapānehi bhoge nikkhante. disvāna bhīto vissaram akāsi. bhikkhū upadhāvitvā tam bhikkhum etad avocum : kissa tvam āvuso vissaram akāsiti. ayam āvuso sabbo vihāro ahinā punno, vātapānehi bhogā nikkhantā 'ti. atha kho so nāgo tena saddena paṭibujjhītvā sake āsane nisidi. bhikkhū evam āhamsu : ko 'si tvam āvuso 'ti. aham bhante nāgo 'ti. kissa pana tvam āvuso evarūpam akāsiti. atha kho so nāgo bhikkhūnam etam attham ārocesi. bhikkhū bhagavato etam attham ārocesum. ||3|| atha kho bhagavā etasmīm ni-dāne etasmīm pakaraṇe bhikkhusamgham sannipatāpetvā tam nāgam etad avoca : tumhe khv attha nāga avirūḍhidhammā imasmīm dhammadvinaye. gaccha tvam nāga tatth' eva cātuddase pannarase aṭṭhamiyā ca pakkhassa uposatham upavasa, evam tvam nāgayoniyā ca parimuccisseasi khippañ ca manussattam paṭilabhissasiti. atha kho so nāgo avirūḍhidhammo kirāham imasmīm dhammadvinaye 'ti dukkhī dummano assūni pavattayamāno vissaram karitvā pakkāmi. ||4|| atha kho bhagavā bhikkhū āmantesi : dve 'me bhikkhave paccayā nāgassa sabhāvapātukammāya, yadā ca sajātiyā methunam dhammanam patisevati, yadā ca viessattho niddam okkamati. ime kho bhikkhave dve paccayā nāgassa

sabhāvapātukammāya. tiracchānagato bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. ||5||**63**||

tena kho pana samayena aññataro māṇavako mātaram jīvitā voropesi. so tena pāpakena kammena aṭṭiyati harāyati jigucchati. atha kho tassa māṇavakassa etad ahosi: kena nu kho aham upāyena imassa pāpassa kammaṭṭim kareyyan ti. atha kho tassa māṇavakassa etad ahosi: ime kho samanā Sakyaputtiyā dhammacārino sama-cārino brahmacārino saccavādino sīlavanto kalyāṇadhammā. sace kho aham saman̄esu Sakyaputtiyesu pabbajeyyam, evāham imassa pāpassa kammaṭṭim kareyyan ti. ||1|| atha kho so māṇavako bhikkhū upasamkamitvā pabbajjam yāci. bhikkhū āyasmantam Upālim etad avocum: pubbe pi kho āvuso Upāli nāgo māṇavakavaṇṇena bhikkhūsu pabbajito, iṅghāvuso Upāli imam māṇavakam anuyuñjāhīti. atha kho so māṇavako āyasmata Upālinā anuyuñjiyamāno etam attham ārocesi. āyasmā Upāli bhikkhūnam etam attham ārocesi. bhikkhū bhagavato etam attham ārocesum. mātughātako bhikkhave anupasampanno na upasampādetabbo, ūpasampanno nāsetabbo 'ti. ||2||**64**||

tena kho pana samayena aññataro māṇavako pitaram jīvitā voropesi. so tena pāpakena kammena . . . (=I. **64**, 1, 2) . . . bhikkhū bhagavato etam attham ārocesum. pitughātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. ||1||**65**||

tena kho pana samayena sambahulā bhikkhū Sāketā Sāvatthim addbhānamaggapaṭipannā honti. antarā magge corā nikhamitvā ekacce bhikkhū acchindimsu, ekacce bhikkhū hanimsu. Sāvatthiyā rājabhaṭṭā nikhamitvā ekacce core aggahesum, ekacce corā palāyimsu. ye te palāyimsu, te bhikkhūsu pabbajimsu, ye te gahitā, te vadhbāya oniyanti. ||1|| addasamsu kho te pabbajitā te core vadhbāya oniyamāne, disvāna evam āhamṣu: sādhu kho mayam palāyimhā, sacāca mayam gayheyyāma, mayam pi evam eva haññeyyā-

mā 'ti. bhikkhū evam āhamsu: kim pana tumhe āvuso akathā 'ti. attha kho te pabbajitā bhikkhūnam etam attham ārocesum. bhikkhū bhagavato etam attham ārocesum. arahanto ete bhikkhave bhikkhū. arahanta ghātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. ||2||**66**||

tena kho pana samayena sambahulā bhikkhuniyo Sāketā Sāvatthiṃ addhānāmaggaṭipannā honti. antarā magge corā nikhamitvā ekaccā bhikkhuniyo acchindim̄su, ekaccā bhikkhuniyo dūsesum. Sāvatthiyā rājabhaṭā . . . (=I, 66, 1. 2) . . . bhikkhū bhagavato etam attham ārocesum. bhikkhunīdūsako bhikkave anupasampanno na upasampādetabbo, upasampanno nāsetabbo. saṅghabhedako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo. lohituppādako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. ||1||**67**||

tena kho pana samayena aññataro ubhatovyāñjanako bhikkhūsu pabbajito hoti, so karoti pi kārāpeti pi. bhagavato etam attham ārocesum. ubhatovyāñjanako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. ||1||**68**||

tena kho pana samayena bhikkhū anupajjhāyakam upasampādenti. bhagavato etam attham ārocesum. na bhikkhave anupajjhāyako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena bhikkhū saṅghena upajjhāyena upasampādenti. bhagavato etam attham ārocesum. na bhikkhave saṅghena upajjhāyena upasampādetabbo. yo upasampādeyya, apatti dukkaṭassā 'ti. ||2|| tena kho pana samayena bhikkhū gaṇena upajjhāyena upasampādenti. bhagavato etam attham ārocesum. na bhikkhave gaṇena upajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū pañdakupajjhāyena upasampādenti — gha —, theyyasamvāsakupajjhāyena upasampādenti, titthiyapakkantakupajjhāyena up., tiracchānagatupajjhā-

yena up., mâtughatakupajjhâyena up., pitughâtakupajjhâyena up., arahantaghâtakupajjhâyena up., bhikkhunidûsakupajjhâyena up., samghabhedakupajjhâyena up., lohituppâdakupajjhâyena up. ubhatovyañjanakupajjhâyena upasampâdenti. bhagavato etam attham ârocesum. na bhikkhave pañdakupajjhâyena upasampâdetabbo, na theyyasamvâsa-kupajjhâyena upasampâdetabbo . . . na ubhatovyañjanakupajjhâyena upasampâdetabbo. yo upasampâdeyya, âpatti dukkaṭassâ 'ti. ||4||69||

tena kho pana samayena bhikkhû spattakam upasampâdenti. hatthesu piñdâya caranti. manussâ ujjhâyanti khîyanti vipâcenti: seyyathâpi titthiyâ 'ti. bhagavato etam attham ârocesum. na bhikkhave apattako upasampâdetabbo. yo upasampâdeyya, âpatti dukkaṭassâ 'ti. ||1|| tena kho pana samayena bhikkhû acîvarakam upasampâdenti. naggâ piñdâya caranti. manussâ ujjhâyanti khîyanti vipâcenti: seyyathâpi titthiyâ 'ti. bhagavato etam attham ârocesum. na bhikkhave acîvara ko upasampâdetabbo. yo upasampâdeyya, âpatti dukkaṭassâ 'ti. ||2|| tena kho pana samayena bhikkhû apattacîvarakam upasampâdenti. naggâ hatthesu piñdâya caranti. manussâ ujjhâyanti khîyanti vipâcenti: seyyathâpi titthiyâ 'ti. bhagavato etam attham ârocesum. na bhikkhave apattacîvara ko upasampâdetabbo. yo upasampâdeyya, âpatti dukkaṭassâ 'ti. ||3|| tena kho pana samayena bhikkhû yâcitakena pattena upasampâdenti. upasampanne pattam pañiharanti, hatthesu piñdâya caranti. manussâ ujjhâyanti khîyanti vipâcenti: seyyathâpi titthiyâ 'ti. bhagavato etam attham ârocesum. na bhikkhave yâcitakena pattena upasampâdetabbo. yo upasampâdeyya, âpatti dukkaṭassâ 'ti. ||4|| tena kho pana samayena bhikkhû yâcitakena cîvarena upasampâdenti. upasampanne cîvaram pañiharanti, naggâ piñdâya caranti. manussâ ujjhâyanti khîyanti vipâcenti: seyyathâpi titthiyâ 'ti. bhagavato etam attham ârocesum. na bhikkhave yâcitakena cîvarena upasampâdetabbo. yo upasampâdeyya, âpatti dukkaṭassâ 'ti. ||5|| tena kho pana samayena bbikkhû yâcitakena pattacîvarena upasampâdenti. upasampanne pa-

ttacivaram paṭiharanti, naggâ hattheu piṇḍâya caranti. manussâ ujjhâyanti khîyanti vipâcenti : seyyathâpi titthiyâ 'ti. bhagavato etam attham ârocesum. na bhikkhave yâcitatena pattacivarena upasampâdetabbo. yo upasampâdeyya, âpatti dukkaṭassâ 'ti. ||6||70|| naupasampâdetabbakavisativâram niṭhitam.

tena kho pana samayena bhikkhû hatthacchinnam pabbâjenti — gha —, pâdacchinnam pabbâjenti, hatthapâdacchinnam p., kanṇacchinnam p., nâsacchinnam p., kanṇanâsacchinnam p., aṅgulicchinnam p., alacchinnam p., kandaracchinnam p., phaṇahatthakam p., khujam p., vâmanam p., galagaṇḍim p., lakkhaṇâhatam p., kasâhatam p., likhitakam p., sîpadim p., pâparogim p., parisadûsakam p., kâṇam p., kunim p., khañjam p., pakkahatam p., chinniriyâpatham p., jarâdubbalam p., andham p., mûgam p., badhiram p., andhamûgam p., andhabadhiram p., mûgabadhiram p., andhamûgabadhiram pabbâjenti. bhagavato etam attham ârocesum. ||1|| na bhikkhave hatthacchinno pabbâjetabbo, na pâdacchinno pabbâjetabbo . . . na andhamûgabadhiro pabbâjetabbo. yo pabbâdeyya, âpatti dukkaṭassâ 'ti. ||2|| napabbâjetabbadvattimsavâram niṭhitam. ||71||

dâyajjabhânavâram niṭhitam navamam.

tena kho pana samayena chabbaggiyâ bhikkhû alajjînam nissayaṁ denti. bhagavato etam attham ârocesum. na bhikkhave alajjînam nissayo dâtabbo. yo dadeyya, âpatti dukkaṭassâ 'ti. tena kho pana samayena bhikkhû alajjînam nissâya vasanti, te pi na cirass' eva alajjino honti pâbhikkhû. bhagavato etam attham ârocesum. na bhikkhave alajjînam nissâya vatthabbam. yo vaseyya, âpatti dukkaṭassâ 'ti. ||1|| atha kho bhikkhûnam etad ahosi : bhagavatâ paññattam na alajjînam nissayo dâtabbo, na alajjînam nissâya vatthabban ti. katham nu kho mayam jâneyyâma lajjim vâ alajjim vâ 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave catûhapañcâham âgametum yâva bhikkhusabhâgatam jânâmiti. ||2||72||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu addhānamaggapaṭipanno hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo addhānamaggapaṭipanno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave addhānamaggapaṭipannena bhikkhunā nissayam alabhamānena anissitena vatthun ti. ||1|| tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti, te aññatarām āvāsam upagacchimsu, tattha eko bhikkhu gilāno hoti. atha kho tassa gilānassa bhikkhuno etad ahosi: bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo gilāno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānena bhikkhunā nissayam alabhamānena anissitena vatthun ti. ||2|| atha kho tassa gilānu-paṭhākassa bhikkhuno etad ahosi: bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo, ayañ ca bhikkhu gilāno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānu-paṭhākena bhikkhunā nissayam alabhamānena yāciyamānena anissitena vatthun ti. ||3|| tena kho pana samayena aññataro bhikkhu araññe viharati, tassa ca tasmim senāsane phāsu hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo, araññe viharāmi, mayhañ ca imasmim senāsane phāsu hoti. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave āraññakena bhikkhunā phāsuvihāram sallakkhentena nissayam alabhamānena anissitena vatthum yadā paṭirūpo nissayadāyako ḡacchissati, tassa nissaya vassāmīti. ||4|| 73 ||

tena kho pana samayena āyasmato Mahākassapassa upasampadāpekkho hoti. atha kho āyasmā Mahākassapo āyasmato Ānandassa santike dūtam pāhesi: ḡacchatu Ānando imam anussāvessatīti. Āyasmā Ānando evam āha: nāham ussahāmi therassa nāmañ gahetum, garu me thero

'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gottena pi anussāvetun ti. ||1|| tena kho pana samayena āyasmato Mahākassapassa dve upasampadāpekkhā honti, te vivadanti: aham paṭhamam upasampajjissāmi, aham paṭhamam upasampajjissāmīti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dve ekānussāvane kātun ti. ||2|| tena kho pana samayena sambahulānam therānam upasampadāpekkhā honti, te vivadanti: aham paṭhamam upasampajjissāmi, aham paṭhamam upasampajjissāmīti. therā evam āhamsu: handa mayam āvuso sabbeva ekānussāvane karomā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dve tayo ekānussāvane kātum, tañ ca kho ekena upajjhāyena, na tv eva nānupajjhāyenā 'ti. ||3||**74**||

tena kho pana samayena āyasmā Kumārakassapo gabbhaviso upasampanno hoti. atha kho āyasmato Kumārakassapassa etad ahosi: bhagavatā paññattam na ûnavisativasso puggalo upasampādetabbo 'ti, ahañ c' amhi gabbhaviso. upasampanno nu kho 'mhi na nu kho upasampanno 'ti. bhagavato etam attham ārocesum. yam bhikkhave mātu kucchismim paṭhamam cittam uppannam, paṭhamam viññānam pātubhūtam, tadupādāya sā 'v' assa jāti. anujānāmi bhikkhave gabbhavisaṁ upasampādetun ti. ||1||**75**||

tena kho pana samayena upasampannā dissanti kuṭṭhikāpi gandikāpi kilāsikāpi sosikāpi apamārikāpi. bhagavato etam attham ārocesum. anujānāmi bhikkhave upasampādentena tassa antarāyike dhamme pucchitum. evañ ca pana bhikkhave pucchitabbo: santi te evarūpā abādhā kuṭṭham gando kilāso soso apamāro, manusso 'si, puriso 'si, bhujisso 'si, anaño 'si, na 'si rājabhaṭo, anuññāto 'si mātāpitūhi, paripuṇṇavisativasso 'si, paripuṇnan te pattacivaram, kimnāmo 'si, konāmo te upajjhāyo 'ti. ||1|| tena kho pana samayena bhikkhū ananusiṭṭhe upasampadāpekkhe antarāyike dhamme pucchanti. upasampadāpekkhā vitthāyanti, maṅkū honti, na sakkonti vissajjetum. bhagavato etam attham ārocesum. anujānāmi bhikkhave paṭhamam anusāsitvā pacchā antarāyi-

ke dhamme pucchitun ti. ||2|| tatth' eva samghamajjhe anusāsanti, upasampadāpekkhā tath' eva vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam attham ārocesum. anujānāmi bhikkhave ekamantam anusāsitvā samghamajjhe antarāyike dhamme pucchitum. evañ ca pana bhikkhave anusāsitabbo: pañhamam upajjhām gāhāpetabbo, upajjhām gāhāpetvā pattacīvaram ācikkhitabbam, ayan te patto, ayam samghāti, ayam uttarāsañgo, ayam antaravāsako, gaccha amumhi okāse titthāhīti. ||3|| bālā avyattā anusāsanti, anusitthā upasampadāpekkhā vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam attham ārocesum. na bhikkhave bālena avyattena anusāsitabbo. yo anusāseyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā pañibalena anusāsitun ti. ||4|| asammatā anusāsanti. bhagavato etam attham ārocesum. na bhikkhave asammatena anusāsitabbo. yo anusāseyya, āpatti dukkaṭassā 'ti. anujānāmi bhikkhave sammatena anusāsitum. evañ ca pana bhikkhave sammannitabbo: attanā 'va attānam sammannitabbam parena vā paro sammannitabbo. kathañ ca attanā 'va attānam sammannitabbam. vyattena bhikkhunā pañibalena samgho nāpetabbo: sunātu me bhante samgho. itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi samghassa pattakallam, aham itthannāmam anusāseyyan ti. evam attanā 'va attānam sammannitabbam. ||5|| kathañ ca parena paro sammannitabbo. vyattena bhikkhunā pañibalena samgho nāpetabbo: sunātu me bhante samgho. itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi samghassa pattakallam, itthannāmo itthannāmam anusāseyyā 'ti. evam parena paro sammannitabbo. ||6|| tena sammatena bhikkhunā upasampadāpekkho upasam̄kamitvā evam assa vacanīyo: sunāsi itthannāma. ayam te saccakālo bhūtakālo. yam jātam tam samghamajjhe pucchante santam atthiti vattabbam, asantam n' atthiti vattabbam. mā kho vitthāsi, mā kho mañku ahosi. evan tam pucchissan ti: santi te evarūpā abādhā . . . konāmo te upajjhāyo 'ti. ||7|| ekato āgacchanti. na ekato āgantabbam. anusāsakena pañhamataram āgantvā samgho nāpetabbo: sunātu me bhante samgho. itthannāmo itthannāmassa āyasmato upasampadā-

pekkho. anusīṭho so mayā. yadi saṅghassa pattakallam, itthannāmo āgaccheyyā 'ti. āgacchāhīti vattabbo. ekamsam uttarāsaṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikam nisidāpetvā añjalin paggañhāpetvā upasampadam yācāpetabbo : saṅgham bhante upasampadam yācāmi, ullumpatu mām bhante saṅgho anukampam upādāya, dutiyam pi bhante . . . , tatiyam pi bhante saṅgham upasampadam yācāmi, ullumpatu mām bhante saṅgho anukampam upādāyā 'ti. ||8|| vyattena bhikkhunā paṭibalena saṅgho nāpetabbo : sunātu me bhante saṅgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṅghassa pattakallam, aham itthannāmam antarāyike dhamme puccheyyan ti. sunāsi itthannāma. ayam te saccakālo bhūtakālo. yam jātam tam pucchāmi. santam atthīti vattabbam, asantam n' atthīti vattabbam. santi te evarūpā abādhā . . . konāmo te upajjhāyo 'ti. ||9|| vyattena bhikkhunā paṭibalena saṅgho nāpetabbo : sunātu me bhante saṅgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacivaram. itthannāmo saṅgham upasampadādeyya itthannāmena upajjhāyena. esā nātti. ||10|| sunātu me bhante saṅgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacivaram. itthannāmo saṅgham upasampadam yācati itthannāmena upajjhāyena. saṅgho itthannāmam upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. ||11|| dutiyam pi etam attham vadāmi : sunātu me . . . tatiyam pi etam attham vadāmi : sunātu me . . . yassa na kkhamati, so bhāseyya. upasampanno saṅghena itthannāmo itthannāmena upajjhāyena. khamati saṅghassa, tasmat tuṇhī, evam etam dhārayāmīti. ||12|| 76 || upasampadākammam niṭhitam.

tāvad eva chāyā metabbā, utupamāṇam ācikkhitabbam, divasabhāgo ācikkhitabbo, saṅgīti ācikkhi-

tabbā, cattāro nissaya ācikkhitabbā: piṇḍiyālopabhōjanam nissaya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo, atirekalābho saṃghabbhattam uddesabhattam nimantnam salākabhattam pakkhikam uposathikam pātipadikam. paṃsukūla cīvaraṃ nissaya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho khomam kappasikam koseyyam kambalam sāṇam bhaṅgam. rukkhāmūla senāsanam nissaya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho vihāro addhayogo pāsādo hammiyam guhā. pūtimuttahesajjam nissaya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho sappi navanītam telam madhu phāṇitan ti. ||1||77|| cattāro nissaya niṭhitā.

tena kho pana samayena bhikkhū aññataram bhikkhum upasampādetvā ekakam ohāya pakkamimsu. so pacchā eka ko āgacchanto antarā magge purāṇadutiyikāya samāgacchi. sā evam āha: kiṃ dāni pabbajito 'sīti. āma pabbajito 'mhi- ti. dullabho kho pabbajitānam methuno dhammo, ehi methunam dhammam paṭisevā 'ti. so tassā methunam dhammam paṭisevitvā cirena āgamāsi. bhikkhū evam āhamsu: kissa tvam āvuso evam ciram akāsīti. ||1|| atha kho so bhikkhu bhikkhūnam etam attham ārocesi. bhikkhū bhagavato etam attham ārocesum. anujānāmi bhikkhave upasampādetvā dutiyam dātum cattāri ca akaraṇīyāni ācikkhitum: upasampannena bhikkhunā methuno dhammo na paṭisevitabbo antamaso tiracchānagatāya pi. yo bhikkhu methunam dhammam paṭisevati, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma puriso sisacchinno abhabbo tena sarīrabandhanena jīvitum, evam eva bhikkhu methunam dhammam paṭisevitvā assamaṇo hoti asakyaputtiyo, tam te yāvajīvam akaraṇīyam. ||2|| upasampannena bhikkhunā adinnam theyyasamkhātam na ādātabbam antamaso tiṇa- salākam upādāya. yo bhikkhu pādām vā pādārahām vā atirekapādām vā adinnam theyyasamkhātam ādiyati, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma paṇḍupalāso bandhanā pamutto abhabbo haritattāya, evam eva bhikkhu pādām vā pādārahām vā atirekapādām vā adinnam theyyasamkhātam ādiyitvā assamaṇo hoti asakyaputtiyo, tam te

yāvajīvam akaraṇiyam. || 3 || upasampannena bhikkhunā sañcicca pāno jīvitā no voropetabbo antamaso kunthakipillikam upādāya. yo bhikkhu sañcicca manussaviggaham jīvitā voropeti antamaso gabbhapātanam upādāya, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma puthusilā dvedhā bhinnā appaṭisandhikā hoti, evam eva bhikkhu sañcicca manussaviggaham jīvitā voropetvā assamaṇo hoti asakyaputtiyo, tam te yāvajīvam akaraṇiyam. || 4 || upasampannena bhikkhunā uttarimanussadhammo na ullapitabbo antamaso suññāgāre abhiramāmīti. yo bhikkhu pāpiccho icchāpakato asantam abhūtam uttarimanussadhammam ullapati jhānam vā vimokkham vā samādhim vā samāpattim vā maggām vā phalam vā, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma tālo matthakacchinno abhabbo punavirūlhiyā, evam eva bhikkhu pāpiccho icchāpakato asantam abhūtam uttarimanussadhammam ullapitvā assamaṇo hoti asakyaputtiyo, tam te yāvajīvam akaraṇiyāni ti. || 5 ||  
cattāri akaraṇiyāni niṭṭhitāni. || 78 ||

tena kho pāna samayena aśīñataro bhikkhu āpattiyā adassane ukhittako vibbhami, so puna paccāgantvā bhikkhū upasampadam yāci. bhagavato etam attham ārocesum. idha pana bhikkhave bhikkhu āpattiyā adassane ukhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadam yācati. so evam assa vacanīyo : passissasi tam āpattin ti. sac' āham passissāmīti pabbājetabbo, sac' āham na passissāmīti na pabbājetabbo. || 1 || pabbājetvā vattabbo passissasi tam āpattin ti. sac' āham passissāmīti upasampādetabbo, sac' āham na passissāmīti na upasampādetabbo. upasampādetvā vattabbo passissasi tam āpattin ti. sac' āham passissāmīti osāretabbo, sac' āham na passissāmīti na osāretabbo. osāretvā vattabbo passasi tam āpattin ti. sace passati, icc etam kusalam, no ce passati, labbhamānāya sāmaggiyā puna ukhipitabbo, alabbhamānāya sāmaggiyā anāpatti sambhoge samvāse. || 2 || idha pana bhikkhave bhikkhu āpattiyā appaṭikamme ukhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadam yācati. so evam assa vacanīyo : paṭikarissasi tam āpattin ti. sac' āham paṭikarissāmīti pabbāje-

tabbo, sac' āham na paṭikarissāmīti na pabbājetabbo. pabbājetvā vattabbo paṭikarissasi tam āpattin ti. sac' āham paṭikarissāmīti upasampādetabbo, sac' āham na paṭikarissāmīti na upasampādetabbo. upasampādetvā vattabbo paṭikarissasi tam āpattin ti. sac' āham paṭikarissāmīti osārettabbo, sac' āham na paṭikarissāmīti na osārettabbo. osāretvā vattabbo paṭikarohi tam āpattin ti. sace paṭikaroti, icc etam kusalam, no ce paṭikaroti, labbhamānāya sāmaggiyā puna ukkhipitabbo, alabbhamānāya sāmaggiyā anāpatti sambhoge samvāse. ||3|| idha pana bhikkhave bhikkhu pāpikāya diṭṭhiyā appaṭinissagge ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadam yācati. so evam assa vācanīyo : paṭinissajjissasi tam pāpikam diṭṭhin ti. sac' āham paṭinissajjissāmīti pabbājetabbo, sac' āham na paṭinissajjissāmīti na pabbājetabbo. pabbājetvā vattabbo paṭinissajjissasi tam pāpikam diṭṭhin ti. sac' āham paṭinissajjissāmīti upasampādetabbo, sac' āham na paṭinissajjissāmīti na upasampādetabbo. upasampādetvā vattabbo paṭinissajjissasi tam pāpikam diṭṭhin ti. sac' āham paṭinissajjissāmīti osārettabbo, sac' āham na paṭinissajjissāmīti na osārettabbo. osāretvā vattabbo paṭinissajjāhi tam pāpikam diṭṭhin ti. sace paṭinissajjati, icc etam kusalam, no ce paṭinissajjati, labbhamānāya sāmaggiyā puna ukkhipitabbo, alabbhamānāya sāmaggiyā anāpatti sambhoge samvāse 'ti. ||4|| 79 ||

Mahākhandhako paṭhamo.

vinayamhi mahatthesu pesalānam sukhāvahē  
niggahē ca pāpicchānam lajjinam paggahesu ca|  
sāsanādhāraṇe c'eva sabbaññujinagocare  
anaññavisaye kheme supaññiatte asamsaye|  
khandhake vinaye c'eva parivāre ca mātike  
yathatthakārī kusalo paṭipajjati yoniso.|  
yo gavam na vijānāti na so rakkhati gogānam,  
evam sīlam ajānanto kiṁ so rakkheyya samvaram.|  
pamuṭhamhi ca puttante abhidhamme ca tāvade

5 vinaye avinat̄hamhi puna tiṭṭhati sāsanam.|  
 tasmā samgahaṇahetu uddānam anupubbaso  
 pavakkhami yathāññānam, sunātha mama bhāsato.|  
 vatthu nidānam āpatti nayā peyyālam eva ca  
 dukkaram tam asesetum, nayato tam vijānāthā 'ti.|

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bodhi ca, Rājāyatanam, Ajapalo, Sahampati  
 Brahmā, Ālāro, Uddako, bhikkhū ca, Upako isi,|  
 Koṇḍañño, Vappo, Bhaddiyo, Mahānāmo ca, Assaji,  
 Yaso, cattāro, paññāsam, sabbe, pesesi so, disā,|  
 vatthum, Mārehi, timsā ca, Uruvelam, tayo jaṭī,  
 10 agyāgāram, Mahārājā, Sakko, Brahmā ca, kevalā,|  
 paṃsukūlam, pokkharaṇī, silā ca, kakudho, silā,  
 jambu, ambo ca, āmalako, pāricchattapuppham āhari,|  
 phāliyantu, ujjalantu, vijjhāyantu ca Kassapa,  
 nimujjanti, mukhī, megho, Gayā, laṭṭhi ca, Māgadho,|  
 Upatisso, Kolito ca, abhiññātā ca, pabbajjam,  
 dunnivatthā, pañāmanā, kiso lūkho ca brāhmaṇo,|  
 anācāram ācarati, udaram, māṇavo, gaṇo,  
 vassam, bālehi, pakkanto, dasa vassāni, nissayo,|  
 na vattanti, pañāmetum, bālā, passaddhi, pañica, cha,  
 15 yo so añño ca, naggo ca, acchinnam, jaṭī, Sākiyo,|  
 Magadhesu pañica ābādhā, eko, coro ca aṅguli,  
 Māgadho ca anuññāsi, kārā, likhi, kasāhato,|  
 lakkhaṇā, iṇā, dāso ca, Bhanḍuko, Upāli, ahi,  
 saddhakulam, Kaṇḍako ca, āhundarikam eva ca,|  
 vatthumhi, dārako, sikkhā, viharanti ca, kiṁ nu kho,  
 sabbam, mukham, upajjhāye, apalājana-Kaṇḍako,|  
 paṇḍako, theyya-pakkanto, ahi ca, mātari, pitā,  
 arahanta-bhikkhunī, bhedā, ruhirena ca, vyañjanam,|  
 anupajjhāya—saṃghena, gaṇa-paṇḍakā-'pattako,  
 20 acīvaram, tadubhayam, yācitena pi ye tayo,|  
 hatthā, pādā, hatthapādā, kaṇṇā, nāśā, tadubhayam,  
 aṅguli, ala-kaṇḍaram, phaṇam, khujjañ ca, vāmanam,|  
 galagaṇḍi, lakkhaṇā c' eva, kasā, likhita-sīpadī,  
 pāpa-parisadūsañ ca, kāṇam, kuṇim tath' eva ca,



khañja-pakkhahatañ c' eva, sacchinnairiyāpatham,  
 jarāndha-mūga-badhiram, andhamūgañ ca yam tahim,|  
 andhabadhiram yam vuttam, mūgabadhirañ eva ca,  
 andhamūgabadhirañ ca, alajjīnañ ca nissayam,|  
 vatthabbañ ca, kataddhānam, yācamānena, pekkhanā,  
 25 āgacchantam, vivadenti, ekupajjhāyena, Kassapo,|  
 dissanti upasampannā ābādhehi ca pīlitā,  
 ananusiṭṭhā vitthāyanti, tath' eva anusāsanā,|  
 samghe pi ca, atho bālo, asammato ca, ekato,  
 ullumpatupasampadā, nissayo, ekako, tayo 'ti.|  
 imamhi khandhake vatthu ekasatam bāsattati.|

**Mahākhandhake uddānam niṭṭhitam paṭhamam.**

## M A H Â V A G G A.

### II.

Tena samayena buddho bhagavâ Râjagahe viharati  
Gijjhakûte pabbate. tena kho pana samayena aññatitthiyâ paribbâjakâ cåtuddase pannarase atthamiyâ ca  
pakkhassa sannipatitvâ dhammam bhâsanti. te manussâ  
upasamkamanti dhammasavanâya. te labhanti aññatitthi-  
yesu paribbâjakesu pemam, labhanti pasâdam, labhanti aññatitthiyâ paribbâjakâ pakkham. ||1|| atha kho rañño Mâ-  
gadhassa Seniyassa Bimbisârassa rahogatassa pa-  
tisallinassa evam cetaso parivitakko udapâdi: etarahi kho  
aññatitthiyâ paribbâjakâ cåtuddase pannarase atthamiyâ ca  
pakkhassa sannipatitvâ dhammam bhâsanti. te manussâ  
upasamkamanti dhammasavanâya. te labhanti aññatitthi-  
yesu paribbâjakesu pemam, labhanti pasâdam, labhanti aññatitthiyâ paribbâjakâ pakkham. yam nûna ayyâpi cåtuddase  
pannarase atthamiyâ ca pakkhassa sannipateyyun ti. ||2||  
atha kho râjâ Mâgadho Seniyo Bimbisâro yena bhagavâ  
ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ  
ekamantam nisidi. ekamantam nisinno kho râjâ Mâgadho  
Seniyo Bimbisâro bhagavantam etad avoca: idha mayham  
bhante rahogatassa patisallinassa evam cetaso parivitakko  
udapâdi: etarahi kho aññatitthiyâ paribbâjakâ . . . atthamiyâ ca  
pakkhassa sannipateyyun ti. sadhu bhante ayyâpi  
cåtuddase pannarase atthamiyâ ca pakkhassa sannipateyyun  
ti. ||3|| atha kho bhagavâ râjânam Mâgadham Seniyam  
Bimbisâram dhammiyâ kathâya sandassesi samâdapesi sam-  
uttejesi sampahamsesi. atha kho râjâ Mâgadho Seniyo  
Bimbisâro bhagavatâ dhammiyâ kathâya sandassito samâda-  
pito samuttejito sampahamsito utthâyâsanâ bhagavantam

abhvâdetvâ padakkhiṇam katvâ pakkâmi. atha kho bhagavâ etasmim̄ nidâne etasmim̄ pakarane dhammikatham katvâ bhikkhû āmantesi: anujânâmi bhikkhave cåtuddase pannarase atthamiyâ ca pakkhassa sannipatitun ti. ||4||1||

tena kho pana samayena bhikkhû bhagavatâ anuññâtam cåtuddase pannarase atthamiyâ ca pakkhassa sannipatitun ti te cåtuddase pannarase atthamiyâ ca pakkhassa sannipatitvâ tuñhî nisidanti. te manussâ upasam̄kamanti dbammasavanâya. te ujjhâyanti khîyanti vipâcenti: katham hi nâma samañâ Sakyaputtiyâ cåtuddase pannarase atthamiyâ ca pakkhassa sannipatitvâ tuñhî nisidissanti seyyathâpi mûgasûkarâ. nanu nâma sannipatitehi dhammo bhâsitabbo 'ti. assosum̄ kho bhikkhû tesam manussânâm ujjhâyantânâm khîyantânâm vipâcentânâm. atha kho te bhikkhû bhagavato etam attham̄ ârocesum̄. atha kho bhagavâ etasmim̄ nidâne etasmim̄ pakarane dhammikatham katvâ bhikkhû āmantesi: anujânâmi bhikkhave cåtuddase pannarase atthamiyâ ca pakkhassa sannipatitvâ dhammam̄ bhâsitun ti. ||1||2||

atha kho bhagavato rahogatassa pañsallinassa evam cetaso parivitakko udapâdi: yam nûnâham yâni mayâ bhikkhûnam paññattâni sikkhâpadâni tâni nesam pâtimokkhuddesam anujâneyyam, so nesam bhavissati uposathakamman ti. ||1|| atha kho bhagavâ sâyañhasamayam pañsallânâ vuṭhito etasmim̄ nidâne etasmim̄ pakarane dhammikatham katvâ bhikkhû āmantesi: idha mayham bhikkhave rahogatassa pañsallinassa evam cetaso parivitakko udapâdi: yam nûnâham yâni mayâ bhikkhûnam paññattâni sikkhâpadâni tâni nesam pâtimokkhuddesam anujâneyyam, so nesam bhavissati uposathakamman ti. anujânâmi bhikkhave pâtimokkham uddisitum̄. ||2|| evañ ca pana bhikkhave uddisitabbam: vyattena bhikkhunâ pañbalena sañgho ñâpetabbo: suñâtu me bhante sañgho. ajj' uposatho pannaraso. yadi sañghassa pata-kallam, sañgho uposatham kareyya pâtimokkham uddiseyya. kim sañghassa pubbakiccam pârisuddhim âyasmanto

årocetha. pâtimokkham uddisissâmi, tam sabbeva santâ sâdhukam sunoma manasikaroma. yassa siyâ âpatti, so âvikareyya, asantiyâ âpattiyâ tuñhi bhavitabbam, tuñhibhâvena kho panâyasmante parisuddhâ 'ti vedissâmi. yathâ kho pana paccekaputthassa veyyâkarañam hoti, evam eva evarûpâya parisâya yâvatatiyam anussâvitam hoti. yo pana bhikkhu yâvatatiyam anussâviyamâne saramâno santim âpattim nâvikareyya, sampajânamusâvâd' assa hoti. sampajânamusâvâdo kho panâyasmanto antarâyiko dhammo vutto bhagavatâ. tasmâ saramânenâ bhikkhunâ âpannena visuddhâpekkhena santi âpatti âvikâtabbâ, âvikatâ hi 'ssa phâsu hotiti. ||3|| pâtimokkhan ti âdim etam, mukham etam, pamukham etam kusalânam dhammadnam, tena vuccati pâtimokkhan ti. âyasmanto 'ti piyavacanam etam, garuvacanam etam, sagârava-sappatissâdhivacanam etam âyasmanto 'ti. uddisissâmîti âcikkhissâmi desessâmi paññâpessâmi paññhapessâmi vivarissâmi vibhajissâmi uttânikarissâmi pakâsessâmi. tan ti pâtimokkham vuccati. sabbeva santâ 'ti yâvatikâ tassâ parisâya therâ ca navâ ca majjhimâ ca, ete vuccanti sabbeva santâ 'ti. sâdhukam sunomâ 'ti atthikatvâ manasikatvâ sabbam cetasâ samannâharâma. manasikaromâ 'ti ekaggacittâ avikkhittacittâ avisâhañacittâ nisâmemâ. ||4|| yassa siyâ âpattiti therassa vâ navassa vâ majjhimassa vâ pañca-nam vâ âpattikkhandhânam aññatarâ âpatti sattannam vâ âpattikkhandhânam aññatarâ âpatti. so âvikareyyâ 'ti so deseyya, so vivareyya, so uttânikareyya, so pakâseyya sam-ghamajjhe vâ ganamajjhe vâ ekapuggale vâ. asanti nâma âpatti anajjhâpannâ vâ hoti âpajjitvâ vâ vutthitâ. tuñhi bhavitabban ti adhivâsetabbam, na vyâhâtabbam. parisuddhâ 'ti vedissâmîti jânissâmi dhâressâmi. ||5|| yathâ kho pana paccekaputthassa veyyâkarañam hotiti yathâ ekena eko puttho vyâkareyya, evam eva tassâ parisâya jânitabbam mam pucchatiti. evarûpâ nâma parisâ bhikkhuparisâ vuccati. yâvatatiyam anussâvitam hotiti sakim pi anussâvitam hoti dutiyam pi anussâvitam hoti tatiyam pi anussâvitam hoti. saramâno 'ti jânamâno sañjânamâno. santi nâma âpatti aijjhâpannâ vâ hoti âpajjitvâ vâ avuñthitâ. nâvikareyyâ 'ti na deseyya na vivareyya na uttânikareyya na pakâseyya

saṅghamajjhe vā gaṇamajjhe vā ekapuggale vā. ||6|| saṃpajñānamusāvād' assa hotīti, sampajñānamusāvādo kiṃ hoti. dukkaṭam hoti, antarāyiko dhammo vutto bhagavatā 'ti. kissa antarāyiko. paṭhamassa jhānassa adhigamāya antarāyiko, dutiyassa jhānassa adhigamāya antarāyiko, tatiyassa jhānassa adhigamāya antarāyiko, catutthassa jhānassa adhigamāya antarāyiko, jhānānam vimokkhānam samādhinām samāpattinām nekkhammānam nissaranānam pavivekānam kusalānam dhammānam adhigamāya antarāyiko. tasmā 'ti tamkāraṇā. saramānenā 'ti jānamānena sañjānamānena. visuddhāpekkhenā 'ti vuṭṭhātukāmena visujjhitukāmena. ||7|| santi nāma āpatti ajjhāpannā vā hoti āpajjivā vā avuṭṭhitā. āvikātabbā 'ti āvikātabbā saṅghamajjhe vā gaṇamajjhe vā ekapuggale vā. āvikatā hi 'ssa phāsu hotīti, kissa phāsu hoti. paṭhamassa jhānassa adhigamāya phāsu hoti, dutiyassa jhānassa adhigamāya phāsu hoti, tatiyassa jhānassa adhigamāya phāsu hoti, catutthassa jhānassa adhigamāya phāsu hoti, jhānānam vimokkhānam samādhinām samāpattinām nekkhammānam nissaranānam pavivekānam kusalānam dhammānam adhigamāya phāsu hotīti. ||8||3||

tena kho pana samayena bhikkhū bhagavatā pātimokkhuddeso anuññāto 'ti devasikam pātimokkham uddisanti. bhagavato etam attham ārocesum. na bhikkhave devasikam pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave uposathe pātimokkham uddisitun ti. ||1|| tena kho pana samayena bhikkhū bhagavatā uposathe pātimokkhuddeso anuññāto 'ti pakkhasse tikkhattum pātimokkham uddisanti cātuddase pannarase aṭṭhamiyā ca pakkhassa. bhagavato etam attham ārocesum. na bhikkhave pakkhasse tikkhattum pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave sakim pakkhassa cātuddase vā pannarase vā pātimokkham uddisitun ti. ||2||4||

tena kho pana samayena chabbaggiyā bhikkhū yathā-parisāya pātimokkham uddisanti sakāya-sakāya parisāya. bhagavato etam attham ārocesum. na bhikkhave yathā-

risāya pātimokkham uddisitabbam sakāya-sakāya parisāya.  
 yo uddiseyya, āpatti dukkataṭṭa. anujānāmi bhikkhave sam-  
 aggānam uposathakamman ti. ||1|| atha kho bhi-  
 kkhūnam etad ahosi: bhagavatā paññattam samaggānam  
 uposathakamman ti. kittāvatā nu kho sāmaggi hoti, yāvatā  
 ekāvāso udāhu sabbā paṭhavīti. bhagavato etam attham āro-  
 cesum. anujānāmi bhikkhave ettāvatā sāmaggi yāvatā ekā-  
 vāso 'ti. ||2|| tena kho pana samayena āyasmā Mahākappino  
 Rājagahe viharati Maddakucchismim migadāye. atha  
 kho āyasmato Mahākappinassa rahogatassa paṭisallinassa  
 evam cetaso parivitakko udapādi: gaccheyyam vāham upo-  
 satham na vā gaccheyyam, gaccheyyam vā samghakammam  
 na vā gaccheyyam, atha khv āham visuddho paramāya vi-  
 suddhiyā 'ti. ||3|| atha kho bhagavā āyasmato Mahākappi-  
 nassa cetasā cetoparivitakkam aññāya seyyathāpi nāma bala-  
 vā puriso sammiñjitam vā bāham pasāreyya pasāritam vā  
 bāham sammiñjeyya, evam eva Gijjhakūṭe pabbate antarahi-  
 to Maddakucchismim migadāye āyasmato Mahākappinassa  
 pamukhe pāturaḥosi. nisidi bhagavā paññatte āsane, āyasmāpi  
 kho Mahākappino bhagavantam abhivādetvā ekamantam  
 nisidi. ||4|| ekamantam nisinnam kho āyasmantam Mahā-  
 kappinam bhagavā etad avoca: nanu te Kappina rahoga-  
 tassa paṭisallinassa evam cetaso parivitakko udapādi: gacche-  
 yyam vāham uposatham na vā gaccheyyam, gaccheyyam vā  
 samghakammam na vā gaccheyyam, atha khv āham vi-  
 suddho paramāya visuddhiyā 'ti. evam bhante. tumhe ce  
 brāhmaṇā uposatham na sakkarissatha, na garukarissatha, na  
 mānessatha, na pūjessatha, atha ko carahi uposatham sakka-  
 rissati garukarissati mānessati pūjessati. gaccha tvam brā-  
 maṇa uposatham, mā no agamāsi, gacch' eva samgha-  
 kammam, mā no agamāsīti. evam bhante 'ti kho āyasmā  
 Mahākappino bhagavato paccassosi. ||5|| atha kho bhagavā  
 āyasmantam Mahākappinam dhammiyā kathāya sandassetvā  
 samādapetvā samuttejetvā sampahamsetvā seyyathāpi nāma  
 balavā puriso sammiñjitam vā bāham pasāreyya pasāritam vā  
 bāham sammiñjeyya, evam eva Maddakucchismim migadāye  
 āyasmato Mahākappinassa pamukhe antarahito Gijjhakūṭe  
 pabbate pāturaḥosi. ||6||5||

atha kho bhikkhūnam etad ahosi: bhagavatā paññattam ettāvatā sāmaggī yāvatā ekāvāso 'ti. kittāvatā nu kho ekāvāso hotīti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sīmām sammannitum. evañ ca pana bhikkhave sammannitabbā: pañhamam nīmittā kittetabbā, pabbatanimittam, pāśāṇanimittam, vananimittam, rukkhanimittam, magganimittam, vammikanimittam, nadinimittam, udakanimittam. nimitte kittetvā vyattena bhikkhunā paṭibalena samgho niṭpetabbo: sunātu me bhante samgho. yāvatā samantā nīmittā kittitā, yadi samghassa pattakallam, samgho etehi nimittehi sīmām sammanneyya samānasamvāsam ekuposatham. esā niṭatti. ||1|| sunātu me bhante samgho. yāvatā samantā nīmittā kittitā, samgho etehi nimittehi sīmām sammannati samānasamvāsam ekuposatham. yassāyasmato khamati etehi nimittehi sīmāya sammuti samānasamvāsāya ekuposathāya, so tuṇh' assa, yassa na kkhamati, so bhāseyya. sammata sīmā samghena etehi nimittehi samānasamvāsā eku posathā. khamati samghassa, tasmā tuṇhī, evam etam dhārayāmīti. ||2||6||

tena kho pana samayena chabbaggyā bhikkhū bhagavatā sīmāsammuti anuññātā 'ti atimahatiyo sīmāyo sammannanti catuyojanikāpi pañcayojanikāpi chayojanikāpi. bhikkhū uposatham āgacchantā uddissamāne pi pātimokkhe āgacchanti uddiṭṭhamatte pi āgacchanti antarāpi parivasanti. bhagavato etam attham ārocesum. na bhikkhave atimahatī sīmā sammannitabbā catuyojanikā vā pañcayojanikā vā chayojanikā vā. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave tiyojanaparamam sīmām sammannitun ti. ||1|| tena kho pana samayena chabbaggyā bhikkhū nadīpāram sīmām sammannanti. uposatham āgacchantā bhikkhū pi vuyhanti pattāpi vuyhanti cīvarāni pi vuyhanti. bhagavato etam attham ārocesum. na bhikkhave nadīpāra sīmā sammannitabbā. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave yatth' assa dhuvanāvā vā dhuvasetu vā, evarūpam nadīpāram sīmām sammannitun ti. ||2||7||

tena kho pana samayena bhikkhū anupariveniyam pāti-

mokkham uddisanti asamketena. āgantukā bhikkhū na jānanti kattha vā ajj' uposatho kariyissatīti. bhagavato etam attham ārocesum. na bhikkhave anupariveniyam pātimokkham uddisitabbam asamketena. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave uposathāgāram sammannitvā uposatham kātum yam samgho ākañkhati vihāram vā addhayogam vā pāsādam vā hammiyam vā guham vā. evañ ca pana bhikkhave sammannitabbam: ||1|| vyattena bhikkhunā paṭibalena samgho nāpetabbo: sunātu me bhante samgho. yadi samghassa pattakallam, samgho itthannāmam vihāram uposathāgāram sammanneyya. esā nātti. sunātu me bhante samgho. samgho itthannāmam vihāram uposathāgāram sammannati. yassāyasmato khamati itthannāmassa vihārassa uposathāgārassa sammuti, so tuṇh' assa, yassa na khamati, so bhāseyya. sammato samghena itthannāmo vihāro uposathāgāram. khamati samghassa, tasmā tuṇhī, evam etam dhārayāmīti. ||2|| tena kho pana samayena aññatarasmim avāse dve uposathāgārāni sammatāni honti. bhikkhū ubhayattha sannipatanti idha uposatho kariyissati idha uposatho kariyissatīti. bhagavato etam attham arocesum. na bhikkhave ekasmim avāse dve uposathāgārāni sammnitabbāni. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave ekam samūhanitvā ekaṭha uposatham kātum. ||3|| evañ ca pana bhikkhave samūhantabbam: vyattena bhikkhunā paṭibalena samgho nāpetabbo: sunātu me bhante samgho. yadi samghassa pattakallam, samgho itthannāmam uposathāgāram samūhaneyya. esā nātti. sunātu me bhante samgho. samgho itthannāmam uposathāgāram samūhanati. yassāyasmato khamati itthannāmassa uposathāgārassa sammugghāto, so tuṇh' assa, yassa na khamati, so bhāseyya. samūhatam samghena itthannāmam uposathāgāram. khamati samghassa, tasmā tuṇhī, evam etam dhārayāmīti. ||4||8||

tena kho pana samayena aññatarasmim avāse atikhuddakam uposathāgāram sammataṁ hoti. tadah' uposathe mahā bhikkhusamgho sannipatito hoti. bhikkhū asammatāya bhūmiyā nisinnā pātimokkham assosum. atha kho tesam bhikkhūnam etad ahosi: bhagavatā paññattam uposathāgāram

sammannitvā uposatho kātabbo 'ti, mayañ ca asammatāya bhūmiyā nisinnā pātimokkham assosumhā. kato nu kho amhākam uposatho akato nu kho 'ti. bhagavato etam attham ārocesum. sammatāya vā bhikkhave bhūmiyā nisinnā asammatāya vā, yato pātimokkham sunāti, kato 'v' ass' uposatho. ||1|| tena hi bhikkhave samgho yāvamahantam uposatha pamukham ākañkhati, tāvamahantam uposathapamukham sammannatu. evañ ca pana bhikkhave sammannitabbañ: pañhamam nimittā kittetabbā. nimitte kittetvā vyattena bhikkhunā pañibalena samgho fiñpetabbo: sunātu me bhante samgho. yāvatā samantā nimittā kittitā, yadi samghassa pattakallam, samgho etehi nimittehi uposathapamukham sammanneyya. esā ñatti. sunātu me bhante samgho. yāvatā samantā nimittā kittitā, samgho etehi nimittehi uposathapamukham sammannati. yassāyasmato khamati etehi nimittehi uposathapamukhassa sammuti, so tunh' assa, yassa na kkhamati, so bhāseyya. sammatañ samghena etehi nimittehi uposathapamukham. khamati samghassa, tasmā tunhī, evam etam dhārayāmīti. ||2||9||

tena kho pana samayena aññatarasmim avāse tadah' uposathe navakā bhikkhū pañhamataram sannipatitvā na tāva therā āgacchantīti pakkamimsu. uposatho vikāle ahosi. bhagavato etam attham ārocesum. anujānāmi bhikkhave tadah' uposathe therehi bhikkhūhi pañhamataram sannipatitun ti. ||1||10||

tena kho pana samayena Rājagahe sambahulā avāsā samānasimā honti. tattha bhikkhū vivadanti amhākam avāse uposatho kariyatu amhākam avāse uposatho kariyatū 'ti. bhagavato etam attham ārocesum. idha pana bhikkhave sambahulā avāsā samānasimā honti, tattha bhikkhū vivadanti amhākam avāse uposatho kariyatu amhākam avāse uposatho kariyatū 'ti. tehi bhikkhave bhikkhūhi sabbeh' eva eka-jjhām sannipatitvā uposatho kātabbo, yattha vā pana therō bhikkhu viharati tattha sannipatitvā uposatho kātabbo. na tv eva vaggena samghena uposatho kātabbo. yo kareyya, āpatti dukkañassā 'ti. ||1||11||

tena kho pana samayena āyasmā Mahākassapo Andhakavindā Rājagaham uposatham āgacchanto antarā magge nadim taranto manam vulho ahosi, cīvarāni 'ssa allāni. bhikkhū āyasmantam Mahākassapam etad avocum : kissa te āvuso cīvarāni allānīti. idhāham āvuso Andhakavindā Rājagaham uposatham āgacchanto antarā magge nadim taranto man' amhi vulho, tena me cīvarāni allānīti. bhagavato etam attham ārocesum. yā sā bhikkhave saṅghena sīmā sammatā samānasamvāsā ekuposathā, saṅgho tam sīmam ticivarena avippavāsam sammannatu. ||1|| evañ ca pana bhikkhave sammannitabbā : vyattena bhikkhunā paṭibalena saṅgho nāpetabbo : sunātu me bhante saṅgho. yā sā saṅghena sīmā sammatā samānasamvāsā ekuposathā, yadi saṅghassa pattakallam, saṅgho tam sīmam ticivarena avippavāsam sammanneyya. esā nātti. sunātu me bhante saṅgho. yā sā saṅghena sīmā sammatā samānasamvāsā ekuposathā, saṅgho tam sīmam ticivarena avippavāsam sammannati. yassāyasmato khamati etissā sīmāya ticivarena avippavāsāya sammuti, so tuṇh' assa, yassa na kkhamati, so bhāseyya. sammatā sā sīmā saṅghena ticivarena avippavāsā. khamati saṅghassa, tasmā tuṇhī, evam etam dhārayāmīti. ||2|| tena kho pana samayena bhikkhū bhagavatā ticivarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikhipanti. tāni cīvarāni nassanti pi dayhanti pi undurehi pi khajjanti, bhikkhū duccolā honti lūkhacīvara. bhikkū evam āhamsu : kissa tumhe āvuso duccolā lūkhacīvara 'ti. idha mayam āvuso bhagavatā ticivarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikhipimhā, tāni cīvarāni natībhāni pi daḍḍhāni pi undurehi pi khāyitāni. tena mayam duccolā lūkhacīvara 'ti. bhagavato etam attham ārocesum. yā sā bhikkhave saṅghena sīmā sammatā samānasamvāsā ekuposathā, saṅgho tam sīmam ticivarena avippavāsam sammannatu ṭha petvā gāmañ ca gāmūpacārañ ca. ||3|| evañ ca pana bhikkhave sammannitabbā : vyattena bhikkhunā paṭibalena saṅgho nāpetabbo : sunātu me bhante saṅgho. yā sā saṅghena sīmā sammatā samānasamvāsā ekuposathā, yadi saṅghassa pattakallam, saṅgho tam sīmam ticivarena avippavāsam sammanneyya ṭha petvā

gāmañ ca gāmūpacārañ ca. esā ñatti. sunātu me bhante  
 samgho. yā sā samghena sīmā sammata samānasamvāsa  
 ekuposathā, samgho tam sīmam ticivaraṇa avippavāsam sam-  
 manati ṭhapetvā gāmañ ca gāmūpacārañ ca. yassāyasma-  
 to khamati etissa sīmāya ticivaraṇa avippavāsāya sammuti  
 ṭhapetvā gāmañ ca gāmūpacārañ ca, so tuñh' assa, yassa na  
 kkhamati, so bhāseyya. sammata sā sīmā samghena ticivara-  
 na avippavāsā ṭhapetvā gāmañ ca gāmūpacārañ ca. kha-  
 mati samghassa, tasmā tuñhi, evam etam dhārayāmiti.  
 ||4|| sīmam bhikkhave sammantena paṭhamam samāna-  
 samvāsasīmā sammnitabbā, pacchā ticivaraṇa avippavāso  
 sammnitabbo. sīmam bhikkhave samūhanantena paṭhamam  
 ticivaraṇa avippavāso samūhantabbo, pacchā samānasam-  
 vāsasīmā samūhantabbā. evañ ca pana bhikkhave ticivaraṇa  
 avippavāso samūhantabbo: vyattena bhikkhunā paṭiba-  
 lena samgho ñāpetabbo: sunātu me bhante samgho. yo so  
 samghena ticivaraṇa avippavāso sammato, yadi samghassa  
 pattakallam, samgho tam ticivaraṇa avippavāsam samūhaney-  
 ya. esā ñatti. sunātu me bhante samgho. yo so samghena  
 ticivaraṇa avippavāso sammato, samgho tam ticivaraṇa avi-  
 ppavāsam samūhanati. yassāyasmato khamati etassa ticivara-  
 na avippavāsassa samugghāto, so tuñh' assa, yassa na  
 kkhamati, so bhāseyya. samūhato so samghena ticivaraṇa  
 avippavāso. khamati samghassa, tasmā tuñhi, evam etam  
 dhārayāmiti. ||5|| evañ ca pana bhikkhave sīmā samūhan-  
 tabbā: vyattena bhikkhunā paṭibalena samgho ñāpetabbo:  
 sunātu me bhante samgho. yā sā samghena sīmā sammata  
 samānasamvāsa ekuposathā, yadi samghassa pattakallam,  
 samgho tam sīmam samūhaneyya. esā ñatti. sunātu me  
 bhante samgho. yā sā samghena sīmā sammata samāna-  
 samvāsa ekuposathā, samgho tam sīmam samūhanati. yassā-  
 yasmato khamati etissa sīmāya samānasamvāsāya ekuposa-  
 thāya samugghāto, so tuñh' assa, yassa na kkhamati, so  
 bhāseyya. samūhatā sā sīmā samghena samānasamvāsa eku-  
 posathā. khamati samghassa, tasmā tuñhi, evam etam dhāra-  
 yāmiti. ||6|| asammatāya bhikkhave sīmāya atṭhapitāya yan  
 gāmam vā nigamam vā upanissāya viharati, yā tassa vā gā-  
 massa gāmasīmā nigamassa vā nigamasīmā, ayam tattha

samānasamvāsā ekuposathā. agāmake ce bhikkhave araññē, samantā sattabbhantarā ayam tattha samānasamvāsā ekuposathā. sabbā bhikkhave nadī asimā, sabbo samuddo asimo, sabbo jātassaro asimo. nadiyā vā bhikkhave samudde vā jātassare vā yam majjhimassa purisassa samantā udakukkhe-pā, ayam tattha samānasamvāsā ekuposathā 'ti. ||7||12||

tena kho pana samayena chabbaggyā bhikkhū sīmāya sīmā sambhindanti. bhagavato etam attham ārocesum. yesam bhikkhave sīmā paṭhamam sammata, tesam tam kammam dhammikam akuppam thānārahā. yesam bhikkhave sīmā pacchā sammata, tesam tam kammam adhammikam kuppam atthānārahā. na bhikkhave sīmāya sīmā sambhinditabbā. yo sambhindeyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena chabbaggyā bhikkhū sīmāya sīmā ajjhottaranti. bhagavato etam attham arocesum. yesam bhikkhave sīmā paṭhamam sammata, tesam tam kammam dhammikam akuppam thānārahā. yesam bhikkhave sīmā pacchā sammata, tesam tam kammam adhammikam kuppam atthānārahā. na bhikkhave sīmāya sīmā ajjhottaritabbā. yo ajjhotthareyya, āpatti dukkaṭassa. anujānāmi bhikkhave sīmā sammannantena sīmantari-kam thapetvā sīmā sammannitun ti. ||2||13||

atha kho bhikkhūnam etad ahosi: kati nu kho uposathā 'ti. bhagavato etam attham arocesum. dve 'me bhikkhave uposathā cātuddasiko ca pannarasiko ca, ime kho bhikkhave dve uposathā 'ti. ||1|| atha kho bhikkhūnam etad ahosi: kati nu kho uposathakammānīti. bhagavato etam attham ārocesum. cattār' imāni bhikkhave uposathakammāni, adhammena vaggam uposathakammam, adhammena samaggam uposathakammam, dhammena vaggam uposathakammam, dhammena samaggam uposathakamman ti. tatra bhikkhave yam idam adhammena vaggam uposathakammam, na bhikkhave evarūpam uposathakammam kātabbam na ca mayā evarūpam uposathakammam anuññātam. ||2|| tatra bhikkhave yam idam adhammena samaggam uposathakammam, na bhikkhave

evarūpam . . . anuññātam. tatra bhikkhave yam idam dhammena vaggam uposathakammam, na bhikkhave evarūpam . . . anuññātam. tatra bhikkhave yam idam dhammena samaggam uposathakammam, evarūpam bhikkhave uposathakammam kātabbam evarūpañ ca mayā uposathakammam anuññātam. tasmāt iha bhikkhave evarūpam uposathakammam karissāma yad idam dhammena samagganti, evañ hi vo bhikkhave sikkhitabban ti. ||3||14||

atha kho bhikkhūnam etad ahosi: kati nu kho pātimokkhuddesā 'ti. bhagavato etam atham ārocesum pañc' ime bhikkhave pātimokkhuddesā: nidānam uddisitvā avasesam sutena sāvetabbam, ayam pañhamo pātimokkhuddeso. nidānam uddisitvā cattāri pārājikāni uddisitvā avasesam sutena sāvetabbam, ayam dutiyo patimokkhuddeso. nidānam uddisitvā cattāri pārājikāni uddisitvā terasa samghādisese uddisitvā avasesam sutena sāvetabbam, ayam tatiyo pātimokkhuddeso. nidānam uddisitvā cattāri pārājikāni uddisitvā terasa samghādisese uddisitvā dve aniyate uddisitvā avasesam sutena sāvetabbam, ayam catuttho pātimokkhuddeso. vitthāren' eva pañcamo. ime kho bhikkhave pañca pātimokkhuddesā 'ti. ||1|| tena kho pana samayena bhikkhū bhagavatā samkhittena pātimokkhuddeso anuññāto 'ti sabbakālam samkhittena pātimokkham uddisanti. bhagavato etam atham ārocesum. na bhikkhave samkhittena pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena Kosalesu janapadesu aññatarasmiñ āvāse tadañ uposathe savarabhayam ahosi. bhikkhū nāsakkhimsu vitthārena pātimokkham uddisitum. bhagavato etam atham ārocesum. anujānāmi bhikkhave sati antarāye samkhittena pātimokkham uddisitum ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū asati pi antarāye samkhittena pātimokkham uddisanti. bhagavato etam atham ārocesum. na bhikkhave asati antarāye samkhittena pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave sati antarāye samkhittena pātimokkham uddisitum. tatr' ime antarāyā: rājantarāyo corantarāyo agyantarāyo udakantarāyo manussantarāyo

amanussantarāyo vālantarāyo sirimsapantarāyo jīvitantarāyo brahmacariyantarāyo. anujānāmi bhikkhave evarūpesu antarāyesu saṃkhittena pātimokkham uddisitum, asati antarāye vitthārenā 'ti. ||4|| tena kho pana samayena chabbaggyā bhikkhū saṃghamajjhe anajjhītthā dhammam bhāsanti. bhagavato etam attham ārocesum. na bhikkhave saṃghamajjhe anajjhītthena dhammo bhāsitabbo. yo bhāseyya, āpatti dukkaṭassa. anujānāmi bhikkhave therena bhikkhunā sāmāṇa vā dhammam bhāsitum param vā ajjhesisut ti. ||5|| tena kho pana samayena chabbaggyā bhikkhū saṃghamajjhe asammata vinayam pucchanti. bhagavato etam attham ārocesum. na bhikkhave saṃghamajjhe asamatena vinayo pucchitabbo. yo puccheyya, āpatti dukkaṭassa. anujānāmi bhikkhave saṃghamajjhe sammatena vinayam pucchitum. evañ ca pana bhikkhave sammannitabbo: attanā 'va attānam sammannitabbam parena vā paro sammannitabbo. ||6|| kathañ ca attanā 'va attānam sammannitabbam. vyattena bhikkhunā paṭibalena saṃgho nāpetabbo: sunātu me bhante saṃgho. yadi saṃghassa pattakallam, aham itthannāmam vinayam puccheyyan ti. evam attanā 'va attānam sammannitabbam. kathañ ca parena paro sammannitabbo. vyattena bhikkhunā paṭibalena saṃgho nāpetabbo: sunātu me bhante saṃgho. yadi saṃghassa pattakallam, itthannāmo itthannāmam vinayam puccheyyā 'ti. evam parena paro sammannitabbo 'ti. ||7|| tena kho pana samayena pesalā bhikkhū saṃghamajjhe sammatā vinayam pucchanti. chabbaggyā bhikkhū labhanti āghātam, labhanti appaccayam, vadrena tajjenti. bhagavato etam attham ārocesum. anujānāmi bhikkhave saṃghamajjhe sammatena pi parisam oloketvā puggalam tulayitvā vinayam pucchitun ti. ||8|| tena kho pana samayena chabbaggyā bhikkhū saṃghamajjhe asammata vinayam vissajjenti. bhagavato etam attham ārocesum. na bhikkhave saṃghamajjhe asamatena vinayo vissajjetabbo. yo vissajjeyya, āpatti dukkaṭassa. anujānāmi bhikkhave saṃghamajjhe sammatena vinayam vissajjetum. evañ ca pana bhikkhave sammannitabbo: attanā 'va attānam sammannitabbam parena vā paro sammannitabbo. ||9|| kathañ

ca attanā'va attānam sammannitabbam. vyattena bhikkhunā paṭibalena saṅgho nāpetabbo: sunātu me bhante saṅgho. yadi saṅghassa pattakallam, aham itthannāmena vinayam puṭṭho vissajjeyyan ti. evam attanā'va attānam sammannitabbam. kathañ ca parena paro sammannitabbo. vyattena bhikkhunā paṭibalena saṅgho nāpetabbo: sunātu me bhante saṅgho. yadi saṅghassa pattakallam, itthannāmo itthannāmena vinayam puṭṭho vissajjeyyā 'ti. evam parena paro sammannitabbo 'ti. ||10|| tena kho pana samayena pesalā bhikkhū saṅghamajjhē sammatā vinayam vissajjenti. chabbaggyā bhikkhū labhanti āghātam, labhanti appaccayam, vadrena tajjenti. bhagavato etam attham ārocesum. anujānāmi bhikkhave saṅghamajjhē sammatena pi parisam olketvā puggalam tulayitvā vinayam vissajjetun ti. ||11||15||

tena kho pana samayena chabbaggyā bhikkhū anokāsakatam bhikkhum āpattiya codenti. bhagavato etam attham ārocesum. na bhikkhave anokāsakato bhikkhu āpattiya codetabbo. yo codeyya, āpatti dukkaṭassa. anujānāmi bhikkhave okāsam kārāpetvā āpattiya codetum karotu āyasmā okāsam aham tam vattukāmo 'ti. ||1|| tena kho pana samayena pesalā bhikkhū chabbaggye bhikkhū okāsam kārāpetvā āpattiya codenti. chabbaggyā bhikkhū labhanti āghātam, labhanti appaccayam, vadrena tajjenti. bhagavato etam attham ārocesum. anujānāmi bhikkhave kate pi okāse puggalam tulayitvā āpattiya codetun ti. ||2|| tena kho pana samayena chabbaggyā bhikkhū pur' amhākam pesalā bhikkhū okāsam kārāpentiti paṭigaco' eva suddhānam bhikkhūnam anāpattikānam avatthusmim akāraṇe okāsam kārāpenti. bhagavato etam attham ārocesum. na bhikkhave suddhānam bhikkhūnam anāpattikānam avatthusmim akāraṇe okāso kārāpetabbo. yo kārāpeyya, āpatti dukkaṭassa. anujānāmi bhikkhave puggalam tulayitvā okāsam kārāpetun ti. ||3|| tena kho pana samayena chabbaggyā bhikkhū saṅghamajjhē adhammakammam karonti. bhagavato etam attham ārocesum. na bhikkhave saṅghamajjhē adhammakammam kātabbam. yo kareyya, āpatti dukkaṭassā 'ti. karonti yeva adhammakammam. bhagavato etam attham

ārocesum. anujānāmi bhikkhave adhammakamme kayiramāne paṭikkositun ti. ||4|| tena kho pana samayena posalā bhikkhū chabbaggyehi bhikkhūhi adhammakamme kayiramāne paṭikkosanti. chabbaggiyā bkikkhū labhanti āghātam, labhanti appaccayam, vadrena tajjenti. bhagavato etam attham ārocesum. anujānāmi bhikkhave diṭṭhim pi āvikātun ti. tesam yeva santike diṭṭhim āvikaronti. chabbaggiyā bhikkhū labhanti āghātam, labhanti appaccayam, vadrena tajjenti. bhagavato etam attham ārocesum. anujānāmi bhikkhave catuhi pañcahi paṭikkositum, dvīhi tībi diṭṭhim āvikātum, ekena adhiṭṭhātum na me tam khamatīti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū saṅghamajjhē pātimokkham uddisamānā sañcicca na sāventi. bhagavato etam attham ārocesum. na bhikkhave pātimokkhuddesakena sañcicca na sāvetabbam. yo na sāveyya, apatti dukkaṭassā 'ti. ||6|| tena kho pana samayena āyasmā Udāyi saṅghassa pātimokkhuddesako hoti kākassarako. atha kho āyasmato Udāyissa etad ahosi: bhagavatā paññattam pātimokkhuddesakena sāvetabban ti, ahañ c' amhi kākassarako. katham nu kho mayā patipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pātimokkhuddesakena vāyamitum katham sāveyyan ti, vāyamantassa anāpattīti. ||7|| tena kho pana samayena Devadatto sagahaṭṭhāya parisāya pātimokkham uddisati. bhagavato etam attham ārocesum. na bhikkhave sagahaṭṭhāya parisāya pātimokkham uddisitabbam. yo uddiseyya, apatti dukkaṭassā 'ti. ||8|| tena kho pana samayena chabbaggiyā bhikkhū saṅghamajjhē anajjhīṭhā pātimokkham uddisanti. bhagavato etam attham ārocesum. na bhikkhave saṅghamajjhē anajjhīṭhenā pātimokkham uddisitabbam. yo uddiseyya, apatti dukkaṭassa. anujānāmi bhikkhave therādhikam pātimokkhan ti. ||9||16||  
aññatithiyabhāṇavāram niṭṭhitam.

atha kho bhagavā Rājagahe yathābhīrantam viharitvā yena Codanāvatthu tena cārikam pakkāmi. anupubbenā cārikam caramāno yena Codanāvatthu tad avasari. tena kho pana samayena aññatarasmim āvāse sambahulā bhikkhū

viharanti, tattha thero bhikkhu bâlo hoti avyatto, so na jânâti uposatham vâ uposathakammam vâ pâtimokkham vâ pâtimokkhuddesam vâ. ||1|| atha kho tesam bhikkhûnam etad ahosi : bhagavatâ paññattam therâdhikam pâtimokkhan ti, ayañ ca amhâkam thero bâlo avyatto, na jânâti uposatham vâ . . . pâtimokkhuddesam vâ. katham nu kho amhehi patipajjitatban ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave yo tattha bhikkhu vyatto patibalo tassâ-dheyym pâtimokkhan ti. ||2|| tena kho pana samayena aññatarasmim âvâse tadah' uposathe sambahulâ bhikkhû viharanti bâlâ avyattâ, te na jânanti uposatham vâ uposathakammam vâ pâtimokkham vâ pâtimokkhuddesam vâ. te theram ajjhesisu uddisatu bhante thero pâtimokkhan ti. so evam âha : na me âvuso vattatîti. dutiyatheram ajjhesisu uddisatu bhante thero pâtimokkhan ti. so pi evam âha : na me âvuso vattatîti. tatiyatheram ajjhesisu uddisatu bhante thero pâtimokkhan ti. so pi evam âha : na me âvuso vattatîti. eten' eva upâyena yâva samghanavakam ajjhesisu uddisatu âyasmâ pâtimokkhan ti. so pi evam âha : na me bhante vattatîti. bhagavato etam attham ârocesum. ||3|| idha pana bhikkhave aññatarasmim âvâse tadah' uposathe sambahulâ bhikkhû viharanti bâlâ avyattâ, te na jânanti uposatham vâ . . . pâtimokkhuddesam vâ. te theram ajjheshanti uddisatu bhante thero pâtimokkhan ti. so evam vadeti : na me âvuso vattatîti. dutiyatheram ajjheshanti uddisatu bhante thero pâtimokkhan ti. so pi evam vadeti : na me âvuso vattatîti. ||4|| tatiyatheram ajjheshanti uddisatu bhante thero pâtimokkhan ti. so pi evam vadeti : na me âvuso vattatîti. eten' eva upâyena yâva samghanavakam ajjheshanti uddisatu âyasmâ pâtimokkhan ti. so pi evam vadeti : na me bhante vattatîti. tehi bhikkhave bhikkhûhi eko bhikkhu sâmantâ âvâsa sajjukam pâhetabbo gâcchâvuso samkhittena vâ vitthârena vâ pâtimokkham pariyâpunitvâ âgacchâ 'ti. ||5|| atha kho bhikkhûnam etad uhosi : kena nu kho pâhetabbo 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave therena bhikkhunâ navam bhikkhum âñâpetun ti. therena âñattâ navâ bhikkhû na gacchanti. bhagavato etam attham ârocesum. na bhikkhave

therena ānattena agilānena na gantabbam. yo na gaccheyya, āpatti dukkaṭassā 'ti. ||6||17||

atha kho bhagavā Codanāvatthusmīm yathābhiringantam viharitvā punad eva Rājagaham paccāgacchi. tena kho pana samayena manussā bhikkhū piṇḍāya carante pucchanti: katimī bhante pakkhassā 'ti. bhikkhū evam āhamsu: na kho mayam āvuso jānāmā 'ti. manussā ujjhāyanti khyanti vipācenti: pakkhagananamattam p'ime samanā Sakyaputtiyā na jānanti, kim pan'ime aññam kiñci kalyāṇam jānissantīti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pakkhagananam uggahetun ti. ||1|| atha kho bhikkhūnam etad ahosi: kena nu kho pakkhagananā uggahetabbā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sabbeh' eva pakkhagananam uggahetun ti. ||2|| tena kho pana samayena manussā bhikkhū piṇḍāya carante pucchanti: kīvatikā bhante bhikkhū 'ti. bhikkhū evam āhamsu: na kho mayam āvuso jānāmā 'ti. manussā ujjhāyanti khyanti vipācenti: aññamaññam p'ime samanā Sakyaputtiyā na jānanti, kim pan'ime aññam kiñci kalyāṇam jānissantīti. bhagavato etam attham ārocesum. anujānāmi bhikkhave bhikkhū gaṇetun ti. ||3|| atha kho bhikkhūnam etad ahosi: kadā nu kho bhikkhū gaṇetabbā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tadah' uposathe gaṇamaggena vā gaṇetum salākam vā gaṇetun ti. ||4||18||

tena kho pana samayena bhikkhū ajānātā ajj' uposatho 'ti dūram gāmam piṇḍāya caranti. te uddissamāne pi pātimokkhe āgacchanti uddiṭṭhamatte pi āgacchanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave ārocetum ajj' uposatho 'ti. atha kho bhikkhūnam etad ahosi: kena nu kho ārocetabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave therena bhikkhunā kālavato ārocetun ti. tena kho pana samayena aññataro thero kālavato na ssarati. bhagavato etam attham ārocesum. anujānāmi bhikkhave bhattakāle pi ārocetun ti. bhattakāle pi na ssari. bhagavato etam attham ārocesum. anujānāmi bhikkave yam kālam sarati, tam kālam ārocetun ti. ||1||19||

tena kho pana samayena aññatarasmim̄ avāse uposathāgāram̄ uklāpam̄ hoti. āgantukā bhikkhū ujjhāyanti khīyanti vipācenti: katham̄ hi nāma bhikkhū uposathāgāram̄ na sammajjissantīti. bhagavato etam attham̄ ārocesum̄. anujānāmi bhikkhave uposathāgāram̄ sammajjitun ti. ||1|| atha kho bhikkhūnam̄ etad ahosi: kena nu kho uposathāgāram̄ sammajjitabban ti. bhagavato etam attham̄ ārocesum̄. anujānāmi bhikkhave therena bhikkhunā navam̄ bhikkhum̄ āñāpetun ti. therena āñattā navā bhikkhū na sammajjanti. bhagavato etam attham̄ ārocesum̄. na bhikkhave therena āñattena agilānenā na sammajitabbam̄. yo na sammajjeyya, āpatti dukkatassā 'ti. ||2|| tena kho pana samayena uposathāgāre āsanam̄ apaññattam̄ hoti. bhikkhū chamāyam̄ nisidanti. gattāni pi cīvarāni pi pamsukitāni honti. bhagavato etam attham̄ ārocesum̄. anujānāmi bhikkhave uposathāgāre āsanam̄ paññāpetun ti. atha kho bhikkhūnam̄ etad ahosi: kena nu kho uposathāgāre āsanam̄ paññāpetabban ti. bhagavato etam attham̄ ārocesum̄. anujānāmi bhikkhave therena bhikkhunā navam̄ bhikkhum̄ āñāpetun ti. therena āñattā navā bhikkhū na paññāpenti. bhagavato etam attham̄ ārocesum̄. na bhikkhave therena āñattena agilānenā na paññāpetabbam̄. yo na paññāpeyya, āpatti dukkatassā 'ti. ||3|| tena kho pana samayena uposathāgāre padipo na hoti. bhikkhū andhakāre kāyam pi cīvaram pi akkamanti. bhagavato etam attham̄ ārocesum̄. anujānāmi bhikkhave uposathāgāre padipam̄ kātun ti. atha kho bhikkhūnam̄ etad ahosi: kena nu kho uposathāgāre padipo kātabbo 'ti. bhagavato etam attham̄ ārocesum̄. anujānāmi bhikkhave therena bhikkhunā navam̄ bhikkhum̄ āñāpetun ti. therena āñattā navā bhikkhū na padipenti. bhagavato etam attham̄ ārocesum̄. na bhikkhave therena āñattena agilānenā na padipetabbo. yo na padipeyya, āpatti dukkatassā 'ti. ||4|| tena kho pana samayena aññatarasmim̄ avāse āvāsikā bhikkhū n' eva pāniyam̄ upatṭhāpenti na paribhojaniyam̄ upatṭhāpenti. āgantukā bhikkhū ujjhāyanti khīyanti vipācenti: katham̄ hi nāma āvāsikā bhikkhū n' eva pāniyam̄ upatṭhāpessanti na paribhojaniyam̄ upatṭhāpessanti-ti. bhagavato etam attham̄ ārocesum̄. anujānāmi bhikkha-

ve pāniyam paribhojaniyam upatṭhāpetun ti. ||5||  
 atha kho bhikkhūnam etad ahosi: kena nu kho pāniyam paribhojaniyam upatṭhāpetabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave therena bhikkhunā navam bhikkhum ānāpetun ti. therena ānattā navā bhikkhū na upatṭhāpenti. bhagavato etam attham ārocesum. na bhikkhave therena ānattena agilānena na upatṭhāpetabbam. yo na upatṭhāpeyya, āpatti dukkaṭassā 'ti. ||6||20||

tena kho pana samayena sambahulā bhikkhū bālā avyattā disamgamiķā ācariyupajjhāye na āpucchimsu. bhagavato etam attham ārocesum. idha pana bhikkhave sambahulā bhikkhū bālā avyattā disamgamiķā ācariyupajjhāye na āpuccanti. tehi bhikkhave ācariyupajjhāyehi pucchitabbā: kaham gamissatha, kena saddhim gamissathā 'ti. te ce bhikkhave bālā avyattā aññie bāle avyatte apadiseyyum, na bhikkhave ācariyupajjhāyehi anujānitabbā. anujāneyyum ce, āpatti dukkaṭassa. te ce bhikkhave bālā avyattā an-anuññatā ācariyupajjhāyehi gaccheyyum, āpatti dukkaṭassa. ||1|| idha pana bhikkhave aññatarasminm āvāse sambahulā bhikkhū viharanti bālā avyattā. te na jānanti uposatham vā uposathakammam vā pātimokkhām vā pātimokkhuddesam vā. tattha añño bhikkhu āgacchatī bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paññito vyatto medhāvī lajī kukkuccako sikkhākāmo. tehi bhikkhave bhikkhūhi so bhikkhu samgahe tabbo anuggahetabbo upalāpetabbo upatṭhāpetabbo cūṇena mattikāya dantakaṭhenā mu-khodakena. no ce samgaheyyum anugāheyyum upalāpeyyum upatṭhāpeyyum cūṇena mattikāya dantakaṭhenā mukhodakena, āpatti dukkaṭassa. ||2|| idha pana bhikkhave aññatarasminm āvāse tada' uposathe sambahulā bhikkhū viharanti bālā avyattā. te na jānanti uposatham vā . . . pātimokkhuddesam vā. tehi bhikkhave bhikkhūhi eko bhikkhu sāmantā āvāsā sajjukam pāhetabbō gacchāvuso samkhittena vā vitthārena vā pātimokkhām pariyāpuṇītvā āgacchā 'ti. evam ce tam labhetha, icc etam kusalam. no ce labhetha, tehi bhikkhave bhikkhūhi sabbeh' eva yattha jānanti uposatham vā . . . pātimokkhuddesam vā, so āvāso

gantabbo. no ce gaccheyyum, āpatti dukkaṭassa. ||3|| idha pana bhikkhave aññatarasmim avāse sambahulā bhikkhū vassam vasanti bâlāavyattā. te na jānanti uposatham vā . . . pātimokkhuddesam vā. tehi bhikkhave bhikkhūhi eko bhikkhu sāmantā avāsa sajjukam pāhetabbo gacchāvuso samkhittena vā vitthārena vā pātimokkham pariyāpuṇitvā āgacchā 'ti. evam ce tam labhetha, icc etam kusalam. no ce labhetha, eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso samkhittena vā vitthārena vā pātimokkham pariyāpuṇitvā āgacchā 'ti. evam ce tam labhetha, icc etam kusalam. no ce labhetha, na bhikkhave tehi bhikkhūhi tasmin avāse vassam vasitabbam. vaseyyum ce, āpatti dukkaṭassā 'ti. ||4||**21**||

atha kho bhagavā bhikkhū āmantesi : sannipatatha bhikkhave, samgho uposatham karissatīti. evam vutte aññataro bhikkhu bhagavantam etad avoca: atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānenā bhikkhunā pārisuddhim dātum. evañ ca pana bhikkhave dātabbā: tena gilānenā bhikkhunā ekam bhikkhum upasamkamitvā ekamsam uttarāsaṅgam karitvā ukkutikam nisiditvā afijalim paggabettvā evam assa vacaniyo: pārisuddhim dammi, pārisuddhim me hara, pārisuddhim me ārocehīti kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pārisuddhi, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pārisuddhi. ||1|| evam ce tam labhetha, icc etam kusalam. no ce labhetha, so bhikkhave gilāno bhikkhu mañicena vā pīṭhena vā samghamajhe ānetvā uposatho kātabbo. sace bhikkhave gilānupatṭhākānam bhikkhūnam evam hoti: sace kho mayam gilānam thānā cāvessāma, abādho vā abhivaddhi-ssati kālamkiriya vā bhavissatīti, na bhikkhave gilāno thānā cāvetabbo, samghena tattha gantvā uposatho kātabbo, na tv eva vaggena samghena uposatho kātabbo. kareyya ce, āpatti dukkaṭassa. ||2|| pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva pakkamati, aññassa dātabbā pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva vibbhamati, kālam karoti, sāmanero

paṭijānāti, sikkham paccakkhātako paṭijānāti, antimavatthum ajjhāpannako paṭijānāti, ummattako p., khittacitto p., veda-naṭo p., āpattiya adassane ukhittako p., āpattiya appatikamme ukhittako p., pāpikāya diṭhiyā appatiṇissagge ukhittako p., pañdako p., theyyasamvāsako p., titthiyapakkantako p., tiracchānagato p., mātughātako p., pitughātako p., arahantaghātako p., bhikkhunidūsako p., samghabhedako p., lohituppādako p., ubhatovyañjanako paṭijānāti, aññassa dātabbā pārisuddhi. ||3|| pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā antarā magge pakkamati, anāhaṭā hoti pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā antarā magge vibbhamati, kālam karoti — pa — ubhatovyañjanako paṭijānāti, anāhaṭā hoti pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā samghappatto pakkamati, āhaṭā hoti pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā samghappatto — la — ubhatovyañjanako paṭijānāti, āhaṭā hoti pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā samghappatto sutto na āroceti, pamatto na āroceti, samāpanno na āroceti, āhaṭā hoti pārisuddhi, pārisuddhihārakassa anāpatti. pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā samghappatto sañcicca na āroceti, āhaṭā hoti pārisuddhi, pārisuddhihārakassa āpatti dukkaṭassā 'ti. ||4|| 22 ||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhikkhave, samgho kammam karissatiti. evam vutte aññataro bhikkhu bhagavantañ etad avoca: atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena bhikkhunā chandam dātum. evañ ca pana bhikkhave dātabbo: tena gilānena bhikkhunā ekam bhikkhum upasamkamitvā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisiditvā añjalin paggahetvā evam assa vacanīyo: chandam dammi, chandam me hara, chandam me ārocehīti kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinno hoti chando, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinno hoti chando. ||1|| evam ce tam labhetha, icc etam kusalam. no ce labhetha, so bhi-

kkhave gilāno bhikkhu mañcena vā pīṭhena vā samghamajhe ānetvā kammam kātabbam. sace bhikkhave gilānupaṭhākānam bhikkhūnam evam hoti : sace kho mayam gilānam thānā cāvessāma, abādho vā abhivaddhissati kālam-kiriyā vā bhavissatiti, na bhikkhave gilāno thānā cāvetabbo, samghena tattha gantvā kammam kātabbam, na tv eva vaggena samghena kammam kātabbam. kareyya ce, āpatti dukkaṭassa. ||2|| chandahārako ce bhikkhave dinne chande tatth' eva pakkamati, aññassa dātabbo chando. chandahārako ce bhikkhave dinne chande tatth' eva vibbhamati, kālam karoti . . . ubhatovyāñjanako paṭijānāti, aññassa dātabbo chando. chandahārako ce bhikkhave dinne chande antarā magge pakkamati, anāhaṭo hoti chando. chandahārako ce . . . (comp. II. 22. 4) . . . chandahārakassa āpatti dukkaṭassa. anujānāmi bhikkhave tadaḥ' uposathe pārisuddhim dentena chandam pi dātum santi samghassa karanīyan ti. ||3||**23**||

tena kho pana samayena aññataram bhikkhum tadaḥ' uposathe nātakā gaṇhimsu. bhagavato etam attham ārocesum. idha pana bhikkhave bhikkhum tadaḥ' uposathe nātakā gaṇhanti. te nātakā bhikkhūhi evam assu vacanīyā : iñgha tumhe āyasmanto imam bhikkhum muhuttam muñcatha yāvāyam bhikkhu uposatham karotiti. ||1|| evam ce tam labhetha, icc etam kusalam, no ce labhetha, te nātakā bhikkhūhi evam assu vacanīyā : iñgha tumhe āyasmanto muhuttam ekamantam hotha yāvāyam bhikkhu pārisuddhim detiti. evam ce tam labhetha, icc etam kusalam. no ce labhetha, te nātakā bhikkhūhi evam assu vacanīyā : iñgha tumhe āyasmanto imam bhikkhum muhuttam nissimam netha yāva samgho uposatham karotiti. evam ce tam labhetha, icc etam kusalam, no ce labhetha, na tv eva vaggena samghena uposatho kātabbo. kareyya ce, āpatti dukkaṭassa. ||2|| idha pana bhikkhave bhikkhum tadaḥ' uposathe rājāno gaṇhanti — la — corā gaṇhanti, dhuttā gaṇhanti, bhikkhū paccatthikā gaṇhanti. te bhikkhū paccatthikā bhikkhūhi evam assu vacanīyā : iñgha . . . (comp. § 1. 2.) . . . na tv eva vaggena samghena uposatho kātabbo. kareyya ce, āpatti dukkaṭassā 'ti. ||3||**24**||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhi-kkhave, atthi samghassa karaṇīyan ti. evam vutte aññataro bhikkhu bhagavantam etad avoca: atthi bhante Gaggo nāma bhikkhu ummattako, so anāgato 'ti. dve 'me bhi-kkhave ummattakā: atthi bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi samghakammam na pi sarati, atthi n' eva sarati, āgacchati pi uposatham na pi āga-cchati, āgacchati pi samghakammam na pi āgacchati, atthi n' eva āgacchati. ||1|| tatra bhikkhave yv āyam ummattako sarati pi uposatham na pi sarati, sarati pi samghakammam na pi sarati, āgacchati pi uposatham na pi āgacchati, āga-cchati pi samghakammam na pi āgacchati, anujānāmi bhi-kkhave evarūpassa ummattakassa ummattakasammutim dātum. ||2|| evañ ca pana bhikkhave dātabbā: vyattena bhikkhunā paṭibalena samgho fiāpetabbo: sunātu me bhante samgho. Gaggo bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi samghakammam na pi sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi samghakammam na pi āgacchati. yadi samghassa pattakallam, samgho Gaggassa bhikkhuno ummattakassa ummattakasammutim da-deyya sareyya vā Gaggo bhikkhu uposatham na vā sareyya, sareyya vā samghakammam na vā sareyya, āgaccheyya vā uposatham na vā āgaccheyya, āgaccheyya vā samghakammam na vā āgaccheyya, samgho saha vā Gaggena vinā vā Gaggena uposatham kareyya samghakammam kareyya. esā fiatti. ||3|| sunātu me bhante samgho. Gaggo bhikkhu ummattako sarati pi uposatham . . . na pi āgacchati. samgho Gaggassa bhikkhuno ummattakassa ummattakasammutim deti sareyya vā Gaggo . . . na vā āgaccheyya, samgho saha vā Gaggena vinā vā Gaggena uposatham karissati samghakammam karissati. yassāyasmato khamati Gaggassa bhikkhuno ummattakassa ummattakasammutiyā dānam sareyya vā . . . samghakammam karissati, so tuñh' assa, yassa na kkhamati, so bhāseyya. dinnā samghena Gaggassa bhikkhuno ummattakassa ummattakasammuti sareyya vā . . . samghakammam karissati. khamati samghassa, tasma tuñhi, evam etam dhārayāmīti. ||4|| 25 ||

tena kho pana samayena aññatarasmim̄ àvâse tadah' uposathe cattâro bhikkhû viharanti. atha kho tesam bhikkhûnam̄ etad ahosi: bhagavatâ paññattam̄ uposatho kâtabbo 'ti, mayañ c' amhâ cattâro janâ. katham nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam attham̄ arocesum. anujânâmi bhikkhave catunnam̄ pâtimokkham̄ uddisitum ti. ||1|| tena kho pana samayena aññatarasmim̄ àvâse tadah' uposathe tayo bhikkhû viharanti. atha kho tesam bhikkhûnam̄ etad ahosi: bhagavatâ anuññâtam̄ catunnam̄ pâtimokkham̄ uddisitum, mayañ c' amhâ tayo janâ. katham nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam attham̄ arocesum. anujânâmi bhikkhave tiñnam̄ pârisuddhiuposatham̄ kâtum. ||2|| evañ ca pana bbikkhave kâtabbo: vyattena bhikkhunâ pañibalena te bhikkhû ñâpetabbâ: sunantu me àyasmanto. ajj' uposatho pannaraso. yad' àyasmantânam̄ pattakallam, mayam aññamaññam̄ pârisuddhiuposatham̄ kareyyâmâ 'ti. therena bhikkhunâ ekamsam̄ uttarâsañgam̄ karitvâ ukkuñikam̄ nisiditvâ añjalim̄ paggahetvâ te bhikkhû evam assu vacanîyâ: parisuddho aham àvuso, parisuddho 'ti mam̄ dhâretha, parisuddho aham àvuso, parisuddho 'ti mam̄ dhâretha, parisuddho aham àvuso, parisuddho 'ti mam̄ dhâretha 'ti. ||3|| navakena bhikkhunâ ekamsam̄ uttarâsañgam̄ karitvâ ukkuñikam̄ nisiditvâ añjalim̄ paggahetvâ te bhikkhû evam assu vacanîyâ: parisuddho aham bhante, parisuddho 'ti mam̄ dhâretha, parisuddho aham bhante, parisuddho 'ti mam̄ dhâretha, parisuddho aham bhante, parisuddho 'ti mam̄ dhâretha 'ti. ||4|| tena kho pana samayena aññatarasmim̄ àvâse tadah' uposathe dve bhikkhû viharanti. atha kho tesam bhikkhûnam̄ etad ahosi: bhagavatâ anuññâtam̄ catunnam̄ pâtimokkham̄ uddisitum, tiñnam̄ pârisuddhiuposatham̄ kâtum, mayañ c' amhâ dve janâ. katham nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam attham̄ arocesum. anujânâmi bhikkhave dvinnam̄ pârisuddhiuposatham̄ kâtum. ||5|| evañ ca pana bhikkhave kâtabbo: therena bhikkhunâ ekamsam̄ uttarâsañgam̄ karitvâ ukkuñikam̄ nisiditvâ añjalim̄ paggahetvâ navo bhikkhu evam assa vacanîyo: parisuddho aham àvuso, parisuddho 'ti mam̄ dhârehi, parisuddho aham àvuso, parisuddho

'ti mam̄ dhārehi, parisuddho aham̄ āvuso, parisuddho 'ti mam̄ dhārehīti. ||6|| navakena bhikkhunā ekamsam̄ uttarāsaṅgam̄ karitvā ukkuṭikam̄ nisiditvā añjalim̄ paggahetvā thero bhikkhu evam assa vacanīyo: parisuddho aham̄ bhante, parisuddho 'ti mam̄ dhāretha, parisuddho aham̄ bhante, parisuddho 'ti mam̄ dhāretha, parisuddho aham̄ bhante, parisuddho 'ti mam̄ dhāretha 'ti. ||7|| tena kho pana samayena aññatarasmīm̄ āvāse tadah' uposathe eko bhikkhu viharati. atha kho tassa bhikkhuno etad ahosi: bhagavatā anuññātām̄ catunnam̄ pātimokkham̄ uddisitum̄, tiṇṇannam̄ pārisuddhi-uposatham̄ kātum̄, dvinnam̄ pārisuddhiuposatham̄ kātum̄, ahañ c' amhi ekako. katham̄ nu kho mayā uposatho kātabbo 'ti. bhagavato etam attham̄ ārocesum̄. ||8|| idha pana bhikkhave aññatarasmīm̄ āvāse tadah' uposathe eko bhikkhu viharati. tena bhikkhave bhikkhunā yattha bhikkhū patikkamanti upaṭṭhanasālāya vā maṇḍape vā rukkhamūle vā, so deso sammajjivtvā pāniyam̄ paribhojaniyam̄ upaṭṭhāpetvā āsanam̄ paññāpetvā padipariññi katvā nisiditabbam̄. sace aññe bhikkhū āgacchanti, tehi saddhim̄ uposatho kātabbo, no ce āgacchanti, ajja me uposatho 'ti adhitthātabbam̄. no ce adhitthāheyya, āpatti dukkaṭassa. ||9|| tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pārisuddhim̄ āharitvā tīhi pātimokkham̄ uddisitabbam̄. uddiseyyum̄ ce, āpatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhū viharanti, na ekassa pārisuddhim̄ āharitvā dvīhi pārisuddhi-uposatho kātabbo. kareyyum̄ ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pārisuddhim̄ āharitvā ekena adhitthātabbam̄. adhitthāheyya ce, āpatti dukkaṭassā 'ti. ||10||**26**||

tena kho pana samayena aññataro bhikkhu tadah' uposathe āpattim̄ āpanno hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam̄ na sāpattikena uposatho kātabbo 'ti, ahañ c' amhi āpattim̄ āpanno. katham̄ nu kho mayā paṭipajjitatban ti. bhagavato etam attham̄ ārocesum̄. idha pana bhikkhave bhikkhu tadah' uposathe āpattim̄ āpanno hoti. tena bhikkhave bhikkhunā ekam̄ bhikkhum̄ upasam̄kamityā ekamsam̄ uttarāsaṅgam̄ karitvā ukkuṭikam̄

nisiditvā añjalim paggahetvā evam assa vacanīyo : aham āvuso itthannāmam āpattim āpanno, tam paṭidesemīti. tena vattabbo : passasīti. āma passāmīti. āyatim samvareyyāsi-  
 ti. ||1|| idha pana bhikkhave bhikkhu tada' uposathe  
 āpattiya vematiko hoti. tena bhikkhave bhikkhunā  
 ekam bhikkhum upasamkamitvā ekamsam . . . evam assa  
 vacanīyo : aham āvuso itthannāmāya āpattiya vematiko, yadā  
 nibbematiko bhavissāmi, tadā tam āpattim paṭikarissāmīti  
 vatvā uposatho kātabbo pātimokkhām sotabbam, na tv eva  
 tappaccayā uposathassa antarāyo kātabbo 'ti. ||2|| tena kho  
 pana samayena chabbaggyā bhikkhū sabhāgam āpattim  
 desenti. bhagavato etam attham ārocesum. na bhikkhave  
 sabhāgā āpatti desetabbā. yo deseyya, āpatti dukkaṭassā  
 'ti. tena kho pana samayena chabbaggyā bhikkhū sa-  
 bhāgam āpattim paṭigaṇhanti. bhagavato etam attham  
 ārocesum. na bhikkhave sabhāgā āpatti paṭiggahetabbā.  
 yo paṭigaṇheyya, āpatti dukkaṭassā 'ti. ||3|| tena kho  
 pana samayena aññataro bhikkhu pātimokkhe uddissamāne  
 āpattim sarati. atha kho tassa bhikkhuno etad ahosi :  
 bhagavatā paññattam na sāpattikena uposatho kātabbo 'ti,  
 ahañ c' amhi āpattim āpanno. katham nu kho mayā paṭi-  
 pajitabban ti. bhagavato etam attham ārocesum. idha  
 pana bhikkhave bhikkhu pātimokkhe uddissamāne āpattim  
 sarati. tena bhikkhave bhikkhunā sāmantā bhikkhu evam  
 assa vacanīyo : aham āvuso itthannāmam āpattim āpanno,  
 ito vuṭṭhahitvā tam āpattim paṭikarissāmīti vatvā uposatho  
 kātabbo pātimokkhām sotabbam, na tv eva tappaccayā  
 uposathassa antarāyo kātabbo. ||4|| idha pana bhikkhave  
 bhikkhu pātimokkhe uddissamāne āpattiya vematiko  
 hoti. tena bhikkhave bhikkhunā sāmantā bhikkhu  
 evam assa vacanīyo : aham āvuso itthannāmāya āpattiya  
 vematiko, yadā nibbematiko bhavissāmi, tadā tam āpattim  
 paṭikarissāmīti vatvā uposatho kātabbo pātimokkhām  
 sotabbam, na tv eva tappaccayā uposathassa antarāyo kātabbo  
 'ti. ||5|| tena kho pana samayena aññatarasmim āvāse tada'  
 uposathe sabbo samgho sabhāgam āpattim āpanno hoti.  
 atha kho tesam bhikkhūnam etad ahosi : bhagavatā paññat-  
 tam na sabhāgā āpatti desetabbā, na sabhāgā āpatti paṭigga-

hetabbā 'ti, ayañ ca sabbo samgho sabhāgam āpattim āpanno.  
 katham nu kho amhehi paṭipajjitabban ti. bhagavato etam  
 attham ārocesum. idha pana bhikkhave aññatarasmim āvāse  
 tadah' uposathe sabbo samgho sabhāgam āpattim āpanno ho-  
 ti. tehi bhikkhave bhikkhūhi eko bhikkhu sāmantā āvāsa  
 sajjukam pāhetabbo gacchāvuso tam āpattim paṭikaritvā  
 āgaccha, mayam te santike āpattim paṭikarissāmā 'ti. ||6||  
 evañ ce tam labhetha, icc etam kusalam, no ce labhetha,  
 vyattena bhikkhunā paṭibalena samgho nāpetabbo: sunātu  
 me bhante samgho. ayam sabbo samgho sabhāgam āpattim  
 āpanno. yadā aññam bhikkhum suddham anāpattikam pa-  
 ssissati, tadā tassa santike tam āpattim paṭikarissatīti vatvā  
 uposatho kātabbo pātimokkham uddisitabbam, na tv eva  
 tappaccayā uposathassa antarāyo kātabbo. ||7|| idha pana  
 bhikkhave aññatarasmim āvāse tadah' uposathe sabbo samgho  
 sabhāgaya āpattiyā vematiko hoti. vyattena bhi-  
 khunā paṭibalena samgho nāpetabbo: sunātu me bhante  
 samgho. ayam sabbo samgho sabhāgaya āpattiyā vematiko.  
 yadā nibbematiko bhavissati, tadā tam āpattim paṭikarissatī-  
 ti vatvā uposatho kātabbo pātimokkham uddisitabbam, na tv  
 eva tappaccayā uposathassa antarāyo kātabbo. ||8|| idha  
 pana bhikkhave aññatarasmim āvāse vassupagato samgho  
 sabhāgam āpattim āpanno hoti. tehi bhikkhave bhi-  
 khūhi eko bhikkhu . . . (=§ 6. 7) . . . no ce labhetha,  
 eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso tam āpa-  
 ttim paṭikaritvā āgaccha, mayam te santike tam āpattim  
 paṭikarissāmā 'ti. ||9|| tena kho pana samayena aññataras-  
 mim āvāse sabbo samgho sabhāgam āpattim āpanno hoti, so  
 na jānāti tassā āpattiyā nāmañ gottam. tatth' añño  
 bhikkhu āgacchatи bahussuto āgatāgamo dhammadharo vina-  
 yadharo mātikādharo paññito vyatto medhāvī lajjī kukucca-  
 ko sikkhākāmo, tam enam aññataro bhikkhu yena so bhikkhu  
 ten' upasamkami, upasamkamitvā tam bhikkhum etad avoca:  
 yo nu kho āvuso evañ c' evañ ca karoti, kim nāma so āpattim  
 āpajjatīti. ||10|| so evam āha: yo kho āvuso evañ c' evañ ca  
 karoti, imam nāma so āpattim āpajjati. imam nāma tvam  
 āvuso āpattim āpanno paṭikarohi tam āpattin ti. so evam  
 āha: na kho aham āvuso eko 'va imam āpattim āpanno, ayam

sabbo sam̄gho imam̄ āpattim̄ āpanno 'ti. so evam̄ āha: kin te āvuso karissati paro āpanno vā anāpanno vā. iñgha tvam̄ āvuso sakāya āpattiyā vuñthahā 'ti. ||11|| atha kho so bhikkhu tassa bhikkhuno vacanena tam̄ āpattim̄ pañikaritvā yena te bhikkhū ten' upasam̄kami, upasam̄kamitvā te bhikkhū etad avoca: yo kira āvuso evañ c' evañ ca karoti, imam̄ nāma so āpattim̄ āpajjati. imam̄ nāma tumhe āvuso āpattim̄ āpannā pañikarotha tam̄ āpattin ti. atha kho te bhikkhū na icchimsu tassa bhikkhuno vacanena tam̄ āpattim̄ pañikātum. bhagavato etam attham̄ ārocesum. ||12|| idha pana bhikkhave aññatarasmim̄ āvāse sabbo sam̄gho sabhāgam̄ āpattim̄ āpanno hoti, so na jānāti tassā āpattiyā nāmam̄ gottam̄. tatth' añño bhikkhu agacchatī bahussuto . . . sikkhākāmo, tam̄ enam̄ aññataro bhikkhu yena so bhikkhu ten' upasam̄kami, upasam̄kamitvā tam̄ bhikkhum̄ evam̄ vadeti: yo nu kho āvuso evañ c' evañ ca karoti kim̄ nāma so āpattim̄ āpajjatīti. ||13|| so evam̄ vadeti: yo kho āvuso evañ c' evañ ca karoti, imam̄ nāma so āpattim̄ āpajjati. imam̄ nāma tvam̄ āvuso āpattim̄ āpanno patikarohi tam̄ āpattin ti. so evam̄ vadeti: na kho aham̄ āvuso eko 'va imam̄ āpattim̄ āpanno, ayam̄ sabbo sam̄gho imam̄ āpattim̄ āpanno 'ti. so evam̄ vadeti: kin te āvuso karissati paro āpanno vā anāpanno vā. iñgha tvam̄ āvuso sakāya āpattiyā vuñthahā 'ti. ||14|| so ce bhikkhave bhikkhu tassa bhikkhuno vacanena tam̄ āpattim̄ pañikaritvā yena te bhikkhū ten' upasam̄kami, upasam̄kamitvā te bhikkhū evam̄ vadeti: yo kira āvuso evañ c' evañ ca karoti, imam̄ nāma so āpattim̄ āpajjati, imam̄ nāma tumhe āvuso āpattim̄ āpannā patikarotha tam̄ āpattin ti, te ce bhikkhave bhikkhū tassa bhikkhuno vacanena tam̄ āpattim̄ pañikareyyum, icc etam̄ kusalam̄, no ce pañikareyyum, na te bhikkhave bhikkhū tena bhikkhunā akāmā vacaniyā 'ti. ||15||**27**

Codanāvatthubhāñavāram niñhitam.

tena kho pana samayena aññatarasmim̄ āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatimsu cattāro vā atirekā vā, te na jānimsu atth' aññe āvāsikā bhikkhū anāgatā

'ti. te dhammasaññino vinayasaññino vaggā samaggasāññino uposatham akamsu pātimokkham uddisimsu. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū ḡacchimsu bahutarā. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave aññatarasmim āvāse tada' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te na jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samaggasāññino uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū ḡacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. ||2|| idha pana bhikkhave aññatarasmim āvāse tada' uposathe . . . (=§ 2) . . . tehi uddissamāne patimokkhe ath' aññe āvāsikā bhikkhū ḡacchanti samasamā. uddittham suddittham, avasesam sotabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tada' uposathe . . . (§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū ḡacchanti thokatarā. uddittham suddittham, avasesam sotabbam, uddesakānam anāpatti. ||3|| idha pana bhikkhave aññatarasmim āvāse tada' uposathe . . . tehi udditthamatte pātimokkhe ath' aññe āvāsikā bhikkhū ḡacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tada' uposathe . . . tehi udditthamatte pātimokkhe ath' aññe āvāsikā bhikkhū ḡacchanti samasamā. uddittham suddittham, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tada' uposathe . . . tehi udditthamatte pātimokkhe ath' aññe āvāsikā bhikkhū agacchanti thokatarā. uddittham suddittham, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti. ||4|| idha pana bhikkhave aññatarasmim āvāse tada' uposathe . . . tehi udditthamatte pātimokkhe avutṭhitāya parisāya ath' aññe āvāsikā bhikkhū ḡacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tada' uposathe . . . tehi udditthamatte pātimokkhe avutṭhi-

tāya parisāya ath' aññe àvāsikā bhikkhū agacchanti sama-samā. uddittham suddittham, tesam santike pārisuddhi àrocetabbā, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim àvāse tada' uposathe . . . tehi udditthamatte pātimokkhe avuṭṭhitāya parisāya ath' aññe àvāsikā bhikkhū àgacchanti thokatarā. uddittham suddittham, tesam santike pārisuddhi àrocetabbā, uddesakānam anāpatti. ||5|| idha pana bhikkhave aññatarasmim àvāse tada' uposathe . . . tehi udditthamatte pātimokkhe ekaccāya vuṭṭhitāya parisāya ath' aññe àvāsikā bhikkhū àgacchanti bahutarā. tehi bhikkhave . . . (=§ 5) . . . , . . . ekaccāya vuṭṭhitāya parisāya . . . samasamā . . . , . . . ekaccāya vuṭṭhitāya parisāya . . . thokatarā . . . ||6|| idha pana bhikkhave aññatarasmim àvāse tada' uposathe . . . tehi udditthamatte pātimokkhe sabbāya vuṭṭhitāya parisāya ath' aññe àvāsikā bhikkhū àgacchanti bahutarā . . . samasamā . . . thokatarā . . . (=§ 6) . . . ||7||

anāpattipannarasakam niṭṭhitam. ||28||

idha pana bhikkhave aññatarasmim àvāse tada' uposathe sambahulā àvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe àvāsikā bhikkhū anāgata' ti. te dhammasaññino vinayasaññino vaggā vaggasaññino uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe àvāsikā bhikkhū àgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitab�, uddesakānam àpatti dukkaṭassa. ||1|| idha pana bhikkhave aññatarasmim àvāse tada' uposathe . . . (=§ 1) . . . tehi uddissamāne pātimokkhe ath' aññe àvāsikā bhikkhū àgacchanti samasamā. uddittham suddittham, avasesam sotabbam, uddesakānam àpatti dukkaṭassa. idha pana bhikkhave aññatarasmim àvāse tada' uposathe . . . (=§ 1) . . . tehi uddissamāne pātimokkhe ath' aññe àvāsikā bhikkhū àgacchanti thokatarā. uddittham suddittham, avasesam sotabbam, uddesakānam àpatti dukkaṭassa. ||2|| idha pana bhikkhave aññatarasmim àvāse tada' uposathe . . . tehi udditthamatte pātimokkhe — gha — avuṭṭhitāya parisāya — la — ekaccāya vuṭṭhitāya parisāya — la — sabbāya

vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū ḡacchanti bahutarā — la — samasamā — la — thokatarā. uddittham suddittham, tesam santike pārisuddhi ārocetabbā, uddesakānam āpatti dukkaṭassa. ||3||  
vaggāvaggasaññinopannarasakam niṭṭhitam. ||29||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappati nu kho amhākam uposatho kātum na nu kho kappa-tīti vematikā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū ḡacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam āpatti dukkaṭassa. ||1|| idha pana . . . (comp. II. 29. 2. 3) . . . uddesakānam āpatti dukkaṭassa. ||2||

vematikāpannarasakam niṭṭhitam. ||30||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappat' eva amhākam uposatho kātum, n' amhākam na kappatīti kukkuccapakatā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū ḡacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam āpatti dukkaṭassa. ||1|| idha pana . . . (comp. II. 29. 2. 3) . . . uddesakānam āpatti dukkaṭassa. ||2||

kukkuccapakatāpannarasakam niṭṭhitam. ||31||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū ḡacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam āpatti thullacca-

yassa. ||1|| idha pana . . . (*comp. II. 29. 2, 3; instead of āpatti dukkataṭassa read āpatti thullaccayassa*) . . . āpatti thullaccayassa. ||2||  
**bhedapurekkhārāpannarasakam niṭhitam. ||32||**  
**pañcasattatikam niṭhitam.**

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti aññe āvāsikā bhikkhū antosīmam okkamantīti. te jānanti aññe āvāsikā bhikkhū antosīmam okkantā 'ti. te passanti aññe āvāsike bhikkhū antosīmam okkamante. te passanti aññe āvāsike bhikkhū antosīmam okkante. te sunānti aññe āvāsikā bhikkhū antosīmam okkamantīti. te sunānti aññe āvāsikā bhikkhū antosīmam okkantā 'ti. āvāsikena āvāsikā ekasatapañcasattati tikanayato, āvāsikena āgantukā, āgantukena āvāsikā, āgantukena āgantukā, peyyālamukhena satta tikastāni honti. ||1||**33||**

idha pana bhikkhave āvāsikānam bhikkhūnam cātuddaso hoti, āgantukānam pannaraso. sace āvāsikā bahutarā honti, āgantukehi āvāsikānam anuvattitabbam. sace samasamā honti, āgantukehi āvāsikānam anuvattitabbam. sace āgantukā bahutarā honti, āvāsikehi āgantukānam anuvattitabbam. ||1|| idha pana bhikkhave āvāsikānam bhikkhūnam pannaraso hoti, āgantukānam cātuddaso. sace āvāsikā bahutarā honti, āgantukehi āvāsikānam anuvattitabbam. sace samasamā honti, āgantukehi āvāsikānam anuvattitabbam. sace āgantukā bahutarā honti, āvāsikehi āgantukānam anuvattitabbam. ||2|| idha pana bhikkhave āvāsikānam bhikkhūnam pāṭipado hoti, āgantukānam pannaraso. sace āvāsikā bahutarā honti, āvāsikehi āgantukānam nākāmā dātabbā sāmaggi, āgantukehi nissīmam gantvā uposatho kātabbo. sace samasamā honti, āvāsikehi āgantukānam nākāmā dātabbā sāmaggi, āgantukehi nissīmam gantvā uposatho kātabbo. sace āgantukā bahutarā honti, āvāsikehi āgantukānam sāmaggi vā dātabbā nissīmam vā gantabbam. ||3|| idha pana bhikkhave āvāsikānam bhikkhūnam pannaraso hoti,

āgantukānam pāṭipado. sace āvāsikā bahutarā honti, āgantukehi āvāsikānam sāmaggī vā dātabbā nissimam vā gantabbam. sace samasamā honti, āgantukehi āvāsikānam sāmaggī vā dātabbā nissimam vā gantabbam. sace āgantukā bahutarā honti, āgantukehi āvāsikānam nākāmā dātabbā sāmaggī, āvāsikehi nissimam gantvā uposatho kātabbo. ||4|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsikānam bhikkhūnam āvāsikākāram āvāsikaliṅgam āvāsikanimittam āvāsikuddesam supaññattam mañcapīṭham bhisibimbohanam pāniyam paribhojaniyam supatīṭhitam parivenam susammattīṭham, passitvā vematikā honti atthi nu kho āvāsikā bhikkhū n' atthi nu kho 'ti. ||5|| te vematikā na vicinanti, avicinitvā uposatham karonti, āpatti dukkaṭassa. te vematikā vicinanti, vicinitvā na passanti, apassitvā uposatham karonti, anāpatti. te vematikā vicinanti, vicinitvā passanti, passitvā pāṭekkam uposatham karonti, āpatti dukkaṭassa. te vematikā vicinanti, vicinitvā passanti, passitvā nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uposatham karonti, āpatti thullaccayassa. ||6|| idha pana bhikkhave āgantukā bhikkhū sunanti āvāsikānam bhikkhūnam āvāsikākāram āvāsikaliṅgam āvāsikanimittam āvāsikuddesam cañkamantānam padasaddam sajjhāyasaddam ukkāsitasaddam khipitasaddam, sutvā vematikā honti atthi nu kho āvāsikā bhikkhū n' atthi nu kho 'ti. te . . . (=§ 6) . . . āpatti thullaccayassa. ||7|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantukānam bhikkhūnam āgantukākāram āgantukaliṅgam āgantukanimittam āgantukuddesam aññātakam pattam aññātakam cīvaram aññātakam nisidānam pādānam dhotam udakanissekam, passitvā vematikā honti atthi nu kho āgantukā bhikkhū n' atthi nu kho 'ti. te . . . (=§ 6) . . . āpatti thullaccayassa. ||8|| idha pana bhikkhave āvāsikā bhikkhū sunanti āgantukānam bhikkhūnam āgantukākāram āgantukaliṅgam āgantukanimittam āgantukuddesam āgacchantānam padasaddam upāhanapappoṭhanasaddam ukkāsitasaddam khipitasaddam, sutvā vematikā honti atthi nu kho āgantukā bhikkhū n' atthi nu kho 'ti. te . . . (=§ 6) . . . āpatti

thullaccayassa. ||9|| idha pana bhikkhave ḡantukā bhikkhū passanti āvāsike bhikkhū nānāsamvāsake. te samāna-samvāsakadiṭṭhim paṭilabhamti, samānasamvāsakadiṭṭhim paṭilabhitvā na pucchanti, apucchitvā ekato uposatham karonti, anāpatti. te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā ekato uposatham karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā pāṭekkam uposatham karonti, anāpatti. ||10|| idha pana bhikkhave ḡantukā bhikkhū passanti āvāsike bhikkhū samānasamvāsake. te nānāsamvāsakadiṭṭhim paṭilabhamti, nānāsamvāsakadiṭṭhim paṭilabhitvā na pucchanti, apucchitvā ekato uposatham karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā abhivitaranti, abhivitaritvā pāṭekkam uposatham karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā abhivitaranti, abhivitaritvā ekato uposatham karonti, anāpatti. ||11|| idha pana bhikkhave āvāsikā bhikkhū passanti ḡantuke bhikkhū nānāsamvāsake. te samāna-samvāsakadiṭṭhim paṭilabhamti . . . (= § 10) . . . anāpatti. ||12|| idha pana bhikkhave āvāsikā bhikkhū passanti ḡantuke bhikkhū samānasamvāsake. te nānāsamvāsakadiṭṭhim paṭilabhamti . . . (= § 11) . . . anāpatti. ||13||**34**||

no bhikkhave tada' uposathe sabhikkhukā āvāsā abhikkhu ko āvāso gantabbo aññatrat samghena aññatrat antarāyā. na bhikkhave tada' uposathe sabhikkhukā āvāsā abhikkhu ko anāvāso gantabbo aññatrat samghena aññatrat antarāyā. na bhikkhave tada' uposathe sabhikkhukā āvāsā abhikkhu ko āvāso vā anāvāso vā gantabbo aññatrat samghena aññatrat antarāyā. ||1|| na bhikkhave tada' uposathe sabhikkhukā anāvāsā abhikkhu ko āvāso gantabbo aññatrat samghena aññatrat antarāyā. na bhikkhave tada' uposathe sabhikkhukā anāvāsā abhikkhu ko anāvāso gantabbo aññatrat samghena aññatrat antarāyā. na bhikkhave tada' uposathe sabhikkhukā anāvāsā abhikkhu ko āvāso vā anāvāso vā gantabbo aññatrat samghena aññatrat antarāyā. ||2|| na bhikkhave tada' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhu ko āvāso gantabbo aññatrat samghena aññatrat antarāyā. na bhi-

kkhave tada' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko anāvāso gantabbo aññatra samghena aññatra antarāyā. na bhikkhave tada' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra samghena aññatra antarāyā. ||3|| na bhikkhave tada' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso gantabbo yatth' assu bhikkhū nānāsamvāsakā aññatra samghena annatra antarāyā. na bhikkhave tada' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso vā anāvāso vā . . . (comp. § 1, 2, 3) . . . na bhikkhave tada' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā gantabbo yatth' assu bhikkhū nānāsamvāsakā aññatra samghena aññatra antarāyā. ||4|| gantabbo bhikkhave tada' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso yatth' assu bhikkhū samānasamvāsakā, yam jaññā sakkomi ajj' eva gantun ti. gantabbo bhikkhave tada' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso yatth' assu bhikkhū samānasamvāsakā, yam jaññā sakkomi ajj' eva gantun ti . . . gantabbo bhikkhave tada' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā yatth' assu bhikkhū samānasamvāsakā, yam jaññā sakkomi ajj' eva gantun ti. ||5|| 35||

na bbikkhave bhikkhuniyā nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. — la — na bhikkhave sikkhamānāya, na sāmañerassa, na sāmañeriyā, na sikkham paccakkhātakassa, na antimavatthum aijhāpannakassa nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. ||1|| na āpatti�ā adassane ukkhittakassa nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, yathādhammo kāretabbo. na āpatti�ā appatikamme ukkhittakassa nisinnaparisāya, na pāpikāya diṭṭhiyā appatinissagge ukkhittakassa nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, yathādhammo kāretabbo. ||2|| na pañdakassa nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. na theyyasamvāsakassa

— la — na titthiyapakkantakassa, na tiracchānagatassa, na mātughātakassa, na pitughātakassa, na arahantaghātakassa, na bhikkhunidūsakassa, na samghabhedakassa, na lohituppādakassa, na ubhatovyañjanakassa nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkataṭassa. ||3|| na bhikkhave pārivāsikassa pārisuddhidānena uposatho kātabbo aññatra avuṭṭhitāya parisāya. na ca bhikkhave anuposathe uposatho kātabbo aññatra samghasāmaggiyā 'ti. ||4|| **36**||  
uposathakkhandhake tatiyam bhāṇavāram.

imasmiṁ khandhake vatthu chaasīti. tassa uddānam :  
titthiyā Bimbisāro ca, sannipatanti tuṇhikā,  
dhammam, raho, pātimokkham, devasikam, tadā sakim,|  
yathāparisāya, samaggam, sāmaggī, Maddakucchi ca,  
sīmā, mahatī, nadiyā, anu, dve, khuddakāni ca,|  
navā, Rājagahe c' eva, sīmā avippavāsanā,  
sammanne paṭhamam sīmam pacchā sīmam samūhane,|  
asammata gāmasīmā, nadiyā samudde sare  
udakukkhepo, bhindanti, tath' ev' ajjhottaranti ca,|  
kati, kammāni, uddeso, savarā, asati pi ca,  
5 dhammam, vinayam, tajjenti, puna vinaya-tajjanā,|  
codanā, kate okāse, adhamma-paṭikkosanā,  
catupañcaparā, āvi, sañcicca, ce pi vāyame,|  
sagahaṭṭhā, anajjhīṭhā, Codanamhi, na jānatī,  
sambahulā na jānanti, sajjukam, na ca gacchare,|  
katimī, kīvatikā, dūre ārocetuñ ca, na ssari,  
uklāpam, āsanam, padīpo, disā, añño bahussuto,|  
sajjukam, vassuposatho, suddhikammañ ca, ñātakā,  
Gaggo, catu-tayo, dve-'ko, āpatti, sabhāgā, sari,|  
sabbo samgho, vematiko, na jānanti, bahussuto,  
10 bahū, samasamā, thokā, parisāya avuṭṭhitāya ca,|  
ekaccā vuṭṭhitā, sabbā, jānanti ca, vematikā,  
kappat' evā 'ti kukkuccā, jānam, passam, sunanti ca,|  
āvāsikena ḡantu, cātupannaraso puna,  
pātipado pannaraso, liṅgasamvāsakā ubho,|  
pārivāsānuposatho, aññatra samghasāmaggiyā.  
ete vibhattā uddānā vatthuvibhūtakārañā ti.||

## M A H Â V A G G A.

### III.

Tena samayena buddho bhagavâ Râjagahe viharati Ve-  
luvane Kalandakanivâpe. tena kho pana samayena  
bhagavatâ bhikkhûnam vassâvâso apaññatto hoti. te 'dha  
bhikkhû hemantam pi gimham pi vassam pi cârikam caranti.  
||1|| manussâ ujjhâyanti khîyanti vipâcenti : katham hi  
nâma samanâ Sakyaputtiyâ hemantam pi gimham pi vassam  
pi cârikam carissanti haritâni tiñâni sammaddantâ ekindri-  
yam jîvam vihethentâ bahû khuddake pâne samghâtam âpâ-  
dentâ. ime hi nâma aññatitthiyâ durakkhâtadhammâ vassâ-  
vâsam alliyissanti samkâpayissanti, ime hi nâma sakuntakâ  
rukkhaggesu kulâvakâni karitvâ vassâvâsam alliyissanti sam-  
kâpayissanti, ime pana samanâ Sakyaputtiyâ hemantam pi  
gimham pi vassam pi cârikam caranti haritâni tiñâni samma-  
ddantâ ekindriyam jîvam vihethentâ bahû khuddake pâne  
samghâtam âpâdentâ 'ti. ||2|| assosum kho bhikkhû tesam  
manussânâm ujjhâyantânâm khîyantânâm vipâcentânâm.  
atha kho te bhikkhû bhagavato etam attham ârocesum. atha  
kho bhagavâ etasmim nidâne etasmim pakarañe dhammad-  
tham katvâ bhikkhû âmantesi : anujânâmi bhikkhave va-  
ssam upagantun ti. ||3||1||

atha kho bhikkhûnam etad ahosi : kadâ nu kho vassam  
upagantabban ti. bhagavato etam attham ârocesum. anu-  
jânâmi bhikkhave vassâne vassam upagantun ti. ||1|| atha  
kho bhikkhûnam etad ahosi : kati nu kho vassupanâyikâ 'ti.  
bhagavato etam attham ârocesum. dve 'mâ bhikkhave va-  
ssupanâyikâ purimikâ pacchimikâ 'ti. aparajjugatâya  
âsâlhiyâ purimikâ upagantabbâ, mâsagatâya âsâlhiyâ pacchi-  
mikâ upagantabbâ. imâ kho bhikkhave dve vassupanâyikâ  
'ti. ||2||2||

tena kho pana samayena chabbaggyā bhikkhū vassam upagantvā antarā vassam cārikam caranti. manussā ujjhāyanti khīyanti vipācenti : katham hi nāma samanā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikam carissanti haritāni tiṇāni sammaddantā ekindriyam jīvam vihethentā bahū khuddake pāne samghātam āpādentā. ime hi nāma aññatitthiyā durakkhātadhammā vassavāsam alliyissanti samkāpayissanti, ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassavāsam alliyissanti samkāpayissanti, ime pana samanā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikam caranti haritāni tiṇāni sammaddantā ekindriyam jīvam vihethentā bahū khuddake pāne samghātam āpādentā 'ti. ||1|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : katham hi nāma chabbaggyā bhikkhū vassam upagantvā antarā vassam cārikam carissantīti. atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammadikatham katvā bhikkhū āmantesi : na bhikkhave vassam upagantvā purimam vā temāsam pacchimam vā temāsam avasitvā cārikā pakkamitabbā. yo pakkameyya, āpatti dukkaṭassā 'ti. ||2||3||

tena kho pana samayena chabbaggyā bhikkhū na icchanti vassam upagantum. bhagavato etam attham ārocesum. nā bhikkhave vassam na upagantabbam. yo na upagaccheyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena chabbaggyā bhikkhū tadahu vassupanāyikāya vassam anupagantukāmā sañcicca āvāsam atikkamanti. bhagavato etam attham ārocesum. na bhikkhave tadahu vassupanāyikāya vassam anupagantukāmena sañcicca āvāso atikkamitabbo. yo atikkameyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena rājā Māgadho Seniyo Bimbisāro vassam ukkadḍhitukāmo bhikkhūnam santike dūtam pāhesi, yadi pan' ayyā āgame junhe vassam upagaccheyyun ti. bhagavato etam attham ārocesum : anujānāmi bhikkhave rājūnam anuvattitun ti. ||3||4||

atha kho bhagavā Rājagahē yathābhīrantam viharitvā yena Sāvatthi tena cārikam pakkāmi. anupubbena cārikam caramāno yena Sāvatthi tad avasari. tatra sudam bhagavā Sāvatthiyam viharati Jetavane Anāthapindikassa ārāme. tena kho pana samayena Kosalesu janapadesu Udenena upāsakena saṅgham uddissa viharo kārāpito hoti. so bhikkhūnam santike dūtam pāhesi, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti. ||1|| bhikkhū evam āhamsu : bhagavatā āvuso paññattam na vassam upagantvā purimam vā temāsam pacchimam vā temāsam avasitvā cārikā pakkamitabbā 'ti. āgametu Udeno upāsako yāva bhikkhū vassam vasanti, vassam vutthā gamissanti. sace pan' assa accāyikam karaṇiyam, tatth' eva āvāsikānam bhikkhūnam santike vihāram patiṭṭhāpeti 'ti. ||2|| Udeno upāsako ujjhāyati khīyati vipāceti : katham hi nāma bhaddantā mayā pahite na āgacchissanti, aham hi dāyako kārako saṅghupatthāko 'ti. assosum kho bhikkhū Udenassa upāsakassa ujjhāyantassa khīyantassea vipācentassa. atha kho te bhikkhū bhagavato etam attham ārocesum. ||3|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave sattannam sattāhakaraṇiyena pahite gantum, na tv eva appahite, bhikkhuessa bhikkhuniyā sikkhamānāya sāmanerassa sāmaneriyā upāsakassa upāsikāya. anujānāmi bhikkhave imesam sattannam sattāhakaraṇiyena pahite gantum, na tv eva appahite. sattāham sannivat̄to kātabbo. ||4|| idha pana bhikkhave upāsakena saṅgham uddissa vihāro kārāpito hoti. so ce bhikkhūnam santike dūtam pahineyya, āgacchantu bhaddantā, ichchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivat̄to kātabbo. ||5|| idha pana bhikkhave upāsakena saṅgham uddissa addhayogo kārāpito hoti, pāsādo kārāpito hoti, hammiyam kārāpitam h., guhā kārāpitā h., parivenam kārāpitam h., koṭhako kārāpito h., upaṭṭhānasālā kārāpitā h., aggisālā kārāpitā h., kappiyakuṭī kārāpitā h., vaccakuṭī kārāpitā h., cañkamo kārāpito h., cañkamanasālā kārāpitā h., udapāno kārāpito h., udapānasālā kārāpitā h., jantāgharam kārāpi-

tam h., jantāgharasālā kārāpitā h., pokkharaṇī kārāpitā h., maṇḍapo kārāpito h., ārāmo kārāpito h., ārāmavatthum kārāpitam hoti. so ce bhikkhūnam santike dūtam pahiṇeyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivatṭo kātabbo. ||6|| idha pana bhikkhave upāsakena sambahule bhikkhū uddissa — la — ekam bhikkhum uddissa vihāro kārāpito h., addhayogo k. h., pāsādo k. h., . . . (= § 6) . . . sattāham sannivatṭo kātabbo. ||7|| idha pana bhikkhave upāsakena bhikkhunisamgham uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekam bhikkhunim uddissa — la — sambahulā sikkhamānāyo uddissa — la — ekam sikkhamānam uddissa — la — sambahule sāmaṇere uddissa — la — ekam sāmaṇeram uddissa — la — sambahulā sāmaṇeriyo uddissa — la — ekam sāmaṇerim uddissa vihāro kārāpito hoti, addhayogo k. h., pāsādo k. h., hammiyam k. h., guhā k. h., parivenam k. h., koṭṭhako k. h., upatṭhānasālā k. h., aggisālā k. h., kappiyakuṭi k. h., caṅkamo k. h., caṅkamanasālā k. h., udapāno k. h., udapānasālā k. h., pokkharaṇī k. h., maṇḍapo k. h., ārāmo k. h., ārāmavatthum k. hoti. so ce bhikkhūnam santike dūtam pahiṇeyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivatṭo kātabbo. ||8|| idha pana bhikkhave upāsakena attano atthāya nivesanam kārāpitam hoti — la — sayanigharam k. h., uddosito k. h., atṭo k. h., mālo k. h., āpaṇo k. h., āpaṇasālā k. h., pāsādo k. h., hammiyam k. h., guhā k. h., parivenam k. h., koṭṭhako k. h., upatṭhānasālā k. h., aggisālā k. h., rasavatī k. h., vaccakuṭi k. h., caṅkamo k. h., caṅkamanasālā k. h., udapāno k. h., udapānasālā k. h., jantāgharam k. h., jantāgharasālā k. h., pokkharaṇī k. h., maṇḍapo k. h., ārāmo k. h., ārāmavatthum k. h., puttassa vā vāreyyam hoti, dhītuyā vā vāreyyam hoti, gilāno vā hoti, abhiññātām vā suttantām bhanati. so ce bhikkhūnam santike dūtam pahiṇeyya, āgacchantu bhaddantā imam suttantām pariyāpuṇissanti pur' āyam su-

ttanto palujjatiti. aññataram vā pan' assa kiccam hoti karanīyam vā. so ce bhikkhūnam santike dūtam pahineyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivatṭo kātabbo. ||9|| idha pana bhikkhave upāsikāya samgham uddissa vihāro kārāpito hoti. sā ce bhikkhūnam santike dūtam pahineyya, āgacchantu ayyā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivatṭo kātabbo. ||10|| idha pana bhikkhave upāsikāya samgham uddissa addhayogo kārāpito . . . (= § 6) . . . ārāmavatthum kārāpitam hoti. sā ce bhikkhūnam . . . (= § 10) . . . sattāham sannivatṭo kātabbo. ||11|| idha pana bhikkhave upāsikāya sambahule bhikkhū uddissa — la — ekam bhikkhum uddissa — la — bhikkhunisamgham uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekam bhikkhunim uddissa — la — sambahulā sikkhamānāyo uddissa, ekam sikkhamānam uddissa, sambahule sāmañere uddissa, ekam sāmañeram uddissa, sambahulā sāmañeriyo uddissa, ekam sāmañerim uddissa — la — attano atthāya nivesanam kārāpitam hoti — la — sayanigharam kārāpitam hoti . . . (= § 9) . . . gilānā vā hoti, abhiññātām vā suttantām bhanati. sā ce bhikkhūnam santike dūtam pahineyya, āgacchantu ayyā imam suttantām pariyāpuṇissanti pur' āyam suttanto palujjatiti. aññataram vā pan' assa kiccam hoti karanīyam vā. sā ce bhikkhūnam santike dūtam pahineyya, āgacchantu ayyā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivatṭo kātabbo. ||12|| idha pana bhikkhave bhikkhuniyā samgham uddissa, bhikkhuniyā samgham uddissa, sikkhamānāyā samgham uddissa, sāmañerena samgham uddissa, sāmañeriyā samgham uddissa, sambahule bhikkhū uddissa, ekam bhikkhum uddissa, bhikkhunisamgham uddissa, sambahulā bhikkhuniyo uddissa, ekam bhikkhunim uddissa, sambahulā sikkhamānāyo uddissa, ekam sikkhamānam uddissa, sambahule sāmañere uddissa, ekam sāmañeram uddissa,

sambahulā sāmaneriyo uddissa, ekam sāmanerim uddissa, attano atthāya vihāro kārapito hoti . . . (= § 8) . . . ārāmāvatthum kārapitam hoti. sā ce bhikkhūnam santike dūtam pahiṇeyya, āgacchantu ayyā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivatṭo kātabbo 'ti. ||13|| 5||

tena kho pana samayena aññataro bhikkhu gilāno hoti. so bhikkhūnam santike dūtam pāhesi, aham hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti. bhagavato etam atham ārocesum. anujānāmi bhikkhave pañcannam sattāhakaraṇiyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmanerassa sāmaneriya. anujānāmi bhikkhave imesam pañcannam sattāhakaraṇiyena appahite pi gantum, pag eva pahite. sattāham sannivatṭo kātabbo. ||1|| idha pana bhikkhave bhikkhu gilāno hoti. so ce bhikkhūnam santike dūtam pahiṇeyya, aham hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, gilānabhattam vā pariyesissāmi, gilānupatṭhākabhattam vā pariyesissāmi, gilānbhesajjam vā pariyesissāmi, pucchissāmi vā, upatṭhabhissāmi vā 'ti. sattāham sannivatṭo kātabbo. ||2|| idha pana bhikkhave bhikkhussa anabhirati uppannā hoti. so ce bhikkhūnam santike dūtam pahiṇeyya, anabhirati me uppannā, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, anabhiratim vūpakāsessāmi vā vūpakāsāpessāmi vā dhammakatham vāssa karissāmīti. sattāham sannivatṭo kātabbo. ||3|| idha pana bhikkhave bhikkhussa kukkuccam uppannam hoti. so ce bhikkhūnam santike dūtam pahiṇeyya, kukkuccam me uppannam, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, kukkuccam vinodessāmi vā vinodāpessāmi vā dhammakatham vāssa karissāmīti. sattāham sannivatṭo kātabbo. ||4|| idha pana bhikkhave bhikkhussa diṭṭhigataṁ uppannam hoti. so ce

bhikkhūnam santike dūtam pahineyya, ditṭhigatam me uppānnam, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, ditṭhigatam vivecessāmi vā vivecāpessāmi vā dhammakatham vāssa karissāmīti. sattāham sannivatṭo kātabbo. ||5|| idha pana bhikkhave bhikkhu garudhammam ajjhāpanno hoti parivāsāraho. so ce bhikkhūnam santike dūtam pahineyya, aham hi garudhammam ajjhāpanno parivāsāraho, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, parivāsadānam ussukkam karissāmi vā, anussāvessāmi vā, gaṇapūrako vā bhavissāmīti. sattāham sannivatṭo kātabbo. ||6|| idha pana bhikkhave bhikkhu mūlāya paṭikassanāraho hoti. so ce bhikkhūnam santike dūtam pahineyya, aham hi mūlāya paṭikassanāraho, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, mūlāya paṭikassanānam ussukkam karissāmi vā, anussāvessāmi vā, gaṇapūrako vā bhavissāmīti. sattāham sannivatṭo kātabbo. ||7|| idha pana bhikkhave bhikkhu mānattāraho hoti. so ce bhikkhūnam santike dūtam pahineyya, aham hi mānattāraho, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, mānattadānam ussukkam karissāmi vā, anussāvessāmi vā, gaṇapūrako vā bhavissāmīti. sattāham sannivatṭo kātabbo. ||8|| idha pana bhikkhave bhikkhu abbhānāraho hoti. so ce bhikkhūnam santike dūtam pahineyya, aham hi abbhānāraho, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, abbhānam ussukkam karissāmi vā, anussāvessāmi vā, gaṇapūrako vā bhavissāmīti. sattāham sannivatṭo kātabbo. ||9|| idha pana bhikkhave bhikkhusa samgho kammam kattukāmo hoti tajjaniyam vā nissayam vā pabbājaniyam vā paṭisāraṇiyam vā ukkhepaniyam vā. so ce bhikkhūnam santike dūtam pahineyya, samgho me kammam kattukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, kin ti

nu kho sam̄gho kammam na kareyya lahukāya vā parināmeyyā 'ti. sattāham sannivat̄to kātabbo. ||10|| katam vā pan' assa hoti sam̄ghena kammam tajjaniyam vā . . . ukkhepaniyam vā. so ce bhikkhūnam santike dūtam pahineyya, sam̄gho me kammam akāsi, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, kin ti nu kho sammāvatteyya lomam pāteyya netthāram vatteyya, sam̄gho tam kammam paṭippassambheyyā 'ti. sattāham sannivat̄to kātabbo. ||11|| idha pana bhikkhave bhikkhuni gilānā hoti. sā ce bhikkhūnam santike dūtam pahineyya, aham hi gilānā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, gilānabhattam vā pariyesissāmi, gilānupat̄thākabhattam vā pariyesissāmi, gilānabhesajjam vā pariyesissāmi, pucchissāmi vā, upat̄thahissāmi vā 'ti. sattāham sannivat̄to kātabbo. ||12|| idha pana bhikkhave bhikkhuniyā anabhirati uppannā hoti. sā ce bhikkhūnam santike dūtam pahineyya, anabhirati me uppannā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, anabhiratim vūpakāsessāmi vā vūpakāpessāmi vā dhammakatham vāssā karissāmīti. sattāham sannivat̄to kātabbo. ||13|| idha pana bhikkhave bhikkhuniyā kukkuccam uppannam hoti. sā ce bhikkhūnam santike dūtam pahineyya, kukkuccam me uppannam, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, kukkuccam vinodessāmi vā vinodāpessāmi vā dhammakatham vāssā karissāmīti. sattāham sannivat̄to kātabbo. ||14|| idha pana bhikkhave bhikkhuniyā diṭṭhigataṁ uppannam hoti. sā ce bhikkhūnam santike dūtam pahineyya, diṭṭhigataṁ me uppannam, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, diṭṭhigataṁ vivecessāmi vā vivecāpessāmi vā dhammakatham vāssā karissāmīti. sattāham sannivat̄to kātabbo. ||15|| idha pana bhikkhave bhikkhuni garudhammaṁ ajjhāpannā hoti manattārahā. sā ce bhikkhūnam santike dūtam pahineyya, aham hi

garudhammam ajjhāpannā mānattārahā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, mānattadānam ussukkam karissāmīti. sattāham sannivatṭo kātabbo. ||16|| idha pana bhikkhave bhikkhunī mūlāya paṭikassanārahā hoti. sā ce bhikkhūnam santike dūtam pahiṇeyya, aham hi mūlāya paṭikassanārahā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, mūlāya paṭikassanānam ussukkam karissāmīti. sattāham sannivatṭo kātabbo. ||17|| idha pana bhikkhave bhikkhunī abbhānārahā hoti. sā ce bhikkhūnam santike dūtam pahiṇeyya, aham hi abbhānārahā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, abbhānam ussukkam karissāmīti. sattāham sannivatṭo kātabbo. ||18|| idha pana bhikkhave bhikkhuniyā saṃgho kammam kattukāmo hoti tajjaniyam vā nissayam vā pabbājaniyam vā paṭisāraṇiyam vā ukkhepaniyam vā. sā ce bhikkhūnam santike dūtam pahiṇeyya, saṃgho me kammam kattukāmo, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, kin ti nu kho saṃgho kammam na karayya lahukāya vā pariṇāmeyyā 'ti. sattāham sannivatṭo kātabbo. ||19|| katam vā pan' assā hoti saṃghena kammam tajjaniyam vā . . . ukkhepaniyam vā. sā ce bhikkhūnam santike dūtam pahiṇeyya, saṃgho me kammam akāsi, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, kin ti nu kho sammāvatteyya lomam pāteyya netthāram vatteyya, saṃgho tam kammam paṭippassambheyyā 'ti. sattāham sannivatṭo kātabbo. ||20|| idha pana bhikkhave sikkhamānā gilānā hoti. sā ce bhikkhūnam santike dūtam pahiṇeyya, aham hi gilānā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, gilānabhattam vā pariyesissāmi, gilānupaṭṭhākabhattam vā pariyesissāmi, gilānabhesajjam vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāham sannivatṭo kātabbo. ||21|| idha pana bhikkhave sikkha-

mānāya anabhirati uppannā hoti — la — sikkhamānāya kukkuccam uppannam hoti, sikkhamānāya diṭṭhigatam uppannam hoti, sikkhamānāya sikkhā kūpitā hoti. sā ce bhikkhūnam santike dūtam pahiṇeyya, sikkhā me kūpitā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, sikkhāsamādānam ussukkam karissāmīti. sattāham sannivatṭo kātabbo. ||22|| idha pana bhikkhave sikkhamānā upasampajjitukāmā hoti. sā ce bhikkhūnam santike dūtam pahiṇeyya, aham hi upasampajjitukāmā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, upasampadam ussukkam karissāmī vā, anussāvessāmī vā, gaṇapūrako vā bhavissāmīti. sattāham sannivatṭo kātabbo. ||23|| idha pana bhikkhave sāmañero gilāno hoti. so ce bhikkhūnam santike dūtam pahiṇeyya, aham hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, gilānabhettam vā pariyesissāmī, gilānupatṭhākabhettam vā pariyesissāmī, gilānabhesajjam vā pariyesissāmī, pucchissāmī vā, upatṭhahissāmī vā 'ti. sattāham sannivatṭo kātabbo. ||24|| idha pana bhikkhave sāmañerassa anabhirati uppannā hoti — la — sāmañerassa kukkuccam uppannam hoti, sāmañerassa diṭṭhigatam uppannam hoti, sāmañero vassam pucchitukāmo hoti, so ce bhikkhūnam santike dūtam pahiṇeyya, aham hi vassam pucchitukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, pucchissāmī vā ācikkhissāmī vā 'ti. sattāham sannivatṭo kātabbo. ||25|| idha pana bhikkhave sāmañero upasampajjitukāmo hoti. so ce bhikkhūnam santike dūtam pahiṇeyya, aham hi upasampajjitukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, upasampadam ussukkam karissāmī vā, anussāvessāmī vā, gaṇapūrako vā bhavissāmīti. sattāham sannivatṭo kātabbo. ||26|| idha pana bhikkhave sāmañeri gilānā hoti. sā ce bhikkhūnam santike dūtam pahiṇeyya, aham hi gilānā, āgacchantu ayyā, icchāmi ayyānam āgatan

ti, gantabbam bhikkhave sattâhakarañiyena appahite pi, pag eva pahite, gilânabhattam vâ pariyesissâmi, gilânupatthâka-bhattam vâ pariyesissâmi, gilânabhesajjam vâ pariyesissâmi, pucchissâmi vâ, upaṭṭhahissâmi vâ 'ti. sattâham sannivatṭo kâtabbo. ||27|| idha pana bhikkhave sâmañeriyâ anabhirati uppânnâ hoti — la — sâmañeriyâ kukkuccam uppânnam hoti, sâmañeriyâ diṭṭhigataṁ uppânnam hoti, sâmañeri vassam pucchitukâmâ hoti. sâ ce bhikkhûnam santike dûtam pahiṇeyya, aham hi vassam pucchitukâmâ, âgacchantu ayyâ, icchâmi ayyânam âgatan ti, gantabbam bhikkhave sattâhakarañiyena appahite pi, pag eva pahite, pucchissâmi vâ âcikkhissâmi vâ 'ti. sattâham sannivatṭo kâtabbo. ||28|| idha pana bhikkhave sâmañeri sikkham samâdiyitukâmâ hoti. sâ ce bhikkhûnam santike dûtam pahiṇeyya, aham hi sikkham samâdiyitukâmâ, âgacchantu ayyâ, icchâmi ayyânam âgatan ti, gantabbam bhikkhave sattâhakarañiyena appahite pi, pag eva pahite, sikkhâsamâdânam ussukkam karissâmîti. sattâham sannivatṭo kâtabbo 'ti. ||29|| 6 ||

tena kho pana samayena aññatarassa bhikkhuno mâtâ gilânâ hoti. sâ puttassa santike dûtam pâhesi, aham hi gilânâ, âgacchatu meutto, icchâmi puttassa âgatan ti. atha kho tassa bhikkhuno etad ahosi: bhagavatâ paññattam sattannam sattâhakarañiyena pahite gantum, na tv eva appahite, pañcannam sattâhakarañiyena appahite pi gantum, pag eva pahite, ayañ ca me mâtâ gilânâ sâ ca anupâsikâ. katham nu kho mayâ patipajjitatban ti. bhagavato etam attham ârocesum. ||1|| anujânâmi bhikkhave sattannam sattâhakarañiyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyâ sikkhamânâya sâmañerassa sâmañeriyâ mâtuyâ ca pitussa ca. anujânâmi bhikkhave imesam sattannam sattâhakarañiyena appahite pi gantum, pag eva pahite. sattâham sannivatṭo kâtabbo. ||2|| idha pana bhikkhave bhikkhussa mâtâ gilânâ hoti. sâ ce puttassa santike dûtam pahiṇeyya, aham hi gilânâ, âgacchatu meutto, icchâmi puttassa âgatan ti, gantabbam . . . (= III. 6. 2) . . . sattâham sannivatṭo kâtabbo. ||3|| idha pana bhikkhave bhi-

kkhussa pitā gilāno hoti. so ce puttassa santike dūtam pahiṇeyya, aham hi gilāno, āgacchatu meutto, icchāmi puttassa āgatan ti, gantabbam . . . (=III. 6. 2) . . . sattāham sannivatṭo kātabbo. ||4|| idha pana bhikkhave bhikkhussa bhātā gilāno hoti. so ce bhātuno santike dūtam pahiṇeyya, aham hi gilāno, āgacchatu me bhātā, icchāmi bhātuno āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivatṭo kātabbo. ||5|| idha pana bhikkhave bhikkhussa bhaginī gilānā hoti. sā ce bhātuno santike dūtam pahiṇeyya, aham hi gilānā, āgacchatu . . . (=§ 5) . . . sattāham sannivatṭo kātabbo. ||6|| idha pana bhikkhave bhikkhussa nñātako gilāno hoti. so ce bhikkhussa santike dūtam pahiṇeyya, aham hi gilāno, āgacchatu bhaddanto, icchāmi bhaddantassa āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivatṭo kātabbo. ||7|| idha pana bhikkhave bhikkhugatiko gilāno hoti. so ce bhikkhūnam santike dūtam pahiṇeyya, aham hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivatṭo kātabbo 'ti. ||8||<sup>7</sup>

tena kho pana samayena samghassa vihāro udriyati. aññatarena upāsakena araññe bhaṇḍam chedāpitam hoti. so bhikkhūnam santike dūtam pāhesi, sace bhaddantā tam bhaṇḍam avahareyyum, dajjāham tam bhaṇḍan ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave samghakaraṇiyena gantum. sattāham sannivatṭo kātabbo 'ti. ||1||<sup>8</sup>

vassāvāsabhāṇavāram nitthitam.

tena kho pana samayena Kosalesu janapadesu aññata-rasmim āvāse vassupagatā bhikkhū vālehi ubbālhā honti, gaṇhimsu pi paripātimsu pi. bhagavato etam attham ārocesum. idha pana bhikkhave vassupagatā bhikkhū vālehi ubbālhā honti, gaṇhanti pi paripātentī pi. es' eva antarāyo 'ti pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū sirimsapehi ubbālhā honti, dasanti pi paripātentī pi. es' eva . . . vassacche-

dassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū corehi ubbâlha honti, vilumpanti pi akotenti pi. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū pisâcehi ubbâlhâ honti, âvisanti pi ojam pi haranti. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatānam bhikkhūnam gâmo agginâ dâddho hoti, bhikkhū pindakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānam bhikkhūnam senâsanam agginâ dâddham hoti, bhikkhū senâsanena kilamanti. es' eva . . . vassacchedassa. ||3|| idha pana bhikkhave vassupagatānam bhikkhūnam gâmo udakena vuļho hoti, bhikkhū pindakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānam bhikkhūnam senâsanam udakena vuļham hoti, bhikkhū senâsanena kilamanti. es' eva . . . vassacchedassâ 'ti. ||4||9||

tena kho pana samayena aññatarasmim avâse vassupagatānam bhikkhūnam gâmo corehi vutthâsi. bhagavato etam attham ârocesum. anujânâmi bhikkhave yena gâmo tena gantun ti. gâmo dvedhâ bhijittha. bhagavato etam attham ârocesum. anujânâmi bhikkhave yena bahu tarâ tena gantun ti. bahutarâ assaddhâ honti appasannâ. bhagavato etam attham ârocesum. anujânâmi bhikkhave yena saddhâ pasannâ tena gantun ti. ||1||10||

tena kho pana samayena Kosalesu janapadesu aññata rasmim avâse vassupagatā bhikkhû na labhimsu lûkhassa vâ pânîtassa vâ bhojanassa yâvadattham pâripûrim. bhagavato etam attham ârocesum. idha pana bhikkhave vassupagatā bhikkhû na labhanti lûkhassa vâ pañîtassa vâ bhojanassa yâvadattham pâripûrim. es' eva antarâyo 'ti pakkamitabba. anâpatti vassacchedassa. idha pana bhikkhave vassupagatā bhikkhû labhanti lûkhassa vâ pañîtassa vâ bhojanassa yâvadattham pâripûrim, na labhanti sappâyâni bhojanâni. es' eva . . . vassacchedassa. ||1|| idha pana bhikkhave vassupagatā bhikkhû labhanti lûkhassa vâ pañîtassa vâ bhojanassa yâvadattham pâripûrim, labhanti sappâyâni

bhojanāni, na labhanti sappāyāni bhesajjāni. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā pañitassa vā bhojanassa yāvadattham pāriputrīm, labhanti sappāyāni bhojanāni, labhanti sappāyāni bhesajjāni, na labhanti paṭirūpam upatṭhākam.. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatām bhikkhum itthi nimanteti : ehi bhante hiraññam vā te demi, suvanṇam vā te demi, khettam vā t. d., vatthum vā t. d., gāvum vā t. d., gāvīm vā t. d., dāsam vā t. d., dāsim vā t. d., dhītaram vā t. d. bhariyatthāya, aham vā te bhariyā homi, aññam vā te bhariyam ānemīti. tatra ce bhikkhuno evam hoti : lahuparivattam kho cittam vuttam bhagavatā, siyāpi me brahmacariyassa antarāyo 'ti, pakkamitabbam. anāpatti vassacchedassa. ||3|| idha pana bhikkhave vassupagatām bhikkhum vesī nimanteti — la — thullakumārī nimanteti, pañdako nimanteti, fiñatakā nimantenti, rājāno nimantenti, corā nimantenti, dhuttā nimantenti : ehi bhante hiraññam vā te dema . . . dhītaram vā te dema bhariyatthāya, aññam vā te bhariyam ānessāmā 'ti. tatra ce bhikkhuno evam hoti : lahuparivattam . . . vassacchedassa. idha pana bhikkhave vassupagato bhikkhu asāmikam nidihiṃ passati. tatra ce bhikkhuno evam hoti: lahuparivattam . . . vassacchedassa. ||4|| idha pana bhikkhave vassupagato bhikkhu passati sambahule bhikkhū samghabhedāya parakkamante. tatra ce bhikkhuno evam hoti: garuko kho samghabhedo vutto bhagavatā, mā mayi sammukhībhūte samgho bhijjiti, pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagato bhikkhu sunāti: sambahulā kira bhikkhū samghabhedāya parakkamantīti. tatra ce . . . vassacchedassa. ||5|| idha pana bhikkhave vassupagato bhikkhu sunāti: amukasmim kira āvāse sambahulā bhikkhū samghabhedāya parakkamantīti. tatra ce bhikkhuno evam hoti: te kho me bhikkhū mittā, ty āham vakkhāmi: garuko kho āvuso samghabhedo vutto bhagavatā, māyasmantānam samghabhedo ruccitthā 'ti, karissanti me vacanam sussūsi-ssanti sotam odahissantīti, pakkamitabbam. anāpatti vassacchedassa. ||6|| idha pana bhikkhave vassupagato bhikkhu sunāti: amukasmim kira āvāse sambahulā bhikkhū samgha-

bhedāya parakkamantīti. tatra ce bhikkhuno evam hoti : te  
 kho me bhikkhū na mittā, api ca ye tesam mittā te me mittā,  
 ty āham vakkhāmi, te vuttā te vakkhanti : garuko . . .  
 (=§ 6) . . . vassacchedassa. ||7|| idha pana bhikkhave  
 vassupagato bhikkhu sunāti : amukasmim kira āvāse sambahu-  
 lehi bhikkhūhi samgho bhinno 'ti. tatra ce bhikkhuno evam  
 hoti : te kho me bhikkhū mittā, ty āham vakkhāmi : garuko  
 . . . (=§ 6) . . . vassacchedassa. ||8|| idha pana bhi-  
 khave vassupagato bhikkhu sunāti : amukasmim kira āvāse  
 sambahulehi bhikkhūhi samgho bhinno 'ti. tatra ce bhi-  
 khuno evam hoti : te kho me bhikkhū na mittā, api ca ye  
 tesam mittā te me mittā, ty āham vakkhāmi, te vuttā te va-  
 kkhanti : garuko . . . (=§ 6) . . . vassacchedassa. ||9||  
 idha pana bhikkhave vassupagato bhikkhu sunāti : amukas-  
 mim kira āvāse sambahulā bhikkhuniyo samghabhedāya pa-  
 rakkamantīti. tatra ce bhikkhuno evam hoti : tā kho me  
 bhikkhuniyo mittā, tāham vakkhāmi : garuko kho bhaginiyo  
 samghabhedo vutto bhagavatā, mā bhaginīnam samghabhedo  
 ruccitthā 'ti, karissanti me vacanam sussūsissantī sotam oda-  
 hissantīti, pakkamitabbam. anāpatti vassacchedassa. ||10||  
 idha pana bhikkhave vassupagato bhikkhu sunāti : amu-  
 kasmim kira āvāse sambahulā bhikkhuniyo samghabhedāya  
 parakkamantīti. tatra ce bhikkhuno evam hoti : tā kho me  
 bhikkhuniyo na mittā, api ca yā tāsam mittā tā me mittā,  
 tāham vakkhāmi, tā vuttā tā vakkhanti : garuko . . .  
 (=§ 10) . . . vassacchedassa. ||11|| idha pana bhikkhave  
 vassupagato bhikkhu sunāti : amukasmim kira āvāse samba-  
 hulāhi bhikkhunīhi samgho bhinno 'ti. tatra ce bhikkhuno  
 evam hoti : tā kho me bhikkhuniyo mittā, tāham vakkhāmi :  
 garuko . . . (=§ 10) . . . vassacchedassa. ||12|| idha pana  
 bhikkhave vassupagato bhikkhu sunāti : amukasmim kira  
 āvāse sambahulāhi bhikkhunīhi samgho bhinno 'ti. tatra ce  
 bhikkhuno evam hoti : tā kho me bhikkhuniyo na mittā, api  
 ca yā tāsam mittā tā me mittā, tāham vakkhāmi, tā vuttā tā  
 vakkhanti : garuko . . . (=§ 10) . . . vassacchedassa.  
 ||13||11||

tena kho pana samayena aññataro bhikkhu vaje vassam

upagantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave vaje vassam upagantun ti. vajo vuṭṭhāsi. bhagavato etam attham ārocesum. anujānāmi bhikkhave yena vajo tena gantum ti. ||1|| tena kho pana samayena aññataro bhikkhu upakaṭṭhāya vassupanāyikāya satthena gantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave satthe vassam upagantun ti. tena kho pana samayena aññataro bhikkhu upakaṭṭhāya vassupanāyikāya nāvāya gantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave nāvāya vassam upagantun ti. ||2|| tena kho pana samayena bhikkhū rukkhasusire vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi pisācillikā 'ti. bhagavato etam attham ārocesum. na bhikkhave rukkhasusire vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū rukkhaviṭabhiyā vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi migaluddakā 'ti. bhagavato etam attham ārocesum. na bhikkhave rukkhaviṭabhiyā vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena bhikkhū ajjhokāse vassam upagacchanti, deve vassante rukkhamūlam pi nimbakosam pi upadhāvanti. bhagavato etam attham ārocesum. na bhikkhave ajjhokāse vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena bhikkhū asenāsanakā vassam upagacchanti, sītena pi kilamanti uṇhena pi kilamanti. bhagavato etam attham ārocesum. na bhikkhave asenāsanakena vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||6|| tena kho pana samayena bhikkhū chavakuṭikāya vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi chavadāhakā 'ti. bhagavato etam attham ārocesum. na bhikkhave chavakuṭikāya vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||7|| tena kho pana samayena bhikkhū chatte vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi gopālakā 'ti. bhagavato etam attham ārocesum. na bhikkhave chatte vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti.

॥8॥ tena kho pana samayena bhikkhū cātiyā vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi titthiyā 'ti. bhagavato etam attham ārocesum. na bhikkhave cātiyā vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ॥9॥12॥

tena kho pana samayena Sāvatthiyā samghena katikā katā hoti antarā vassam na pabbājetabban ti. Visākhāya Migāramātuyā nattā bhikkhū upasamkamitvā pabbajjam yāci. bhikkhū evam āhamsu: samghena kho āvuso kātikā katā antarā vassam na pabbājetabban ti, āgamehi āvuso yāva bhikkhū vassam vasanti, vassam vutthā pabbājessantīti. atha kho te bhikkhū vassam vutthā Visākhāya Migāramātuyā nattāram etad avocum: ehi dāni āvuso pabbajāhīti. so evam āha: sac' āham bhante pabbajito assam, abhirameyyām' āham, na dān' āham bhante pabbajissāmīti. ॥1॥ Visākhā Migāramātā ujjhāyati khīyati vipāceti: kathañ hi nāma ayyā evarūpam katikam karissanti na antarā vassam pabbājetabban ti, kam kālam dhammo na caritabbo 'ti. assosum kho bhikkhū Visākhāya Migāramātuyā ujjhāyantiyā khīyantiyā vipācentiyā. atha kho te bhikkhū bhagavato etam attham ārocesum. na bhikkhave evarūpā katikā kātabbā antarā vassam na pabbājetabban ti. yo kareyya, āpatti dukkaṭassā 'ti. ॥2॥13॥

tena kho pana samayena āyasmatā Upanandena Sakya-puttena rañño Pasenadissa Kosalassa vassāvāso paṭisutto hoti purimikāya. so tam āvāsam gacchanto addasa antarā magge dve āvāse bahucīvarake, tassa etad ahosi: yam nūnāham imesu dvīsu āvāsesu vassam vaseyyam, evam me bahu cīvaram uppajjissatīti. so tesu dvīsu āvāsesu vassam vasi. rājā Pasenadi Kosalo ujjhāyati khīyati vipāceti: kathañ hi nāma ayyo Upanando Sakyaputto amhākam vassāvāsam paṭisunitvā visamvādessati. nanu bhagavatā anekapariyāyena musāvādo garahito, musāvādā veramanī pasatthā 'ti. ॥1॥ assosum kho bhikkhū rañño Pasenadissa Kosalassa ujjhāyantassa khīyantassa vipācentassa. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: katham hi nāma

âyasmâ Upanando Sakyaputto rañño Pasenadissa Kosalassa vassâvâsam pañisunîtvâ visamvâdессати. nanu bhagavatâ anekapariyâyena musâvâdo garahito, musâvâdâ veramañi pasatthâ 'ti. ||2|| atha kho te bhikkhû bhagavato etam attham ârocesum. atha kho bhagavâ etasmin nidañe bhikkhusamgham sannipâtâpetvâ âyasmantam Upanandam Sakyaputtam pañipucchi: saccam kira tvam Upananda rañño Pasenadissa Kosalassa vassâvâsam pañisunîtvâ visamvâdesiti. saccam bhagavâ. vigarahi buddho bhagavâ: katham hi nâma tvam moghapurisa rañño Pasenadissa Kosalassa vassâvâsam pañisunîtvâ visamvâdессаси. nanu mayâ moghapurisa anekapariyâyena musâvâdo garahito musâvâdâ veramañi pasatthâ. n' etam moghapurisa appasannânam vâ pasâdâya — la — vigarahitvâ dhammadikatham katvâ bhikkhû âmantesi: ||3|| idha pana bhikkhave bhikkhunâ vassâvâso pañissuto hoti purimikâya. so tam âvâsam gacchanto passati antarâ magge dve âvâse bahucîvarake, tassa evam hoti: yam nûnâham imesu dvîsu âvâsesu vassam vaseyyam, evam me bahum cîvaram uppajjissatîti. so tesu dvîsu âvâsesu vassam vasati. tassa bhikkhave bhikkhuno purimikâ ca na paññâyatî pañissave ca âpatti dukkaṭassa. ||4|| idha pana bhikkhave bhikkhunâ vassâvâso pañissuto hoti purimikâya. so tam âvâsam gacchanto bahiddhâ uposatham karoti, pâtipadena vihâram upeti senâsanam paññâpeti pâniyam paribhojaniyam upaṭhâpeti parivenam sammajjati, so tadah' eva akaranîyo pakkamati. tassa bhikkhave bhikkhuno purimikâ ca na paññâyatî pañissave ca âpatti dukkaṭassa. idha pana . . . (=§ 5) . . . so tadah' eva sakaranîyo pakkamati. tassa bhikkhave bhikkhuno purimikâ ca na paññâyatî pañissave ca âpatti dukkaṭassa. ||5|| idha pana . . . so dvîhatîham vasitvâ akaranîyo pakkamati. tassa bhikkhave bhikkhuno purimikâ ca na paññâyatî pañissave ca âpatti dukkaṭassa. idha pana . . . so dvîhatîham vasitvâ sakaranîyo pakkamati. tassa bhikkhave bhikkhuno purimikâ ca na paññâyatî pañissave ca âpatti dukkaṭassa. idha pana . . . so dvîhatîham vasitvâ sattâhakaranîyenâ pakkamati. so tam sattâham bahiddhâ vîtinâmeti. tassa bhikkhave bhikkhuno purimikâ ca na paññâyatî pañissave ca âpatti dukkaṭassa. idha pana . . . so dvîhatîham vasitvâ sattâhakaranîyenâ pakka-

mati. so tam sattāham anto sannivat̄tam karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. ||6|| idha pana . . . so sattāham anāgatāya pavāranāya sakaraṇīyo pakkamati. āgaccheyya vā so bhikkhave bhikkhu tam āvāsam na vā āgaccheyya, tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. ||7|| idha pana bhikkhave bhikkhunā vassavāso paṭissuto hoti purimikāya. so tam āvāsam gantvā uposatham karoti, pātipadena vihāram upeti senāsanam paññāpeti pāniyam paribhojaniyam upatthāpeti parivenam sammajjati. so tadah' eva akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||8|| idha pana . . . (= § 8) . . . so tadah' eva sakaraṇīyo pakkamati — la — so dvīhatīham vasitvā akaraṇīyo pakkamati — la — so dvīhatīham vasitvā sakaraṇīyo pakkamati — la — so dvīhatīham vasitvā sattāhakaraṇīyena pakkamati. so tam sattāham bahiddhā vītināmeti. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||9|| so dvīhatīham vasitvā sattāhakaraṇīyena pakkamati. so tam sattāham anto sannivat̄tam karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. so sattāham anāgatāya . . . (= § 7) . . . anāpatti. ||10|| idha pana bhikkhave bhikkhunā vassavāso paṭissuto hoti pacchimikāya. so tam āvāsam gacchanto bahiddhā uposatham karoti, pātipadena vihāram upeti senāsanam paññāpeti pāniyam paribhojaniyam upatthāpeti parivenam sammajjati. so tadah' eva akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno pacchimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . (*the whole passage is identical with § 5-10; read instead of purimikā and purimikāya: pacchimikā and pacchimikāya, instead of anāgatāya pavāranāya: anāgatāya komudiyā cātumāsiniyā*) . . . paṭissave ca anāpatti. ||11||14||

vassupanāyikakkhandhako tatiyo.

tassa uddānam :

upagantum, kadā c' eva, kati, antarā vassa ca,  
na icchanti ca, sañcicca, ukkaḍḍhitum, upāsako,

gilāno, mātā ca, pitā, bhātā ca, atha nātako,  
 bhikkhugatiko, vihāro, vālā cāpi, sirimsapā,|  
 corā c' eva, pisācā ca, dadḍho, tadubhayena ca,  
 vuḷho dakena, vutṭhāsi, bahutarā ca, dāyakā,|  
 lūkhapanītasappāya-bhesajj'-upaṭṭhakena ca,  
 itthi, vesī, kumārī ca, paṇḍako, nātakena ca,|  
 rājā, corā, dhuttā, nidhi, bhedā, aṭṭhavidhena ca,  
 5 vajā, satthā ca, nāvā ca, susire, vitabhāya ca,|  
 ajjhokāse vassāvāso, asenāsanakena ca,  
 chavakutikā, chatte ca, cātiyā ca upenti te,|  
 katikā, paṭisunītvā, bahiddhā ca uposathā,  
 purimikā, pacchimikā, yathānayena yojaye,|  
 akaraṇīyo pakkamati, sakaraṇīyo tath' eva ca,  
 dvīhatihā ca puna, sattāhakaraṇīyena ca,|  
 sattāhanāgatā c' eva, āgaccheyya na eyya vā,  
 vatthuddāne antarikā tantimaggam nisāmaye 'ti.|  
 imamhi khandhake vatthu dvepaññāsa.

## M A H Â V A G G A.

## IV.

Tena samayena buddho bhagavâ Sâvatthiyam viharati Jetavane Anâthapiñdikassa ârâme. tena kho pana samayena sambahulâ sanditîhâ sambhattâ bhikkhû Kosalesu janapadesu aññatarasmim âvâse vassam upagacchimsu. atha kho tesam bhikkhûnam etad ahosi: kena nu kho mayam upâyena samaggâ sammodamânâ avivadamânâ phâsukam vassam vaseyyâma na ca piñdakena kilameyyâmâ 'ti. ||1|| atha kho tesam bhikkhûnam etad ahosi: sace kho mayam aññamaññam n' eva âlapeyyâma na sallapeyyâma, yo pañhaman gâmato piñdâya pañkkameyya, so âsanam paññâpeyya, pâdodakam pâdapîtham pâdakathalikam upanikkhipeyya, avakkârapâtîm dhovitvâ upatîhâpeyya, pâniyam paribhojaniyam upatîhâpeyya, ||2|| yo pacchâ gâmato piñdâya pañkkameyya, sac' assa bhuttâvaseso, sace âkañkheyâ, bhuñjeyâ, no ce âkañkheyâ, appaharite vâ chaddheyâ appâñake vâ udake opilâpeyya, so âsanam uddhareyya, pâdodakam pâdapîtham pâdakathalikam pañisâmeyya, avakkârapâtîm dhovitvâ pañisâmeyya, pâniyam paribhojaniyam pañisâmeyya, bhattaggam sammajjeyâ, ||3|| yo passeyya pâniyaghâtam vâ paribhojaniyaghâtam vâ vaccaghaṭam vâ rittam tuccham, so upatîhâpeyya, sac' assa avisayham hatthavikârena, dutiyam âmantetvâ hatthavilañghakena upatîhâpeyya, na tv eva tappaccaya vâcam bhindeyya, evam kho mayam samaggâ sammodamânâ avivadamânâ phâsukam vassam vaseyyâma na ca piñdakena kilameyyâmâ 'ti. ||4|| atha kho te bhikkhû aññamaññam n' eva âlapimsu na sallapimsu. yo pañhaman gâmato piñdâya pañkkamati, so âsanam paññâpeti, pâdodakam pâdapîtham pâdakathalikam upanikkhipati, avakkârapâtîm dhovitvâ upatîhâpeti, pâniyam paribhojaniyam upa-

tthāpeti. ||5|| yo pacchā gāmato piñdāya paṭikkamati, sace hoti bhuttāvaseso, sace ākañkhati, bhuñjati, no ce ākañkhati, appaharite vā chaddeti appānake vā udate opilāpeti, so āsa-nam uddharati pādodakam pādapītham pādakathalikam paṭisāmeti, avakkārapātim dhovitvā paṭisāmeti, pāniyam pari-bhojaniyam paṭisāmeti, bhattaggam sammajjati. ||6|| yo passati pāniyaghaṭam vā paribhojaniyaghaṭam vā vaccaghaṭam vā rittam tuccham, so upaṭṭhāpeti. sac' assa hoti avisayham hatthavikārena, dutiyam āmantetvā hatthavilaṅghakena upaṭṭhāpeti, na tv eva tappaccayā vācam bhindati. ||7|| āciṇṇam kho pan' etam vassam vutthānam bhikkhūnam bhagavantam dassanāya upasam̄kamitum. atha kho te bhikkhū vassam vutthā temāsaccayena senāsanam samsāmetvā pattaci-varam adāya yena Sāvatthī tena pakkamimsu. anupubbena yena Sāvatthī Jetavanam Anāthapiñḍikassa ārāmo, yena bhagavā ten' upasam̄kamimsu, upasam̄kamitvā bhagavantam abhivādetvā ekamantaṁ nisidim̄su. āciṇṇam kho pan' etam buddhānam bhagavantānam ḡantukehi bhikkhūhi saddhim paṭisammoditum. ||8|| atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamaniyam, kacci yāpaniyam, kacci samaggā sammodamānā avivadamānā phāsukam vassam vasittha na ca piñdakena kilamithhā 'ti. khamaniyam bhagavā, yāpaniyam bhagavā, samaggā ca mayam bhante sammodamānā avivadamānā phāsukam vassam vasimhā na ca piñdakena kilamimhā 'ti. ||9|| jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam viditvā pucchanti, kalam viditvā nā pucchanti, atthasam̄hitam tathāgatā pucchanti no anatthasam̄hitam, anatthasam̄hite setughāto tathāgatānam. dvihi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammam vā desessāma, sāvākānam vā sikkhāpadam paññāpessāmā 'ti. atha kho bhagavā te bhikkhū etad avoca: yathākatham pana tumhe bhikkhave samaggā sammodamānā avivadamānā phāsukam vassam vasittha na ca piñdakena kilamithhā 'ti. ||10|| idha mayam bhante sambahuñ sandiñthā sambhatiā bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassam upagacchimhā. tesam no bhante amhākam etad ahosi: kena nu kho mayam upāyena samaggā sammodamānā avivadamānā phāsukam vassam vaseyyāma na

ca piñdakena kilameyyāmā 'ti. tesam no bhante amhākam etad ahosi: sace kho mayam . . . evam kho mayam samaggā sammodamānā avivadamānā phāsukam vassam vaseyyāma na ca piñdakena kilameyyāmā 'ti. atha kho mayam bhante aññamaññam n' eva ālapimhā na sallapimhā. yo pañhamam gāmato piñdāya patikkamati, so āsanam paññāpeti, pādodakam . . . vācam bhindati. evam kho mayam bhante samaggā sammodamānā avivadamānā phāsukam vassam vasimhā na ca piñdakena kilamimhā 'ti. ||11|| atha kho bhagavā bhikkhū āmantesi: aphāsuñ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti pañjānanti, pasusamvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti pañjānanti, elakasamvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti pañjānanti, pamattasamvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti pañjānanti. katham hi nām' ime bhikkhave moghapurisā mūgabbatam titthiyasamādānam samādiyissanti. ||12|| n' etam bhikkhave appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave mūgabbatam titthiyasamādānam samādiyitabbam. yo samādiyeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vassam vutthānam bhikkhūnam tīhi thānehi pavāretum ditthena vā sutena vā parisañkāya vā. sā vo bhavissati aññamaññānulomatā āpattivuṭṭhānatā vinayapurekkhāratā. ||13|| evañ ca pana bhikkhave pavāretabbam. vyattena bhikkhunā pañibalena samgho ñāpetabbo: sunātu me bhante samgho. ajja pavāraṇā. yadi samghassa pattakallam samgho pavāreyyā 'ti. therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisiditvā añjalim paggahetvā evam assa vacanīyo: samgham āvuso pavāremi ditthena vā sutena vā parisañkāya vā, vadantu mam āyasmanto anukampam upādāya, passanto pañkarissāmi. dutiyam pi . . . tatiyam pi āvuso samgham pavāremi ditthena vā sutena vā parisañkāya vā, vadantu mam āyasmanto anukampam upādāya, passanto pañkarissāmīti. navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisiditvā añjalim paggahetvā evam assa vacanīyo: samgham bhante pavāremi

dīṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . passanto paṭikarissāmīti. ||1||

tena kho pana samayena chabbaggiyā bhikkhū there-su bhikkhūsu ukkuṭikam nisinnesu pavārayamānesu āsanesu acchanti. ye te bhikkhū appicchā te ujjhāyanti khiyanti vipācenti: katham hi nāma chabbaggiyā bhikkhū theresu bhikkhūsu ukkuṭikam nisinnesu pavārayamānesu āsanesu acchissantīti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū theresu . . . acchantīti. saccam bhagavā. vigarahi bu-ddho bhagavā: katham hi nāma te bhikkhave moghapurisā theresu . . . acchissanti. n' etam bhikkhave appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave theresu bhikkhūsu ukkuṭikam nisinnesu pavārayamānesu āsanesu acchitabbam. yo accheyya, āpatti dukkaṭassa. anujānāmi bhikkhave sabbe' eva ukkuṭikam nisinnehi pavāretun ti. ||1|| tena kho pana samayena aññataro thero jarādubbalo yāva sabbe pavā-rentīti ukkuṭikam nisinno āgamayamāno mucchito papati. bhagavato etam attham ārocesum. anujānāmi bhikkhave tadantarā ukkuṭikam nisiditum yāva pavāreti, pavāretvā āsane nisiditun ti. ||2||

atha kho bhikkhūnam etad ahosi: kati nu kho pavāraṇā 'ti. bhagavato etam attham ārocesum. dve 'mā bhikkhave pavāraṇā cātuddasikā pannarasikā ca. imā kho bhikkhave dve pavāraṇā 'ti. ||1|| atha kho bhikkhūnam etad ahosi: kati nu kho pavāraṇakam mānīti. bhagavato etam attham ārocesum. cattār' imāni bhikkhave pavāraṇakammāni, adhammena vaggam pavāraṇakammam . . . (= II. 14. 2, 3. *Read pavāraṇakammam instead of uposathakammam*) . . . sikkhitabban ti. ||2|| atha kho bhagavā bhikkhū āmantesi: sannipatatha bhikkhave, saṃgho pavāressatīti. evam vutte aññataro bhikkhu bhagavantam etad avoca: atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānenā bhikkhunā pavāraṇam dātum. evañ ca pana bhikkhave dātabbā. tena gilānenā bhikkhunā ekam

bhikkhum upasamkamitvā ekamsam uttarasaṅgam karitvā ukkuṭikam nisiditvā añjalim paggahetvā evam assa vacanīyo : pavāraṇam dammi, pavāraṇam me hara, mam' atthāya pavārehiti. kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pavāraṇā. na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pavāraṇā. ||3|| evam ce tam labhetha, icc etam kusalam. no ce labhetha, so bhikkhave gilāno bhikkhu mañcena vā pīṭhena vā samghamajjhe ānetvā pavāretabbam. sace bhikkhave gilānupaṭṭhākānam bhikkhūnam evam hoti : sace kho mayam gilānam thānā cāvessāma, abādho vā abhivadḍhissati kālamkiriya vā bhavissatīti, na bhikkhave gilāno thānā cāvetabbo, samghena tattha gantvā pavāretabbam, na tv eva vaggena samghena pavāretabbam. pavāreyya ce, āpatti dukkaṭassa. ||4|| pavāraṇāhārako ce bhikkhave dinnāya pavāraṇāya . . . (= II. 22. 3, 4. *Read* pavāraṇā, pavāraṇāya, pavāraṇāhārako *instead of* pārisuddhi, pārisuddhiyā, pārisuddhihārako) . . . pavāraṇāhārakassa āpatti dukkaṭassa. anujānāmi bhikkhave tadahu pavāraṇāya pavāraṇam dentena chandam pi dātum santi samghassa karaniyan ti. ||5||3||

tena kho pana samayena aññataram bhikkhum tadahu pavāraṇāya niṭṭakā gaṇhimsu. bhagavato etam attham arocesum. idha pana bhikkhave bhikkhum tadahu pavāraṇāya niṭṭakā gaṇhanti. te niṭṭakā bhikkhūhi evam assu vacanīyā : iñgha tumhe ḥyasmanto imam bhikkhum muhuttam muñcatha yāvāyam bhikkhu pavāretīti. ||1|| evam ce tam labhetha, icc etam kusalam, no ce labhetha, te niṭṭakā bhikkhūhi evam assu vacanīyā : iñgha tumhe ḥyasmanto muhuttam ekamantam hotha yāvāyam bhikkhu pavāraṇam detīti. evam ce tam labhetha, icc etam kusalam, no ce labhetha, te niṭṭakā bhikkhūhi evam assu vacanīyā : iñgha tumhe ḥyasmanto imam bhikkhum muhuttam nissimam netha yāva samgho pavāretīti. evam ce tam labhetha, icc etam kusalam, no ce labhetha, na tv eva vaggena samghena pavāretabbam. pavāreyya ce, āpatti dukkaṭassa. ||2|| idha pana bhikkhave bhikkhum tadahu pavāraṇāya rājāno gaṇhanti, corā gaṇ-

hanti, dhuttā gaṇhanti, bhikkhū paccatthikā gaṇhanti. te bhikkhū paccatthikā bhikkhūhi evam assu vacaniyā: iṅgha . . . (comp. § 1. 2) . . . na tv eva vaggena saṃghena pavāretabbam. pavāreyya ce, āpatti dukkaṭassā 'ti. ||3||4||

tena kho pana samayena aññatarasmin̄ āvāse tadahu pavāraṇāya pañca bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā paññattam saṃghena pavāretabban ti, mayañ c' amhā pañca janā. katham nu kho amhehi pavāretabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcannam saṃghe pavāretun ti. ||1|| tena kho pana samayena aññatarasmin̄ āvāse tadahu pavāraṇāya cattāro bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā anuññātam pañcannam saṃghe pavāretum, mayañ c' amhā cattāro janā. katham nu kho amhehi pavāretabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave catunnam aññamaññam pavāretum. ||2|| evañ ca pana bhikkhave pavāretabbam: vyattena bhikkhunā paṭibalena te bhikkhū nāpetabbā: sunantu me āyasmanto. ajja pavāraṇā. yad' āyasmantānam pattakallam mayam aññamaññam pavāreyyāmā 'ti. therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam niśiditvā añjaliṁ paggahetvā te bhikkhū evam assu vacaniyā: aham āvuso āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu mam āyasmanto anukampam upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso . . . paṭikarissāmīti. navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam niśiditvā añjaliṁ paggahetvā te bhikkhū evam assu vacaniyā: aham bhante āyasmante pavāremi diṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . paṭikarissāmīti. ||3|| tena kho pana samayena aññatarasmin̄ āvāse tadahu pavāraṇāya tayo bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā anuññātam pañcannam saṃghe pavāretum, catunnam aññamaññam pavāretum, mayañ c' amhā tayo janā. katham nu kho amhehi pavāretabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tiṇṇannam aññamaññam pavāretum. evañ ca pana bhikkhave pavāretabbam. vyattena . . . (= § 3)

. . . paṭikarissāmīti. ||4|| tena kho pana samayena aññata-rasmim̄ àvâse tadahu pavâraṇâya dve bhikkhû viharanti. atha kho tesam̄ bhikkhûnam̄ etad ahosi: bhagavatâ anuññâtam̄ pañcannam̄ saṅghe pavâretum, catunnam̄ aññamaññam̄ pavâretum, tiṇṇannam̄ aññamaññam̄ pavâretum, mayañ c' amhâ dve janâ. katham̄ nu kho amhehi pavâretabban ti. bhagavato etam attham̄ àrocesum. anujânâmi bhikkhave dvinnam̄ aññamaññam̄ pavâretum. ||5|| evañ ca pana bhikkhave pavâretabbam. therena bhikkhunâ ekamsam̄ uttarâ-saṅgam̄ karitvâ ukkuṭikam̄ nisîditvâ añjalim̄ paggahetvâ navo bhikkhu evam assa vacanîyo: aham̄ àvuso àyasmantam̄ pavâremi ditthena vâ sutena vâ parisaṅkâya vâ, vadatu mam̄ àyasmâ anukampam̄ upâdâya, passanto paṭikarissâmi. dutiyam pi . . . tatiyam pi àvuso . . . paṭikarissâmīti. navakena bhikkhunâ ekamsam̄ . . . paggahetvâ thero bhikkhu evam assa vacanîyo: aham̄ bhante àyasmantam̄ pavâremi ditthena vâ . . . dutiyam pi . . . tatiyam pi . . . paṭikarissâmīti. ||6|| tena kho pana samayena aññatarasmim̄ àvâse tadahu pavâraṇâya eko bhikkhu viharati. atha kho tassa bhikkhuno etad ahosi: bhagavatâ anuññâtam̄ pañcannam̄ saṅghe pavâretum, catunnam̄ aññamaññam̄ pavâretum, tiṇṇannam̄ aññamaññam̄ pavâretum, dvinnam̄ aññamaññam̄ pavâretum, ahañ c' amhi ekako. katham̄ nu kho mayâ pavâretabban ti. bhagavato etam attham̄ àrocesum. ||7|| idha pana bhikkhave aññatarasmim̄ àvâse tadahu pavâraṇâya eko bhikkhu viharati. tena bhikkhave bhikkhunâ yattha bhikkhû paṭikkamanti upatâhânasâlâya vâ mañḍape vâ rukkhamûle vâ, sa deso sammajitvâ pâniyam̄ paribhojaniyam̄ upatâhâpetvâ âsanam̄ paññâpetvâ padîpam̄ katvâ nisîtabbam. sace aññe bhikkhû àgacchanti, tehi saddhim̄ pavâretabbam, no ce àgacchanti, ajja me pavâraṇâ 'ti adhiṭṭhabbam. no ce adhiṭṭhaheyya, àpatti dukkaṭassa. ||8|| tatra bhikkhave yattha pañca bhikkhû viharanti, na ekassa pavâraṇam̄ àharitvâ catûhi saṅghe pavâretabbam. pavâreyyum̄ ce, àpatti dukkaṭassa. tatra bhikkhave yattha cattâro bhikkhû viharanti, na ekassa pavâraṇam̄ àharitvâ tîhi aññamaññam̄ pavâretabbam. pavâreyyum̄ ce, àpatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhû viharanti,

na ekassa pavāraṇam āharitvā dvīhi aññamaññam pavāretabbam. pavāreyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pavāraṇam āharitvā ekena adhitṭhātabbam. adhitṭhaheyya ce, āpatti dukkaṭassā 'ti. ||9||5||

tena kho pana samayena aññataro bhikkhu tadahu pavāraṇāya āpattim āpanno hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam na sāpattikena pavāretabban ti, ahañ c' amhi āpattim āpanno. katham nu kho mayā paṭipajjitatban ti. bhagavato etam attham ārocesum. idha pana . . . (*comp. II. 27. 1, 2. Read tadahu pavāraṇāya instead of tadah' uposathe*) . . . paṭikarissāmīti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kātabbo 'ti. ||1|| tena kho pana samayena aññataro bhikkhu pavāraṇāmo āpattim sarati. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam na sāpattikena pavāretabban ti, ahañ c' amhi āpattim āpanno. katham nu kho mayā paṭipajjitatban ti. bhagavato etam attham ārocesum. idha pana bhikkhave bhikkhu pavārayamāno āpattim sarati. tena bhikkhave bhikkhunā sāmantā bhikkhu evam assa vacanīyo: aham āvuso itthannāmam āpattim āpanno, ito vuṭṭhahitvā tam āpattim paṭikarissāmīti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kātabbo. ||2|| idha pana bhikkhave bhikkhu pavārayamāno āpattiyā vematiko hoti. tena bhikkhave bhikkhunā . . . (*comp. II. 27. 4-8*) . . . paṭikarissatīti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kātabbo 'ti. ||3||6||  
paṭhamabhāṇavāram niṭhitam.

tena kho pana samayena aññatarasmīm āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatimsu pañca vā atirekā vā, te na jānimsu ath' aññe āvāsikā bhikkhū anāgata 'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino pavāresum. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchimsu bahutarā. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave aññatarasmīm āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti

pañca vā atirekā vā, te na jānanti ath' aññe àvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino pavārenti. tehi pavāriyamāne ath' aññe àvāsikā bhikkhū ágacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti. ||2|| idha pana bhikkhave aññatarasmim àvāse tadahu pavāranāya . . . tehi pavāriyamāne ath' aññe àvāsikā bhikkhū ágacchanti samasamā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti. idha pana bhikkhave aññatarasmim àvāse tadahu pavāranāya . . . tehi pavāriyamāne ath' aññe àvāsikā bhikkhū ágacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti. ||3|| idha pana bhikkhave aññatarasmim àvāse tadahu pavāranāya . . . tehi pavāritamatte ath' aññe àvāsikā bhikkhū ágacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ath' aññe àvāsikā bhikkhū ágacchanti samasamā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ath' aññe àvāsikā bhikkhū ágacchanti thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam anāpatti. ||4|| idha pana . . . tehi pavāritamatte avutṭhitāya parisāya ath' aññe . . . (= § 4) . . . pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ekaccāya vutṭhitāya parisāya . . . (= § 4) . . . pavāritānam anāpatti. idha pana . . . tehi pavāritamatte sabbāya vutṭhitāya parisāya . . . (= § 4) . . . pavāritānam anāpatti. ||5||  
 anāpattipannarasakam niṭṭhitam. ||7||

idha pana bhikkhave aññatarasmim àvāse tadahu pavāranāya sambahulā àvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti ath' aññe àvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino pavārenti. tehi pavāriyamāne ath' aññe àvāsikā bhikkhū ágacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkaṭassa. ||1|| idha pana . . . tehi pavāriyamāne ath' aññe àvāsikā

bhikkhū ḡacchanti samasamā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam āpatti dukkaṭassa. idha pana . . . tehi pavāriyamāne ath' aññe ḫāsikā bhikkhū ḡacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam āpatti dukkaṭassa. ||2|| idha pana . . . tehi pavāritamatte — la — avutṭhitāya parisāya — la — ekaccāya vutṭhitāya parisāya — la — sabbāya vutṭhitāya parisāya ath' aññe ḫāsikā bhikkhū ḡacchanti bahutarā — la — samasamā — la — thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam āpatti dukkaṭassa. ||3||

vaggāvaggasaññinopannarasakam niṭṭhitam. ||8||

idha pana bhikkhave aññatarasmim ḫāse tadahu pavāraṇāya sambahulā ḫāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti ath' aññe ḫāsikā bhikkhū anāgata 'ti. te kappati nu kho amhākam pavāretum na nu kho kappatīti vematikā pavārenti. tehi pavāriyamāne ath' aññe ḫāsikā bhikkhū ḡacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkaṭassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3) . . . tesam santike pavāretabbam, pavāritānam āpatti dukkaṭassa. ||2||

vematikāpannarasakam niṭṭhitam. ||9||

idha pana bhikkhave aññatarasmim ḫāse tadahu pavāraṇāya sambahulā ḫāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti ath' aññe ḫāsikā bhikkhū anāgata 'ti. te kappat' eva amhākam pavāretum, n' amhākam na kappatīti kukkuccapakatā pavārenti. tehi pavāriyamāne ath' aññe ḫāsikā bhikkhū ḡacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkaṭassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3) . . . tesam santike pavāretabbam, pavāritānam āpatti dukkaṭassa. ||2||

kukkuccapakatāpannarasakam niṭṭhitam. ||10||

idha pana bhikkhave aññatarasmim ḫāse tadahu pavā-

rañāya sambahulâ ávâsikâ bhikkhû sannipatanti pañca vâ atirekâ vâ, te jânanti atth' aññe ávâsikâ bhikkhû anâgatâ 'ti. te nassante te vinassante te ko tehi attho 'ti bheda-purekkhârâ pavârenti. tehi pavâriyamâne ath' aññe ávâsikâ bhikkhû ágacchanti bahutarâ. tehi bhikkhave bhikkhûhi puna pavâretabbam, pavâritânam apatti thullaccayassa. ||1|| idha pana . . . (*comp. IV. 8. 2, 3. Read* âpatti thullaccayassa *instead of* âpatti dukkaṭassa; *in the case of* ágacchanti samasamâ *read* pavâritâ supavâritâ, avasesehi pavâretabbam) . . . tesam santike pavâretabbam, pavâritânam âpatti thullaccayassa. ||2||

bhedapurekkhârâpannarasakam niñhitam. ||1||  
pañcasattatikam niñhitam.

idha pana bhikkhave aññatarasmim ávâse tadahu pavâra-ñâya sambahulâ ávâsikâ bhikkhû sannipatanti pañca vâ atirekâ vâ, te jânanti aññe ávâsikâ bhikkhû antosimam okkamantîti. te jânanti aññe ávâsikâ bhikkhû antosimam okkanta 'ti. te passanti aññe ávâsike bhikkhû antosimam okkamante. te passanti aññe ávâsike bhikkhû antosimam okkante. te suñanti aññe ávâsikâ bhikkhû antosimam okkamantîti. te suñanti aññe ávâsikâ bhikkhû antosimam okkanta 'ti. ávâsikena ávâsikâ eka-satapañcasattati tikanayato, ávâsikena ágantukâ, ágantukena ávâsikâ, ágantukena ágantukâ, peyyâlamukhena satta tikastâni honti. ||1||12||

idha pana bhikkhave ávâsikânâm bhikkhûnam cåtuddasso hoti, ágantukânâm pannaraso . . . (= II. 32. 1-33, 5. *Read* pavâretabbam, pavârenti, tadahu pavârañâya *instead of* uposatho kåtabbo, uposatham karonti, tadah' uposathe) . . . ajj' eva gantun ti. ||1||13||

na bhikkhave bhikkhuniyâ nisinnaparisâya pavâretabbam. yo pavâreyya, âpatti dukkaṭassa. na bhikkhave sikkhamânâya, na sâmanerassa, na sâmaneriyâ, na sikkham paccakkhâtakassa, na antimavaithum ajjhâpannakassa nisinnaparisâya pavâretabbam. yo pavâreyya, âpatti dukka-

ṭassa. ||1|| na āpattiya adassane ukhittakassa nisinnapari-sāya pavāretabbam. yo pavāreyya, yathādhammo kāretabbo. na āpattiya appatikamme ukhittakassa, na pāpikāya ditthiyā appatinissagge ukhittakassa nisinnaparisāya pavāretabbam. yo pavāreyya, yathādhammo kāretabbo. ||2|| na pañḍakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. na theyyasamvāsakassa, na titthiyapakkantakassa, na tiracchānagatassa, na mātughātakassa, na pitughātakassa, na arahantaghātakassa, na bhikkhunidūsa-kassa, na samghabhedakassa, na lohituppādakassa, na ubhatovyañjanakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. ||3|| na bhikkhave pārivāsikassa pavāraṇādānena pavāretabbam aññatra avutthitāya parisāya. na ca bhikkhave apavāraṇāya pavāretabbam aññatra samghasāmaggiyā 'ti. ||4||14||

tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse tadahu pavāraṇāya savarabhayakam ahosi. bhikkhū nāsakkhimsu tevācikam pavāretum. bhagavato etam attham ārocesum. anujānāmi bhikkhave dve vācikam pavāretun ti. bālhatarām savarabhayakam ahosi. bhikkhū nāsakkhimsu dve vācikam pavāretum. bhagavato etam attham ārocesum. anujānāmi bhikkhave eka vācikam pavāretun ti. bālhatarām savarabhayakam ahosi. bhikkhū nāsakkhimsu ekavācikam pavāretum. bhagavato etam attham ārocesum. anujānāmi bhikkhave samāna-vassikam pavāretun ti. ||1|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya manussehi dānam dentehi yebhuuyena ratti khepitā hoti. atha kho tesam bhikkhūnam etad ahosi: manussehi dānam dentehi yebhuuyena ratti khepitā. sace samgho tevācikam pavāressati, apavārito 'va samgho bhavissati, athāyam ratti vibhāyissati. katham nu kho amhehi paṭipajjitabban ti. bhagavato etam attham ārocesum. ||2|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya manussehi dānam dentehi yebhuuyena ratti khepitā hoti. tatra ce bhikkhūnam evam hoti: manussehi . . . vibhāyissatīti, vyattena bhikkhunā paṭibalena samgho nāpetabbo: sunātu me bhante samgho. manussehi

dānam dentehi yebhuyyena ratti khepitā. sace samgho tevācikam pavāressati, apavārito 'va samgho bhavissati, athāyam ratti vibhāyissati. yadi samghassa pattakallam, samgho dvevācikam ekavācikam samānavassikam pavāreyyā 'ti. ||3|| idha pana bhikkhave aññatarasmim avāse tadahu pavāraṇāya bhikkhūhi dhammam, bhaṇantehi suttantikehi suttantam, samgāyantehi vinayadharehi vinayam, vinicchinantehi dhammakathikehi dhammam, sākacchantehi bhikkhūhi kalaham karontehi yebhuyyena ratti khepitā hoti. tatra ce bhikkhūnam evam hoti: bhikkhūhi kalaham karontehi yebhuyyena ratti khepitā. sace samgho tevācikam pavāressati, apavārito 'va samgho bhavissati, athāyam ratti vibhāyissatī, vyattena bhikkhunā paṭibalena samgho nāpetabbo: sunātu me bhante samgho. bhikkhūhi kalaham . . . khepitā. sace samgho tevācikam pavāressati, apavārito 'va samgho bhavissati, athāyam ratti vibhāyissati. yadi samghassa pattakallam, samgho dvevācikam ekavācikam samānavassikam pavāreyyā 'ti. ||4|| tena kho pana samayena Kosalesu janapadesu aññatarasmim avāse tadahu pavāraṇāya mahā bhikkhusamgho sannipatito hoti parittañ ca anovassikam hoti mahā ca megho uggato hoti. atha kho tesam bhikkhūnam etad ahosi: ayam kho mahā bhikkhusamgho sannipatito parittañ ca anovassikam mahā ca megho uggato. sace samgho tevācikam pavāressati, apavārito 'va samgho bhavissati, athāyam megho pavassissati. katham nu kho amhehi paṭipajjitabban ti. bhagavato etam attham ārocesum. ||5|| idha pana bhikkhave aññatarasmim avāse tadahu pavāraṇāya mahā bhikkhusamgho sannipatito hoti parittañ ca anovassikam hoti mahā ca megho uggato hoti. tatra ce bhikkhūnam evam hoti: ayam kho mahā . . . (= § 5) . . . pavassissatī, vyattena bhikkhunā paṭibalena samgho nāpetabbo: sunātu me bhante samgho. ayam mahā . . . pavassissati. yadi samghassa pattakallam, samgho dvevācikam ekavācikam samānavassikam pavāreyyā 'ti. ||6|| idha pana bhikkhave aññatarasmim avāse tadahu pavāraṇāya rājantarāyo hoti — la — corantarāyo h., agyantarāyo h., udakant. h., manussant. h., amanussant. h., vālant. h., sirimsapant. h., jīvitant. h., brahmacariyanta-rāyo hoti. tatra ce bhikkhūnam evam hoti: ayam kho brah-

macariyantarāyo. sace sam̄gho tevācikam̄ pavāressati, apavārito 'va sam̄gho bhavissati, athāyam brahmacariyantarāyo bhavissatīti, vyattena bhikkhunā paṭibalena sam̄gho nñāpettabbo : sunātu me bhante sam̄gho. ayam brahmacariyantarāyo. sace sam̄gho tevācikam̄ pavāressati, apavārito 'va sam̄gho bhavissati, athāyam brahmacariyantarāyo bhavissati. yadi samghassa pattakallam, sam̄gho dvevācikam̄ eka-vācikam̄ samānavassikam̄ pavāreyyā 'ti. ||7||15||

tena kho pana samayena chabbaggyā bhikkhū sā-pattikā pavārenti. bhagavato etam attham̄ ārocesum. na bhikkhave sāpattikena pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave yo sāpattiko pavāreti, tassa okāsam̄ kārāpetvā āpattiya codetunti. ||1|| tena kho pana samayena chabbaggyā bhikkhū okāsam̄ kārāpiyamānā na icchanti okāsam̄ kātum. bhagavato etam attham̄ ārocesum. anujānāmi bhikkhave okāsam̄ akarontassa pavāraṇam̄ ṭhapetum. evañ ca pana bhikkhave ṭhapedabbā. tadahu pavāraṇāya cātuddase vā pannarase vā tasmin̄ puggale sammukhībhūte samghamajjhe udāharitabbam: sunātu me bhante sam̄gho. itthannāmo puggalo sāpattiko, tassa pavāraṇam̄ ṭhapemi, na tasmin̄ sammukhībhūte pavāretabban ti ṭhapatī hoti pavāraṇā 'ti. ||2|| tena kho pana samayena chabbaggyā bhikkhū pur' amhākam̄ pesalā bhikkhū pavāraṇam̄ ṭhamenti paṭigacc' eva suddhānam̄ bhikkhūnam̄ anāpattikānam̄ avatthusmin̄ akāraṇe pavāraṇam̄ ṭhamenti pavāritānam̄ pi pavāraṇam̄ ṭhamenti. bhagavato etam attham̄ ārocesum. na bhikkhave suddhānam̄ bhikkhūnam̄ anāpattikānam̄ avatthusmin̄ akāraṇe pavāraṇā ṭhapedabbā. yo ṭhapeyya, āpatti dukkaṭassa. na bhikkhave pavāritānam̄ pi pavāraṇā ṭhapedabbā. yo ṭhapeyya, āpatti dukkaṭassa. ||3|| evam̄ kho bhikkhave ṭhapatī hoti pavāraṇā, evam̄ atṭhapatī. kathañ ca bhikkhave atṭhapatī hoti pavāraṇā. tevācikāya ce bhikkhave pavāraṇāya bhāsitāya lapitāya pariyośitāya pavāraṇam̄ ṭhapieti, atṭhapatī hoti pavāraṇā. dvevācikāya ce bhikkhave, ekavācikāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhāsitāya lapitāya pariyośitāya pavāraṇam̄ ṭhapieti,

atṭhapitā hoti pavāraṇā. evam kho bhikkhave atṭhapitā hoti pavāraṇā. ||4|| kathañ ca bhikkhave ṭhapitā hoti pavāraṇā. tevācikāya ce bhikkhave pavāraṇāya bhāsitāya lapitāya pariyośitāya pavāraṇam ṭhapesi, ṭhapitā hoti pavāraṇā. dvevācikāya ce bhikkhave, ekavācikāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhāsitāya lapitāya apariyośitāya pavāraṇam ṭhapesi, ṭhapitā hoti pavāraṇā. evam kho bhikkhave ṭhapitā hoti pavāraṇā. ||5|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇam ṭhapesi. tam ce bhikkhum aññe bhikkhū jānanti ayam kho āyasmā aparisuddhakāyasamācāro aparisuddhavacīsamācāro aparisuddhaājīvo bālo avyatto na paṭibalo anuyuñjiyamāno anuyogam dātun ti, alam bhikkhu, mā bhaṇḍanam mā kalaham mā viggaham mā vivādan ti omadditvā saṅghena pavāretabbam. ||6|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇam ṭhapesi. tam ce bhikkhum aññe bhikkhū jānanti ayam kho āyasmā pari-suddhakāyasamācāro aparisuddhavacīsamācāro aparisuddhaājīvo bālo avyatto na paṭibalo anuyuñjiyamāno anuyogam dātun ti, alam bhikkhu . . . pavāretabbam. ||7|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇam ṭhapesi. tam ce bhikkhum aññe bhikkhū jānanti ayam kho āyasmā parisuddhakāyasamācāro parisuddhavacīsamācāro aparisuddhaājīvo bālo avyatto na paṭibalo anuyuñjiyamāno anuyogam dātun ti, alam bhikkhu . . . pavāretabbam. ||8|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇam ṭhapesi. tam ce bhikkhum aññe bhikkhū jānanti ayam kho āyasmā parisuddhakāyasamācāro parisuddhavacīsamācāro parisuddhaājīvo bālo avyatto na paṭibalo anuyuñjiyamāno anuyogam dātun ti, alam bhikkhu . . . pavāretabbam. ||9|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇam ṭhapesi. tam ce bhikkhum aññe bhikkhū jānanti ayam kho āyasmā parisuddhakāyasamācāro parisuddhavacīsamācāro parisuddhaājīvo paṇḍito vyatto paṭibalo anuyuñjiyamāno anuyogam dātun ti, so evam assa vacanīyo : yam kho tvam āvuso imassa bhikkhuno pavāraṇam ṭhapesi, kimhi nam ṭhapesi, sīlavipattiyā ṭhapesi, ācāravipattiyā ṭhapesi,

diṭṭhivipattiyā ṭhapesīti. ||10|| so ce evam vadeyya: sīlavipattiyā ṭhapemi, ācāravip. ṭh., diṭṭhivip. ṭhapemīti, so evam assa vacanīyo: jānāti panāyasmā sīlavipattim, jānāti ācāravipattim, jānāti diṭṭhivipattin ti. so ce evam vadeyya: jānāmi kho aham āvuso sīlavipattim, jānāmi ācāravipattim, jānāmi diṭṭhivipattin ti, so evam assa vacanīyo: katamā panāvuso sīlavipatti, katamā ācāravipatti, katamā diṭṭhivipattīti. ||11|| so ce evam vadeyya: cattāri ca pārājikāni terasa samghādisesā ayam sīlavipatti, thullaccayam pācittiyam pātidesanīyam dukkataṁ dubbhāsitam ayam ācāravipatti, micchādiṭṭhi antaggāhikā diṭṭhi ayam diṭṭhivipattīti, so evam assa vacanīyo: yam kho tvam āvuso imassa bhikkhuno pavāraṇam ṭhapesi, diṭṭhena ṭhapesi, sutena ṭhapesi, parisañkāya ṭhapesīti. ||12|| so ce evam vadeyya: diṭṭhena vā ṭhapemi, sutena vā ṭhapemi, parisañkāya vā ṭhapemīti, so evam assa vacanīyo: yam kho tvam āvuso imassa bhikkhuno diṭṭhena pavāraṇam ṭhapesi, kim te diṭṭham, kinti te diṭṭham, kadā te diṭṭham, kattha te diṭṭham, pārājikam ajjhāpajjanto diṭṭho, samghādisesam ajjhāpajjanto diṭṭho, thullaccayam pācittiyam pātidesanīyam dukkataṁ dubbhāsitam ajjhāpajjanto diṭṭho, kattha ca tvam ahosi, kattha cāyam bhikkhu ahosi, kim ca tvam karosi, kim cāyam bhikkhu karotīti. ||13|| so ce evam vadeyya: na kho aham āvuso imassa bhikkhuno diṭṭhena pavāraṇam ṭhapemi, api ca sutena pavāraṇam ṭhapesi, kim te sutam, kinti te sutam, kadā te sutam, kattha te sutam, pārājikam ajjhāpanno 'ti sutam, samghādisesam ajjhāpanno 'ti sutam, thullaccayam pācittiyam pātidesanīyam dukkataṁ dubbhāsitam ajjhāpanno 'ti sutam, bhikkhussa sutam, bhikkhuniyā s., sikkhamānāya s., sāmanerassa s., sāmañeriyā s., upāsakassa s., upāsikāya s., rājūnam s., rājamahāmattānam s., titthiyānam s., titthiyasāvakānam sutan ti. ||14|| so ce evam vadeyya: na kho aham āvuso imassa bhikkhuno sutena pavāraṇam ṭhapemi, api ca parisañkāya pavāraṇam ṭhapemīti, so evam assa vacanīyo: yam kho tvam āvuso imassa bhikkhuno parisañkāya pavāraṇam ṭhapesi, kim parisañkasi, kinti parisañkasi, kadā parisañkasi, kattha parisañkasi, pārā-

jikam ajjhāpanno 'ti parisañkasi, saṅghādisesam ajjhāpanno 'ti parisañkasi, thullaccayam pācittiyam pātidesanīyam dukkaṭam dubbhāsitam ajjhāpanno 'ti parisañkasi, bhikkhussa sutvā parisañkasi . . . titthiyasāvakānam sutvā parisañkasi. ||15|| so ce evam vadeyya : na kho aham āvuso imassa bhikkhuno parisañkāya pavāraṇam ṭhapemi, api ca aham na jānāmi kena aham imassa bhikkhuno pavāraṇam ṭhapemīti, so ce bhikkhave codako bhikkhu anuyogena viññūnam sabrahmacārīnam cittam na ārādheti ananuvādo cudito bhikkhū 'ti alām vacanāya. so ce bhikkhave codako bhikkhu anuyogena viññūnam sabrahmacārīnam cittam ārādheti sānuvādo cudito bhikkhū 'ti alām vacanāya. ||16|| so ce bhikkhave codako bhikkhu amūlakena pārājikena anuddhamsitam paṭijānāti, saṅghādisesam ropetvā saṅghena pavāretabbam. so ce bhikkhave codako bhikkhu amūlakena saṅghādisesena anuddhamsitam paṭijānāti, yathādhammam kārāpetvā saṅghena pavāretabbam. so ce bhikkhave codako bhikkhu amūlakena thullaccayena pācittiyena pātidesanīyena dukkaṭena dubbhāsitena anuddhamsitam paṭijānāti, yathādhammam kārāpetvā saṅghena pavāretabbam. ||17|| so ce bhikkhave codako bhikkhu pārājikam ajjhāpanno 'ti paṭijānāti, nāsetvā saṅghena pavāretabbam. so ce bhikkhave cudito bhikkhu saṅghādisesam ajjhāpanno 'ti paṭijānāti, saṅghādisesam ropetvā saṅghena pavāretabbam. so ce bhikkhave cudito bhikkhu tbullaccayam pācittiyam pātidesanīyam dukkaṭam dubbhāsitam ajjhāpanno 'ti paṭijānāti, yathādhammam kārāpetvā saṅghena pavāretabbam. ||18|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya thullaccayam ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū saṅghādisesadiṭṭhino honti. ye te bhikkhave bhikkhu thullaccayadiṭṭhino, tehi so bhikkhave bhikkhu ekamantam apanetvā yathādhammam kārāpetvā saṅgham upasamkamitvā evam assa vacanīyo : yam kho so āvuso bhikkhu āpattim āpanno, sāssa yathādhammam paṭikatā. yadi saṅghassa pattakallam, saṅgho pavāreyyā 'ti. ||19|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya thullaccayam ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū pācittiyadiṭṭhino honti. ekacce bhi-

kkhū thullaccayadiṭṭhino honti, ekacce bhikkhū pāṭidesanīyadiṭṭhino honti. ek. bh. thullaccayad. h., ek. bh. dukkaṭad. h., ek. bh. thullaccayad. h., ek. bh. dubbhāsitad. h. ye te bhikkhave bhikkhū thullaccayadiṭṭhino, tehi . . . (= § 19) . . . samgho pavāreyyā 'ti. ||20|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya pācittiyam ajjhāpanno hoti, pāṭidesanīyam ajjhāp. hoti, dukkataṁ ajjhāp. hoti, dubbhāsitam ajjhāp. hoti. ekacce bhikkhū dubbhāsitadiṭṭhino honti, ekacce bhikkhū samghādisesadiṭṭhino honti. ye te bhikkhave bhikkhū dubbhāsitadiṭṭhino, tehi . . . (= § 19) . . . samgho pavāreyyā 'ti. ||21|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya dubbhāsitam ajjhāpanno hoti. ekacce bhikkhū dubbhāsitadiṭṭhino honti, ek. bh. thullaccayad. h., ek. bh. dubbhāsitad. h., ek. bh. pāṭidesanīyad. h., ek. bh. dubbhāsitad. h., ek. bh. dukkaṭad. honti. ye te bhikkhave bhikkhū dubbhāsitadiṭṭhino, tehi . . . samgho pavāreyyā 'ti. ||22|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya samghamajhe udāhareyya: sunātu me bhante samgho. idam vatthum paññāyati na puggalo. yadi samghassa pattakallam, vatthum ṭhapetvā samgho pavāreyyā 'ti. so evam assa vacanīyo: bhagavatā kho āvuso visuddhānam pavāraṇā paññattā. sace vatthum paññāyati na puggalo, idān' eva nam vadehīti. ||23|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya samghamajhe udāhareyya: sunātu me bhante samgho. 'ayam puggalo paññāyati na vatthum. yadi samghassa pattakallam, puggalam ṭhapetvā samgho pavāreyyā 'ti. so evam assa vacanīyo: bhagavatā kho āvuso samaggānam pavāraṇā paññattā. sace puggalo paññāyati na vatthum, idān' eva nam vadehīti. ||24|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya samghamajhe udāhareyya: sunātu me bhante samgho. idam vatthuñ ca puggalo ca paññāyati. yadi samghassa pattakallam, vatthuñ ca puggalañ ca ṭhapetvā samgho pavāreyyā 'ti. so evam assa vacanīyo: bhagavatā kho āvuso visuddhānañ ca samaggānañ ca pavāraṇā paññattā. sace vatthuñ ca puggalo ca paññāyati, idān' eva nam vadehīti. ||25|| pubbe ce bhikkhave pavāraṇāya vatthum paññāyati, pacchā puggalo, kallam vacanāya. pubbe ce bhikkhave

pavāraṇāya puggalo paññāyati, pacchā vatthum, kallam vacanāya. pubbe ce bhikkhave pavāraṇāya vatthuñ ca puggalo ca paññāyati, tam ce katāya pavāraṇāya ukkoteti, ukkotanakam pācittiyan ti. ||26||16||

tena kho pana samayena sambahulā sandīṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassam upagacchimsu. tesam sāmantā aññe bhikkhū bhañdanakārakā kalahakārakā vivādakārakā bhassakārakā samghe adhikaraṇakārakā vassam upagacchimsu mayam tesam bhikkhūnām vassam vutthānam pavāraṇāya pavāraṇām ṭhapessāmā 'ti. assosum kho te bhikkhū: amhākam kira sāmantā aññe bhikkhū bhañdanakārakā . . . adhikaraṇakārakā vassam upagatā mayam . . . ṭhapessāmā 'ti. katham nu kho amhehi paṭipajjitatban ti. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave sambahulā sandīṭṭhā sambhattā bhikkhū aññatarasmim āvāse vassam upagacchanti. tesam sāmantā aññe bhikkhū bhañdanakārakā . . . adhikaraṇakārakā vassam upagacchanti mayam . . . ṭhapessāmā 'ti. anujānāmi bhikkhave tehi bhikkhūhi dve tayo uposathe cātuddasike kātum katham mayam tehi bhikkhūhi paṭhamataram pavāreyyāmā 'ti. te ce bhikkhave bhikkhū bhañdanakārakā . . . adhikaraṇakārakā āvāsam āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi lahum-lahum sannipatitvā pavāretabbam, pavāretvā vattabbā: pavāritā kho mayam āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||2|| te ce bhikkhave bhikkhū bhañdanakārakā . . . adhikaraṇakārakā asamvihitā tam āvāsam āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi āsanam paññāpetabbam, pādodakam pādapīṭham pādakathalikam upanikkhipitabbam, paccuggantvā pattacivaram paṭiggahetabbam, pāniyena pucchitabbā, tesam vikkhitvā nissimam gantvā pavāretabbam, pavāretvā vattabbā: pavāritā kho mayam āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||3|| evañ ce tam labhetha, icc etam kusalam, no ce labhetha, āvāsikena bhikkhunā vyattena paṭibalena āvāsikā bhikkhū nāpetabbā: sunantu me āyasmantā āvāsikā. yad' āyasmantānam pakkallam, idāni uposatham kareyyāma pātimokkhām uddiseyyā-

ma, āgame kāle pavāreyyāmā 'ti. te ce bhikkhave bhikkhū bhañdanakārakā . . . adhikaranakārakā te bhikkhū evam vadeyyum : sâdh' āvuso idân' eva no pavārethā 'ti, te evam assu vacanîyā : anissarā kho tumhe āvuso amhākam pavāraṇāya, na tâva mayam pavāressāmā 'ti. ||4|| te ce bhikkhave bhikkhū bhañdanakārakā . . . adhikaranakārakā tam kālam anuvaseyyum, āvāsikena bhikkhave bhikkhunā vyattena paṭibalena āvāsikā bhikkhū nāpetabbā : suṇantu me āyasmantā . . . uddiseyyāma, āgame juṇhe pavāreyyāmā 'ti. te ce bhikkhave bhikkhū bhañdanakārakā . . . adhikaranakārakā te bhikkhū evam vadeyyum : sâdh' āvuso idân' eva no pavārethā 'ti, te evam assu vacanîyā : anissarā kho tumhe āvuso amhākam pavāraṇāya, na tâva mayam pavāressāmā 'ti. ||5|| te ce bhikkhave bhikkhū bhañdanakārakā . . . adhikaranakārakā tam pi juṇham anuvaseyyum, tehi bhikkhave bhikkhūhi sabbeh' eva āgame juṇhe komudiyā cātumāsiniyā akāmā pavāretabbam. ||6|| tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno agilānassa pavāraṇam ṭhapedi, so evam assa vacanîyo : āyasmā kho gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogo hosi, ārogo ākañkhamāno codessasīti. evam ce vuccamāno codeti, anādariye pâcittiyam. ||7|| tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno gilānassa pavāraṇam ṭhapedi, so evam assa vacanîyo : ayasmantā kho gilānā, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāvāyam bhikkhu ārogo hoti, ārogam ākañkhamāno codessasīti. evam ce vuccamāno codeti, anādariye pâcittiyam. ||8|| tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno gilānassa pavāraṇam ṭhapedi, so evam assa vacanîyo : āyasmantā kho gilānā, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogā botha, ārogam ākañkhamāno codessasīti. evam ce vuccamāno codeti, anādariye pacittiyam. ||9|| tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno agilānassa pavāraṇam ṭhapedi, ubho samghena samanuyuñjitvā samanuggahitvā yathādhammam kārāpetvā samghena pavāretabban ti. ||10|| 17 ||

tena kho pana samayena sambahulā sandiṭṭhā sambhattā

bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassam upagacchimsu. tesam samaggānam sammodamānānam avivadamānānam viharatam aññataro phāsuvihāro adhigato hoti. atha kho tesam bhikkhūnam etad ahosi: amhākam kho samaggānam . . . adhigato. sace mayam idāni pavāressāma, siyāpi bhikkhū pavāretvā cārikam pakkameyyum, evam mayam imamhā phāsuvihārā paribāhirā bhavissāma. katham nu kho amhehi paṭipajjitatban ti. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave sambhulā sandīṭṭhā sambhattā bhikkhū aññatarasmim āvāse vassam upagacchanti. tesam samaggānam . . . adhigato hoti. tatra ce bhikkhūnam evam hoti : amhākam kho samaggānam . . . paribāhirā bhavissāmā 'ti. anujānāmi bhikkhave tehi bhikkhūhi pavāraṇāsamgaham kātum. ||2|| evañ ca pana bhikkhave kātabbo. sabbeh' eva ekajjhā sannipatitabbam, sannipatitvā vyattena bhikkhunā paṭibalena samgho nāpetabbo: suññatu me bhante samgho. amhākam samaggānam sammodamānānam avivadamānānam viharatam aññataro phāsuvihāro adhigato. sace mayam idāni pavāressāma, siyāpi bhikkhū pavāretvā cārikam pakkameyyum, evam mayam imamhā phāsuvihārā paribāhirā bhavissāma. yadi samghassa pattakallam, samgho pavāraṇāsamgaham kareyya, idāni uposatham kareyya pātimokkham uddiseyya, āgame komudiyā cātumāsiniyā samgho pavāreyya. esā nātti. ||3|| suññatu me bhante samgho. amhākam samaggānam . . . paribāhirā bhavissāma. samgho pavāraṇāsamgaham karoti, idāni uposatham karissati pātimokkham uddisissati, āgame komudiyā cātumāsiniyā pavāressati. yassāyasmato khamati pavāraṇāsamgahassa karaṇam idāni uposatham karissati pātimokkham uddisissati, āgame komudiyā cātumāsiniyā pavāressati, so tuñh' assa. yassa na kkhamati, so bhāseyya. kato samghena pavāraṇāsamgaho idāni uposatham karissati pātimokkham uddisissati, āgame komudiyā cātumāsiniyā pavāressati. khamati samghassa, tasmā tuñhī, evam etam dhārayāmīti. ||4|| tehi ce bhikkhave bhikkhūhi kate pavāraṇāsamgahe aññataro bhikkhu evam vadeyya: icchām' aham āvuso janapadacārikam pakkamitum, atthi me janapade karaṇīyan ti, so evam assa vacanīyo: sādh' āvuso pavāretvā gacchāhīti, so

ce bhikkhave bhikkhu pavārayamāno aññatarassa bhikkhuno pavāraṇam ṭhapeti, so evam assa vacanīyo : anissaro kho me tvam āvuso pavāraṇāya, na tāvāham pavāressāmīti. tassa ce bhikkhave bhikkhuno pavārayamānassa aññataro bhikkhu tassa bhikkhuno pavāraṇam ṭhapeti, ubho saṃghena samanuyuñjitvā samanuggāhitvā yathādhammam kārāpetabbā. ||5|| so ce bhikkhave bhikkhu janapade tam karanīyam tīretvā punad eva anto komudiyā cātumāsiniyā tam āvāsam āgacchati, tehi ce bhikkhave bhikkhūhi pavāriyamāne aññataro bhikkhu tassa bhikkhuno pavāraṇam ṭhapeti, so evam assa vacanīyo : anissaro kho me tvam āvuso pavāraṇāya, pavārito ahan ti. tehi ce bhikkhave bhikkhūhi pavāriyamāne so bhikkhu aññatarassa bhikkhuno pavāraṇam ṭhapeti, ubho saṃghena samanuyuñjitvā samanuggāhitvā yathādhammam kārāpetvā saṃghena pavāretabban ti. ||6||**18**||

pavāraṇakhandhakam catuttham.

imamhi khandhake vatthu chacattārisā. tassa uddānam :  
 vassam vutthā Kosalesu agamum satthu dassanam  
 aphāsupasusamvāsam aññamaññānulomata,|  
 pavārentāpaṇā, dve ca, kammam, gilāna-ñātakā,  
 rājā, corā ca, dhuttā ca, bhikkhū paccatthikā tathā,|  
 pañca, catu, tayo, dve, 'ko, āpanno, vemati, sari,  
 sabbo saṃgho, vematiko, bahū samā ca thokikā,|  
 āvāsikā, cātuddasā, liṅga-samvāsakā ubho,  
 gantabbam, na nisinnāya, chandadān', apavāraṇā,|  
 savarehi, khepitā, megho, antarā ca, pavāraṇā,|  
 5 na karonti, pur' amhākam, aṭṭhapitā ca, bhikkhuno,|  
 kimhi vā 'ti katamañ ca diṭṭhenā sutasañkāya,  
 codako cuditako ca, thullaccaya-vatthu-bhaṇḍanam,|  
 pavāraṇāsaṃgaho ca, anissaro, pavāraye 'ti.

## M A H Â V A G G A.

## V.

Tena samayena buddho bhagavâ Râjagahe viharati Gijjhakûte pabbate. tena kho pana samayena râjâ Mâgadho Seniyo Bimbisâro asîtiyâ gâmasahassesu issarâdhipaccam rajjam kâreti. tena kho pana samayena Campâyam Soño nâma Koâiviso sethiputto sukhumâlo hoti, tassa pâdatalesu lomâni jâtâni honti. atha kho râjâ Mâgadho Seniyo Bimbisâro tâni asitîm gâmikasahassâni sannipâtâpetvâ kenacid eva karâniyena Soñassa Koâivisassa santike dûtam pâhesi, âgacchatu Soño icchâmi Soñassa âgatan ti. ||1|| atha kho Soñassa Koâivisassa mâtâpitaro Soñam Koâivisam etad avocum: râjâ te tâta Soña pâde dakkhitukâmo. mâ kho tvam tâta Soña yena râjâ tena pâde abhîppasâreyyâsi, rañño purato pallañkena nisîda, nisinnassa te râjâ pâde dakkhissatîti. atha kho Soñam Koâivisam sivikâya ânesum. atha kho Soño Koâiviso yena râjâ Mâgadho Seniyo Bimbisâro ten' upasamkami, upasamkamitvâ râjânam Mâgadham Seniyam Bimbisâram abhivâdetvâ rañño purato pallañkena nisîdi. addasa kho râjâ Mâgadho Seniyo Bimbisâro Soñassa Koâivisassa pâdatalesu lomâni jâtâni. ||2|| atha kho râjâ Mâgadho Seniyo Bimbisâro tâni asitîm gâmikasahassâni ditthadhammike atthe anusâsitvâ uyyojesi: tumhe khv attha bhanê mayâ ditthadhammike atthe anusâsitâ, gacchatha tam bhagavantam payirupâsatha, so no bhagavâ samparâyike atthe anusâsissatiti. atha kho tâni asiti gâmikasahassâni yena Gijjhakûto pabbato ten' upasamkamimsu. ||3|| tena kho pana samayena âyasmâ Sâgato bhagavato upaṭhâko hoti. atha kho tâni asiti gâmikasahassâni yenâyasmâ Sâgato ten' upasamkamimsu, upasamkamitvâ âyasmantam Sâgatam

etad avocum: imāni bhante asīti gāmikasahassāni idh' upasamkantāni bhagavantam dassanāya. sādhu mayam bhante labheyyāma bhagavantam dassanāyā 'ti. tena hi tumhe āyasmanto muhuttam idh' eva tāva hotha yāvāham bhagavantam pativedemīti. ||4|| atha kho āyasmā Sāgato tesam asītiyā gāmikasahassānam purato pekkhamānānam pātikāya nimujjivā bhagavato purato ummujjivā bhagavantam etad avoca: imāni bhante asīti gāmikasahassāni idh' upasamkantāni bhagavantam dassanāya, yassa dāni bhante bhagavā kālam maññatīti. tena hi tvam Sāgata vihārapacchāyāyam āsanam paññāpehīti. ||5|| evam bhante 'ti kho āyasmā Sāgato bhagavato paṭisunītvā pīṭham gahetvā bhagavato purato nimujjivā tesam asītiyā gāmikasahassānam purato pekkhamānānam pātikāya ummujjivā vihārapacchāyāyam āsanam paññāpesi. atha kho bhagavā vihārā nikkhamitvā vihārapacchāyāyam paññatte āsane nisidi. ||6|| atha kho tāni asīti gāmikasahassāni yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidīmsu. atha kho tāni asīti gāmikasahassāni āyasmantam yeva Sāgatam samannāharanti, no tathā bhagavantam. atha kho bhagavā tesam āsītiyā gāmikasahassānam cetasa cetoparivitakkam aññāya āyasmantam Sāgatam āmantesi: tena hi tvam Sāgata bhiyyosomattāya uttarimanussadhammam iddhipāṭihāriyam dassehīti. evam bhante 'ti kho āyasmā Sāgato bhagavato paṭisunītvā vehāsam abbhuggantvā ākāse antalikkhe cañkamati pi titthati pi nisidati pi seyyam pi kappeti dhūpāyati pi pajjalati pi antaradhāyati pi. ||7|| atha kho āyasmā Sāgato ākāse antalikkhe anekavihitam uttarimanussadhammam iddhipāṭihāriyam dassetvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avoca: satthā me bhante bhagavā, sāvako 'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmīti. atha kho tāni asīti gāmikasahassāni acchariyam vata bho, abbhutam vata bho, sāvako pi nāma evam mahiddhiko bhavissati evam mahānubhāvo, aho nūna satthā 'ti bhagavantam yeva samannāharanti, no tathā āyasmantam Sāgatam. ||8|| atha kho bhagavā tesam asītiyā gāmikasahassānam cetasa cetoparivitakkam aññāya anupubbikatham kathesi seyyath' idam: dānakatham silakatham

saggakatham kāmānam ādīnavam okāram samkilesam nekkhamme ānisamsam pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinivaraṇacitte udaggacitte pasannacitte, atha yā buddhānam sāmukkamsikā dhammadesanā tam pakāsesi, dukkham samudayam nirodham maggam. seyyathāpi nāma suddham vattham apagatakālakam sammad eva rajanam patigaṇheyya, evam eva tesam asītiyā gāmikasa-hassānam tasmim yeva āsanē virajam vītamalam dhamma-cakkhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||9|| te diṭṭhadhammā patta-dhammā vidiṭadhammā pariyoḍalhadhammā tiṇṇaviciκicchā vigatakathānkaṭhā vesārajjappattā aparappaccayā satthu sā-sane bhagavantam etad avocum : abhikkantam bhante, abhi-kkantam bhante, seyyathāpi bhante nikkujjitam vā ukku-jjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam acikkheyya, andhakāre vā telapajjotam dhāreyya cakkhu-manto rūpāni dakkhīntīti, evam eva bhagavatā anekapariyā-yena dhammo pakāsito. ete mayam bhante bhagavantam saranam gacchāma dhammañ ca bhikkhusamghañ ca, upāsake no bhagavā dhāretu ajjatagge pāṇupete saranam gate 'ti. ||10|| atha kho Soṇassa Koṇīvisassa etad ahosi : yathā-yathā kho aham bhagavatā dhammam desitam ājānāmi, na yidam sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekan-taparisuddham sañkhalikhitam brahmačariyam caritum. yam nūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan ti. atha kho tāni asīti gāmikasahassāni bhagavato bhāsitam abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkamimsu. ||11|| atha kho Soṇo Koṇīviso acirapa-kkantesu tesu asītiyā gāmikasahassesu yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekam-antam nisidi. ekamantam nisinno kho Soṇo Koṇīviso bhagavantam etad avoca : yathā-yathāham bhante bhagavatā dhammam desitam . . . brahmačariyam caritum. icchām' aham bhante kesamassum ohāretvā kāsāyāni vatthāni acchā-detvā agārasmā anagāriyam pabbajitum, pabbājetu mām bhante bhagavā 'ti. alattha kho Soṇo Koṇīviso bhagavato santike pabbajjam, alattha upasampadam. acirūpasampanno

ca panāyasmā Soṇo Sītavane viharati. ||12|| tassa accāraddhaviriyassa cañkamato pādā bhijjimsu, cañkamo lohitena phuṭo hoti seyyathāpi gavāghātanam. atha kho āyasmato Soṇassa rahogatassa paṭisallinassa evam cetaso parivitakko udapādi: ye kho keci bhagavato sāvakā āraddhaviriyā viharanti, aham tesam aññataro, atha ca pana me nānupādāya āsavehi cittam vimuccati, samvijjanti kho pana me kule bhogā. sakkā bhoge ca bhuñjitum puññāni ca kātum. yam nūnāham hīnāyāvattitvā bhoge ca bhuñjeyyam puññāni ca kareyyan ti. ||13|| atha kho bhagavā āyasmato Soṇassa cetasā cetoparivitakkam aññāya seyyathāpi nāma balavā puriso sammiñjitam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya, evam eva Gijjhakūṭe pabbate antarahito Sītavane pāturaḥosi. atha kho bhagavā sambahulehi bhikkhūhi saddhim senāsanacārikam āhiṇḍanto yenāyasmato Soṇassa cañkamo ten' upasamkami. addasa kho bhagavā āyasmato Soṇassa cañkamam lohitena phuṭam, disvāna bhikkhū āmantesi: kassa nv āyam bhikkhave cañkamo lohitena phuṭo seyyathāpi gavāghātanāti. āyasmato bhante Soṇassa accāraddhaviriyassa cañkamato pādā bhijjimsu, tassāyam cañkamo lohitena phuṭo seyyathāpi gavāghātanāti. ||14|| atha kho bhagavā yenāyasmato Soṇassa vihāro ten' upasamkami, upasamkamitvā paññatte āsane nisidi. āyasmāpi kho Soṇo bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinnam kho āyasmantam Soṇam bhagavā etad avoca: nanute Soṇa rahogatassa paṭisallinassa evam cetaso parivitakko udapādi: ye kho keci . . . puññāni ca kareyyan ti. evam bhante 'ti. tam kiṁ maññasi Soṇa, kusalo tvam pubbe agārikabhuto vīṇāya tantissare 'ti. evam bhante. tam kiṁ maññasi Soṇa, yadā te vīṇāya tantiyo accāyatā honti, api nu te vīṇā tasmim samaye saravatī vā hoti kammaññā vā 'ti. no h' etam bhante. ||15|| tam kiṁ maññasi Soṇa, yadā te vīṇāya tantiyo atisithilā honti, api nu te vīṇā tasmim samaye saravatī vā hoti kammaññā vā 'ti. no h' etam bhante. tam kiṁ maññasi Soṇa, yadā te vīṇāya tantiyo n' eva accāyatā honti nātisithilā same guṇe patiṭhitā, api nu te vīṇā tasmim samaye saravatī vā hoti kammaññā vā 'ti. evam bhante. evam eva kho Soṇa accāraddhaviriyam uddhaccāya samvatta-

ti, atilinaviriyam kosajjāya samvattati. ||16|| tasmāt iha tvam Soṇa viriyasamatam adhiṭṭhaha indriyānam ca samatam paṭivijjhā tattha ca nimittam gaṇhāhīti. evam bhante 'ti kho āyasmā Soṇo bhagavato paccassosi. atha kho bhagavā āyasmantam Soṇam iminā ovādena ovaditvā seyyathāpi nāma balavā puriso sammiñjitam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya, evam eva Sitavane āyasma-to Soṇassa sammukhe antarahito Gijjhakūṭe pabbate pātura-hosi. ||17|| atha kho āyasmā Soṇo aparena samayena vi-riyasamatam adhiṭṭhāsi indriyānam ca samatam paṭivijjhī tattha ca nimittam aggahesi. atha kho āyasmā Soṇo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāri-yam pabbajanti, tad anuttaram brahmacariyapariyosānam dīṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi, khīnā jāti, vusitam brahmacariyam, katanā karaṇiyam, nāparam itthattāyā 'ti abbhaññāsi, aññataro ca panāyasmā Soṇo arahatam ahosi. ||18|| atha kho āyasmato Soṇassa arahattam pattassa etad ahosi : yam nūnāham bhagavato santike aññam vyākareyyan ti. atha kho āyasmā Soṇo yena bhaga-vā ten' upasamkami, upasamkamitvā bhagavantam abhivā-detvā ekamantam nisidi, ekamantam nisinno kho āyasmā Soṇo bhagavantam etad avoca : ||19|| yo so bhante bhikkhu araham khīnāsavo vusitavā katakaraṇīyo ohitabhāro anuppa-ttasadattho parikkhīṇabhasamyojano sammadaññāvimutto, so cha ṭṭhānāni adhimutto hoti : nekkhammādhimutto hoti, pavivekādhimutto hoti, avyāpajjhādhimutto hoti, upādāna-kkhayādhimutto hoti, taṇhakkhayādhimutto hoti, asammohā-dhimutto hoti. ||20|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa : kevalam saddhāmattakam nūna ayam āyasmā nissāya nekkhammādhimutto 'ti. na kho pan' etam bhante evam daṭṭhabbam. khīnāsavo bhante bhikkhu vusitavā katakaraṇīyo karaṇiyam attānam asamanupassanto katassa vā patīcayam khayā rāgassa vītarāgattā nekkhammā-dhimutto hoti, khayā dosassa vītadosattā nekkhammādhimutto hoti, khayā mohassa vītamohattā nekkhammādhimutto hoti. ||21|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa : lābhāsakkārasilokam nūna ayam āyasmā nikā-

mayamāno pavivekādhimutto 'ti. na kho pan' etam . . . khayā rāgassa vītarāgattā pavivekādhimutto hoti, khayā dosassa vitadosattā pavivekādhimutto hoti, khayā mohassa vītamohattā pavivekādhimutto hoti. ||22|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa: silabbataparāmāsam nūna ayam āyasmā sārato paccāgacchanto avyāpajjhādhimutto 'ti. na kho pan' etam . . . khayā rāgassa vītarāgattā avyāpajjhādhimutto hoti, khayā dosassa vitadosattā avyāpajjhādhimutto hoti, khayā mohassa vītamohattā avyāpajjhādhimutto hoti, ||23|| khayā rāgassa vītarāgattā upādānakkhayādhimutto hoti, khayā dosassa vitadosattā upādānakkhayādhimutto hoti, khayā mohassa vītamohattā upādānakkhayādhimutto hoti, khayā rāgassa vītarāgattā tañhakkhayādhimutto hoti, khayā dosassa vitadosattā tañhakkhayādhimutto hoti, khayā mohassa vītamohattā tañhakkhayādhimutto hoti, khayā rāgassa vītarāgattā asammohādhimutto hoti, khayā dosassa vitadosattā asammohādhimutto hoti, khayā mohassa vītamohattā asammohādhimutto hoti. ||24|| evam sammāvimuttacittassa bhante bhikkhuno bhusā ce pi cakkhuviññeyyā rūpā cakkhusa āpātham āgacchanti, n' ev' assa cittam pariyādiyanti, amissikatam ev' assa cittam hoti ṭhitam ānejjappattam vayañ c' assānupassati. bhusā ce pi sotaviññeyyā saddā, ghānaviññeyyā gandhā, jivhāviññeyyā rasā, kāyaviññeyyā phoṭṭhabbā, manoviññeyyā dhammā manassa āpātham āgacchanti, n' ev' assa cittam pariyādiyanti, amissikatam ev' assa cittam hoti ṭhitam ānejjappattam vayañ c' assānupassati. ||25|| seyyathāpi bhante selo pabba-to acchiddo asusiro ekaghano purathimāya ce pi disāya āgaccheyya bhusā vātavuṭṭhi, n' eva nam samkampeyya na sampakampeyya na sampavedheyya, pacchimāya ce pi disāya — la — uttarāya ce pi disāya — la — dakkhināya ce pi disāya . . . na sampavedheyya, evam eva kho bhante evam sammāvimuttacittassa bhikkhuno bhusā ce pi cakkhuviññeyyā rūpā . . . manovisiññeyyā dhammā manassa āpātham āgacchanti, n' ev' assa cittam . . . vayañ c' assānupassati. ||26||

nekhammadm adhimuttassa pavivekañ ca cetaso  
avyāpajjhādhimuttassa upādānakkhayassa ca |

tañhakkhayādhimuttassa asammohañ ca cetaso  
 disvā āyatanuppādañ sammā cittam vimuccati.|  
 tassa sammāvimuttassa santacittassa bhikkhuno  
 katassa paṭicayo n' atthi karaṇīyañ ca na vijjati.|  
 selo yathā ekaghano vātēna na samīrati,  
 evam rūpā rasā saddā gandhā phassā ca kevalā |  
 itthā dhammā anitthā ca na pavedhenti tādino.  
 ṭhitam cittam vippamuttam vayañ c' assānupassatīti. ||27||

atha kho bhagavā bhikkhū āmantesi: evam kho bhikkhave  
 kulaputtā aññam vyākaronti. attho ca vutto attā ca anupanīto.  
 atha ca pan' idh' ekacce moghapurisā hasamānakam maññe  
 aññam vyākaronti, te pacchā vighātam āpajjantīti. ||28|| atha  
 kho bhagavā āyasmantam Soṇam āmantesi: tvam kho 'si  
 Soṇa sukhumālo. anujānāmi te Soṇa ekapalāsikam upāhanan  
 ti. aham kho bhante asītisakaṭavāhehi raññam ohāya agā-  
 rasmā anagāriyam pabbajito sattahatthikañ ca anīkam. tassa  
 me bhavissanti vattāro: Soṇo Koliviso asītisakaṭavāhehi  
 raññam ohāya agārasmā anagāriyam pabbajito sattahatthi-  
 kañ ca anīkam, so dān' āyam ekapalāsikāsu upāhanāsu satto  
 'ti. ||29|| sacce bhagavā bhikkhusamghassa anujānissati,  
 aham pi paribhuñjissāmi, no ce bhagavā bhikkhusamghassa  
 anujānissati, aham pi na paribhuñjissāmīti. atha kho bha-  
 gavā etasmim nidāne dhammikatham katvā bhikkhū āman-  
 tesi: anujānāmi bhikkhave ekapalāsikam upāhanam. na  
 bhikkhave diguṇā upāhanā dhāretabbā, na tiguṇā upāhanā  
 dhāretabbā, na gaṇamgaṇūpāhanā dhāretabbā. yo dhāreyya,  
 āpatti dukkaṭassā 'ti. ||30||1||

tena kho pana samayena chabbaggiyā bhikkhū sabba-  
 nīlikā upāhanāyo dhārenti — la — sabbapītikā upāhanāyo  
 dhārenti, sabbalohitikā up. dh., sabbamañjetṭhikā up. dh.,  
 sabbakanhā up. dh., sabbamahāraṅgarattā up. dh., sabbama-  
 hānāmarattā up. dhārenti. manussā ujjhāyanti khyanti vi-  
 pācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam  
 attham ārocesum. na bhikkhave sabbanīlikā upāhanā dhā-  
 retabbā, na sabbapītikā upāhanā dhāretabbā . . . na sabba-  
 mahānāmarattā upāhanā dhāretabbā. yo dhāreyya, āpatti  
 dukkaṭassā 'ti. ||1|| tena kho pana samayena chabbaggi-

yā bhikkhū nīlakavatṭikā upāhanāyo dhārenti, pītakavatṭikā up. dh., lobitakavatṭikā up. dh., mañjetṭhakavatṭikā up. dh., kanhavatṭikā up. dh., mahāraṅgarattavatṭikā up. dh., mahānāmarattavatṭikā up. dhārenti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam attham ārocesum. na bhikkhave nīlakavatṭikā upāhanā dhāretabbā . . . na mahānāmarattavatṭikā upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū khallakabaddhā upāhanāyo dhārenti, puṭabaddhā up. dhārenti, pāligunṭhimā up. dh., tūlapuṇḍrikā up. dh., tittirapattikā up. dh., mendavi-sāṇabandhikā up. dh., ajavisāṇabandhikā up. dh., vicchikālikā up. dh., morapicchaparisibbitā up. dh., citrā up. dhārenti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam attham ārocesum. na bhikkhave khallakabaddhā upāhanā dhāretabbā . . . na citrā upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū sīha-cammaparikkhaṭā upāhanāyo dhārenti, vyagghacammapari-khaṭā up. dh., dīpicammap. up. dh., ajinacammap. up. dh., uddacammap. up. dh., majjāricammap. up. dh., kālaka-cammap. up. dh., ulūkacammap. up. dhārenti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam attham ārocesum. na bhikkhave sī-hacammaparikkhaṭā upāhanā dhāretabbā . . . na ulūkacammap. up. dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||4||2||

atha kho bhagavā pubbañhasamayaṁ nivāsetvā pattacīvaraṁ ādāya Rājagahaṁ piṇḍāya pāvisi aññatarena bhikkhūnā pacchāsamaṇena. atha kho so bhikkhu khañjamāno bhagavantam piṭhitō-piṭhitō anubandhi. addasa kho aññataro upāsako ganamganūpāhanam ārohitvā bhagavantam dūrato 'va ḡacchantam, disvā upāhanā orohitvā yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam abhivādetvā yena so bhikkhu ten' upasam̄kami, upasam̄kamitvā tam bhikkhum abhivādetvā etad avoca: ||1|| kissa bhante ayyo khañjatīti. pādā me āvuso phalitā 'ti. handa bhante upāhanāyo 'ti.

alam āvuso paṭikkhittā bhagavatā gaṇamgaṇūpāhanā 'ti. gaṇhā' etā bhikkhu upāhanāyo 'ti. atha kho bhagavā etasmim̄ nidāne dhammikatham̄ katvā bhikkhū āmantesi: anujānāmi bhikkhave omukkam̄ gaṇamgaṇūpāhanam̄. na bhikkhave navā gaṇamgaṇūpāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2||3||

tena kho pana samayena bhagavā aijhokāse anupāhano cañkamati. satthā anupāhano cañkamatīti therāpi bhikkhū anupāhanā cañkamanti. chabbaggiyā bhikkhū satthari anupāhane cañkamamāne theresu pi bhikkhūsu anupāhanesu cañkamamānesu saupāhanā cañkamanti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: katham hi nāma chabbaggiyā bhikkhū satthari anupāhane cañkamamāne theresu pi bhikkhūsu anupāhanesu cañkamamānesu saupāhanā cañkamissantīti. ||1|| atha kho te bhikkhū bhagavato etam atthaṇ ḍrocesum. saccam̄ kira bhikkhave chabbaggiyā bhikkhū satthari . . . saupāhanā cañkamantīti. saccam̄ bhagavā 'ti. vigarahi buddho bhagavā: katham hi nāma te bhikkhave moghapurisā satthari . . . saupāhanā cañkamissanti. ime hi nāma bhikkhave gihi odātavasanā abhijīvanikassa sippassa kāraṇā ācariyesu sagāravā sappatissā sabhāgavuttikā viharissanti. ||2|| idha kho tam bhikkhave sobhetha yam tumhe evam̄ svākkhāte dhammadvinaye pabbajitā samānā ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu sagāravā sappatissā sabhāgavuttikā vihareyyātha. n' etam bhikkhave appasannānam vā pasādāya — la — vigarahitvā dhammikatham̄ katvā bhikkhū āmantesi: na bhikkhave ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu anupāhanesu cañkamamānesu saupāhanena cañkamitabbam̄. yo cañkameyya, āpatti dukkaṭassa. na ca bhikkhave aijhārāme upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3||4||

tena kho pana samayena aññatarassa bhikkhuno pādakhīlābādho hoti. tam bhikkhum pariggahetvā uccāram pi passāvam pi nikkhāmenti. addasa kho bhagavā senāsanācārikam āhinḍanto te bhikkhū tam bhikkhum pariggahetvā

uccāram pi passāvam pi nikkhāmente, disvāna yena te bhikkhū ten' upasamkami, upasamkamitvā te bhikkhū etad avoca : ||1|| kim imassa bhikkhave bhikkhuno abādho 'ti. imassa bhante āyasmato pādakhilabādho, imam mayam parigahetvā uccāram pi passāvam pi nikkhāmemā 'ti. atha kho bhagavā etasmim nidañe dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave yassa pādā vā dukkhā pādā vā phalitā pādakhilā vā abādho upāhanam dhāretun ti. ||2||5||

tena kho pana samayena bhikkhū adhotehi pādehi mañcam pi pītham pi abhirūhanti, cīvaram pi senāsanam pi dussati. bhagavato etam attham ārocesum. anujānāmi bhikkhave idāni mañcam vā pītham vā abhirūhissāmīti upāhanam dhāretun ti. ||1|| tena kho pana samayena bhikkhū rattiya uposathaggam pi sannisajjam pi gacchantā andhakāre khānum pi kañṭakam pi akkamanti, pādā dukkhā honti. bhagavato etam attham ārocesum. anujānāmi bhikkhave ajjhārāme upāhanam dhāretum ukkam padipam kattaradandan ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū rattiya paccūsasamayam paccutṭhāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse cañkamanti uccāsaddā mahāsaddā khaṭkaṭhasaddā anekavihitam tiracchānakatham kathentā seyyath' idam : rājakatham, corakatham, mahāmattak., senāk., bhyak., yuddhak., annak., pānak., vatthak., sayanak., mālāk., gandhak., nātik., yānak., gāmak., nigamak., nagarak., janapadak., itthik., sūrak., visikhāk., kumbhatṭhānak., pubbape-tak., nānatthak., lokakkhāyikam samuddakkhāyikam itibhavābhavakatham iti vā kītakam pi akkamitvā mārenti bhikkhū pi samādhimhā cāventi. ||3|| ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : katham hi nāma chabbaggiyā bhikkhū rattiya paccūsasamayam paccutṭhāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse cañkamissanti uccāsaddā . . . akkamitvā māressanti bhikkhū pi samādhimhā cāvessantīti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū rattiya paccūsasamayam paccutṭhāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse cañkamanti uccāsaddā . . . akkamitvā mārenti bhikkhū pi

samādhimhā cāventīti. saccam bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave katthapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||4||6||

atha kho bhagavā Rājagahē yathābhīrantam viharitvā yena Bārāṇasī tena cārikam pakkāmi. anupubbena cārikam caramāno yena Bārāṇasī tad avasari. tatra sudam bhagavā Bārāṇasiyam viharati Isipatane migadāye. tena kho pana samayena chabbaggiyā bhikkhū bhagavatā katthapādukā paṭikkhittā 'ti tālataruṇe chedāpetvā tālapattapādukāyo dhārenti, tāni tālataruṇāni chinnāni milāyanti. manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samanā Sakyaputtiyā tālataruṇe chedāpetvā tālapattapādukāyo dhāressanti, tāni tālataruṇāni chinnāni milāyanti. ekindriyam samanā Sakyaputtiyā jīvam vihethentīti. ||1|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū tālataruṇe chedāpetvā tālapattapādukāyo dhārenti, tāni tālataruṇāni chinnāni milāyantīti. saccam bhagavā. vigarahi buddho bhagavā: katham hi nāma te bhikkhave moghapurisā tālataruṇe chedāpetvā tālapattapādukāyo dhāressanti, tāni tālataruṇāni chinnāni milāyanti. jīvasaññino hi bhikkhave manussā rukkhasmīm. n' etam bhikkhave appasannānam vā pasādāya — la — vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave tālapattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā tālapattapādukā paṭikkhittā 'ti velutaruṇe chedāpetvā velupattapādukāyo dhārenti, tāni . . . (= § 1. 2. *Read velu° instead of tāla°*) . . . na bhikkhave velupattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3||7||

atha kho bhagavā Bārāṇasiyam yathābhīrantam viharitvā yena Bhaddiyam tena cārikam pakkāmi. anupubbena cārikam caramāno yena Bhaddiyam tad avasari. tatra sudam bhagavā Bhaddiye viharati Jātiyāvane. tena

kho pana samayena Bhaddiyā bhikkhū anekavihitam pādukam maṇḍanānuyogam anuyuttā viharanti, tiṇapādum karonti pi kārāpenti pi, muñjapād. k. pi k. pi, babbajapād. k. pi k. pi, hintālapād. k. pi k. pi, kamalapād. k. pi k. pi, kambalapād. k. pi k. pi, riñcanti uddesam paripuccham adhisilam adhicittam adhipaññam. ||1|| ye te bhikkhū appicchā, te ujjhāyanti kbīyanti vipācenti: katham hi nāma Bhaddiyā bhikkhū anekavihitam pādum karissanti pi kārāpessanti pi . . . riñcissanti uddesam paripuccham adhisilam adhicittam adhipaññan ti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave Bhaddiyā bhikkhū anekavihitam pādum maṇḍanānuyogam anuyuttā viharanti, tiṇapādum karonti pi kārāpenti pi — la — riñcanti uddesam . . . adhipaññan ti. saccam bhagavā. vigarahi buddho bhagavā: katham hi nāma te bhikkhave moghapurisā anekavihitam pādum maṇḍanānuyogam anuyuttā viharissanti, tiṇapādum karissanti pi kārāpessanti pi — la — riñcissanti uddesam paripuccham adhisilam adhicittam adhipaññam. n' etam bhikkhave appasannānam vā pasādāya. ||2|| vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave tiṇapādum dhāretabbā, na muñjapādum dhāretabbā, na babbajap. dh., na hintālap. dh., na kamalap. dh., na kambalap. dh., na sovaṇṇamayā p. dh., na rūpiyamayā p. dh., na manimayā p. dh., na veluriyamayā p. dh., na phalikamayā p. dh., na kamsamayā p. dh., na kācamayā p. dh., na tipumayā p. dh., na sisamayā p. dh., na tambalohamayā p. dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. na ca bhikkhave kāci saṃkamanīyā pādum dhāretabbā. yo dhāreyya, āpatṭi dukkaṭassa. anujānāmi bhikkhave tisso pādum dhuvaṭṭhāniyā asaṃkamanīyāyo, vaccapādum, passāvapādum, ācamanapādum ti. ||3||8||

atha kho bhagavā Bhaddiyē yathābhīrantam viharitvā yena Sāvatthi tena cārikam pakkāmi. anupubbena cārikam caramāno yena Sāvatthi tad avasari. tatra sudam bhagavā Sāvatthiyam viharati Jetavane Anātha piñḍikassa ārāme. tena kho pana samayena chabbaggiyā

bhikkhū Aciravatiyā nadiyā gāvīnam tarantīnam visāñesu pi gañhanti, kaññesu pi gañhanti, givāya pi gañhanti, cheppāya pi gañhanti, piññhim pi abhirūhanti, rattacittāpi aṅgajātam chupanti, vacchatari pi ogāhetvā mārenti. ||1|| manussā ujjhāyanti khīyanti vipācenti : katham hi nāma samapā Sakyaputtiyā gāvīnam tarantīnam visāñesu pi gahessanti — gha — seyyathāpi gihī kāmabhogino 'ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vi-pācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave — la — saccam bhagavā. ||2|| vigarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave gāvīnam visāñesu gahetabbam, na kannesu gahetabbam, na givāya gahetabbam, na cheppāya gahetabbam, na piññhi abhirūhitabbā. yo abhirūheyya, āpatti dukkaṭassa. na ca bhikkhave rattacittena aṅgajātam chupitabbam. yo chupeyya, āpatti thullaccayassa. na vacchatari māretabbā. yo māreyya, yathādhammo kāretabbo 'ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū yānena yāyanti, itthiyuttaena pi purisantarena, purisayuttaena pi itthantarena. manussā ujjhāyanti khīyanti vipācenti : seyyathāpi Gaṅgā-mahiyāyā 'ti. bhagavato etam attham ārocesum. na bhikkhave yānena yāyitabbam. yo yāyeyya, āpatti dukkaṭassā 'ti. ||4||9||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu Sāvatthim gacchanto bhagavantam dassanāya antarā magge gilāno hoti. atha kho so bhikkhu maggā okkamma aññatarasmim rukkhamūle nisidi. manussā tam bhikkhum disvā etad avocum : kaham ayyo bhante gamissatiti. Sāvatthim kho aham āvuso gamissāmi bhagavantam dassanāyā 'ti. ||1|| ehi bhante gamissāmā 'ti. nāham āvuso sakkomi, gilāno 'mhi. ehi bhante yānam abhirūhā 'ti. alam āvuso paṭikkhittam bhagavatā yānan ti kukkuccāyanto yānam nābhīrūhi. atha kho so bhikkhu Sāvatthim gantvā bhikkhūnam etam attham ārocesi. bhikkhū bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānassa yānan ti. ||2|| atha kho bhikkhūnam etad ahosi : itthiyuttam nu kho purisayuttam nu kho 'ti. bhagavato etam attham ārocesum.

anujānāmi bhikkhave purisayuttam̄ hathavaṭṭakan ti. tena kho pana samayena aññatarassa bhikkhuno yānugghātena bālhataram̄ aphāsu ahosi. bhagavato etam attham̄ ārocesum. anujānāmi bhikkhave sivikam̄ pātañkin ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū uccāsayanamahāsayanāni dhārenti seyyath' idam: āsandim, pallañkam, gonakam, cittakam, pañikam, pañalikam, tūlikam, vikatikam, uddhalomim, ekantalomim, kaṭṭhissam, koseyyam, kuttakam, hatthatharam, assattharam, rathattharam, ajinappavenim, kadali-migapavarapaccattharanam, sauttaracchadam, ubhatolohita-kūpadhānam. manussā vihāracārikam̄ āhiṇḍantā passitvā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam attham̄ ārocesum. ||4|| na bhikkhave uccāsayanamahāsayanāni dhāretabbāni seyyath' idam: āsandi, pallañko, gonako, cittakā, pañikā, pañalikā, tūlikā, vikatikā, uddhalomi, ekantalomi, kaṭṭhissam, koseyyam, kuttakam, hatthatharam, assattharam, rathattharam, ajinappaveni, kadali-migapavarapaccattharanam, sauttaracchadam, ubhatolohitakūpadhānam. yo dhāreyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā uccāsayanamahāsayanāni pañikkhittāniti mahācammāni dhārenti, sīhacammā, vyagghacammā, dīpicammā. tāni mañcappamāñena pi chinnāni honti, piñthappamāñena pi chinnāni honti, anto pi mañce paññattāni honti, bahi pi mañce paññattāni honti, anto pi piñthe paññattāni honti, bahi pi piñthe paññattāni honti. manussā vihāracārikam̄ āhiṇḍantā passitvā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam attham̄ ārocesum. na bhikkhave mahācammāni dhāretabbāni, sīhacammā, vyagghacammā, dīpicammā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||6|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā mahācammāni pañikkhittāniti gocammāni dhārenti. tāni mañcappamāñena pi chinnāni honti . . . bahi pi piñthe paññattāni honti. aññataro pāpabhikkhu aññatarassa pāpupāsakassa kulūpako hoti. atha kho so pāpabhikkhu pubbañhasamayam nivāsetvā pattacivaram adāya yena tassa papupāsakassa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisidi. atha kho

so pāpupāsako yena so pāpabhikkhu ten' upasam̄kami, upasam̄kamitvā tam pāpabhikkhum abhivādetvā ekamantam̄ nisidi. ||7|| tena kho pana samayena tassa papupāsakassa vacchako hoti taruṇako abhirūpo dassanīyo pāsādiko citro seyyathāpi dīpicchāpo. atha kho so pāpabhikkhu tam vacchakam̄ sakkaccam̄ upanijjhāyati. atha kho so pāpupāsako tam pāpabhikkhum etad avoca : kissa bhante ayyo imam̄ vacchakam̄ sakkaccam̄ upanijjhāyatīti. attho me āvuso imassa vacchakassa cammenā 'ti. atha kho so pāpupāsako tam vacchakam̄ vadhitvā cammam̄ vidhūnitvā tassa pāpabhikkhuno pādāsi. atha kho so pāpabhikkhu tam cammam̄ samghātiyā paṭicchādetvā agamāsi. ||8|| atha kho sā gāvī vacchagiddhinī tam pāpabhikkhum piṭhitō-piṭhitō anubandhi. bhikkhū evam āhamṣu : kissa ty āyam āvuso gāvī piṭhitō-piṭhitō anubaddhā 'ti. aham pi kho āvuso na jānāmi kena my āyam gāvī piṭhitō-piṭhitō anubaddhā 'ti. tena kho pana samayena tassa pāpabhikkhuno samghātī lohitena makkhitā hoti. bhikkhū evam āhamṣu : ayam pana te avuso samghātī kim katā 'ti. atha kho so pāpabhikkhu bhikkhūnam etam attham̄ ārocesi. kim pana tvam̄ āvuso pāṇātipāte samādapesīti. evam̄ āvuso 'ti. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : katham̄ hi nāma bhikkhu pāṇātipāte samādapessati. nanu bhagavatā anekapariyāyena pāṇātipāto garahito pāṇātipātā veramañi pasatthā 'ti. atha kho te bhikkhū bhagavato etam attham̄ ārocesum. ||9|| atha kho bhagavā etasmīm̄ nidāne etasmīm̄ pakaraṇe bhikkhusamgham̄ sannipātāpetvā tam pāpabhikkhum paṭipucchi : saccam̄ kira tvam̄ bhikkhu pāṇātipāte samādapesīti. saccam̄ bhagavā. katham̄ hi nāma tvam̄ moghapurisa pāṇātipāte samādapessasi. nanu mayā moghapurisa anekapariyāyena pāṇātipāto garahito, pāṇātipātā veramañi pasatthā. n' etam̄ moghapurisa appasannānam̄ vā pasādāya. vigarāhitvā dhammikatham̄ katvā bhikkhū āmantesi : na bhikkhave pāṇātipāte samādapetabbam̄. yo samādapeyya, ya-thādhammo kāretabbo. na bhikkhave gocammam̄ dhāretabbam̄. yo dhāreyya, āpatti dukkaṭassa. na ca bhikkhave kiñci cammam̄ dhāretabbam̄. yo dhāreyya, āpatti dukkaṭassā 'ti. ||10||10||

tena kho pana samayena manussānam mañcam pi pītham pi cammonaddhāni honti cammavinaddhāni. bhikkhū kukkuccāyantā nābhinisidanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gihivikataṁ abhinisiditum, na tv eva abhinipajjitun ti. tena kho pana samayena vihārā cammabandhehi ogumphiyanti. bhikkhū kukkuccāyantā nābhinisidanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave bandhanamattam abhinisiditun ti. ||1||11||

tena kho pana samayena chabbaggyā bhikkhū saupāhanā gāmam pavisanti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam attham ārocesum. na bhikkhave saupāhanena gāmo pavisitabo. yo paviseyya, āpatti dukkataṣā 'ti. tena kho pana samayena aññataro bhikkhu gilāno hoti, na sakkoti upāhane-na vinā gāmam pavisitum. bhagavato etam attham ārocesum. anajānāmi bhikkhave gilānenā bhikkhunā saupāhanena gāmam pavisitun ti. ||1||12||

tena kho pana samayena āyasmā Mahākaccāno Avanti-su viharati Kuraraghare Papāte pabbate. tena kho pana samayena Soṇo upāsako Kuṭikaṇṇo āyasmato Mahākaccā-nassa upatṭhāko hoti. atha kho Soṇo upāsako Kuṭikaṇṇo yenāyasmā Mahākaccāno ten' upasamkami, upasamkamitvā āyasmantam Mahākaccānam abhivādetvā ekamantam nisidi. ekamantam nisinno kho Soṇo upāsako Kuṭikaṇṇo āyasmantam Mahākaccānam etad avoca: yathā-yathāham bhante ayyena Mahākaccānuena dhammam desitam ājānāmi, na yidam su-karam agāram ajjhāvasatā ekantaparipuṇṇam ekantapari-suddham sañkhalikhitam brahmacariyam caritum. icchām' aham bhante kesamassum ohāretvā kāsāyāni vatthāni acchā-detvā agārasmā anagāriyam pabbajitum, pabbājetu mam bhante ayyo Mahākaccāno 'ti. ||1|| dukkaram kho Soṇa yā-vajīvam ekaseyyam ekabhattam brahmacariyam, iṅgha tvam Soṇa tath' eva agārikabhūto buddhānam sāsanam anuyuñja kālayuttam ekaseyyam ekabhattam brahmacariyan ti. atha kho Soṇassa upāsakassa Kuṭikaṇṇassa yo ahosi pabbajjābhisamkhāro so paṭippassambhi. dutiyam pi kho Soṇo upāsako

Kuṭikanño — la — tatiyam pi kho Soṇo up. Kuṭ. yenāyasmā Mahākaccāno ten' upasam̄kami . . . pabbājetu mām bhante ayyo Mahākaccāno 'ti. atha kho āyasmā Mahākaccāno Soṇam upāsakam Kuṭikanñam pabbājesi. tena kho pana samayena Avantidakkhiṇāpatho appabhikkhuko hoti. atha kho āyasmā Mahākaccāno tiṇñam vassānam accayena kicchena kasirena tato-tato dasavaggam bhikkhusam̄gham sannipātāpetvā āyasmantam Soṇam upasampādesi. ||2|| atha kho āyasmato Soṇassa vassam vutthassa rahogatassa paṭisallinassa evam cetaso parivatakko udapādi: suto yeva kho me so bhagavā ediso ca ediso cā 'ti na ca mayā sammukhā ditṭho. gaccheyyāham tam bhagavantam dassanāya arahantam sammāsambuddham sace mām upajjhāyo anujāneyyā 'ti. atha kho āyasmā Soṇo sāyaṇhasamayam paṭisallānā vuṭṭhito yenāyasmā Mahākaccāno ten' upasam̄kami, upasam̄kamitvā ayasmantam Mahākaccānam abhivādetvā ekamantam nisīdi, ekamantam nisinno kho āyasmā Soṇo āyasmantam Mahākaccānam etad avoca. ||3|| idha mayham bhante rahogatassa paṭisallinassa evam cetaso parivitakko udapādi: suto yeva kho me so bhagavā ediso ca ediso cā 'ti, na ca mayā sammukhā ditṭho. gaccheyyāham tam bhagavantam dassanāya arahantam sammāsambuddham sace mām upajjhāyo anujāneyyā 'ti. gaccheyyāham bhante tam bhagavantam dassanāya arahantam sammāsambuddham sace mām upajjhāyo anujānātī. sādhu sādhu Soṇa, gaccha tvam Soṇa tam bhagavantam dassanāya arahantam sammāsambuddham. ||4|| dakkhissasi tvam Soṇa tam bhagavantam pāsādikam pāsādaniyam santindriyam santamānasam uttamadamatthasamatham anuppattam dantam guttam yatindriyam nāgam. tena hi tvam Soṇa mama vacanena bhagavato pāde sirasā vanda upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sirasā vandatīti, evañ ca vadehi: Avantidakkhiṇāpatho bhante appabhikkhuko, tiṇñam me vassānam accayena kicchena kasirena tato-tato dasavaggam bhikkhusam̄gham sannipātāpetvā upasampadam alatham. app eva nāma bhagavā Avantidakkhiṇāpatho appatarena gaṇena upasampadam anujāneyya. ||5|| Avantidakkhiṇāpatho bhante kaṇhuttarā bhūmi kharā go-kantakahatā. app eva nāma bhagavā Avantidakkhiṇāpa-

the gaṇamgaṇūpāhanam anujāneyya. Avantidakkhiṇāpathē bhante nahānagarukā manussā udakasuddhikā. app eva nāma bhagavā Avantidakkhiṇāpathē dhuvanahānam anujāneyya. Avantidakkhiṇāpathē bhante cammāni attharanāni elakacammam ajacammam migacammam. seyyathāpi bhante majjhimesu janapadesu eragu moragu majjhāru jantu, evam eva kho bhante Avantidakkhiṇāpathē cammāni attharanāni elakacammam ajacammam migacammam. app eva nāma bhagavā Avantidakkhiṇāpathē cammāni attharanāni anujāneyya elakacammam ajacammam migacammam. ||6|| etarahi bhante manussā nissīmagatānam bhikkhūnam cīvaraṁ denti imam cīvaraṁ itthannāmassa demā 'ti, te ḡantvā ārocenti itthannāmehi te āvuso manussehi cīvaraṁ dinnan ti, te kukkanuccāyantā na sādiyanti mā no nissaggiyam ahosīti. app eva nāma bhagavā cīvare pariyāyam ācikkheyyā 'ti. evam bhante 'ti kho āyasmā Soṇo āyasmato Mahākaccānassa paṭisūnitvā utṭhāyāsanā āyasmantam Mahākaccānam abhivādetvā padakkhiṇam katvā senāsanam samsāmetvā pattacīvaraṁ ādāya yena Sāvatthi tena pakkāmi. ||7|| anupubbena yena Sāvatthi Jetavanam Aññāthapiṇḍikassa ārāmo yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam abhivādetvā ekamantam nisīdi. atha kho bhagavā āyasmantam Ānandam āmantesi : imassānanda ḡantukassa bhikkhuno senāsanam paññāpehīti, icchatī bhagavā tena bhikkhunā saddhim ekavihāre vatthum, icchatī bhagavā āyasmatā Soṇena saddhim ekavihāre vatthun ti yasmim vihāre bhagavā viharati tasmim vihāre āyasmato Soṇassa senāsanam paññāpesi. ||8|| atha kho bhagavā bahud eva rattim ajjhokāse vītināmetvā vihāram pāvisi. āyasmāpi kho Soṇo bahud eva rattim ajjhokāse vītināmetvā vihāram pāvisi. atha kho bhagavā rattiya paccūsasamayam paccutṭhāya āyasmantam Soṇam ajhesi : paṭibhātu tam bhikkhu dhammo bhāsitun ti. evam bhante 'ti kho āyasmā Soṇo bhagavato paṭisūnitvā sabbān' eva aṭṭhakavaggikāni sarena abbāsi. atha kho bhagavā āyasmato Soṇassa sarabhaññapariyosāne abbhanumodi : sādhū sādhū bhikkhu suggahitāni kho te bhikkhu aṭṭhaka-

vaggikāni sumanasikatāni sūpadhāritāni kalyāṇiyāpi 'si vācāya samannāgato vissatthāya anelagalāya athassa viññāpaniyā. kativasso si tvam bhikkhū 'ti. ekavasso aham bhagavā 'ti. ||9|| kissa pana tvam bhikkhu evam ciram akāsiti. ciram dittho me bhante kāmesu ādīnavo, api ca sambādhā gharāvāsā bahukicca bahukaraṇiyā 'ti. atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi :

disvā ādīnavam loke ñatvā dhammam nirūpadhi  
ariyo na ramati pāpe sāsane ramati sucīti. ||10||

atha kho āyasmā Soṇo paṭisammodati kho mam bhagavā, ayam khv assa kālo yam me upajjhāyo paridassīti utthāyāsanā ekampam uttarāsaṅgam karitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avoca : upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sirasā vandati evañ ca vadati : Avantidakkhiṇāpatho . . . pariyyam ācikkheyā 'ti. atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikatham katvā bhikkhū āmantesi : Avantidakkhiṇāpatho bhikkhave appabhikkhuko. anujānāmi bhikkhave sabbapaccantimesu janapadesu vinayadharapañcamena gaṇena upasampadam. ||11|| tatr' ime paccantimā janapadā : puratthimāya disāya Kajañgalam nāma nigamo, tassa parena Mahāsālā, tato parā paccantimā janapadā, orato majjhe. puratthimadakkhiṇāya disāya Sallavatī nāma nadī, tato parā paccantimā janapadā, orato majjhe. dakkhiṇāya disāya Setakañṇikam nāma nigamo, tato parā paccantimā janapadā, orato majjhe. pacchimāya disāya Thūnam nāma brāhmaṇagāmo, tato parā paccantimā janapadā, orato majjhe. uttarāya disāya Usiraddhajo nāma pabbato, tato parā paccantimā janapadā, orato majjhe. anujānāmi bhikkhave evarūpesu paccantimesu janapadesu vinayadharapañcamena gaṇena upasampadam. ||12|| Avantidakkhiṇāpathe bhikkhave kañhuttarā bhūmi kharā gokanṭakahatā. anujānāmi bhikkhave sabbapaccantimesu janapadesu gaṇamgaṇūpāhanam. Avantidakkhiṇāpathe bhikkhave nahānagarukā manussā udakasuddhikā. anujānāmi bhikkhave sabbapaccantimesu janapadesu dhuvanahānam. Avantidakkhiṇāpathe bhikkhave cammāni attharanāni elakacammam

ajacammam migacammam. seyyathāpi bhikkhave majjhimesu janapadesu eragu moragu majjhāru jantu, evam eva kho bhikkhave Avantidakkhiṇāpathē cammāni attharanāni elakacammam ajacammam migacammam. anujānāmi bhikkhave sabbapaccantimesu janapadesu cammāni attharanāni elakacammam ajacammam migacammam. idha pana bhikkhave manussā nissīmagatānam bhikkhūnam cīvaram denti imam cīvaram ithannāmassa demā 'ti. anujānāmi bhikkhave sāditum. na tāva tam gaṇanūpagam yāva na hattam gacchatīti. ||13||13||

cammakkhandhakam pañcamam.

imamhi khandhake vatthu tesatthi. tass' uddānam :

rājā Māgadho Soṇo ca asītisahassissaro  
 Sāgato Gijjhakūṭasmin bahum dassesi uttarim |  
 pabbajjāraddha-bhijjimsu vīṇam ekapalāsikam,  
 nilā, pītā, lohitikā, mañjetṭhā, kañham eva ca,|  
 mahāraṅga-mahānāmā vatiṭikā ca paṭikkhipi,  
 khallakā, puṭa-pālī ca, tūla-tittira-meṇḍ'-ajā,|  
 vicchikā mora-citrā ca, siha-vyagghā ca, dīpikā,  
 ajin'-uddā, majjārī ca, kāla-luvaparikkhatā,|  
 phālit-upāhanā, khilā, 'dhota-khānu-khaṭakhatā,  
 5 tāla-velu-tiṇam c' eva, muñja-babbaja-hintalā,|  
 kamala-kambala-sovanṇā, rūpikā, maṇi, veluriyā,  
 phalikā, kamṣa-kācā ca, tipu-sīsañ ca, tambakā,|  
 gāvī, yānam, gilāno ca, purisayutta-sivikā,  
 sayanāni, mahācammā, gocammehi ca pāpako,|  
 gihīnam, cammabaddhehi, pavisanti, gilāyano,  
 Mahākaccāyano Soṇo sareñ' atṭhakavaggikam |  
 upasampadam pañcagaṇam gaṇamgaṇā dhuvasinā  
 cammattharaṇānuññāsi na tāva gaṇanūpagam  
 adās' ime vare pañca Sonattherassa nāyako 'ti.

## M A H Â V A G G A.

## VI.

Tena samayena buddho bhagavā Sāvatthiyam viharati  
 Jetavane Anāthapindikassa ārāme. tena kho pana samayena bhikkhūnam sāradikena abādhena phuṭṭhānam yāgu pi pītā uggacchati bhattam pi bhuttam uggacchati, te tena kisā honti lūkhā dubbaṇṇā uppāṇḍuppaṇḍukajātā dhammanisanthatagattā. addasa kho bhagavā te bhikkhū kise lūkhe dubbanne uppāṇḍuppaṇḍukajātē dhammanisanthatagatte, disvāna ḫyasmantam Ānandam āmantesi : kim nu kho Ānanda etarahi bhikkhū kisā lūkhā . . . dhammanisanthatagattā 'ti. etarahi bhante bhikkhūnam sāradikena abādhena phuṭṭhānam yāgu pi pītā uggacchati bhattam pi bhuttam uggacchati, te tena kisā lūkhā dubbaṇṇā uppāṇḍuppaṇḍukajātā dhammanisanthatagattā 'ti. ||1|| atha kho bhagavato rahogatassa paṭisallinassa evam cetaso parivitakko udapādi : etarahi kho bhikkhūnam sāradikena abādhena phuṭṭhānam — la — dhammanisanthatagattā. kim nu kho aham bhikkhūnam bhesajjam anujāneyyam, yam bhesajjañ c' eva assa bhesajjasammatañ ca lokassa āhārattañ ca phareyya na ca olāriko āhāro paññāyeyyā 'ti. atha kho bhagavato etad ahosi : imāni kho pañca bhesajjāni seyyath' idam sappi navanītam telam madhu phāṇitam bhesajjāni c' eva bhesajjasammatāni ca lokassa āhārattañ ca pharanti na ca olāriko āhāro paññāyati. yam nūnāham bhikkhūnam imāni pañca bhesajjāni anujāneyyam kāle paṭiggahetvā kāle paribhuñjitun ti. ||2|| atha kho bhagavā sāyañhasamayam paṭisallānā vuṭṭhito etasmim̄ nidāne dhammadikatham katvā bhikkhū āmantesi : idha mayham bhikkhave rahogatassa . . . paññāyeyyā 'ti. tassa mayham bhikkhave etad ahosi : imāni kho pañca bhe-

sajjāni — la — yam nūnāham bhikkhūnam imāni pañca bhesajjāni anujāneyyam kāle paṭiggahetvā kāle paribhuñjitun ti. anujānāmi bhikkhave tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjitun ti. ||3|| tena kho pana samayena bhikkhū tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjanti. tesam yāni pi tāni pākatikāni lūkhāni bhojanāni tāni pi na cchādenti, pag eva senesikāni. te tena c' eva sāradikena ābādhena phuṭṭhā iminā ca bhattācchandakena tadubhayena bhiyyosomattāya kisā honti lūkhā dubbaññā uppāṇḍuppaṇḍukajātā dhamanisanthatagattā. addasa kho bhagavā te bhikkhū bhiyyosomattāya — la — dhamanisanthatagatte, disvāna ḥayasmantam Ānandam āmantesi : kim nu kho Ānanda etarahi bhikkhū bhiyyosomattāya kisā — la — dhamanisanthatagattā 'ti. ||4|| etarahi bhante bhikkhū tāni ca pañca bhesajjāni kāle . . . tadubhayena bhiyyosomattāya kisā lūkhā dubbaññā uppāṇḍuppaṇḍukajātā dhamanisanthatagattā 'ti. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave tāni pañca bhesajjāni paṭiggahetvā kāle pi vikāle pi paribhuñjitun ti. ||5||1||

tena kho pana samayena gilānānam bhikkhūnam vasehi bhesajjehi attho hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave vasāni bhesajjāni acchavasam macchavasam susukāvasam sūkaravasam gadrabhavasam kāle paṭiggahitam kāle nipakkam kāle samsattham telaparibhogena paribhuñjatum. ||1|| vikāle ce bhikkhave paṭiggahitam, vikāle nipakkam, vikāle samsattham, tam ce paribhuñjeyya, āpatti tiṇṇam dukkaṭānam. kāle ce bhikkhave paṭiggahitam, vikāle nipakkam, vikāle samsattham, tam ce paribhuñjeyya, āpatti dvinnam dukkaṭānam. kāle ce bhikkhave paṭiggahitam, kāle nipakkam, vikāle samsattham, tam ce paribhuñjeyya, āpatti dukkataṭassa. kāle ce bhikkhave paṭiggahitam, kāle nipakkam, kāle samsattham, tam ce paribhuñjeyya, anāpattīti. ||2||2||

tena kho pana samayena gilānānam bhikkhūnam mūlehi bhesajjehi attho hoti. bhagavato etam attham ārocesum.

anujānāmi bhikkhave mūlāni bhesajjāni haliddam siṅgi-veram vacam vacattham ativisam kaṭukarohinīm usīram bhaddamuttakam yāni vā pan' aññāni pi atthi mūlāni bhesajjāni, n' eva khādaniye khādaniyattam pharanti, na bhojaniye bhojaniyattam pharanti, tāni paṭiggahetvā yāvajīvam pariharitum, sati paccaye paribhuñjitum. asati paccaye paribhuñjantassa āpatti dukkataṭassā 'ti. ||1|| tena kho pana samayena gilānānam bhikkhūnam mūlehi bhesajjehi piṭhehi attho hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave nisadapotan ti. ||2||3||

tena kho pana samayena gilānānam bhikkhūnam kasāvehi bhesajjehi attho hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave kasāvāni bhesajjāni nimbakasāvam kuṭajak. pakkavak. nattamālak. yāni vā pan' aññāni pi atthi kasāvabhesajjāni, n' eva khādaniye khādaniyattam pharanti na bhojaniye bhojaniyattam pharanti, tāni paṭiggahetvā yāvajīvam pariheritum, sati paccaye paribhuñjitum. asati paccaye paribhuñjantassa āpatti dukkataṭassā 'ti. ||1||4||

tena kho pana samayena gilānānam bhikkhūnam paññehi bhesajjehi attho hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave paññāni bhesajjāni nimbapaññam kuṭajap. paṭolap. sulasip. kappasikap. yāni vā pan' aññāni pi atthi paññāni bhesajjāni, n' eva khādaniye khādaniyattam pharanti na bhojaniye bhojaniyattam pharanti — la —. ||1||5||

tena kho pana samayena gilānānam bhikkhūnam phalehi bhesajjehi attho hoti — la — anujānāmi bhikkhave phalāni bhesajjāni vilaṅgam pippalam maricam haritakam vibhītakam āmalakam goṭhaphalam yāni vā pan' aññāni pi atthi phalāni bhesajjāni, n' eva khādaniye khādaniyattam pharanti, na bhojaniye bhojaniyattam pharanti — la —. ||1||6||

tena kho pana samayena gilānānam bhikkhūnam jatūhi bhesajjehi attho hoti — la — anujānāmi bhikkhave jatūni bhesajjāni hiṅgu hiṅgūjatu hiṅgusipāṭikam takam takapattim.

takapaññim sajjulasam yâni vâ pan' aññâni pi atthi jatûni bhesajjâni, n' eva khâdaniye khâdaniyattam pharanti — la —.  
||1||7||

tena kho pana samayena gilânânam bhikkhûnam lonehi bhesajjehi attho hoti — la — anujânâmi bhikkhave loñâni bhesajjâni sâmuddam kâlalonam sindhavam ubbhidam bilam yâni vâ pan' aññâni pi atthi loñâni bhesajjâni, n' eva khâdaniye khâdaniyattam pharanti, na bhojaniye bhojaniyattam pharanti, tâni patiggahetvâ yâvajîvam pariharitum, sati paccaye paribhuñjatum. asati paccaye paribhuñjantassa âpatti dukkaṭassâ 'ti. ||1||8||

tena kho pana samayena âyasmato Ânandassa upajjhâ-yassa âyasmato Belatthasisassa thullakacchâbâdho hoti. tassa lasikâya cîvarâni kâye lagganti. tâni bhikkhû udakena temetvâ-temetvâ apakaḍḍhanti. addasa kho bhagavâ senâsanacârikam âhîñdanto te bhikkhû tâni cîvarâni udakena temetvâ-temetvâ apakaḍḍhante, disvâna yena te bhikkhû ten' upasamkami, upasamkamitvâ te bhikkhû etad avoca : kim imassa bhikkhave bhikkhuno âbâdho 'ti. imassa bhante âyasmato thullakacchâbâdho, lasikâya cîvarâni kâye lagganti, tâni mayam udakena temetvâ-temetvâ apakaḍḍhâmâ 'ti. ||1|| atha kho bhagavâ etasmim nidâne dhammikatham katvâ bhikkhû âmantesi : anujânâmi bhikkhave yassa kañdu vâ piñakâ vâ assâvo vâ thullakacchâ vâ âbâdho kâyo vâ duggandho, cuññâni bhesajjâni, agilânassa chakanam mattikam rajananipakkam. anujânâmi bhikkhave udukkhalam musalan ti. ||2||9||

tena kho pana samayena gilânânam bhikkhûnam cuññehi bhesajjehi câlitehi attho hoti — la — anujânâmi bhikkhave cuññacâlanin ti. sañhehi attho hoti. anujânâmi bhikkhave duśsacâlanin ti. ||1|| tena kho pana samayena aññatarassa bhikkhuno amanussikâbâdho hoti. tam âcariyupajjhâyâ upatthahantâ nâsakkhimsu ârogam kâtum. so sâkarasûnam gantvâ âmakamamsam khâdi âmakalohitam pivi, tassa so amanussikâbâdho paṭippasambhi. bhagavato etam attham

ârocesum. anujânâmi bhikkhave amanussikâbâdhe âmaka-mamsam âmakalohitan ti. ||2||10||

tena kho pana samayena aññatarassa bhikkhuno cakkhu-rogâbâdho hoti. tam bhikkhum pariggahetvâ uccâram pi passâvam pi nikkhâmenti. addasa kho bhagavâ senâsana-cârikam âhindanto te bhikkhû tam bhikkhum pariggahetvâ uccâram pi passâvam pi nikkhâmente, disvâna yena te bhikkhû ten' upasamkami, upasamkamitvâ te bhikkhû etad avoca: kim imassa bhikkhave bhikkhuno âbâdho 'ti. ||1|| imassa bhante âyasmato cakkhurogâbâdho, imam mayam pariggahetvâ uccâram pi passâvam pi nikkhâmemâ 'ti. atha kho bhagavâ etasmim nidâne dhammikatham katvâ bhikkhû âmantesi: anujânâmi bhikkhave añjanam kâlañjanam rasañjanam sotañjanam gerukam kapallan ti. añjanupapisanehi attho hoti — gha — anujânâmi bhikkhave candanam tagaram kâlânusâriyam tâlisam bhaddamuttakan ti. ||2||11||

tena kho pana samayena bhikkhû pitthâni añjanâni thâlikesu pi sarâvakesu pi nikkipanti. tipacunñehi pi pamsukehi pi okiriyanti — gha — anujânâmi bhikkhave añjaninti. tena kho pana samayena chabbaggiyâ bhikkhû uccâvacâ añjaniyo dhârenti sovanñamayam rûpiyamayam. manuseâ ujjhâyanti khîyanti vipâcenti: seyyathâpi gihî kâma-bhogino 'ti. bhagavato etam attham ârocesum. na bhikkhave uccâvacâ añjanî dhâretabbâ. yo dhâreyya, âpatti dukkatassa. anujânâmi bhikkhave atthimayam dantamayam visânamayam nalamayam velumayam kañthamayam jatunayam phalamayam lohamayam sañkhanâbhimayan ti. ||1|| tena kho pana samayena añjanî apârutâ honti. tipacunñehi pi pamsukehi pi okiriyanti — la — anujânâmi bhikkhave apidhânan ti. apidhânam nipatati. anujânâmi bhikkhave puttakena bandhitvâ añjaniyâ bandhitun ti. añjanî nipatati. anujânâmi bhikkhave puttakena sibbetun ti. ||2|| tena kho pana samayena bhikkhû añguliyâ añjanti. akkhini dukkhâni honti — la — anujânâmi bhikkhave añjanisalâkan ti. tena kho pana samayena chabbaggiyâ bhikkhû uccâvacâ añjanisalâkâyo dhârenti sovanñamayam rûpiyamayam. ma-

nussâ ujjhâyanti khîyanti vipâcenti: seyyathâpi gihî kâma-bhogino 'ti — la — na bhikkhave uccâvacâ añjanisalâkâ dhâretabbâ. yo dhâreyya, âpatti dukkaṭassa. anujânâmi bhikkhave atṭhimayam — la — sañkhanâbhimayan ti. ||3|| tena kho pana samayena añjanisalâkâ bhûmiyam patitâ pharusâ hoti — la — anujânâmi bhikkhave salâkodhâniyan ti. tena kho pana samayena bhikkhû añjanim pi añjanisalâkam pi hatthena pariharanti — la — anujânâmi bhikkhave añjani-thavikan ti. amsabandhako na hoti — la — anujânâmi bhikkhave amsabandhakam bandhanasuttakan ti. ||4||12||

tena kho pana samayena âyasmato Pilindavacchassa sisâbhitâpo hoti — la — anujânâmi bhikkhave muddhani telakan ti. na kkhamanîyo hoti — la — anujânâmi bhikkhave natthukamman ti. natthu galati — la — anujânâmi bhikkhave natthukaraṇin ti. tena kho pana samayena chabbaggiyâ bhikkhû uccâvacâ natthukaraṇiyo dhârenti sovaṇṇamayam rûpiyamayam. manussâ ujjhâyanti khîyanti vipâcenti: seyyathâpi gihî kâmabhogino 'ti. na bhikkhave uccâvacâ natthukaraṇi dhâretabbâ. yo dhâreyya, âpatti dukkaṭassa. anujânâmi bhikkhave atṭhimayam — la — sañkhanâbhimayan ti. ||1|| natthum visamam âsiñcanti. anujânâmi bhikkhave yamakanatthukaraṇin ti. na kkhamanîyo hoti. anujânâmi bhikkhave dhûmam pâtun ti. tañ ñeva vat̄tim alimpetvâ pivanti. kaṇṭham dahati — la — anujânâmi bhikkhave dhûmanettan ti. tena kho pana samayena chabbaggiyâ bhikkhû uccâvacâni dhûmanettâni dhârenti . . . (comp. § 1.) . . . sañkhanâbhimayan ti. tena kho pana samayena dhûmanettâni apârutâni honti, pâṇkâ pavisanti — la — anujânâmi bhikkhave apidhânan ti. tena kho pana samayena bhikkhû dhûmanettâni hatthena pariharanti. anujânâmi bhikkhave dhûmanetta-thavikan ti. ekato ghamsiyanti — la — anujânâmi bhikkhave yamakathavikan ti. amsabandhako na hoti — la — anujânâmi bhikkhave amsabandhakam bandhanasuttakan ti. ||2||13||

tena kho pana samayena âyasmato Pilindavacchassa

vātābādho hoti. vejjā evam āhamṣu : telam pacitabban ti. anujānāmi bhikkhave telapākan ti. tasmim kho pana telapāke majjam pakkhipitabbam hoti. anujānāmi bhikkhave telapāke majjam pakkhipitun ti. tena kho pana samayena chabbaggyā bhikkhū atipakkhittamajjāni telāni pacanti. tāni pīvitvā majjanti. na bhikkhave atipakkhittamajjam telam pātabbam. yo piveyya, yathādhammo kāretabbo. anujānāmi bhikkhave yasmim telapāke majjassa na vāṇo na gandho na raso paññāyati, evarūpam majjapakkhitam telam pātun ti. || 1 || tena kho pana samayena bhikkhūnam bahum atipakkhittamajjam telam pakkam hoti. atha kho bhikkhūnam etad ahosi : katham nu kho atipakkhittamajje tele paṭipajjītabban ti. anujānāmi bhikkhave abbhañjanam adhiṭṭhatun ti. tena kho pana samayena āyasmato Pilindavacchassa bahutaram telam pakkam hoti, telabhājanam na samvijjati. anujānāmi bhikkhave tīni tumbāni lohatumbam kaṭṭhatumbam phalatumban ti. || 2 || tena kho pana samayena āyasmato Pilindavacchassa aṅgavāto hoti. anujānāmi bhikkhave sedakamman ti. na kkhamaniyo hoti. anujānāmi bhikkhave sambhārasedan ti. na kkhamaniyo hoti. anujānāmi bhikkhave mahāsedan ti. na kkhamaniyo hoti. anujānāmi bhikkhave bhaṅgodakan ti. na kkhamaniyo hoti. anujānāmi bhikkhave udakakotṭhakan ti. || 3 || tena kho pana samayena āyasmato Pilindavacchassa pabbavāto hoti. anujānāmi bhikkhave lohitam mocetun ti. na kkhamaniyo hoti. anujānāmi bhikkhave lohitam mocetvā visāprena gahetun ti. tena kho pana samayena āyasmato Pilindavacchassa pādā phālitā honti. anujānāmi bhikkhave pādabbhañjanan ti. na kkhamaniyo hoti. anujānāmi bhikkhave pajjam abhisamkharitun ti. tena kho pana samayena aññatarassa bhikkhuno gandābādho hoti. anujānāmi bhikkhave satthakammam. kasāvodakena attho hoti. anujānāmi bhikkhave kasāvodakan ti. tilakakkena attho hoti. anujānāmi bhikkhave tilakakkan ti. || 4 || kabaliṇaya attho hoti. anujānāmi bhikkhave kabaliṇan ti. vāṇabandhanacolena attho hoti. anujānāmi bhikkhave vāṇabandhanacolan ti. vāṇo kaṇḍuvati. anujānāmi bhikkhave sāsapakutṭena phositun ti. vāṇo kilijjitha.

anujānāmi bhikkhave dhūmam kātun ti. vanamamsam vuṭṭhāti. anujānāmi bhikkhave loṇasakkharikāya chinditun ti. vano na rūhati. anujānāmi bhikkhave vanatelan ti. telam galati. bhagavato etam attham ārocesum. anujānāmi bhikkhave vikāsikam sabbam vanapati-kamman ti. ||5|| tena kho pana samayena aññataro bhikkhu ahinā daṭṭho hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave cattāri mahāvikaṭāni dātum gūtham muttam chārikam mattikan ti. atha kho bhikkhūnam etad ahosi : appatīggahitāni nu kho udāhu paṭiggahetabbānīti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sati kappiyakārake paṭiggahāpetum, asati kappiyakārake sāmam gahetvā paribhuñjutun ti. tena kho pana samayena aññatarena bhikkhunā visam pītam hoti. anujānāmi bhikkhave gūtham pāyetun ti. atha kho bhikkhūnam etad ahosi : appatīggahito nu kho udāhu paṭiggahāpetabbo 'ti. anujānāmi bhikkhave yaṁ karonto paṭiggañhāti sv eva paṭiggaho kato, na puna paṭiggahāpetabbo 'ti. ||6|| tena kho pana samayena aññatarassa bhikkhuno gharadinnakā-bādho hoti. anujānāmi bhikkhave sītāloṭīm pāyetun ti. tena kho pana samayena aññataro bhikkhu duṭṭhagahañiko hoti. anujānāmi bhikkhave āmisakhāram pāyetun ti. tena kho pana samayena aññatarassa bhikkhuno paṇḍuro-gābādho hoti. anujānāmi bhikkhave muttaharitakam pāyetun ti. tena kho pana samayena aññatarassa bhikkhuno chavidosābādho hoti. anujānāmi bhikkhave gandhālepam kātun ti. tena kho pana samayena aññataro bhikkhu abhisannakāyo hoti. anujānāmi bhikkhave virecanam pātun ti. acchakañjiyā attho hoti. anujānāmi bhikkhave accha-kañjikan ti. akaṭayūsena attho hoti. anujānāmi bhikkhave akaṭayūsan ti. kaṭākaṭena attho hoti. anujānāmi bhikkhave kaṭākaṭan ti. paṭicchādaniyena attho hoti. anujānāmi bhikkhave paṭicchādaniyan ti. ||7||14||

tena kho pana samayena āyasmā Pilindavaccho Rājagahe pabbhāram sodhāpeti leṇam kattukāmo. atha kho rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilindavaccho ten' upasamkami, upasamkamitvā āyasmantam Pilin-

davaaccham abhivādetvā ekamantam nisīdi. ekamantam nisinno kho rājā Māgadho Seniyo Bimbisāro āyasmantam Pilindavaccham etad avoca : kiñ bhante thero kārāpetīti. pabbhāram mahārāja sodhāpemi leñam kattukāmo 'ti. attho bhante ayyassa ārāmikenā 'ti. na kho mahārāja bhagavatā ārāmiko anuññāto 'ti. tena hi bhante bhagavantam paṭipucchitvā mama āroceyyāthā 'ti. evam mahārājā 'ti kho āyasmā Pilindavaccho rañño Māgadhassa Seniyassa Bimbisārassa paccassosi. ||1|| atha kho āyasmā Pilindavaccho rājānam Māgadham Seniyam Bimbisāram dhammiyā kathāya sandassesi samādapesi samuttejesi sampahāmsesi. atha kho rājā Māgadho Seniyo Bimbisāro āyasmata Pilindavacchena dhammiyā kathāya sandassito samādapito samuttejito sampahāmsito utthāyāsanā āyasmantam Pilindavaccham abhivādetvā padakkhiṇam katvā pakkāmi. atha kho āyasmā Pilindavaccho bhagavato santike dūtam pāhesi : rājā bhante Māgadho Seniyo Bimbisāro ārāmikam dātukāmo. katham nu kho bhante paṭipajjitabban ti. atha kho bhagavā etasmim̄ nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave ārāmikan ti. ||2|| dutiyam pi kho rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilindavaccho ten' upasamkami, upasamkamitvā āyasmantam Pilindavaccham abhivādetvā ekamantam nisīdi. ekamantam nisinno kho rājā Māgadho Seniyo Bimbisāro āyasmantam Pilindavaccham etad avoca : anuññāto bhante bhagavatā ārāmiko 'ti. evam mahārājā 'ti. tena hi bhante ayyassa ārāmikam dammīti. atha kho rājā Māgadho Seniyo Bimbisāro āyasmato Pilindavacchassa ārāmikam paṭisūṇitvā vissaritvā cirena satim paṭilabhitvā aññataram sabbatthakam mahāmattam āmantesi : yo mayā bhañe ayyassa ārāmiko paṭissuto dinno so ārāmiko 'ti. na kho deva ayyassa ārāmiko dinno 'ti. kīvaciram nu kho bhañe ito hitam hotīti. ||3|| atha kho so mahāmatto rattiyo viganetvā rājānam Māgadham Seniyam Bimbisāram etad avoca : pañca deva rattisatānīti. tena hi bhañe ayyassa pañca ārāmikasatāni dethā 'ti. evam devā 'ti kho so mahāmatto rañño Māgadhassa Seniyassa Bimbisārassa paṭisūṇitvā āyasmato Pilindavacchassa pañca ārāmikasatāni pādāsi, pātiyekko gāmo nivisi. Ārāmikagāmo 'ti pi nam

āhamsu, Pilindagāmo 'ti pi nam āhamsu. tena kho pana samayena āyasmā Pilindavaccho tasmim gāmake kulūpako hoti. atha kho āyasmā Pilindavaccho pubbañhasamayam nivāsetvā pattacivaram ādāya Pilindagāmam piñdāya pāvisi. ||4|| tena kho pana samayena tasmim gāmake ussavo hoti, dārikā alamkata mālākitā kīlanti. atha kho āyasmā Pilindavaccho Pilindagāmake sapadānam piñdāya caramāno yena aññatarassa ārāmikassa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisidi. tena kho pana samayena tassā ārāmikiniyā dhītā aññe dārake alamkate mālākite passitvā rodati: mālam me detha, alamkāram me dethā 'ti. atha kho āyasmā Pilindavaccho tam ārāmikinim etad avoca: kissāyam dārikā rodatī. ayam bhante dārikā aññe dārake alamkate mālākite passitvā rodati: mālam me detha, alamkāram me dethā 'ti. kuto amhākam duggatānam mālā, kuto alamkāro 'ti. ||5|| atha kho āyasmā Pilindavaccho aññatararam tinañdupakam gahetvā tam ārāmikinim etad avoca: hand' imam tinañdupakam tassā dārikāya sise pañmuñcā 'ti. atha kho sā ārāmikinī tam tinañdupakam gahetvā tassā dārikāya sise pañmuñci. sā ahosi suvañṇamālā abhirūpā dassaniyā pāsādikā, n' atthi tādisā rañño pi antepure suvañṇamālā. manussā rañño Māgadhassa Seniyassa Bimbisārassa ārocesum: amukassa deva ārāmikassa ghare suvañṇamālā abhirūpā dassaniyā pāsādikā, n' atthi tādisā devassa pi antepure suvañṇamālā. kuto tassa duggatassa. nissamsayam corikāya ābbhatā 'ti. atha kho rājā Māgadho Seniyo Bimbisāro tam ārāmikakulam bandhāpesi. ||6|| dutiyam pi kho āyasmā Pilindavaccho pubbañhasamayam nivāsetvā pattacivaram ādāya Pilindagāmam piñdāya pāvisi. Pilindagāmake sapadānam piñdāya caramāno yena tassa ārāmikassa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisidi. atha kho rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilindavaccho ten' upasamkami, upasamkamitvā āyasmantam Pilindavaccham abhivādetvā ekamantam nisidi. ekamantam nisinnam

kho rājānam Māgadham Seniyam Bimbisāram āyasmā Pi-lindavaccho etad avoca : ||7|| kissa mahārāja ārāmikakulam bandhāpitā ti. tassa bhante ārāmikassa ghare suvaṇṇamālā abhirūpā dassanīyā pāsādikā, n' atthi tādisā amhākam pi antepure suvaṇṇamālā. kuto tassa duggatassa. nissamsayam corikāya ābhata 'ti. atha kho āyasmā Pilindavaccho rañño Māgadhassa Seniyassa Bimbisārassa pāsādam suvaṇṇan ti adhimucci, so ahosi sabbo sovaṇṇamayo. idam pana te mahārāja tāvabahum suvaṇṇam kuto 'ti. aññātām bhante, ayyassa eso iddhānubhāvo 'ti tam ārāmikakulam muñcāpesi. ||8|| manussā ayyena kira Pilindavacchena sarājikāya pari-sāya uttarimanussadhammaṁ iddhipāṭihāriyam dassitan ti attamanā abhippasannā āyasmato Pilindavacchassa pañca bhesajjāni abhiharim̄su seyyath' idam : sappiṁ navanītam telam madhum phānitān ti. pakatiyāpi ca āyasmā Pilindavaccho lābhī hoti, pañcannam bhesajjānam laddham-laddham parisāya vissajjesi. parisā c' assa hoti bāhullikā, laddham-laddham kolambe pi ghaṭe pi pūretvā paṭisāmeti, parissāvanāni pi thavikāyo pi pūretvā vātāpānesu lagganti, tāni olīnavilināni tiṭṭhanti, undurehi pi vihārā okiṇṇavikiṇṇā honti. manussā vihāracārikam āhindantā passitvā ujjhāyanti khīyanti vipācenti : antokoṭṭhāgārikā ime samanā Sakyaputtiyā seyyathāpi rājā Māgadho Seniyo Bimbisāro 'ti. ||9|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : kathām hi nāma bhikkhū evarūpāya bāhullāya cetessantīti. atha kho te bhikkhū bhagavato etam atthām ārocesum. saccam kira bhikkhave bhikkhū evarūpāya bāhullāya cetentīti. saccam bhagavā. vigarahitvā dhammikathaṁ katvā bhikkhū āmantesi : yāni kho pana tāni gilānānam bhikkhūnam paṭisāyanīyāni bhesajjāni seyyath' idam : sappi navanītam telam madhu phānitām, tāni paṭiggahetvā sattāha paramām sannidhikārakam paribhuñjitabbāni, tam atikkāmayato yathādhammo kāretabbo 'ti. ||10||15||

bhesajjaanuññātabhānavāram paṭhamam.

atha kho bhagavā Sāvatthiyam yathābhīrantām viha-

ritvā yena Rājagaham tena cārikam pakkāmi. addasa kho āyasmā Kañkhārevato antarā magge gułakaraṇam okkamitvā gule piṭham pi chārikam pi pakhipante, disvāna akappiyō gulo sāmiso, na kappati gulo vikāle paribhuñjitun ti kukkuccāyanto sapariso gulam na paribhuñjati, ye pi 'ssa sotabbam maññanti, te pi gulam na paribhuñjanti. bhagavato etam attham ārocesum. kimathiyā bhikkhave gule piṭham pi chārikam pi pakkipantīti. thaddhanathāya bhagavā 'ti. sace bhikkhave thaddhanathāya gule piṭham pi chārikam pi pakkipanti so ca gulo tv eva samkham gacchati, anujānāmi bhikkhave yathāsukham gulam paribhuñjitun ti. ||1|| addasa kho āyasmā Kañkhārevato antarā magge vacce muggam jātam, passitvā akappiyā muggā, pakkāpi muggā jāyantīti kukkuccāyanto sapariso muggam na paribhuñjati, ye pi 'ssa sotabbam maññanti, te pi muggam na paribhuñjanti. bhagavato etam attham ārocesum. sace bhikkhave pakkāpi muggā jāyanti, anujānāmi bhikkhave yathāsukham muggam paribhuñjitun ti. ||2|| tena kho pana samayena aññatarassa bhikkhuno udaravātābādho hoti, so loṇasovirakam apāyi, tassa so udaravātābādho paṭippassambhi. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānassa loṇasovirakam, agilānassa udakasambhinnam pānaparibhōgena paribhuñjitun ti. ||3||16||

atha kho bhagavā anupubbena cārikam caramāno yena Rājagaham tad avasari. tatra sudam bhagavā Rājagahē viharati Vēluvane Kalandakanivāpe. tena kho pana samayena bhagavato udaravātābādho hoti. atha kho āyasmā Ānando pubbe pi bhagavato udaravātābādho tekaṭulāya yāguyā phāsu hotiti sāmam tilam pi taṇḍulam pi muggam pi paññāpetvā anto vāsetvā anto sāmam pacitvā bhagavato upanāmesi pivatu bhagavā tekaṭulayāgun ti. ||1|| jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam veditvā pucchanti, kālam veditvā na pucchanti, atthasamhitam tathāgatā pucchanti no anatthasamhitam, anatthasamhitē setughāto tathāgatānam. dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammam vā desessāma, sāvakānam vā sikkhāpadam paññāpessāmā 'ti. atha kho bhagavā āyas-

mantam Ânandam âmantesi : kut' âyam Ânanda yâgû 'ti.  
 atha kho âyasmâ Ânando bhagavato etam attham ârocesi.  
 ||2|| vigarahi buddho bhagavâ : ananucchaviyam Ânanda  
 ananulomikam appaṭirûpam assâmaṇakam akappiyam aka-  
 ranîyam. katham hi nâma tvam Ânanda evarûpâya bâhullâya  
 cetessasi. yad api Ânanda anto vuttham tad api akappiyam,  
 yad api anto pakkam tad api akappiyam, yad api sâmam  
 pakkam tad api akappiyam. n' etam Ânanda appasannânam  
 vâ pasâdâya. vigarahitvâ dhammikatham katvâ bhikkhû  
 âmantesi : na bhikkhave anto vuttham anto pakkam  
 sâmam pakkam paribhuñjabbam. yo paribhuñjeyya,  
 âpatti dukkaṭassa. ||3|| anto ce bhikkhave vuttham anto  
 pakkam sâmam pakkam, tañ ce paribhuñjeyya, âpatti tiṇṇam  
 dukkaṭânam. anto ce bhikkhave vuttham anto pakkam  
 aññehi pakkam, tañ ce paribhuñjeyya, âpatti dvinnam  
 dukkaṭânam. anto ce bhikkhave vuttham bahi pakkam  
 sâmam pakkam, tañ ce paribhuñjeyya, âpatti dvinnam dukka-  
 ṭânam. ||4|| bahi ce bhikkhave vuttham anto pakkam  
 sâmam pakkam, tañ ce paribhuñjeyya, âpatti dvinnam dukka-  
 ṭânam. anto ce bhikkhave vuttham bahi pakkam aññehi  
 pakkam, tañ ce paribhuñjeyya, âpatti dukkaṭassa. bahi ce  
 bhikkhave vuttham anto pakkam aññehi pakkam, tañ ce  
 paribhuñjeyya, âpatti dukkaṭassa. bahi ce bhikkhave  
 vuttham bahi pakkam sâmam pakkam, tañ ce paribhuñjeyya,  
 âpatti dukkaṭassa. bahi ce bhikkhave vuttham bahi pakkam  
 aññehi pakkam, tañ ce paribhuñjeyya, anâpattîti. ||5|| tena  
 kho pana samayena bhikkhû bhagavatâ sâmampâko paṭi-  
 khitto 'ti punapâke kukuccâyanti. bhagavato etam attham  
 ârocesum. anujânâmi bhikkhave punapâkam pacitun ti.  
 ||6|| tena kho pana samayena Râjagahañ dubbhikkham ho-  
 ti. manussâ loṇam pi telam pi taṇḍulam pi khâdaniyam pi  
 ârâmam âharanti, tâni bhikkhû bahi vâsentî, ukkapiṇḍakâpi  
 khâdanti corâpi haranti. bhagavato etam attham ârocesum.  
 anujânâmi bhikkhave anto vâsetun ti. anto vâsetvâ bahi  
 pâcenti, damakâ parivârenti. bhikkhû avissatthâ pari-  
 bhuñjanti. bhagavato etam attham ârocesum. anujânâmi  
 bhikkhave anto pacitun ti. dubbhikkhe kappiyakârakâ  
 bahutaram haranti, appataram bhikkhûnam denti. bhaga-

vato etam attham ārocesum. anujānāmi bhikkhave sāmāṁ pacitum. anujānāmi bhikkhave anto vuttham anto pakkam sāmāṁ pakkan ti. ||7|| tena kho pana sama-yena sambahulâ bhikkhû Kâsîsu vassam vutthâ Râjaga-ham gacchantâ bhagavantam dassanâya antarâ magge na labhimsu lûkhassa vâ pañitassa vâ bhojanassa yâvadattham pâripûrim, bahuñ ca phalakhâdaniyam ahosi, kappiyakârako ca na ahosi. atha kho te bhikkhû kilantarûpâ yena Râja-gaham Veluvanam Kalandakanivâpo yena bhagavâ ten' upasamkamim̄su, upasamkamitvâ bhagavantam abhivâ-detvâ ekamantam nisidim̄su. āciṇñam kho pan' etam buddhânam bhagavantânam âgantukehi bhikkhûhi saddhim pati-sammoditum. atha kho bhagavâ te bhikkhû etad avoca: kacci bhikkhave khamanîyam, kacci yâpanîyam, kacci 'ttha appakilamathena addhânam âgatâ, kuto ca tumhe bhikkhave âgacchathâ 'ti. ||8|| khamanîyam bhagavâ, idha mayam bhante Kâsîsu vassam vutthâ Râjagaham âgacchantâ bhagavantam dassanâya antarâ magge na labhimhâ lûkhassa vâ pañitassa vâ bhojanassa yâvadattham pâripûrim, bahuñ ca phalakhâdaniyam ahosi, kappiyakârako ca na ahosi, tena mayam kilantarûpâ addhânam âgatâ 'ti. atha kho bhagavâ etasmim̄ nidâne dhammadikatham katvâ bhikkhû âmantesi: anujānāmi bhikkhave yattha phalakhâdaniyam passati kappiyakârako ca na hoti, sāmāṁ gahetvâ haritvâ kappiya-kârakam passitvâ bhûmiyam nikhipitvâ paṭiggahâpetvâ paribhuñjitum. anujānāmi bhikkhave uggahitam paṭiggahitun ti. ||9||17||

tena kho pana samayena afiñatarassa brâhmaṇassa navâ ca tilâ navañ ca madhum uppannâ honti. atha kho tassa brâhmaṇassa etad ahosi: yam nûnâham nave ca tile navañ ca madhum buddhapamukhassa bhikkhusamghassa dadeyyan ti. atha kho so brâhmaṇo yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavatâ saddhim sammodi. sammodanîyam katham sâraṇiyam vîtisâretvâ ekamantam atîhâsi, ekamantam ȳhito kho so brâhmaṇo bhagavantam etad avoca: adhivâsetu me bhante bhavam Gotamo svâtanâya bhattam saddhim bhikkhusamghenâ 'ti. adhivâsesi bhagavâ tuñhi-

bhâvena. atha kho so brâhmaño bhagavato adhivâsanam  
 viditvâ pakkâmi. ||1|| atha kho so brâhmaño tassâ rattiya  
 accayena pañitam khâdaniyam bhojaniyam pañiyâdâpetvâ  
 bhagavato kâlam ârocâpesi : kâlo bho Gotama, niñhitam  
 bhattan ti. atha kho bhagavâ pubbañhasamayam nivâsetvâ  
 pattacîvaram âdâya yena tassa brâhmañassa nivesanam ten'  
 upasamkami, upasamkamitvâ paññatte âsane nisidi saddhim  
 bhikkhusamghena. atha kho so brâhmaño buddhapamu-  
 kham bhikkhusamgham pañtena khâdaniyena bhojaniyena  
 sahatthâ santappetvâ sampavâretvâ bhagavantam bhuttâvim  
 onitapattapâñim ekamantam nisidi. ekamantam nisinnam  
 kho tam brâhmañam bhagavâ dhammiyâ kathâya sandassetvâ  
 samâdapetvâ samuttejetvâ sampahamsetvâ utthâyâsanâ pa-  
 kkâmi. ||2|| atha kho tassa brâhmañassa acirapakkantassa  
 bhagavato etad ahosi: yesam kho mayâ atthâya buddhapu-  
 mukho bhikkhusamgho nimantito nave ca tile navañ ca  
 madhum dassâmîti, te mayâ pamutthâ dâtum. yam nûnâ-  
 ham nave ca tile navañ ca madhum kolambehi ca ghañehi  
 ca ârâmam harâpeyyan ti. atha kho so brâhmaño nave  
 ca tile navañ ca madhum kolambehi ca ghañehi ca ârâmam  
 âharâpetvâ yena bhagavâ ten' upasamkami, upasamkamitvâ  
 ekamantam atthâsi, ekamantam thito kho so brâhmaño bha-  
 gadvantam etad avoca : ||3|| yesam kho mayâ bho Gotama  
 atthâya buddhapamukho bhikkhusamgho nimantito nave ca  
 tile navañ ca madhum dassâmîti, te mayâ pamutthâ dâtum.  
 pañiganhâtu me bhavam Gotamo nave ca tile navañ ca  
 madhun ti. tena hi brâhmaña bhikkhûnam dehîti. tena  
 kho pana samayena bhikkhû dubbhikkhe appamattake pi  
 pavârenti pañsamkhâpi pañikkhipanti, sabbo ca samgho pa-  
 vârito hoti, bhikkhû kukkuccâyatâ na pañganhanti. pañ-  
 ganhatha bhikkhave paribhuñjatha. anujânâmi bhikkhave  
 tato nîhatam bhuttâvinâ pavâritena anatirittam pari-  
 buñjitun ti. ||4||18||

tena kho pana samayena âyasmato Upanandassa Sa-  
 kyaputtassa upañthâkakulam samghass' atthâya khâdani-  
 yam pâhesi : ayyassa Upanandassa dassetvâ samghassa dâ-  
 tabban ti. tena kho pana samayena âyasmâ Upanando

Sakyaputto gāmam piṇḍāya paviṭṭho hoti. atha kho te manussā ārāmam gantvā bhikkhū pucchimsu : kaham bhante ayyo Upanando 'ti. esāvuso āyasmā Upanando Sakyaputto gāmam piṇḍāya paviṭṭho 'ti. idam bhante khādaniyam ayyassa Upanandassa dassetvā samghassa dātabban ti. bhagavato etam attham ārocesum. tena hi bhikkhave paṭigga-hetvā nikhipatha yāva Upanando āgacchatiti. || 1 || atha kho āyasmā Upanando Sakyaputto purebhattam kulāni pa-yirupāsitvā divā āgacchi. tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti patisamkhāpi pati-khipanti, sabbo ca samgho pavārito hoti, bhikkhū kukku-ocayantā na paṭigañhanti. paṭigañhatha bhikkhave pari-bhuñjatha. anujānāmi bhikkhave purebhattam paṭiggahitam bhuttāvinā pavāritena anatirittam paribhuñjitunti. || 2 || 19 ||

atha kho bhagavā Rājagahe yathābhīrantam viharitvā yena Sāvatthi tena cārikam pakkāmi. anupubbena cārikam caramāno yena Sāvatthi tad avasari. tatra sudam bhagavā Sāvatthiyam viharati Jetavane Anātha piṇḍikassa ārāme. tena kho pana samayena āyasmato Sāriputtassa kāyadāhābādho hoti. atha kho āyasmā Mahāmoggallāno yenāyasmā Sāriputto ten' upasamkami, upasamkamitvā āyasmantam Sāriputtam etad avoca : pubbe te āvuso Sāriputta kāyadāhābādho kena phāsu hotīti. bhisehi ca me āvuso mulālikāhi cā 'ti. atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitam vā bāham pasā-reyya pasāritam vā bāham sammiñjeyya, evam eva Jetavane antarahito Mandākiniyā pokkharaṇiyā tire pāturaḥosi. || 1 || addasa kho aññataro nāgo āyasmantam Mahāmoggallānam dūrato 'va āgacchantam, disvāna āyasmantam Mahāmoggallānam etad avoca : etu kho bhante ayyo Mahāmoggallāno, svāgatam bhante ayyassa Mahāmoggallānassa, kena bhante ayyassa attho, kiṁ dammīti. bhisehi ca me āvuso attho mulālikāhi cā 'ti. atha kho so nāgo aññatarām nāgam āñāpesi : tena hi bhāne ayyassa bhise ca mulālikāyo ca yāvad-attham dehīti. atha kho so nāgo Mandākinim pokkharaṇim ogāhetvā soṇḍāya bhisañ ca mulāliñ ca abbāhitvā suvi-

kkhālitam vikkhāletvā bhañdikam bandhitvā yenāyasmā Mahāmoggallāno ten' upasamkami. ||2|| atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitatam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya, evam eva Mandākiniyā pokkharaṇiyā tīre antarahito Jetavane pāturaḥosi, so pi kho nāgo Mandākiniyā pokkharaṇiyā tīre antarahito Jetavane pāturaḥosi. atha kho so nāgo āyasmato Mahāmoggallānassa bhise ca muļālikāyo ca paṭiggahāpetvā Jetavane antarahito Mandākiniyā pokkharaṇiyā tīre pāturaḥosi. atha kho āyasmā Mahāmoggallāno āyasmato Sāriputtassa bhise ca muļālikāyo ca upanāmesi. atha kho āyasmato Sāriputtassa bhise ca muļālikāyo ca paribhuttassa kāyaḍāhābādho paṭippassambhi. bahū bhisā ca muļālikāyo ca avasiṭṭhā honti. ||3|| tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisamkhāpi paṭikkhipanti, sabbo ca samgho pavārito hoti, bhikkhū kukkuccāyantā na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave vanatṭham pokkharatṭham bhuttāvinā pavāritena anatirittam paribhuñjitun ti. ||4||20||

tena kho pana samayena Sāvatthiyam bahum phalakhādaniyam ussannam hoti kappiyakārako ca na hoti. bhikkhū kukkuccāyantā phalam na paribhuñjanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave abijam nibbatta bijam akatakappam phalam paribhuñjitun ti. ||1||21||

atha kho bhagavā Sāvatthiyam yathābhiraṇtam viharitvā yena Rājagaham tena cārikam pakkāmi. anupubbenā cārikam caramāno yena Rājagaham tad avasari. tatra sudam bhagavā Rājagahe viharati Vēluvane Kalanda-kanivāpe. tena kho pana samayena aññatarassa bhikkhuno bhagandalabādho hoti. Ākāsagotto veijo satthakammam karoti. atha kho bhagavā senāsanacārikam āhindanto yena tassa bhikkhuno vihāro ten' upasamkami. ||1|| addasa kho Ākāsagotto veijo bhagavantam dūrato 'va āgacchantam, disvāna bhagavantam etad avoca : āgacchatu bhavam Gotamo imassa bhikkhuno vaccamaggam passatu seyyathāpi godhā-

mukhan ti. atha kho bhagavā mamam khv āyam moghapuri-  
so uppādetīti tuñhibhūto 'va pañinivattitvā etasmim̄ nidāne  
etasmim̄ pakaraṇe bhikkhusaṅgham sannipatāpetvā bhikkhū<sup>1</sup>  
pañipucchi: atthi kira bhikkhave amukasmim̄ vihāre bhikkhu  
gilāno 'ti. atthi bhagavā 'ti. kim tassa bhikkhave bhikkhuno  
ābādho 'ti. tassa bhante āyasmato bhagandalābādho, Ākā-  
sagotto vejjo satthakammam karotiti. ||2|| vigarahi buddho  
bhagavā: ananucchaviyam bhikkhave tassa moghapurisassa  
ananulomikam appañirūpam assāmañakam akappiyam aka-  
ranīyam. katham hi nāma so bhikkhave moghapuriso  
sambādhe satthakammam kārāpessatīti. sambādhe bhikkha-  
ve sukhumā chavi, duropayo vano, dupparihāram sattham.  
n' etam bhikkhave appasannānam vā pasādāya. vigara-  
hitvā dhammikatham katvā bhikkhū āmantesi: na bhi-  
kkhave sambādhe satthakammam kārāpetabbam. yo  
kārāpeyya, āpatti thullaccayassā 'ti. ||3|| tena kho pana  
samayena c h a b b a g g i y à bhikkhū bhagavatā sattha-  
kammam pañikkhittan ti vatthikammam kārāpentī. ye  
te bhikkhū appicchā te ujjhāyanti khīyanti vipācentī:  
katham hi nāma chabbaggiyā bhikkhū vatthikammam kārā-  
pessantīti. atha kho te bhikkhū bhagavato etam attham  
ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū  
vatthikammam kārāpentīti. saccam bhagavā. vigarahitvā  
dhammikatham katvā bhikkhū āmantesi: na bhikkhave  
sambādhassa sāmantā dvañgulā satthakammam vā  
vatthikammam vā kārāpetabbam. yo kārāpeyya, āpatti  
thullaccayassā 'ti. ||4||22||

atha kho bhagavā Rājagahe yathābhirantam viharitvā  
yena Bārāṇasī tena cārikam pakkāmi. anupubbena cāri-  
kam caramāno yena Bārāṇasī tad avasari. tatra sudam̄ bha-  
gavā Bārāṇasiyam viharati Isipatane migadāye. tena  
kho pana samayena Bārāṇasiyam Suppiyo ca upāsako  
Suppiyā ca upāsikā ubhatopasannā honti dāyakā kārakā  
saṅghupaṭhākā. atha kho Suppiyā upāsikā ārāmam gantvā  
vihārena vihāram parivenēna parivenam upasamākamitvā bhi-  
kkhū pucchatī: ko bhante gilāno, kassa kim āhariyyatū  
'ti. ||1|| tena kho pana samayena aññatarena bhikkhunā

virecanam pītam hoti. atha kho so bhikkhu Suppiyam upāsikam etad avoca : mayā kho bhagini virecanam pītam, attho me paṭicchādaniyenā 'ti. suṭṭhu ayya āhariyissatīti gharam gantvā antevāsim ḥñāpesi : gaccha bhaṇe pavattamamsam jānāhīti. evam ayye 'ti kho so puriso Suppiyāya upāsikāya paṭisunītvā kevalakappam Bārāṇasim ḥinḍanto na addasa pavattamamsam. atha kho so puriso yena Suppiyā upāsikā ten' upasamkami, upasamkamitvā Suppiyam upāsikam etad avoca : n' ath' ayye pavattamamsam, māghāto ajjā 'ti. ||2|| atha kho Suppiyāya upāsikāya etad ahosi : tassa kho gilānassa bhikkhuno paṭicchādaniyam alabantassa abādho vā abhivaddhissati kālamkiriya vā bhavissesti, na kho me tam paṭirūpam yāham paṭisunītvā na harāpeyyan ti potthanikam gahetvā ūrumamsam ukkantitvā dāsiyā adāsi : handa je imam mamsam sampādetvā amukasmim vihāre bhikkhu gilāno tassa dajjehi, yo ca mam pucchati gilānā 'ti paṭivedehiti uttarāsañgena ūrum vethetvā ovarakam pavisitvā mañcake nipaggi. ||3|| atha kho Suppiyo upāsako gharam gantvā dāsim pucchi : kaham Suppiyā 'ti. esāyya ovarake nipannā 'ti. atha kho Suppiyo upāsako yena Suppiyā upāsikā ten' upasamkami, upasamkamitvā Suppiyam upāsikam etad avoca : kissa nipannāsīti. gilān' amhīti. kin te abādho 'ti. atha kho Suppiyā upāsikā Suppiyassa upāsakassa etam attham ārocesi. atha kho Suppiyo upāsako acchariyam vata bho abbhutam vata bho yāva saddhāyam Suppiyā pasannā, yatra hi nāma attano pi mamsāni pariccattāni, kim pana imāya aññām kiñci adeyyam bhavissatīti haṭṭho udaggo yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ||4|| ekamantam nisinno kho Suppiyo upāsako bhagavantam etad avoca : adhvāsetu me bhante bhagavā svātanāya bhattam saddhim bhikkhusam-ghenā 'ti. adhvāsesi bhagavā tuṇhibhāvena. atha kho Suppiyo upāsako bhagavato adhvāsanam viditvā utṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho Suppiyo upāsako tassā rattiya accayena pañītam khādaniyam. bhojaniyam paṭiyādāpetvā bhagavato kālam ārocāpesi : kālo bhante niṭṭhitam bhattan ti. atha kho bhagavā pubbañhasamayam nivāsetvā pattacivaram adāya yena

Suppiyassa upāsakassa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisidi saddhim bhikkhusamghena. ||5|| atha kho Suppiyo upāsako yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi. ekamantam thitam kho Suppiyam upāsakam bhagavā etad avoca: kaham Suppiyā 'ti. gilānā bhagavā 'ti. tena hi āgacchatū 'ti. na bhagavā ussahatī. tena hi pariggahetvāpi ānethā 'ti. atha kho Suppiyo upāsako Suppiyam upāsikam pariggahetvā ānesi. tassā saha dassanena bhagavato tāvamahā vano rūlho ahosi succhavi lomajāto. ||6|| atha kho Suppiyo ca upāsako Suppiyā ca upāsikā acchariyam vata bho abbhutam vata bho tathāgatassa mahiddhikatā mahānubhāvatā, yatra hi nāma saha dassanena bhagavato tāvamahā vano rūlho bhavissati succhavi loma-jāto 'ti hatthā udaggā buddhapamukham bhikkhusamgham paññitenā khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvīm onitapattapānim ekamantam nisidim̄su. atha kho bhagavā Suppiyam upāsakam Suppiyañ ca upāsikam dhammiyā kathāya sandassetvā samā-dapetvā samuttejetvā sampahamsetvā uṭṭhāyāsanā pakkāmi. ||7|| atha kho bhagavā etasmim̄ nidāne etasmim̄ pakaraṇe bhikkhusamgham sannipātāpetvā bhikkhū patipucchi: ko bhikkhave Suppiyam upāsikam mamsam viññāpesīti. evam vutte so bhikkhu bhagavantam etad avoca: aham kho bhante Suppiyam upāsikam mamsam viññāpesin ti. āhari-yittha bhikkhū 'ti. āhari-yittha bhagavā 'ti. paribhuñji tvam bhikkhū 'ti. paribhuñj' āham bhagavā 'ti. pativekkhi tvam bhikkhū 'ti. nāham bhagavā pativekkhin ti. ||8|| vigarahi buddho bhagavā: katham hi nāma tvam moghapurisa appati-vekkhitvā mamsam paribhuñjissasi. manussamamsam kho tayā moghapurisa paribhuttam. n' etam moghapurisa appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi: santi bhikkhave manussā saddhā pasannā, te-hi attano pi mamsāni pariccattāni. na bhikkhave manussa-mamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti thullaccayassa. na ca bhikkhave appati-vekkhitvā mamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkatassā 'ti. ||9|| tena kho pana samayena rañño hatthi ma-

ranti. manussā dubbhikkhe hatthimamsam̄ paribhuñjanti, bhikkhūnam̄ piñdāya carantānam̄ hatthimamsam̄ denti, bhikkhū hatthimamsam̄ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: katham̄ hi nāma samanā Sakyaputtiyā hatthimamsam̄ paribhuñjissanti. rājañgam̄ hatthi, sace rājā jāneyya, na nesam̄ attamano assā 'ti. bhagavato etam attham̄ ārocesum. na bhikkhave hatthimamsam̄ paribhuñjitatabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||10|| tena kho pana samayena rañño assā maranti. manussā dubbhikkhe assamamsam̄ paribhuñjanti, bhikkhūnam̄ piñdāya carantānam̄ assamamsam̄ denti, bhikkhū assamamsam̄ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: katham̄ hi nāma samanā Sakyaputtiyā assamamsam̄ paribhuñjissanti. rājañgam̄ assā, sace rājā jāneyya, na nesam̄ attamano assā 'ti. bhagavato etam attham̄ ārocesum. na bhikkhave assamamsam̄ paribhuñjitatabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||11|| tena kho pana samayena manussā dubbhikkhe sunakhamamsam̄ paribhuñjanti, bhikkhūnam̄ piñdāya carantānam̄ sunakhamamsam̄ denti, bhikkhū sunakhamamsam̄ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: katham̄ hi nāma samanā Sakyaputtiyā sunakhamamsam̄ paribhuñjissanti, jeguccho sunakho paṭikkūlo 'ti. bhagavato etam attham̄ ārocesum. na bhikkhave sunakhamamsam̄ paribhuñjitatabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||12|| tena kho pana samayena manussā dubbhikkhe ahimamsam̄ paribhuñjanti, bhikkhūnam̄ piñdāya carantānam̄ ahimamsam̄ denti, bhikkhū ahimamsam̄ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: katham̄ hi nāma samanā Sakyaputtiyā ahimamsam̄ paribhuñjissanti, jeguccho ahi paṭikkūlo 'ti. Supasso pi nāgarājā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam̄ abhivādetvā ekamantam̄ atṭhāsi. ekamantam̄ thito kho Supasso nāgarājā bhagavantam̄ etad avoca: santi bhante nāgā assaddhā appasannā, te appamattake pi bhikkhū vihetheyyum. sādhu bhante ayyā ahimamsam̄ na paribhuñjeyyun ti. atha kho bhagavā Supassam nāgarājānam̄ dhammiyā kathāya sandasesi — la — padakkhipam̄ katvā pakkāmi. atha kho bhagavā etasmim̄ nidāne

dhammikathām katvā bhikkhū āmantesi: na bhikkhave ahimamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||13|| tena kho pana samayena luddakā sīham hantvā mamsam paribhuñjanti, bhikkhūnam piṇḍāya carantānam sīhamamsam denti. bhikkhū sīhamamsam paribhuñjitvā araññe viharanti, sīhā sīhamamsagandhena bhikkhū paripātentī. bhagavato etam attham ārocesum. na bhikkhave sīhamamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||14|| tena kho pana samayena luddakā vyaggham hantvā, dīpiṁ hantvā, accham hantvā, taraccham hantvā mamsam paribhuñjanti, bhikkhūnam piṇḍāya carantānam taracchamamsam denti. bhikkhū taracchamamsam paribhuñjitvā araññe viharanti, taracchā taracchamamsagandhena bhikkhū paripātentī. bhagavato etam attham ārocesum. na bhikkhave taracchamamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||15||23||

atha kho bhagavā Bārāṇasiyam yathābhīrantam viharitvā yena Andhakavindam tena cārikam pakkāmi mahatā bhikkhusamghena saddhim adḍhatelasehi bhikkhusatehi. tena kho pana samayena jānapadā manussā bahūn lonām pi telam pi taṇḍulam pi khadaniyam pi sakatesu āropetvā buddhapamukhassa bhikkhusamghassa piṭhitō-piṭhitō anubaddhā honti yadā paṭipāṭīm labhissāma tadā bhattam karissāmā 'ti, pañcamattāni ca vighāsādasatāni. atha kho bhagavā anupubbena cārikam caramāno yena Andhakavindam tad avasari. ||1|| atha kho aññatarassa brāhmaṇassa paṭipāṭīm alabhattassa etad ahosi: atītāni kho me dve māsāni buddhapamukham bhikkhusamgham anubaddhassa yadā paṭipāṭīm labhissāmi tadā bhattam karissāmīti, na ca me paṭipāṭī labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsattho hāyati. yam nūnāham bhattaggam olokeyyam, yam bhattagge na addasam tam paṭiyādeyyan ti. atha kho so brāhmaṇo bhattaggam olokento dve nāddasa yāguñ ca madhugolakañ ca. ||2|| atha kho so brāhmaṇo yenāyasmā Ānando ten' upasamkami, upasamkamitvā āyasmantam Ānandam etad avoca: idha me bho Ānanda paṭipāṭīm alabhattassa etad ahosi: atītāni kho

me dve māsāni buddhapamukham bhikkhusamgham anubaddhassa yadā paṭipāṭim labhissāmi tadā bhattam karissāmīti, na ca me paṭipāṭi labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsattho hāyati. yam nūnāham bhattaggam olokeyyam, yam bhattagge na addasam tam paṭiyādeyyan ti. so kho aham bho Ānanda bhattaggam olokento dve na addasam yāguñ ca madhugolakañ ca. sac' āham bho Ānanda paṭiyādeyyam yāguñ ca madhugolakañ ca, paṭiganheyya me bhavam Gotamo 'ti. tena hi brāhmaṇa bhagavantam pucchissāmīti. ||3|| atha kho āyasmā Ānando bhagavato etam attham ārocesi. tena h' Ānanda paṭiyādetū 'ti. tena hi brāhmaṇa paṭiyādehīti. atha kho so brāhmaṇo tassā rattiya accayena pahūtam yāguñ ca madhugolakañ ca paṭiyādāpetvā bhagavato upanāmesi : paṭiganhātu me bhavam Gotamo yāguñ ca madhugolakañ cā 'ti. tena hi brāhmaṇa bhikkhūnam dehīti. bhikkhū kukkuccāyantā na paṭiganhanti. paṭiganhatha bhikkhave paribhuñjathā 'ti. atha kho so brāhmaṇo buddhapamukham bhikkhusamgham pahūtāya yāguyā ca madhugolakena ca sahathā santappetvā sampavāretvā bhagavantam dhotahattham onītapattapāṇim ekamantam nisidi. ||4|| ekamantam nisinnam kho tam brāhmaṇam bhagavā etad avoca : das' ime brāhmaṇa ānisamsā yāguyā, katame dasa. yagum dento āyum deti, vāṇṇam deti, sukham deti, balam deti, paṭibhānam deti, yāgu pītā khudam paṭihanati, pipāsam vinodeti, vātam anulometi, vatthim sodheti, āmāvase-sam pāceti. ime kho brāhmaṇa dasānisamsā yāguyā 'ti. ||5||

yo saññatānam paradattabhojinam kālena sakkaccam dadāti  
yāgum  
das' assa thānāni anuppavacchatī : āyuñ ca vāṇṇañ ca  
sukham balañ ca,|  
paṭibhānam assa upājayati tato, khudam pipāsañ ca vyapa-  
neti vātam,  
sodheti vatthim, parināmeti bhattam. bhesajjam etam  
sugatena vāṇṇitam.|  
tasmā hi yāgum alam eva dātum niccam manussena  
sukhatthikena  
dibbāni vā patthayatā sukhāni manussasobhāgyatam icchatā  
vā 'ti. ||6||

atha kho bhagavā tam brāhmaṇam imāhi gāthāhi anumoditvā utthāyāsanā pakkāmi. atha kho bhagavā etasmim niḍāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave yāguñ ca madhugolakañ cā 'ti. ||7||**24**||

assosum kho manussā : bhagavatā kira yāgu anuññātā madhugolakañ cā 'ti. te kālass' eva bhojjayāgum paṭiyādenti madhugolakañ ca. bhikkhū kālass' eva bhojjayāguya dhātā madhugolakena ca bhattagge na cittarūpam bhuñjanti. tena kho pana samayena aññatarena taruṇapasannena mahāmatte-na svātanāya buddhapamukho bhikkhusamgho nimantito hoti. atha kho tassa taruṇapasannassa mahāmattassa etad ahosi : yam nūnāham addhatelasannam bhikkhusatānam addhatelasāni mamsapātisatāni paṭiyādeyyam ekamekassa bhikkhuno ekamekam mamsapātim upanāmeyyan ti. ||1|| atha kho so taruṇapasanno mahāmatto tassā ratiyā accayena pañitam khādaniyam bhojaniyam paṭiyādāpetvā addhatelasāni ca mamsapātisatāni bhagavato kālam ārocāpesi : kālo bhante, niṭhitam bhattan ti. atha kho bhagavā pubbaṇha-samayam nivāsetvā pattacīvaraṁ ādāya yena tassa taruṇapa-sannassa mahāmattassa nivesanam ten' upasamkami, upasam-kamitvā paññatte āsane nisidi saddhim bhikkhusamghena. ||2|| atha kho so taruṇapasanno mahāmatto bhattagge bhikkhū parivisati. bhikkhū evam āhamsu : thokam āvuso dehi thokam āvuso dehīti. mā kho tumhe bhante ayam taruṇapasanno mahāmatto 'ti thokam-thokam paṭīgaṇhatha. bahum me khādaniyam bhojaniyam paṭiyattam addhatelasāni ca mamsapātisatāni, ekamekassa bhikkhuno ekamekam mamsapātim upanāme-ssāmīti. paṭīgaṇhatha bhante yāvadatthan ti. na kho mayam āvuso etamkāraṇā thokam-thokam paṭīgaṇhāma, api ca mayam kālass' eva bhojjayāguya dhātā madhugolakena ca, tena mayam thokam-thokam paṭīgaṇhāma 'ti. ||3|| atha kho so taruṇapa-sanno mahāmatto ujjhāyati khīyati vipāceti : katham hi nāma bhaddantā mayā nimantitā aññassa bhojjayāgum paribhūjissanti, na cāham na paṭibalo yāvadattham dātun ti kupito anattamano āsādanāpekkho bhikkhūnam patte pūrento agamāsi bhuñjatha vā haratha vā 'ti. atha kho so taruṇapa-sanno mahāmatto buddhapamukham bhikkhusamgham pa-

ñitenā khâdaniyena bhojaniyena sahatthâ santappetvâ sampa-vâretvâ bhagavantam bhuttâvîm onîtapattapânîm ekamantam nisîdi. ekamantam nisinnam kho taruñapasannam mahâ-mattam bhagavâ dhammiyâ kathâya sandassetvâ samâdapetvâ samuttejetvâ sampahamsetvâ utthayâsanâ pakkâmi. ||4|| atha kho tassa taruñapasannassa mahâmattassa acirapakkantassa bhagavato ahud eva kukkuccam ahu vippañisâro: alâbhâ vata me, na vata me lâbhâ, dulladdham vata me, na vata me suladdham, yo 'ham kupito anattamano âsâdanâpekkho bhikkhûnam patte pûrento agamâsim bhuñjatha vâ haratha vâ 'ti. kim nu kho mayâ bahum pasûtam puññam vâ apuññam vâ 'ti. atha kho so taruñapasanno mahâmatto yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisîdi. ekamantam nisinno kho so taruñapasanno mahâmatto bhagavantam etad avoca: idha mayham bhante acirapakkantassa bhagavato ahud eva kukkuccam ahu vippañisâro: alâbhâ vata me, na vata me lâbhâ, dulladdham vata me, na vata me suladdham, yo 'ham kupito anattamano âsâdanâpekkho bhikkhûnam patte pûrento agamâsim bhuñjatha vâ haratha vâ 'ti. kim nu kho mayâ bahum pasûtam puññam va apuññam vâ 'ti. kim nu kho mayâ bhante bahum pasûtam puññam vâ apuññam vâ 'ti. ||5|| yadaggena tayâ âvuso svâtanâya buddhapamukho bhikkhusamgho nimantito, tadaggena te bahum puññam pasûtam, yadaggena te ekamekena bhikkhunâ ekamekam sittam pañiggahitam, tadaggena te bahum puññam pasûtam, saggâ te âraddhâ 'ti. atha kho so taruñapasanno mahâmatto lâbhâ kira me, suladdham kira me, bahum kira mayâ puññam pasûtam, saggâ kira me âraddhâ 'ti hañño udaggo utthayâsanâ bhagavantam abhivâdetvâ padakkhiñam katvâ pakkâmi. ||6|| atha kho bhagavâ etasmim nidâne etasmim pakarañe bhikkhusamgham sannipâtâpetvâ bhikkhû patipucchi: saccam kira bhikkhave bhikkhû aññatra nimantitâ aññassa bhojjayâgum paribhuñjantîti. saccam bhagavâ. vigarahi buddho bhagavâ: katham hi nâma te bhikkhave moghapurisa aññatra nimantitâ aññassa bhojjayâgum paribhuñjissanti. n' etam bhikkhave appasannânam vâ pâsâdaya. vigarahitvâ dhammadikatham katvâ bhikkhû âmant-

si: na bhikkhave aññatra nimantitena aññassa bhojjayāgu paribhuñjitabbā. yo paribhuñjeyya, yathādhammo kāretabbo 'ti. ||7||25||

atha kho bhagavā Andhakavinde yathābhīrantam viharitvā yena Rājagaham tena cārikam pakkāmi mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi. tena kho pana samayena Belat̄ho Kaccāno Rājagahā Andhakavindam addhānamaggapatipanno hoti pañcamattehi sakatasatehi sabbe' eva guṇakumbhapūrehi. addasa kho bhagavā Belat̄ham Kaccānam dūrato 'va ḡacchantam, disvāna maggā okkamma aññatarasmim rukkhamule nisidi. ||1|| atha kho Belat̄ho Kaccāno yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam atṭhāsi. ekamantam thito kho Belat̄ho Kaccāno bhagavantam etad avoca: icchām' aham bhante ekamekassa bhikkhuno ekamekam guṇakumbham dātun ti. tena hi tvam Kaccāna ekam yeva guṇakumbham āharā 'ti. evam bhante 'ti kho Belat̄ho Kaccāno bhagavato paṭisūnitvā ekam yeva guṇakumbham ādāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca: āhaṭo bhante guṇakumbho, kathāham bhante paṭipajjāmīti. tena hi tvam Kaccāna bhikkhūnam guṇam dehīti. ||2|| evam bhante 'ti kho Belat̄ho Kaccāno bhagavato paṭisūnitvā bhikkhūnam guṇam datvā bhagavantam etad avoca: dinno bhante bhikkhūnam guṇo bahu cāyam guṇo avasiṭṭho, kathāham bhante paṭipajjāmīti. tena hi tvam Kaccāna bhikkhūnam guṇam yāvadattham dehīti. evam bhante 'ti kho Belat̄ho Kaccāno bhagavato paṭisūnitvā bhikkhūnam guṇam yāvadattham datvā bhagavantam etad avoca: dinno bhante bhikkhūnam guṇo yāvadattho bahu cāyam guṇo avasiṭṭho, kathāham bhante paṭipajjāmīti. tena hi tvam Kaccāna bhikkhū guṇehi santappēhitī. evam bhante 'ti kho Belat̄ho Kaccāno bhagavato paṭisūnitvā bhikkhū guṇehi santappesi. ekacce bhikkhū patte pi pūresum parissāvanāni pi thavikāyo pi pūresum. ||3|| atha kho Belat̄ho Kaccāno bhikkhū guṇehi santappetvā bhagavantam etad avoca: santappitā bhante bhikkhū guṇehi bahu cāyam guṇo avasiṭṭho, kathāham bhante paṭipajjāmīti. tena

hi tvam Kaccāna vighāsādānam gulam dehīti. evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunītvā vighāsādānam gulam datvā bhagavantam etad avoca: dinno bhante vighāsādānam gulo bahu cāyam gulo avasiṭṭho, kathāham bhante paṭipajjāmīti. tena hi tvam Kaccāna vighāsādānam yāvadattham gulam dehīti. ||4|| evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunītvā vighāsādānam yāvadattham gulam datvā bhagavantam etad avoca: dinno bhante vighāsādānam gulo yāvadattho bahu cāyam gulo avasiṭṭho, kathāham bhante paṭipajjāmīti. tena hi tvam Kaccāna vighāsāde gulehi santappehīti. evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunītvā vighāsāde gulehi santappesi. ekacce vighāsādā kolambe pi ghaṭe pi pūresum pitakāni pi ucchaṅge pi pūresum. ||5|| atha kho Belattho Kaccāno vighāsāde gulehi santappetvā bhagavantam etad avoca: santappitā bhante vighāsādā gulehi bahu cāyam gulo avasiṭṭho, kathāham bhante paṭipajjāmīti. nāham tam Kaccāna passāmi sadevake loke samārake sabrahmake sassamaṇabrahmani-yā pajāya sadevamanussāya yassa so gulo paribhutto sammā pariṇāmam gaccheyya aññatra tathāgatassa vā tathāgatasāvakassa vā. tena hi tvam Kaccāna tam gulam appaharite vā chaddhehi appānake vā udake opilāpehīti. evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunītvā tam gulam appānake udake opilāpesi. ||6|| atha kho so gulo udake pakkhitto cicciṭāyati ciṭicitāyati samdhūpāyati sampadhūpāyati. seyyathāpi nāma phālo divasam santatto udake pakkhitto cicciṭāyati ciṭicitāyati samdhūpāyati sampadhūpāyati, evam eva so gulo udake pakkhitto cicciṭāyati ciṭicitāyati samdhūpāyati sampadhūpāyati. atha kho Belattho Kaccāno samviggo lomahaṭṭhajāto yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ||7|| ekamantam nisinnassa kho Belatthassa Kaccānassa bhagavā anupubbikatham kthesi seyyath' idam: dānakatham silakatham saggakatham kāmānam ādinavam okāram samkilesam nekkhamme ānisamsam pakāsesi. yadā bhagavā aññāsi Belattham Kaccānam kallacittam muducittam vinīvaraṇacittam udaggacittam pasannacittam, atha yā buddhānam sāmukkam-sikā dbammadesanā tam pakāsesi — la — evam eva Bela-

tṭhassa Kaccānassa tasmin yeva āsane virajam vītamalam dhammacakkhum udapādi yam kiñci samudayadhammadam sabbam tam nirodhadhamman ti. ||8|| atha kho Belatṭho Kaccāno diṭṭhadhammo pattaḍhammo vidiṭadhammo pariyo-gālhadhammo tiṇṇaviciκiccho vigatakathamkatho vesārajjappatto aparappaccayo satthu sāsane bhagavantam etad avoca: abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante nikkujjitam vā ukkujjeyya — la — evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āham bhante bhagavantam saranam gacchāmi dhammañ ca bhikkhusamghañ ca, upāsakam mām bhagavā dhāretu ajjatagge pāṇupetam saranam gatan ti. ||9||**26**||

atha kho bhagavā anupubbena cārikam caramāno yena Rājagaham tad avasari. tatra sudam bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. tena kho pana samayena Rājagahe guļo ussanno hoti. bhikkhū gilānass' eva bhagavatā guļo anuññāto no agilānassā 'ti kukkuccāyantā guļam na bhuñjanti. bhagavato etam atham ārocesum. anujānāmi bhikkhave gilānassa guļam, agilānassa guļodakan ti. ||1||**27**||

atha kho bhagavā Rājagahe yathābhīrantam viharitvā yena Pāṭaligāmo tena cārikam pakkāmi mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi. atha kho bhagavā anupubbena cārikam caramāno yena Pāṭaligāmo tad avasari. assosum kho Pāṭaligāmikā upāsakā: bhagavā kira Pāṭaligāmam anuppatto 'ti. atha kho Pāṭaligāmikā upāsakā yena bhagavā ten' upasam̄kamim̄su, upasam̄kamitvā bhagavantam abhivādetvā ekamantam nisidim̄su, ekamantam nisinne kho Pāṭaligāmike upāsake bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi. ||1|| atha kho Pāṭaligāmikā upāsakā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitatā sampahamsitā bhagavantam etad avocum: adhivāsetu no bhante bhagavā āvasathāgāram saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuñhibhāvena. atha kho Pāṭaligāmikā upāsakā bhagavato adhivāsanam vidiṭvā uṭṭhāyāsanā bhagavantam abhivādetvā

padakkhiṇam katvā yena āvasathāgāram ten' upasamkamim-su, upasamkamitvā sabbasantharim santhatam āvasathāgāram santharitvā āsanāni paññāpetvā udakamaṇikam patiṭṭhāpetvā telapadipam āropetvā yena bhagavā ten' upasamkamim-su, upasamkamitvā bhagavantam abhivādetvā ekamantam atṭhamisu. ||2|| ekamantam ṭhitā kho Pāṭaligāmikā upāsakā bhagavantam etad avocum: sabbasantharim santhatam bhante āvasathāgāram, āsanāni paññattāni, udakamaṇiko patiṭṭhāpi-to, telapadipo āropito, yassa dāni bhante bhagavā kālam maññatīti. atha kho bhagavā pubbañhasamayam nivāsetvā pattacivaram ādāya saddhim bhikkhusamghena yena āvasathāgāram ten' upasamkami, upasamkamitvā pāde pakkhāletvā āvasathāgāram pavisitvā majjhimam thambham nissāya puratthimābhimukho nisidi. bhikkhusamgho pi kho pāde pakkhāletvā āvasathāgāram pavisitvā pacchimam bhittim nissāya puratthimābhimukho nisidi bhagavantam yeva purakkhatvā. Pāṭaligāmikāpi kho upāsakā pāde pakkhāletvā āvasathāgāram pavisitvā puratthimam bhittim nissāya pacchimābhimukhā nisidimsu bhagavantam yeva purakkhatvā. ||3||

atha kho bhagavā Pāṭaligāmike upāsake āmantesi : pañc' ime gahapatayo ādīnavā dussilassa sīlavipattiyā. katame pañca. idha gahapatayo dussilo sīlavipanno pamādādhikaranam mahatim bhogajānim nigacchat, ayam paṭhamo ādīnavo dussilassa sīlavipattiyā. puna ca param gahapatayo dussilassa sīlavipannassa pāpako kittisaddo abbhuggacchat, ayam dutiyo ādīnavo dussilassa sīlavipattiyā. puna ca param gahapatayo dussilo sīlavipanno yañ ñad eva parisam upasamkamati yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam avisārado upasamkamati mañkubhūto, ayam tatiyo ādīnavo dussilassa sīlavipattiyā. puna ca param gahapatayo dussilo sīlavipanno sammūlho kālam karoti, ayam catuttho ādīnavo dussilassa sīlavipattiyā. puna ca param gahapatayo dussilo sīlavipanno kāyassa bhedā param maranā apāyam duggatim vinipātam nirayam upapajjati, ayam pacicamo ādīnavo dussilassa sīlavipattiyā. ime kho gahapatayo pañca ādīnavā dussilassa sīlavipattiyā. ||4||

pañc' ime gahapatayo ānisamsā sīlavato sīlasampadāya.

katame pañca. idha gahapatayo sīlavā sīlasampanno appamādādhikaraṇam mahantam bhogakkhandham adhigacchati, ayam pañhamo ānisamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati, ayam dutiyo ānisamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavā sīlasampanno yañ ñad eva parisam upasamkamati yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam visārada upasamkamati amañkubhūto, ayam tatiyo ānisamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavā sīlasampanno asammūļho kālam karoti, ayam catuttho ānisamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavā sīlasampanno kāyassa bhedā param maranā sugatim saggam lokam upapajjati, ayam pañcamo ānisamso sīlavato sīlasampadāya. ime kho gahapatayo pañca ānisamsā sīlavato sīlasampadāyā 'ti. ||5||

atha kho bhagavā Pāṭaligāmikę upāsake bahud eva rattim dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uyyojesi: abbikkantā kho gahapatayo ratti, yassa dāni kālam maññathā 'ti. evam bhante 'ti kho Pāṭaligāmikā upāsakā bhagavato paṭisūnitvā utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkamimsu. ||6||

atha kho bhagavā acirapakkantesu Pāṭaligāmikesu upāsakesu suññāgāram pāvisi. tena kho pana samayena Sunidhavassakārā Magadhamahāmattā Pāṭaligāme nagaram māpentī Vajjīnam paṭibhāhāya. addasa kho bhagavā rattiyā paccūsasamayam paccuṭṭhāya dibbena cakkhunā visuddhena atikkantamānusakena sambuhulā devatāyo Pāṭaligāme vatthūni parigaṇhantiyo. yasmim padese mahesakkhā devatā vatthūni parigaṇhanti, mahesakkhanam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum, yasmim padese majjhimā devatā vatthūni parigaṇhanti, majjhimānam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum, yasmim padese nīcā devatā vatthūni parigaṇhanti, nīcānam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum. ||7|| atha kho bhagavā āyasmantam Ānandamāmantesi: ke nu kho te Ānanda Pāṭaligāme nagaram māpentīti. Sunidhavassakā-

rā bhante Magadhamahāmattā Pāṭaligāme nagaram māpentī Vajjīnam paṭibāhāyā 'ti. seyyathāpi Ānanda devehi Tāvatiṃsehi saddhim mantetvā evam eva kho Ānanda Sunidhvassakārā Magadhamahāmattā Pāṭaligāme nagaram māpentī Vajjīnam paṭibāhāya. idhāham Ānanda rattiya paccūsasamayam paccutthāya addasam dibbena cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo . . . nīcānam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum. yāvatā Ānanda ariyam āyatanam yāvatā vanippatho idam agganagaram bhavissati Pāṭaliputtam puṭabhedanam. Pāṭaliputtassa kho Ānanda tayo antarāyā bhavissanti, aggitto vā udakato vā abbhantarato vā mithubhedā 'ti. ||8||

atha kho Sunidhvassakārā Magadhamahāmattā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavatā saddhim sammodimsu, sammodaniyam katham sāraṇiyam viti-sāretvā ekamantam atthamsu, ekamantam thitā kho Sunidhvassakārā Magadhamahāmattā bhagavantam etad avocum: adhivāsetu no bhavam Gotamo ajjatanāya bhattam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Sunidhvassakārā Magadhamahāmattā bhagavato adhivāsanam viditvā pakkamimsu. ||9|| atha kho Sunidhvassakārā Magadhamahāmattā pañitam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kālam ārocāpesum: kālo bho Gotama, niṭṭhitam bhattan ti. atha kho bhagavā pubbanha-samayam nivāsetvā pattacivaram ādāya yena Sunidhvassakārānam Magadhamahāmattānam parivesanā ten' upasamkami, upasamkamitvā paññatte āsane nisidi saddhim bhikkhusamghena. atha kho Sunidhvassakārā Magadhamahāmattā buddhapamukham bhikkhusamgham pañtena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvīm onītapattpāṇīm ekamantam nisidimsu, ekamantam nisinne kho Sunidhvassakāre Magadhamahāmatte bhagavā imāhi gāthāhi anumodi: ||10||

yasmin padese kappeti vāsam pāṇḍitajātiyo,  
sīlavitthā bhojetvā saññate brahmacariye |  
yā tattha devatā āsum tāsam dakkhiṇam ādise,  
tā pūjita pūjayanti, mānitā mānayanti nam,|

tato nam anukampanti mātā puttam va orasam.  
devatānukampito poso sadā bhadrāni passatīti.

atha kho bhagavā Sunidhvassakāre Magadhamahāmatte imāhi gāthāhi anumoditvā utthāyāsanā pakkāmi. ||11|| tena kho pana samayena Sunidhvassakārā Magadhamahāmattā bhagavantam piṭṭhito-piṭṭhito anubaddhā honti, yen' ajja sa-māno Gotamo dvārena nikhamissati tam Gotamadvāram nāma bhavissati, yena titthena Gaṅgam nadīn uttarissati tam Gotamatittham nāma bhavissatīti. atha kho bhagavā yena dvārena nikhami tam Gotamadvāram nāma ahosi. atha kho bhagavā yena Gaṅgā nadī ten' upasamkami. tena kho pana samayena Gaṅgā nadī pūrā hoti samatitthikā kākapeyyā. manussā aññe nāvam pariyesanti aññe ulumpam pariyesanti aññe kullam bandhanti orā pāram gantukāmā. ||12|| addasa kho bhagavā te manusse aññe nāvam pariye-sante aññe ulumpam pariyesante aññe ullam bandhante orā pāram gantukāme, disvāna seyyathāpi nāma balavā puriso sammiñjitatm vā bāham pasāreyya pasāritam vā bāham samm-iñjeyya, evam eva Gaṅgāya nadiyā orimatire antarahito pārimatire paccutṭhāsi saddhim bhikkhusamghena. atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi :

ye taranti aṇṇavam saram setum katvāna vissajja pallalāni,  
kullam hi jano bandhati, tiṇṇā medhāvino janā 'ti. ||13|| 28 ||

atho kho bhagavā yena Koṭigāmo ten' upasamkami. tatra sudam bhagavā Koṭigāme viharati. tatra kho bhagavā bhikkhū āmantesi : catunnam bhikkhave ariyasaccānam an-anubodhā appaṭivedhā evam idam dīgham addhānam sandhāvitam samsaritam mamañ c' eva tumhākañ ca. katamesam catunnam. dukkhassa bhikkhave ariyasaccassa ananubodhā appaṭivedhā evam idam dīgham addhānam sandhāvitam samsaritam mamañ c' eva tumhākañ ca. dukkhasamudayassa ari-yasaccassa, dukkhanirodhassa ariyasaccassa, dukkhanirodhāgāminipaṭipadāriyasaccassa ananubodhā appaṭivedhā evam idam dīgham addhānam sandhāvitam samsaritam mamañ c' eva tumhākañ ca. ||1|| tayidam bhikkhavē dukkham ariya-

saccam anubuddham paṭividdham, dukkhasamudayam ariya-saccam anubuddham paṭividdham, dukkhanirodham ariya-saccam anubuddham paṭividdham, dukkhanirodhagāminī paṭipadā ariyasaccam anubuddham paṭividdham, ucchinnā bhavatañhā, khinā bhavanetti, n' athi dāni punabbhavo 'ti.

catunnam ariyasaccānam yathābhūtam adassanā  
samsitam digham addhānam tāsu-tāsv eva jātisu.|  
tāni etāni ditthāni, bhavanetti samūhatā,  
ucchinnam mūlam dukkhassa, n' athi dāni punabbhavo  
'ti. ||2||29||

assosi kho Ambapālī gaṇikā: bhagavā kira Koṭigāmam anuppatto 'ti. atha kho Ambapālī gaṇikā bhadrāni-bhadrāni yānāni yojāpetvā bhadram yānam abhirūhitvā bhadrehi-bhadrehi yānehi Vesāliyā niyyāsi bhagavantam dassanāya. yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikā 'va yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ||1|| ekamantam nisinnam kho Ambapālim gaṇikam bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi. atha kho Ambapālī gaṇikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitatā sampahamsitā bhagavantam etad avoca: adhivāsetu me bhante bhagavā svātanāya bhattam saddhim bhikkhusaṅghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Ambapālī gaṇikā bhagavato adhivāsanam viditvā utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. ||2|| assosum kho Vesālikā Licchavī: bhagavā kira Koṭigāmam anuppatto 'ti. atha kho Vesālikā Licchavī bhadrāni-bhadrāni yānāni yojāpetvā bhadram-bhadram yānam abhirūhitvā bhadrehi-bhadrehi yānehi Vesāliyā niyyāsum bhagavantam dassanāya.appekacce Licchavī nīlā honti nīlavāṇṇā nīlavatthā nīlālamkārā, appekacce Licchavī pītā honti pītavaṇṇā pītavatthā pītālamkārā, appekacce Licchavī lohitakā honti lohitavaṇṇā lohitavatthā lohitālamkārā, appekacce Licchavī odātā honti odātavaṇṇā odātavatthā odātālamkārā. atha kho Ambapālī gaṇikā daharānam-daharānam Licchavīnam īsāya īsam yuge-na yugam cakkena cakkam akkhena akkham paṭivattesi. ||3||

atha kho te Licchavī Ambapālim gaṇikam etad avocum : kissa je Ambapāli daharānam-daharānam Licchavīnam īsāya īsam yugam cakkena cakkam akkhena akkham paṭivatṭesīti. tathā hi pana mayā ayyaputtā svātanāya buddhapamukho bhikkhusamgho nimantito 'ti. dehi je Ambapāli ambākam etam bhattam satasahassenā 'ti. sace pi ayyaputtā Vesālim sāhāram dajjeyyātha, n' eva dajjāham tam bhattan ti. atha kho te Licchavī aṅgulī poṭhesum : jit' amhā vata bho ambakāya, parājīt' amhā vata bho ambakāya 'ti. ||4|| atha kho te Licchavī yena bhagavā ten' upasamkamim̄su. addasa kho bhagavā te Licchavī dūrato 'va ḡacchante, disvāna bhikkhū āmantesi : yehi bhi-kkhave bhikkhūhi devā Tāvatimsā adiṭhapubbā, oloketha bhikkhave Licchaviparisam apaloketha bhikkhave Licchaviparisam upasamharatha bhikkhave Licchaviparisam Tāvatimsaparisan ti. atha kho te Licchavī yāvatikā yānassa bhūmi yānenā gantvā yānā paccorohitvā pattikā 'va yena bhagavā ten' upasamkamim̄su, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidim̄su. ekamantam nisinne kho te Licchavī bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampaham̄sesi. atha kho te Licchavī bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitatā sampaham̄sitā bhagavantam etad avocum : adhivāsetu no bhante bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti. adhivuttho 'mhi Licchavī svātanāya Ambapāliyā gaṇikāya bhattan ti. atha kho te Licchavī aṅgulī poṭhesum : jit' amhā vata kho ambakāya, parājīt' amhā vata bho ambakāya 'ti. atha kho te Licchavī bhagavato bhāsitam abhinanditvā anumoditvā utṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkamim̄su. ||5|| atha kho bhagavā Kotigāme yathābhīrantam viharitvā yena Nātikā ten' upasamkami. tatra sudam bhagavā Nātike viharati Giñjakāvasathe. atha kho Ambapāli gaṇikā tassā rattiyā accayena sake ārāme paṇītam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kālam ārocāpesi : kālo bhante, niṭṭhitam bhattan ti. atha kho bhagavā pubbañhasamayam nivāsetvā pattacivaram ādāya yena Ambapāliyā gaṇikāya parivesanā ten' upasamkami, upasamkamitvā paññiatte āsane nisidi saddhim bhikkhu-

saṅghena. atha kho Ambapālī gaṇikā buddhapamukham bhikkhusaṅgham paññitena khādaniyena bhojaniyena saha-tthā santappetvā sampavāretvā bhagavantam bhuttāvīm onī-tapattapāṇīm ekamantam nisīdi. ekamantam nisinnā kho Ambapālī gaṇikā bhagavantam etad avoca: imāham bhante Ambapālīvanam buddhapamukhassa bhikkhusaṅghassa dammīti. paṭiggahesi bhagavā ārāmam. atha kho bhagavā Ambapālim gaṇikam dhammiyā kathāya sandassetvā . . . sampahamsetvā uṭṭhāyāsanā yena Mahāvanam ten' upasamkami. tatra sudam bhagavā Vesāliyam viharati Mahāvane Kūṭāgārasālāyam. ||6||30||

Licchavibhāṇavāram niṭṭhitam.

tena kho pana samayena abhiññātā-abhiññātā Licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇam bhāsanti, dhammassa vaṇṇam bhāsanti, saṅghassa vaṇṇam bhāsanti. tena kho pana samayena Sīho senāpati nigaṇṭhasāvako tassam parīsayam nisinno hoti. atha kho Sīhassa senāpatissa etad ahosi: nissamsayam kho so bhagavā araham sammāsambuddho bhavissati, tathā h' ime abhiññātā-abhiññātā Licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇam bhāsanti, dhammassa vaṇṇam bhāsanti, saṅghassa vaṇṇam bhāsanti. yam nūnāham tam bhagavantam dassanāya upasamkameyyam arahantam sammāsambuddhan ti. ||1|| atha kho Sīho senāpati yena nigaṇṭho Nātāputto ten' upasamkami, upasamkamitvā nigaṇṭham Nātāputtam etad avoca: icchām' aham bhante samānam Gotamam dassanāya upasamkamitun ti. kim pana tvam Sīha kiriya-vādo samāno akiriya-vādam samānam Gotamam dassanāya upasamkamissasi. samāno hi Sīha Gotamo akiriya-vādo akiriya-yāya dhammam deseti tena ca sāvake vinetiti. atha kho Sīhassa senāpatissa yo ahosi gamikābhisaṅkhāro bhagavantam dassanāya so paṭippassambhi. ||2|| dutiyam pi kho abhiññātā-abhiññātā Licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇam bhāsanti, dhammassa vaṇṇam bhāsanti, saṅghassa vaṇṇam bhāsanti. dutiyam pi kho Sīhassa senāpatissa etad ahosi: nissamsayam . . . sammāsambuddhan ti. dutiyam pi kho Sīho senāpati

yena nigaṇṭho Nātaputto . . . vineti. dutiyam pi kho Sīhassa senāpatissa . . . patippassambhi. tatiyam pi kho abhiññātā . . . vanṇam bhāsanti. tatiyam pi kho Sīhassa senāpatissa etad ahosi: nissamsayam . . . samghassa vanṇam bhāsanti. kim hi me karissanti nigaṇṭhā apalokitā vā anapalokitā vā. yam nūnāham anapaloketvā 'va nigaṇṭhe tam bhagavantam dassanāya upasamkameyyam arahantam sammāsambuddhan ti. ||3|| atha kho Sīho senāpati pañcahi rathasatehi divādivassa Vesāliyā niyyāsi bhagavantam dassanāya. yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko 'va yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho Sīho senāpati bhagavantam etad avoca: sutam metam bhante: akiriya-vādo samāno Gotamo, akiriya-āya dhammam deseti tena ca sāvake vinetiti. ye te bhante evam āhamsu: akiriya-vādo samāno Gotamo, akiriya-āya dhammam deseti tena ca sāvake vinetiti, kacci te bhante bhagavato vuttavādī na ca bhagavantam abhūtena abbhācikkhanti dhammassa ca anudhammam vyākaronti. na ca koci saha-dhammiko vādānuvādō gārayhatthānam āgacchati, anabbhākkhātukāmā hi mayam bhante bhagavantan ti. ||4||

atthi Sīha pariyyāyo yena mam pariyyāyena sammā vadamāno vadeyya: akiriya-vādo samāno Gotamo, akiriya-āya dhammam deseti tena ca sāvake vinetiti. atthi Sīha pariyyāyo yena mam pariyyāyena sammā vadamāno vadeyya: kiriyavādo samāno Gotamo, kiriyāya . . . vinetiti. atthi Sīha pariyyāyo yena mam . . . vadeyya: ucchedavādo samāno Gotamo, ucchedāya . . . vinetiti. atthi Sīha pariyyāyo yena mam . . . vadeyya: jegucchi samāno Gotamo, jegucchitāya . . . vinetiti. atthi Sīha pariyyāyo yena mam . . . vadeyya: venayiko samāno Gotamo, vinayāya . . . vinetiti. atthi Sīha pariyyāyo yena mam . . . vadeyya: tapassi samāno Gotamo, tapassitāya . . . vinetiti. atthi Sīha pariyyāyo yena mam . . . vadeyya: apagabbho samāno Gotamo, apagabbhatāya . . . vinetiti. atthi Sīha pariyyāyo yena mam . . . vadeyya: assattho samāno Gotamo, assāsāya . . . vinetiti. ||5|| kata-mo ca Sīha pariyyāyo yena mam pariyyāyena sammā vadamāno vadeyya: akiriya-vādo samāno Gotamo, akiriya-āya dhammam

deseti tena ca sāvake vinetīti. aham hi Sīha akiriyaṁ vadā-  
 mi kāyaduccaritassa vaciduccaritassa manoduccaritassa ane-  
 kavihitānam pāpakānam akusalānam dhammānam akiriyaṁ  
 vadāmi. ayam kho Sīha pariyāyo yena mam . . . vadeyya :  
 akiriyavādo samaṇo Gotamo, akiriyaaya . . . vinetīti. kata-  
 mo ca Sīha pariyāyo yena mam . . . vadeyya : kiriyavādo  
 samaṇo Gotamo, kiriyāya . . . vinetīti. aham hi Sīha kiri-  
 yaṁ vadāmi kāyasucaritassa vacisucaritassa manosucaritassa  
 anekavihitānam kusalānam dhammānam kiriyaṁ vadāmi.  
 ayam kho Sīha pariyāyo yena mam . . . vadeyya : kiriyavā-  
 do samaṇo Gotamo, kiriyāya . . . vinetīti. ||6|| katamo ca  
 Sīha pariyāyo yena mam . . . vadeyya : ucchedavādo sama-  
 ᄃno Gotamo, ucchedāya . . . vinetīti. aham hi Sīha ucche-  
 dam vadāmi rāgassa dosassa mohassa anekavihitānam pāpa-  
 kānam akusalānam dhammānam ucchedam vadāmi. ayam  
 kho Sīha pariyāyo yena mam . . . vadeyya : ucchedavādo sama-  
 ᄃno Gotamo, ucchedāya . . . vinetīti. katamo ca Sīha  
 pariyāyo yena mam . . . vadeyya : jegucchī samaṇo Gotamo,  
 jegucchitāya . . . vinetīti. aham hi Sīha jigucchāmi kāya-  
 duccaritenā vaciduccaritenā manoduccaritenā anekavihitānam  
 pāpakānam akusalānam dhammānam samāpattiyā jegucchitā-  
 ya dhammām desemi. ayam kho Sīha pariyāyo yena mam  
 . . . vadeyya : jegucchī samaṇo Gotamo, jegucchitāya . . .  
 vinetīti. ||7|| katamo ca Sīha pariyāyo yena mam . . . va-  
 deyya : venayiko samaṇo Gotamo, vinayāya . . . vinetīti.  
 aham hi Sīha vinayāya dhammām desemi rāgassa dosassa mo-  
 hassa anekavihitānam pāpakānam akusalānam dhammānam  
 vinayāya dhammām desemi. ayam kho Sīha pariyāyo yena  
 mam . . . vadeyya : venayiko samaṇo Gotamo, vinayāya  
 . . . vinetīti. katamo ca Sīha pariyāyo yena mam . . . va-  
 deyya : tapassi samaṇo Gotamo, tapassitāya . . . vinetīti.  
 tapaniy' aham Sīha pāpake akusale dhamme vadāmi kāya-  
 duccaritam vaciduccaritam manoduccaritam. yassa kho Sīha  
 tapaniyā pāpaka akusalā dhammā pahinā ucchinnamūlā tā-  
 lā vatthukatā anabhāvam katā āyatim anuppādadhummā tam  
 aham tapassiti vadāmi. tathāgatassa kho Sīha tapaniyā pā-  
 pakā akusalā dhammā . . . anuppādadhummā. ayam kho  
 Sīha pariyāyo yena mam . . . vadeyya : tapassi samaṇo

Gotamo, tapassitāya . . . vinetīti. ||8|| katamo ca Sīha pariyāyo yena mam . . . vadeyya : apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. yassa kho Sīha āyatim gabbhaseyyā punabbhavābhinibbatti pahinā ucchinnamulā tālā vattukatā anabhāvam katā āyatim anuppādadharmmā, tam aham apagabbho 'ti vadāmi. tathāgatassa kho Sīha āyatim gabbhaseyyā . . . anuppādadharmmā. ayam kho Sīha pariyāyo yena mam . . . vadeyya : apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. katamo ca Sīha pariyāyo yena mam . . . vadeyya : assattho samaṇo Gotamo, assāsāya . . . vinetīti. aham hi Sīha assattho paramena assāsenā assāsāya ca dhammam desemi tena ca sāvake vinemi. ayam kho Sīha pariyāyo yena mam . . . vadeyya : assattho samaṇo Gotamo, assāsāya dhammam deseti tena ca sāvake vinetīti. ||9|| evam vutte Sīho senāpati bhagavantam etad avoca : abhikkantam bhante — la — upāsakam mam bhagavā dhāretu ajjatagge pāṇupetam saraṇam gatan ti. anuvijjakāram kho Sīha karohi, anuvijjakāro tumhādisānam nātamanussānam sādhu hotīti. iminā p' āham bhante bhagavato bhiyyosomattāya attamano abhiraddho yam mam bhagavā evam āha : anuvijjakāram kho Sīha karohi, anuvijjakāro tumhādisānam nātamanussānam sādhu hotīti. mamam hi bhante aññatitthiyā sāvakam labhitvā kevalakappam Vesālim patākam parihareyyum Sīho amhākam senāpati sāvakattam upagato 'ti. atha ca pana mam bhagavā evam āha : anuvijjakāram kho Sīha karohi, anuvijjakāro tumhādisānam nātamanussānam sādhu hotīti. es' āham bhante dutiyam pi bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusaṅghañ ca, upāsakam mam bhagavā dhāretu ajjatagge pāṇupetam saraṇam gatan ti. ||10|| dīgharattam kho te Sīha nigaṇṭhānam opānabhūtam kulam yena nesam upagatānam piṇḍapātam dātabbam maññeyyāsīti. iminā p' āham bhante bhagavato bhiyyosomattāya attamano abhiraddho yam mam bhagavā evam āha : dīgharattam kho te Sīha nigaṇṭhānam opānabhūtam kulam yena nesam upagatānam piṇḍapātam dātabbam maññeyyāsīti. sutam metam bhante : samaṇo Gotamo evam āha : mayham eva dānam dātabbam, na aññesam dānam dātabbam, mayham eva sāvakānam dānam dātabbam, na aññesam sāvakānam dānam dā-

tabbam, mayham eva dinnam mahapphalam, na aññesam  
 dinnam mahapphalam, mayham eva sāvakānam dinnam ma-  
 happhalam, na aññesam sāvakānam dinnam mahapphalan ti.  
 atha ca pana mām bhagavā nigañthesu pi dāne samādapeti.  
 api ca bhante mayam ettha kālam jānissāma. es' āham  
 bhante tatiyam pi bhagavantam saraṇam gacchāmi . . . sa-  
 rāṇam gatan ti. ||11|| atha kho bhagavā Sīhassa senāpatissa  
 anupubbikatham kathesi seyyath' idam: dānakatham — la —  
 aparappaccayo satthu sāsane bhagavantam etad avoca :  
 adhvāsetu me bhante bhagavā svātanāya bhattam sa-  
 ddhim bhikkhusamghenā 'ti. adhvāsesi bhagavā tuñhibhā-  
 vena. athā kho Sīho senāpati bhagavato adhvāsanam vi-  
 ditvā uṭṭhāyāsanā bhagavantam abhvādetvā padakkhiṇam  
 katvā pakkāmi. atha kho Sīho senāpati aññataram purisam  
 āñāpesi : gaccha bhañe pavattamamsam jānāhiti. atha kho  
 Sīho senāpati tassā ratti�ā accayena pañitam khādaniyam  
 bhojaniyam pañiyādāpetvā bhagavato kālam ārocāpesi : kālo  
 bhante, niñhitam bhattan ti. atha kho bhagavā pubbañha-  
 samayam nivāsetvā pattacivaram ādāya yena Sīhassa senāpa-  
 tissa nivesanam ten' upasamkami, upasamkamitvā paññatte  
 sāsane nisidi saddhim bhikkhusamghena. ||12|| tena kho  
 pana samayena sambahulā nigañthā Vesāliyam rathiyāya  
 rathiyam siñghātakena siñghātakam bāhā paggayha kandan-  
 ti : ajja Sīhena senāpatinā thullam pasum vadhitvā sama-  
 nassa Gotamassa bhattam katam, tam samo Gotamo jānam  
 uddissakatam māmsam paribhuñjati pañcakamman ti. atha  
 kho aññataro puriso yena Sīho senāpati ten' upasakam-  
 mi, upasamkamitvā Sīhassa senāpatissa upakañake ārocesi :  
 yagghe bhante jāneyyāsi, ete sambahulā nigañthā Vesāliyam  
 rathiyāya rathiyam siñghātakena siñghātakam bāhā paggay-  
 ha kandanti : ajja . . . uddissakatam māmsam paribhuñjati  
 pañcakamman ti. alam ayyo dīgharattam pi te āyasmantā  
 avañṇakāmā buddhassa avañṇakāmā dhammassa avañṇakāmā  
 samghassa, na ca pana te āyasmantā jiranti tam bhagavantam  
 asatā tucchā musā 'va abhūtena abbhācikkhantā, na ca ma-  
 yam jīvitahetu pi sañcicca pāṇam jīvitā voropeyyāmā 'ti.  
 ||13|| atha kho Sīho senāpati buddhapamukham bhikkhu-  
 samgham pañitenā khādaniyena bhojaniyena sahatthā santa-

ppeṭvā sampavāretvā bhagavantam bhuttāvīm onītapattapāṇīm ekamantam nisidi, ekamantam nisinnam kho Siham senāpatim bhagavā dhammiyā kathāya sandassetvā . . . sampahamsetvā utthāyāsanā pakkāmi. atha kho bhagavā etasmīm nidāne dhammikatham katvā bhikkhū āmantesi : na bhikkhave jānam uddissakatam māṃsam paribhuñjittabam. yo paribhuñjeyya, āpatti dukkaṭassa. anujānāmi bhikkhave tikoṭiparisuddham macchamāṃsam adittham asutam aparisañkitan ti. ||14||31||

tena kho pana samayena Vesālī subhikkhā hoti susassā sulabhapiṇḍā sukarā uñchena paggahena yāpetum. atha kho bhagavato rahogatassa paṭisallinassa evam cetaso parivitakko udapādi : yāni tāni mayā bhikkhūnam anuññātāni dubbhikkhe dussasse dullabhapinḍe anto vuttham anto pakkam sāmam pakkam uggahitapaṭiggahitakam tato nīhatam purebhattam paṭiggahitam vanaṭṭham pokkharaṭṭham, ajjāpi nu kho tāni bhikkhū paribhuñjantīti. atha kho bhagavā sāyañhasamayam paṭisallānā vutthito āyasmantam Ānanda āmantesi : yāni tāni Ānanda mayā bhikkhūnam anuññātāni . . . paribhuñjantīti. paribhuñjanti bhagavā 'ti. ||1|| atha kho bhagavā etasmīm nidāne etasmīm pakaraṇe dhammikatham katvā bhikkhū āmantesi : yāni tāni bhikkhave mayā bhikkhūnam anuññātāni dubbhikkhe dussasse dullabhapinḍe anto vuttham anto pakkam sāmam pakkam uggahitapaṭiggahitakam tato nīhatam purebhattam paṭiggahitam vanaṭṭham pokkharaṭṭham, tān' āham ajjatagge paṭikkhipāmi. na bhikkhave anto vuttham anto pakkam sāmam pakkam uggahitapaṭiggahitakam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassa. na ca bhikkhave tato nīhatam purebhattam paṭiggahitam vanaṭṭham pokkharaṭṭham bhuttāvinā pavāritena anatirittam paribhuñjitabbam. yo paribhuñjeyya, yathādhammo kāretabbo 'ti. ||2||32||

tena kho pana samayena jānapadā manussā bahum lonam pi telam pi taṇḍulam pi khādaniyam pi sakātesu āropetvā bahārāmakotṭhake sakāṭaparivaṭṭam karitvā acchanti yadā paṭipātim labhissāma tadā bhattam karissāmā 'ti, mahā ca

megho uggato hoti. atha kho te manussā yenāyasmā  
 Ānando ten' upasam̄kamim̄su, upasam̄kamitvā āyasmantam  
 Ānandam etad avocum: idha bhante Ānanda bahum lonam  
 pi telam pi taṇḍulam pi khādaniyam pi sakātesu āropetvā  
 tiṭṭhanti mahā ca megho uggato. katham nu kho bhante  
 Ānanda paṭipajjitabban ti. atha kho āyasmā Ānando bhagava-  
 to etam attham ārocesi. ||1|| tena h' Ānanda saṅgho paccanti-  
 mam vihāram kappiyabhūmim sammannitvā tattha vāse-  
 tu yam saṅgho ākañkhati vihāram vā addhayogam vā pāsā-  
 dam vā hammiyam vā guham vā. evañ ca pana bhikkhave  
 sammannitabbo: vyattena bhikkhunā paṭibalena saṅgho nā-  
 petabbo: sunātu me bhante saṅgho. yadi saṅghassa patta-  
 kallam, saṅgho itthannāmam vihāram kappiyabhūmim sam-  
 manneyya. esā natti. sunātu me bhante saṅgho. saṅgho  
 itthannāmam vihāram kappiyabhūmim sammannati. yassā-  
 yasmato khamati itthannāmassa vihārassa kappiyabhūmiyā  
 sammuti, so tuñh' assa, yassa na khamati, so bhāseyya.  
 sammato saṅghena itthannāmo vihāro kappiyabhūmi. kha-  
 mati saṅghassa, tasmā tuñhi, evam etam dhārayāmīti. ||2||  
 tena kho pana samayena manussā tatth' eva sammuti�ā ka-  
 ppiyabhūmiyā yāguyo pacanti bhattāni pacanti sūpāni sampā-  
 denti mamsāni koṭṭenti kaṭṭhāni phālenti. assosi kho bha-  
 gavā ratti�ā paccūsasamayam paccutṭhāya uccāsaddam mahā-  
 saddam kākoravasaddam, sutvāna āyasmantam Ānandam  
 āmantesi: kim nu kho so Ānanda uccāsaddo mahāsaddo  
 kākoravasaddo 'ti. ||3|| etarahi bhante manussā tatth' eva  
 sammuti�ā kappiyabhūmiyā yāguyo pacanti bhattāni pacanti  
 sūpāni sampādenti mamsāni koṭṭenti kaṭṭhāni phālenti, so  
 eso bhagavā uccāsaddo mahāsaddo kākoravasaddo 'ti. atha  
 kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū  
 āmantesi: na bhikkhave samutti kappiyabhūmi pari-  
 bhūñjitatbā. yo paribhūñjeyya, āpatti dukkataṭṭa. anujā-  
 nāmi bhikkhave tisso kappiyabhūmiyo ussāvanantikam  
 gonisādikam gahapatin ti. ||4|| tena kho pana samayena  
 āyasmā Yasojo gilāno hoti, tass' athāya bhesajjāni āhari-  
 yyanti, tāni bhikkhū bahi tṭhapenti. ukkapiñdakāpi  
 khādanti corāpi haranti. bhagavato etam attham ārocesum.  
 anujānāmi bhikkhave sammutim kappiyabhūmim pa-

ribhuñjituṁ. anujānāmi bhikkhave catasso kappiya-  
bhūmiyo ussāvanantikam gonisādikam gahapatim sammu-  
tin ti. ||5||33||

catuvīsatibhāṇavāram niṭhitam.

tena kho pana samayena Bhaddiyanagare Menḍako gahapati paṭivasati, tassa evarūpo iddhānubhāvo hoti: sīsam nahāyitvā dhaññāgāram sammajjāpetvā bahidvāre 'va nisīdati, antalikkhā dhaññassa dhārā opatitvā dhaññāgāram pūreti. bhariyāya evarūpo iddhānubhāvo hoti: ekañ ūneva ālhakathālikam upanisīditvā ekañ ca sūpavyañjanakam dāsa-kammakaraporisam bhattena parivisati, na tāva tam khīyati yāva sā na vuṭṭhāti. puttassa evarūpo iddhānubhāvo hoti: ekañ ūneva sahassatthavikam gahetvā dāsakammakaraporisassa chammāsikam vetanam deti, na tāva tam khīyati yāv' assa hatthagatā. ||1|| sunisāya evarūpo iddhānubhāvo hoti: ekañ ūneva catudoṇikam piṭakam upanisīditvā dāsakammakaraporisassa chammāsikam bhattam deti, na tāva tam khīyati yāva sā na vuṭṭhāti. dāsassa evarūpo iddhānubhāvo hoti: ekena nañgalena kasantassa satta sītāyo gacchanti. ||2|| assosi kho rājā Māgadho Seniyo Bimbisāro: amhākam kira vijite Bhaddiyanagare Menḍako gahapati paṭivasati, tassa evarūpo iddhānubhāvo: sīsam nahāyitvā dhaññāgāram sammajjāpetvā bahidvāre nisīdati, antalikkhā dhaññassa dhārā opatitvā dhaññāgāram pūreti. bhariyāya evarūpo iddhānubhāvo: ekañ ūneva ālhakathālikam upanisīditvā ekañ ca sūpavyañjanakam dāsakammakaraporisam bhattena parivisati, na tāva tam khīyati yāva sā na vuṭṭhāti. puttassa evarūpo iddhānubhāvo: ekañ ūneva sahassatthavikam gahetvā dāsakammakaraporisassa chammāsikam vetanam deti, na tāva tam khīyati yāv' assa hatthagatā. ||3|| sunisāya evarūpo iddhānubhāvo: ekañ ūneva catudoṇikam piṭakam upanisīditvā dāsakammakaraporisassa chammāsikam bhattam deti, na tāva tam khīyati yāva sā na vuṭṭhāti. dāsassa evarūpo iddhānubhāvo: ekena nañgalena kasantassa satta sītāyo gacchanti. ||4|| atha kho rājā Māgadho Seniyo Bimbisāro aññataram sabbathakam mahāmattam āmantesi: amhākam kira bhaṇe vijite Bhaddiyanagare Menḍako gahapati paṭivasati, tassa evarūpo iddhā-

nubhāvo : sīsam . . . satta sītāyo gacchanti. gaccha bhaṇe jānāhi, yathā mayā sāmam ditṭho evam tava ditṭho bhavissatīti. evam devā 'ti kho so mahāmatto rañño Māgadhbassa Seniyassa Bimbisārassa paṭisunītvā caturaṅginiyā senāya yena Bhaddiyam tena pāyāsi. ||5|| anupubbena yena Bhaddiyam yena Menḍako gahapati ten' upasamkami, upasamkamitvā Menḍakam gahapatim etad avoca : aham hi gahapati raññā āṇatto : amhākam kira bhaṇe vijite . . . ditṭho bhavissatīti. passāma te gahapati iddhānubhāvan ti. atha kho Menḍako gahapati sīsam nahāyitvā dhaññāgāram sammajjāpetvā bahidvāre nisidi, antalikkhā dhaññassa dhārā opativā dhaññāgāram pūresi. ditṭho te gahapati iddhānubhāvo, bhariyāya te iddhānubhāvam passissāmā 'ti. ||6|| atha kho Menḍako gahapati bhariyam āṇāpesi : tena hi caturaṅginim senam bhattena parivisāhīti. atha kho Menḍakassa gahapatissa bhariyā ekañ ūeva ālhakathālikam upanisīditvā ekañ ca sūpavyañjanakam caturaṅginim senam bhattena parivisi, na tāva tam khīyati yāva sā na vuṭṭhāti. ditṭho te gahapati bhariyāya pi iddhānubhāvo, puttassa te iddhānubhāvam passissāmā 'ti. ||7|| atha kho Menḍako gahapati puttam āṇāpesi : tena hi tāta caturaṅginiyā senāya chammāsikam vetanam dehīti. atha kho Menḍakassa gahapatissa putto ekañ ūeva sahassatthavikam gahetvā caturaṅginiyā senāya chammāsikam vetanam adāsi, na tāva tam khīyati yāv' assa hatthagatā. ditṭho te gahapati puttassa pi iddhānubhavo, sunīsāya te iddhānubhāvam passissāmā 'ti. ||8|| atha kho Menḍako gahapati sunīsam āṇāpesi : tena hi caturaṅginiyā senāya chammāsikam bhattam dehīti. atha kho Menḍakassa gahapatissa sunīsā ekañ ūeva catudonikam piṭakam upanisīditvā caturaṅginiyā senāya chammāsikam bhattam adāsi, na tāva tam khīyati yāva sā na vuṭṭhāti. ditṭho te gahapati sunīsāya pi iddhānubhāvo, dāsassa te iddhānubhāvam passissāmā 'ti. mayham kho sāmi dāsassa iddhānubhāvo khette passitabbo 'ti. alam gahapati ditṭho te dāsassa pi iddhānubhāvo 'ti. atha kho so mahāmatto caturaṅginiyā senāya punad eva Rājagahaṁ paccāgacchi, yena rājā Māgadho Seniyo Bimbisāro ten' upasamkami, upasamkamitvā rañño Māgadhabba Seniyassa Bimbisārassa etam attham ārocesi. ||9||

atha kho bhagavā Vesāliyam yathābhīrantam viharitvā yena Bhaddiyam tena cārikam pakkāmi mahatā bhikkhu-saṅghena saddhim addhatelasehi bhikkhusatehi. atha kho bhagavā anupubbena cārikam caramāno yena Bhaddiyam tad avasari. tatra sudam bhagavā Bhaddiye viharati Jātiyāvane. ||10|| assosi kho Menḍako gahapati: samano khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Bhaddiyam anuppatto Bhaddiye viharati Jātiyāvane. tam kho pana bhagavantam Gotamam evam kalyāṇo kittisaddo abbhuggato iti pi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadamma-sārathi satthā devamanussānam buddho bhagavā, so imam lokam sadevakam samārakam sabrahmakam sassamanabrahmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti, so dhammam deseti ādikalyāṇam majjhe kalyāṇam pariyoṣānakalyāṇam sattham savyañjanam kevalaparipūṇṇam parisuddham brahmačariyam pakāseti. sādhu kho pana ta-thārūpānam arahatam dassanam hotīti. ||11|| atha kho Menḍako gahapati bhadrāni-bhadrāni yānāni yojāpetvā bhadram yānam abhirūhitvā bhadrehi-bhadrehi yānehi Bhaddiyā niyyāsi bhagavantam dassanāya. addasamsu kho sambahulā titthiyā Menḍakam gahapatim dūrato 'va āgacchantam, disvāna Menḍakam gahapatim etad avocum: kaham tvam gahapati gacchasiti. gacchām' aham bhante bhagavantam sa-mānam Gotamam dassanāyā 'ti. kim pana tvam gahapati kiriyavādo samāno akiriyavādam sa-mānam Gotamam dassanāya upasamkamissasi, sa-māno hi gahapati Gotamo akiriyavādo akiriyāya dhammam deseti tena ca sāvake vinetīti. ||12|| atha kho Menḍakassa gahapatissa etad ahosi: nissamsayam kho so bhagavā araham sammāsambuddho bhavissati yathā yime titthiyā usuyantīti, yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko 'va yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinnaassa kho Menḍakassa gahapatissa bhagavā anupubbikatham kathesi seyyath' idam: dānakatham — la — aparappaccayo satthu sāsane bhagavantam etad avoca: abhikkantam bhante — gha — upāsa-kam mam bhagavā dhāretu ajatagge pāṇupetam saranam

gatan ti, adhvāsetu ca me bhante bhagavā svātanāya bha-  
ttam saddhim bhikkhusamghenā 'ti. adhvāsesi bhagavā  
tuṇhibhāvena. ||13|| atha kho Menḍako gahapati bhagavato  
adhvāsanam viditvā utṭhāyāsanā bhagavantam abhvādetvā  
padakkhiṇam katvā pakkāmi. atha kho Menḍako gahapati  
tassā rattiyā accayena pañītam khādaniyam bhojaniyam paṭi-  
yādāpetvā bhagavato kālam ārocāpesi: kālo bhante, niṭṭhitam  
bhattan ti. atha kho bhagavā pubbañhasamayam nivāsetvā  
pattacīvaraṁ ādāya yena Menḍakassa gahapatissa nivesanam  
ten' upasam̄kami, upasam̄kamitvā pañīhatte sāsane nisidi sa-  
ddhim bhikkhusamghena. ||14|| atha kho Menḍakassa gaha-  
patissa bhariyā ca putto ca sunīśā ca dāso ca yena bhagavā  
ten' upasam̄kamimsu, upasam̄kamitvā bhagavantam abhvā-  
detvā ekamantam nisidimsu. tesam bhagavā anupubbika-  
tham kathesi — la — aparappaccayā satthu sāsane bhaga-  
vantam etad avocum : — gha — ete mayam bhante bhaga-  
vantam saraṇam gacchāma dhammañ ca bhikkhusamghañ ca,  
upāsake no bhagavā dhāretu ajjatagge pāṇupete saraṇam gate  
'ti. ||15|| atha kho Menḍako gahapati buddhapamukham  
bhikkhusamgham pañītena khādaniyena bhojaniyena saha-  
tthā santappetvā sampavāretvā bhagavantam bhuttāvīm onī-  
tapattapāṇīm ekamantam nisidi. ekamantam nisinno kho  
Menḍako gahapati bhagavantam etad avoca : yāva bhante  
bhagavā Bhaddiye viharati, tāva aham buddhapamukhassa  
bhikkhusamghassa dhuvabhattēnā 'ti. atha kho bhagavā  
Menḍakam gahapatim dhammiyā kathāya sandassetvā . . .  
sampañhamsetvā utṭhāyāsanā pakkāmi. ||16||

atha kho bhagavā Bhaddiye yathābhīrantam viharitvā  
Menḍakam gahapatim anāpucchā yena Aṅguttarāpo tena  
cārikam pakkāmi mahatā bhikkhusamghena saddhim addha-  
telasehi bhikkhusatehi. assosi kho Menḍako gahapati : bha-  
gavā kira yena Aṅguttarāpo tena cārikam pakkanto mahatā  
. . . bhikkhusatehīti. atha kho Menḍako gahapati dāse ca  
kammakare ca āñāpesi : tena hi bhañe bahum loñam pi telam  
pi tañḍulam pi khādaniyam pi sakaṭesu āropetvā āgacchatha,  
addhatelasāni ca gopālakasatāni addhatelasāni dhenusatāni  
ādāya āgacchantu, yattha bhagavantam passissāma tattha  
tarupena khirena bhojessāmā 'ti. ||17|| atha kho Menḍako

gahapati bhagavantam antarā magge kantāre sambhāvesi.  
 atha kho Menḍako gahapati yena bhagavā ten' upasamkami,  
 upasamkamitvā bhagavantam abhivādetvā ekamantam aṭīhā-  
 si. ekamantam tñito kho Menḍako gahapati bhagavantam  
 5 etad avoca: adhvāsetu me bhante bhagavā svātanāya bha-  
 ttam saddhim bhikkhusamghenā 'ti. adhvāsesi bhagavā  
 tuṇhibhāvena. atha kho Menḍako gahapati bhagavato  
 adhvāsanam viditvā bhagavantam abhivādetvā padakkhiṇam  
 katvā pakkāmi. atha kho Menḍako gahapati tassā rattiyā  
 10 accayena pañitam khādaniyam bhojaniyam paṭiyādāpetvā  
 bhagavato kālam ārocāpesi: kālo bhante, niṭhitam bhattan  
 ti. ||18|| atha kho bhagavā pubbañhasamayam nivāsetvā  
 pattacīvaram ādāya yena Menḍakassa gahapatissa parivesanā  
 15 ten' upasamkami, upasamkamitvā paññatte āsane nisidi sa-  
 ddhim bhikkhusamghena. atha kho Menḍako gahapati addha-  
 telasāni gopālakasatāni āñāpesi: tena hi bhanē ekamekam  
 dhenum gahetvā ekamekassa bhikkhuno upatiṭṭhatha taruṇe-  
 na khirena bhojessāmā 'ti. atha kho Menḍako gahapati  
 buddhapamukham bhikkhusamgham pañitenā khādaniyena  
 20 bhojaniyena sahatthā santappesi sampavāresi taruṇena ca  
 khirena. bhikkhū kukkuccāyatā khīram na paṭigāñhanti.  
 paṭigāñhatha bhikkhave paribhuñjathā 'ti. ||19|| atha kho  
 Menḍako gahapati buddhapamukham bhikkhusamgham pa-  
 25 pañtenā khādaniyena bhojaniyena sahatthā santappetvā sampa-  
 vāretvā taruṇena ca khirena bhagavantam bhuttāvīm onīta-  
 pattapāñīm ekamantam nisidi. ekamantam nisinno kho  
 Menḍako gahapati bhagavantam etad avoca: santi bhante  
 maggā kantārā appodakā appabhakkhā na sukara apātheyye-  
 na gantum. sādhu bhante bhagavā bhikkhūnam pātheyyam  
 30 anujānātū 'ti. atha kho bhagavā Menḍakam gahapatim  
 dhammiyā kathāya sandassetvā . . . sampahamsetvā uṭṭhā-  
 yāsanā pakkāmi. ||20|| atha kho bhagavā etasmīm nidāne  
 dhammikatham katvā bhikkhū āmantesi: anujānāmi bhi-  
 kkhave pañca gorase khīram dadhim takkam navanītam  
 35 sappim. santi bhikkhave maggā kantārā appodakā appa-  
 bhakkhā na sukara apātheyyena gantum. anujānāmi bhi-  
 kkhave pātheyyam pariyesitum, tañdulo tañdulatthikena,  
 muggo muggatthikena, māso māsatthikena, lonam lonatthi-

kena, guļo gulatthikena, telam telatthikena, sappi sappitthikena. santi bhikkhave manussā saddhā pasannā, te kappiyakārakānam hatthe hiraññām upanikkhipanti iminā ayyassa yam kappiyam tam dethā 'ti. anujānāmi bhikkhave yam tato kappiyam tam sāditum. na tv evāham bhikkhave kena-ci paryāyena jātarūparajatam sāditabbam pariyesitabban ti vadāmīti. ||21||34||

atha kho bhagavā anupubbena cārikam caramāno yena Āpaṇam tad avasari. assosi kho Keniyo jaṭilo : samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Āpaṇam anuppatto Āpane viharati. tam kho pana bhagavantam Gotamam evam kalyāṇo kittisaddo abbhuggato — la — sādhu kho pana tathārūpānam arahataṁ dassanam hotīti. atha kho Keniyassa jaṭilassa etad ahosi : kiṁ nu kho aham samaṇassa Gotamassa harāpeyyan ti. ||1|| atha kho Keniyassa jaṭilassa etad ahosi : ye pi kho te brāhmaṇānam pubbakā isayo mantānam kattāro mantānam pavattāro yesam idam etarahi brāhmaṇā porānam mantapadām gītam pavuttam samihitam tad anugāyanti tad anubhāsanti bhāsitam anubhāsanti vācitam anuvācenti, seyyath' idam : Aṭṭhako Vāma-ko Vāmadevo Vessāmitto Yamataggi Aṅgiraso Bhāradvājo Vāsetṭho Kassapo Bhagu, rattūparatā viratā vikālabhojanā, te evarūpāni pānāni sādiyimsu, ||2|| samaṇo pi Gotamo rattūparato virato vikālabhojanā, arahati samaṇo pi Gotamo evarūpāni pānāni saditun ti, pahūtam pānam paṭiyādāpetvā kājehi gāhāpetvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavatā saddhim sammodi, sammodaniyam katham sāraṇiyam vītisāretvā ekamantam atthāsi. ekamantam thito kho Keniyo jaṭilo bhagavantam etad avoca : patīgaṇhātu me bhavam Gotamo pānan ti. tena hi Keniya bhikkhūnam dehīti. bhikkhū kukkuccāyatā na patīgaṇhanti. patīgaṇhatha bhikkhave paribhūñjathā 'ti. ||3|| atha kho Keniyo jaṭilo buddhapamukham bhikkhusamgham pahūtehi pānehi sahatthā santappetvā sampavāretvā bhagavantam dhotahattham onītapattapāṇim ekamantam nisidi. ekamantam nisinnam kho Keniyam jaṭilam bhagavā dhammiyā kathāya sandassesi . . . sampahamsesi. atha

kho Keniyo jaṭilo bhagavatā dhammiyā kathāya sandassito . . . sampahamsito bhagavantam etad avoca : adhivāsetu me bhavam Gotamo svātanāya bhattam saddhim bhikkhusamghe-nā 'ti. ||4|| mahā kho Keniya bhikkhusamgho addhatelasāni bhikkhusatāni tvañ ca brāhmaṇesu abhippasanno 'ti. dutiyam pi kho Keniyo jaṭilo bhagavantam etad avoca : kiñ cāpi bho Gotama mahā bhikkhusamgho addhatelasāni bhikkusatāni ahañ ca brāhmaṇesu abhippasanno. adhivāsetu me . . . bhikkhusamghenā 'ti. mahā kho . . . abhippasanno 'ti. tatiyam pi kho Keniyo jaṭilo bhagavantam etad avoca : kiñ cāpi . . . saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Keniyo jaṭilo bhagavato adhivāsanam veditvā utṭhāyāsanā pakkāmi. ||5|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave attha pānāni : ambapānam jambupānam cocapānam mocapānam madhup. muddikāp. sālukap. phārusakapānam. anujānāmi bhikkhave sabbam phalara-sam ṭhapetvā dhaññaphalarasam. anujānāmi bhikkhave sabbam pattarasam ṭhapetvā dākarasam. anujānāmi bhikkhave sabbam puppharasam ṭhapetvā madhukapuppharasam. anujānāmi bhikkhave ucchurasan ti. ||6||

atha kho Keniyo jaṭilo tassā rattiyā accayena sake assame pañitam khādaniyam bhojaniyam patiyādāpetvā bhagavato kālam ārocāpesi : kālo bho Gotama, niṭhitam bhattan ti. atha kho bhagavā pubbañhasamayam nivāsetvā pattacīvaraṁ ādāya yena Keniyassa jaṭilassa assamo ten' upasamkami, upasamkamitvā paññatte āsane nisidi saddhim bhikkhusamghena. atha kho Keniyo jaṭilo buddhapamukham bhikkhusamgham pañitenā khādaniyena bhojaniyena sahatthā santapetvā sampavāretvā bhagavantam bhuttāvīm onītapattpāṇīm ekamantam nisidi. ||7|| ekamantam nisinnam kho Keniyam jaṭilam bhagavā imāhi gāthāhi anumodi :

aggihuttamukhā yaññā, sāvitthī chandaso mukhām,  
rājā mukham manussānam, nadinam sāgaro mukham, |  
nakkhattānam mukham cando, ādicco tapatam mukham,  
puññam ākañkhamānānam samgho ve jayatam mukhan ti.

atha kho bhagavā Keniyam jaṭilam imāhi gāthāhi anumoditvā utṭhāyāsanā pakkāmi. ||8|| 35 ||

atha kho bhagavā Āpaṇe yathābhīrantam viharitvā yena Kusinārā tena cārikam pakkāmi mahatā bhikkhusaṅghena saddhim addhatelasehi bhikkhusatehi. assosum kho Kosi-nārakā Mallā: bhagavā kira Kusināram āgacchati mahatā bhikkhusaṅghena saddhim addhatelasehi bhikkhusatehīti. te saṅgaram akāmsu: yo bhagavato paccuggamanam na karissati pañca satāni dāndo 'ti. tena kho pana samayena Rojo Mallo āyasmato Ānandassa sahāyo hoti. atha kho bhagavā anupubbena cārikam caramāno yena Kusinārā tad avasari. ||1|| atha kho Kosinārakā Mallā bhagavato paccuggamanam akāmsu. atha kho Rojo Mallo bhagavato paccuggamanam karitvā yenāyasmā Ānando ten' upasamkami, upasamkamitvā āyasmantam Ānandam abhivādetvā ekamantam atṭhāsi. ekamantam ṭhitam kho Rojam Mallam āyasmā Ānando etad avoca: ulāram kho te idam āvuso Roja yam tvam bhagavato paccuggamanam akāsīti. nāham bhante Ānanda bahukato buddhena vā dhammena vā saṅghena vā, api ca niātīhi saṅgaro kato yo bhagavato paccuggamanam na karissati pañca satāni dāndo 'ti. sa kho aham bhante Ānanda niātinam dāṇḍabhaya evāham bhagavato paccuggamanam akāsin ti. atha kho āyasmā Ānando anattamano ahosi: katham hi nāma Rojo Mallo evam vakkhatīti. ||2|| atha kho āyasmā Ānando yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho āyasmā Ānando bhagavantam etad avoca: ayam bhante Rojo Mallo abhiññāto niātamanusso. mahiddhiyo kho pana evarūpānam niātamanussānam imasmim dhammavinaye pasādo. sādhu bhante bhagavā tathā karotu yathā Rojo Mallo imasmim dhammavinaye pasideyyā 'ti. na kho tam Ānanda dukkaram tathāgatena yathā Rojo Mallo imasmim dhammavinaye pasideyyā 'ti. ||3|| atha kho bhagavā Rojam Mallam mettena cittena pharitvā utṭhāyāsanā vihāram pāvisi. atha kho Rojo Mallo bhagavatā mettena cittena phuṭṭho seyyathāpi nāma gāvī taruṇavacchā evam eva vihārena vihāram parivenena parivenam upasamkamitvā bhikkhū pucchatī: kaham nu kho bhante etarahi so bhagavā viharati araham sammāsambuddho, dassanakāmā hi mayam tam bhagavantam arahantam sammāsambuddhan ti. es' āvuso Roja

vihāro samvutadvāro, tena appasaddo upasamkamitvā ataramāno ālindam pavisitvā ukkāsitvā aggalaṁ ākoṭehi, vivarissati te bhagavā dvāran ti. ||4|| atha kho Rojo Mallo yena so vihāro samvutadvāro tena appasaddo upasamkamitvā ataramāno ālindam pavisitvā ukkāsitvā aggalaṁ ākoṭesi, vivari bhagavā dvāram. atha kho Rojo Mallo vihāram pavisitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinnassa kho Rojassa Mallassa bhagavā anupubbikatham kathesi seyyath' idam : dānakatham — la — aparappaccayo satthu sāsane bhagavantam etad avoca : sādhu bhante ayyā mamañ ūneva paṭigaṇheyyum cīvarapindapātasenāsanagilānapaccayabhesajjaparikkhāram no aññesan ti. yesam kho Roja sekhena ūnānena sekhena dassanena dhammo dittho seyyathāpi tayā tesam pi evam hoti : aho nūna ayyā amhākañ ūneva paṭigaṇheyyum cīvarapindapātasenāsanagilānapaccayabhesajjaparikkhāram no aññesan ti. tena hi Roja tava c' eva paṭigaṇhissanti aññesañ cā 'ti. ||5||

tena kho pana samayena Kusinārāyam panītānam bhattānam bhattapaṭipāti adhiṭhitā hoti. atha kho Rojassa Mallassa paṭipātim alabhantassa etad ahosi : yam nūnāham bhattaggam olokeyyam, yam bhattagge nāddasam tam paṭiyādeyyan ti. atha kho Rojo Mallo bhattaggam olokento dve nāddasa dākañ ca piṭhakhādaniyañ ca. atha kho Rojo Mallo yenāyasmā Ānando ten' upasamkami, upasamkamitvā āyasmantam Ānandam etad avoca : idha me bhante Ānanda paṭipātim alabhantassa etad ahosi : yam nūnāham bhattaggam olokeyyam, yam bhattagge nāddasam tam paṭiyādeyyan ti. so kho aham bhante Ānanda bhattaggam olokento dve nāddasam dākañ ca piṭhakhādaniyañ ca. sac' āham bhante Ānanda paṭiyādeyyam dākañ ca piṭhakhādaniyañ ca, paṭigaṇheyya me bhagavā 'ti. tena hi Roja bhagavantam paṭipucchissāmīti. ||6|| atha kho āyasmā Ānando bhagavato etam attham ārocesi. tena h' Ānanda paṭiyādetū 'ti. tena hi Roja paṭiyādehīti. atha kho Rojo Mallo tassā rattiya accayena pahūtam dākañ ca piṭhakhādaniyañ ca paṭiyādāpetvā bhagavato upanāmesi paṭigaṇhātu me bhante bhagavā dākañ ca piṭhakhādaniyañ cā 'ti. tena hi Roja bhikkhūnām dehīti. bhikkhū kukkuccāyantā na pa-

ṭīgaṇhanti. paṭīgaṇhatha bhikkhave paribhuñjathā. 'ti ||7||  
 atha kho Rojo Mallo buddbapamukham bhikkhusamgham  
 pahûtehi dâkehi ca piṭṭhakhâdaniyehi ca sahatthā santappe-  
 tvā sampavâretvā bhagavantam dhotahattham onītapattapâ-  
 nim ekamantam nisidi. ekamantam nisinnam kho Rojam  
 Mallam bhagavā dhammiyā kathāya sandassetvā . . . sampa-  
 hamsetvā uṭṭhāyāsanā pakkāmi. atha kho bhagavā etasmim  
 nidâne dhammikatham katvā bhikkhū āmantesi : anujānāmi  
 bhikkhave sabbañ ca dâkam sabbañ ca piṭṭhakhâdani-  
 yan ti. ||8||36||

atha kho bhagavā Kusinârâyam yathâbhîrantam viha-  
 ritvā yena Âtumâ tena cârikam pakkâmi mahatâ bhikkhu-  
 samghena saddhim addhatelasehi bhikkhusatehi. tena kho  
 pana samayena aññataro vuḍḍhapabbajito Âtumâyam paṭi-  
 sati nahâpitapubbo, tassa dve dârakâ honti mañjukâ paṭi-  
 bhâneyyakâ dakkhâ pariyodâtasippâ sake âcariyake nahâpi-  
 takamme. ||1|| assosi kho so vuḍḍhapabbajito : bhagavā  
 kira Âtumam âgacchati mahatâ bhikkhusamghena saddhim  
 addhatelasehi bhikkhusatehi. atha kho so vuḍḍhapabbajito  
 te dârake etad avoca : bhagavā kira tâta Âtumam âgacchati  
 mahatâ bhikkhusamghena saddhim addhatelasehi bhikkhusa-  
 tehi. gacchatha tumhe tâta khurabhaṇḍam âdâya nâliyâ-  
 vâpakena anugharakam-anugharakam âhiṇḍatha loṇam pi  
 telam pi taṇḍulam pi khâdaniyam pi sam̄haratha, bhagavato  
 âgatassa yâgupânam karissâmâ 'ti. ||2|| evam tâta 'ti kho te  
 dârakâ tassa vuḍḍhapabbajitassa paṭisunîtvâ khurabhaṇḍam  
 âdâya nâliyâvâpakena anugharakam-anugharakam âhiṇḍanti  
 loṇam pi telam pi taṇḍulam pi khâdaniyam pi sam̄harantâ.  
 manussâ te dârake mañjuke paṭibhâneyyake passitvâ ye pi  
 na kârâpetukâmâ te pi kârâpentî kârâpetvâpi bahum denti.  
 atha kho te dârakâ bahum loṇam pi telam pi taṇḍulam pi  
 khâdaniyam pi sam̄harimsu. ||3||

atha kho bhagavā anupubbena cârikam caramâno yena  
 Âtumâ tad avasari. tatra sudam bhagavā Âtumâyam vi-  
 harati Bhûsâgâre. atha kho so vuḍḍhapabbajito tassâ  
 ratti�â accayena pahûtam yâgum paṭiyâdâpetvâ bhagavato  
 upanâmesi patīgaṇhâtu me bhante bhagavā yâgun ti. jâ-

nantāpi tathāgatā pucchanti — la — sāvakānam vā sikkhā-  
padam paññāpessāmā 'ti. atha kho bhagavā tam vuddha-  
pabbajitam etad avoca : kut' āyām bhikkhu yāgū 'ti. atha  
kho so vuddhapabbajito bhagavato etam attham ārocesi. ||4||  
vigarahi buddho bhagavā : ananuccchaviyam moghapurisa ana-  
nulomikam appaṭirūpam assāmanakam akappiyam akaraṇī-  
yam. katham hi nāma tvam moghapurisa pabbajito akappi-  
ye samādapessasi. n' etam moghapurisa appasannānam vā  
pasādāya. vigarahitvā dhammikatham katvā bhikkhū āman-  
tesi : na bhikkhave pabbajitena akappiye samādape-  
tabbam. yo samādapeyya, āpatti dukkaṭassa. na ca bhi-  
kkhave nahāpitapubbena khurabhaṇḍam pariharitabbam.  
yo parihareyya, āpatti dukkaṭassā 'ti. ||5||37||

atha kho bhagavā Ātumāyam yathābhīrantam vihari-  
tvā yena Sāvatthi tena cārikam pakkāmi. anupubbena  
cārikam caramāno yena Sāvatthi tad avasari. tatra sudam  
bhagavā Sāvatthiyam viharati Jetavane Anātha-  
piṇḍikassa ārāme. tena kho pana samayena Sāvatthiyam  
bahum phalakhādaniyam ussannam hoti. atha kho bhikkhū-  
nam etad ahosi : kim nu kho bhagavatā phalakhādaniyam  
anuññātam kim ananuññātan ti. bhagavato etam attham  
ārocesum. anujānāmi bhikkhave sabbam phalakhādani-  
yan ti. ||1||38||

tena kho pana samayena samghikāni bijāni puggalikāya  
bhūmiyā ropiyanti, puggalikāni bijāni samghikāya bhūmi-  
yā ropiyanti. bhagavato etam attham ārocesum. samghikāni  
bhikkhave bijāni puggalikāya bhūmiyā ropitāni  
bhāgam datvā paribhuñjtabbāni, puggalikāni bijāni  
samghikāya bhūmiyā ropitāni bhāgam datvā paribhuñji-  
tabbāniti. ||1||39||

tena kho pana samayena bhikkhūnam kismiñci-kismiñci  
ṭhāne kukkuccam uppajjati : kim nu kho bhagavatā anuññā-  
tam kim ananuññātan ti. bhagavato etam attham ārocesum.  
yam bhikkhave mayā idam na kappatīti appaṭikkhittam, tañ  
ce akappiyam anulometi kappiyam paṭibāhati, tam vo na  
kappati. yam bhikkhave mayā idam na kappatīti appa-

tīk̄khittam, tañ ce kappiyam anulometi akappiyam paṭibāhati, tam vo kappati. yañ ca bhikkhave mayā idam kappatītī ananuññātam, tañ ce akappiyam anulometi kappiyam paṭibāhati, tam vo na kappati. yam bhikkhave mayā idam kappatītī ananuññātam, tañ ce kappiyam anulometi akappiyam paṭibāhati, tam vo kappatītī. ||1||

atha kho bhikkhūnam etad ahosi : kappati nu kho yāvakālikena yāmakālikam na nu kho kappati. kappati nu kho yāvakālikena sattāhakālikam na nu kho kappati. kappati nu kho yāvakālikena yāvajīvikam na nu kho kappati. kappati nu kho yāmakālikena sattāhakālikam na nu kho kappati. kappati nu kho yāmakālikena yāvajīvikam na nu kho kappati. kappati nu kho sattāhakālikena yāvajīvikam na nu kho kappatītī. bhagavato etam attham ārocesum. ||2|| yāvakālikena bhikkhave yāmakālikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāvakālikena bhikkhave sattāhakālikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāvakālikena bhikkhave yāvajīvikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāmakālikena bhikkhave sattāhakālikam t. p. yāme kappati yāmātikkante na kappati. yāmakālikena bhikkhave yāvajīvikam t. p. yāme kappati yāmātikkante na kappati. sattāhakālikena bhikkhave yāvajīvikam sattāham kappati sattāhātikkante na kappatītī. ||3|| 40 ||

bhesajjakkhandhakam cha ṭham.

imamhi khandhake vatthum ekasatam chavatthum. tassa uddānam :

sāradike, vikāle pi, vasam, mūle, pitṭhehi ca,  
kasāvehi, pañña-phalam, jatu-loṇam, chakanam ca,|  
cūṇam, cālinī, mamsañ ca, añjanam, upapisanam,  
añjanī, ucca-parutā, salākā, salākodhani,|  
thavikam, bandhakam, suttam, muddhani telam, natthu ca,  
natthukaraṇī, dhūmañ ca, nettañ, cā, 'pidhānam, thavi,|  
telapākesu, majjañ ca, atikkhitta-abbañjanam,  
tumbam, sedam, sambhārañ ca, mahā-bhañgodakam tathā,|  
dakakoṭham, lohitañ ca, visāṇam, pādabbhañjanam,  
5 pajjam, sattham, kasāvañ ca, tilakakka-kabañikam,|

colam, sâsapakuṭṭañ ca, dhûma-sakkharikâya ca,  
 vaṇatelam, vikâsikam, vikatañ ca, paṭiggaham,|  
 gûtham, karonto, loḷiñ ca, khâram, muttaharîtakî,  
 gandhâ, virecanañ c'eva, acchâ, 'kata-katâkatam,|  
 paticchâdani-pabbhârâ, ârâmi, sattahena ca,  
 guļam, muggam, sovîrañ ca, sâmapâkâ, punâ pace,|  
 punânuññâsi, dubbhikkhe, phalañ ca, tila-khâdani,  
 purebhattam, kâyaḍâho, nibbattañ ca, bhagandalam,|  
 vatthikammañ ca, Suppi ca, manussamamsam eva ca,  
 10 hatthi, assâ, sunakho ca, ahi, sîha-vyaggha-dîpikam,|  
 accha-taracchamamsañ ca, paṭipâti ca, yâgu ca,  
 taruṇam aññatra, guļam, Sunidh'-âvasathâgâram,|  
 Ambapâli ca, Licchavî, Gaṅgâ, Koṭi saccakathâ,  
 uddissakatañ, subhikkham punad eva paṭikkhipi,|  
 megho, Yasojo, Meñdako ca, gorasam pâtheyyakena ca,  
 Keni, ambo, jambu, coca-moca-madhu, muddikâ, sâlukam,|  
 phârusakâ, dâka-piṭṭham, Âtumâyam nahâpito,  
 Sâvatthiyam phala-bijam, kasminm thâne ca, kâliko 'ti.

## M A H Â V A G G A .

### VII.

Tena samayena buddho bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena timsamattā Pāṭheyyakā bhikkhū sabbe āraññakā sabbe piṇḍapātikā sabbe paṃsukūlikā sabbe tecivarikā Sāvatthim gacchantā bhagavantam dassanāya upakaṭṭhāya vassūpanāyikāya nāsakkhim̄su Sāvatthiyam vassūpanāyikam sambhāvetum, antarā magge Sākete vassam upagacchim̄su. te ukkaṇṭhitarūpā vassam vasim̄su : āsanneva no bhagavā viharati ito chasu yojanesu na ca mayam labhāma bhagavantam dassanāyā 'ti. atha kho te bhikkhū vassam vutthā temāsaccayena katāya pavāraṇāya deve vassante udakasamgahe udakacikkhalle okapuṇyehi cīvarehi kilantarūpā yena Sāvatthi Jetavanam Anāthapiṇḍikassa ārāmo yena bhagavā ten' upasam̄kamim̄su, upasam̄kamitvā bhagavantam abhivādetvā ekamantam nisidim̄su. ||1|| Āciṇṇam̄ kho pan' etam buddhānam bhagavantānam ḡantukehi bhikkhūhi saddhim paṭisammoditum. atha kho bhagavā te bhikkhū etad avoca : kacci bhikkhave khamaniyam, kacci yāpaniyam, kacci samaggā sammodamānā avivadamānā phāsukam vassam vasittha na ca piṇḍakena kilamitthā 'ti. khamaniyam bhagavā, yāpaniyam bhagavā, samaggā ca mayam bhante sammodamānā avivadamānā vassam vasimhā na ca piṇḍakena kilamimhā. idha mayam bhante timsamattā Pāṭheyyakā bhikkhū Sāvatthim ḡacchantā bhagavantam dassanāya upakaṭṭhāya vassūpanāyikāya nāsakkhimhā Sāvatthiyam vassūpanāyikam sambhāvetum, antarā magge Sākete vassam upagacchimhā. te mayam bhante ukkaṇṭhitarūpā vassam va-

simhā : āsanneva no bhagavā viharati ito chasu yojanesu na  
 ca mayam labhāma bhagavantam dassanāyā 'ti. atha kho  
 mayam bhante vassam vutthā temāsaccayena katāya pavāra-  
 nāya deve vassante udakasamgahe udakacikkhalle okapunne-  
 hi cīvarehi kilantarūpā addhānaṇ ḡatā 'ti. ||2|| atha kho  
 bhagavā etasmim̄ nidāne dhammikatham̄ katvā bhikkhū<sup>1</sup>  
 āmantesi : anujānāmi bhikkhave vassam vutthānam̄ bhikkhū-  
 nam̄ kaṭhinam̄ attharitum̄. atthatakaṭhinānam̄ vo bhi-  
 kkhave pañca kappissanti anāmantacāro asamādānacāro gaṇa-  
 bhojanam̄ yāvadathacīvaraṇ̄ yo ca tattha cīvaruppādo so  
 nesam̄ bhavissati. atthatakaṭhinānam̄ vo bhikkhave imāni  
 pañca kappissanti. evañ ca pana bhikkhave kaṭhinam̄ attha-  
 ritabbam̄ : ||3|| vyattena bhikkhunā paṭibalena saṅgho nā-  
 petabbo : sunātu me bhante saṅgho. idam saṅghassa kaṭhi-  
 nadussam̄ uppannam̄. yadi saṅghassa pattakallam, saṅgho  
 imam̄ kaṭhinadussam̄ itthannāmassa bhikkhuno dadeyya ka-  
 ṭhinam̄ attharitum̄. esā fiatti. sunātu me bhante saṅgho.  
 idam saṅghassa kaṭhinadussam̄ uppannam̄. saṅgho imam̄  
 kaṭhinadussam̄ itthannāmassa bhikkhuno deti kaṭhinam̄  
 attharitum̄. yassāyasmato khamati imassa kaṭhinadussassa  
 itthannāmassa bhikkhuno dānam̄ kaṭhinam̄ attharitum̄ so  
 tuṇh' assa. yassa na kkhamati so bhāseyya. dinnam idam  
 saṅghena kaṭhinadussam̄ itthannāmassa bhikkhuno kaṭhinam̄  
 attharitum̄. khamati saṅghassa, tasmā tuṇhī, evam etam  
 dhārayāmīti. ||4|| evam̄ kho bhikkhave atthatam̄ hoti kaṭhi-  
 nam̄, evam̄ anatthatam̄. kathañ ca bhikkhave anatthatam̄  
 hoti kaṭhinam̄. na ullikhitamattena atthatam̄ hoti kaṭhi-  
 nam̄, na dhovanamattena atthatam̄ hoti kaṭhinam̄, na cīvara-  
 vicāraṇamattena atth. h. kaṭh., na cchedanamattena atth. h. k.,  
 na bandhanamattena atth. h. k., na ovaṭṭikakaranama-  
 ttena atth. h. k., na kaṇḍusakaranamattena atth. h. k., na  
 daṭṭhikammakaranamattena atth. h. k., na anuvātakaranam-  
 attena atth. h. k., na parihandakaranamattena atth. h. k.,  
 na ovaddheyakaranamattena atth. h. k., na kambalamadda-  
 namattena atth. h. k., na nimittakatena atth. h. k., na pari-  
 kathākatena atth. h. k., na kukkukatena atth. h. k., na  
 sannidhikatena atth. h. k., na nissaggiyena atth. h. k., na  
 akappakatena atth. h. k., na aññatra samghāṭiya atth. h. k.,

na aññatra uttarāsañgena atth. h. k., na aññatra antaravāsa-kena atth. h. k., na aññatra pañcakena vā atirekapañcakena vā tada' eva sañchinnena samanḍalikatena atth. h. k., na aññatra puggalassa atthārā atth. h. kathinam. sammā c' eva atthatam hoti kathinam tañ ce nissimāṭṭho anumodati evam pi anatthatam hoti kathinam. evam kho bhikkhave anatthatam hoti kathinam. ||5|| kathañ ca bhikkhave atthatam hoti kathinam. ahatena atthatam hoti kathinam, ahatakappena atth. h. k., pilotikāya atth. h. k., pamsukulena atth. h. k., pāpanikena atth. h. k., animittakatena atth. h. k., aparikathākatena atth. h. k., akukkukatena atth. h. k., asannidhikatena atth. h. k., anissaggiyena atth. h. k., kappakatena atth. h. k., samghāṭiyā atth. h. k., uttarāsañgena atth. h. k., antaravāsakena atth. h. k., pañcakena vā atirekapañcakena vā tada' eva sañchinnena samanḍalikatena atth. h. k., puggalassa atthārā atth. h. k., sammā c' eva atthatam hoti kathinam tañ ce simāṭṭho anumodati evam pi atthatam hoti kathinam. evam kho bhikkhave atthatam hoti kathinam. ||6||

kathañ ca bhikkhave ubbhataṁ hoti kathinam. atṭh' imā bhikkhave mātikā kathinassa ubbhārāya pakkamananti-kā niṭṭhānantikā sanniṭṭhānantikā nāsanantikā savanantikā āsāvacchedikā sīmātikkantikā sahubbhārā 'ti. ||7||1||

bhikkhu atthatakathino katacivaram adāya pakkamati na paccessan ti. tassa bhikkhuno pakkamanantiko kathinuddhāro. bhikkhu atthatakathino cīvaram adāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kathinuddhāro. bhikkhu atthatakathino cīvaram adāya pakkamati, tassa bahisīmagatassa evam hoti: n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sanniṭṭhānantiko kathinuddhāro. bhikkhu atthatakathino cīvaram adāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kathinuddhāro. ||1|| bhikkhu atthatakathino cīvaram adāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro sunāti:

ubbhatam kira tasmim āvāse kaṭhinan ti. tassa bhikkhuno savanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ adāya pakkamati paccessan ti, so bahisīmagato tam cīvaraṁ kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭhinuddhāram vītināmeti. tassa bhikkhuno sīmātikkantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ adāya pakkamati paccessan ti, so bahisīmagato tam cīvaraṁ kāreti, so katacīvaro paccessam paccessan ti sambhuṇāti kaṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro. ||2||2||

adāyasattakam niṭhitam.

bhikkhu atthatakaṭhino katacīvaraṁ samādāya pakkamati na paccessan ti. tassa bhikkhuno pakkamanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ samādāya pakkamati, tassa bahisīmagatassa evam hoti : idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti. tassa bhikkhuno niṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ samādāya pakkamati, tassa bahisīmagatassa evam hoti : n' ev' imam cīvaraṁ kāressam na paccessan ti. tassa bhikkhuno sanniṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ samādāya pakkamati, tassa bahisīmagatassa evam hoti : idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti. tassa tam cīvaraṁ kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||1|| bhikkhu atthatakaṭhino cīvaraṁ samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaraṁ kāreti, so katacīvaro sunāti : ubbhatam kira tasmim āvāse kaṭhinan ti. tassa bhikkhuno savanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaraṁ kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭhinuddhāram vītināmeti. tassa bhikkhuno sīmātikkantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṁ samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaraṁ kāreti, so katacīvaro paccessam paccessan ti sambhuṇāti kaṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro. ||2||3||

samādāyasattakam niṭhitam.

bhikkhu atthatakaṭhino vippakatacīvaram ādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko . . . (= ch. 2; read vippakatacīvaram ādāya instead of cīvaram ādāya; the pakkamanantiko kaṭhinuddhāro is omitted.) . . . saha bhikkhūhi kaṭhinuddhāro. ||1||4||

ādāyachakkam niṭṭhitam.

bhikkhu atthatakaṭhino vippakatacīvaram samādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko . . . (= ch. 3; read vippakatacīvaram samādāya instead of cīvaram samādāya; the pakkamanantiko kaṭhinuddhāro is omitted.) . . . saha bhikkhūhi kaṭhinuddhāro. ||1||5||

samādāyachakkam.

bhikkhu atthatakaṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evam hoti: n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||1|| bhikkhu atthatakaṭhino cīvaram ādāya pakkamati na paccessan ti, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati na paccessan ti, tassa bahisīmagatassa evam hoti: n' ev' imam cīvaram kāressan ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati na paccessan ti, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressan

ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||2|| bhikkhu atthatakaṭhino cīvaram ādāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisīmagatassa evam hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisīmagatassa evam hoti : n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisīmagatassa evam hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||3|| bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, tassa bahisīmagatassa evam hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, tassa bahisīmagatassa evam hoti : n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, tassa bahisīmagatassa evam hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro suṇāti : ubbhataṁ kira tasmiṁ āvāse kaṭhinan ti. tassa bhikkhuno savanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭhinuddhāram vītināmeti. tassa bhikkhuno sīmatikkantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhu-

paññāti kāthinuddhāram. tassa bhikkhuno saha bhikkhūhi kāthinuddhāro. ||4||6||

bhikkhu atthatakāthino cīvaram samādāya pakkamati — pa — ādāyapakkamanavārasadisam evam vitthāretabbam — la — bhikkhu atthatakāthino vippakatacīvaram ādāya pakkamati — la — samādāyapakkamanavārasadisam evam vitthāretabbam — la — bhikkhu atthatakāthino vippakatacīvaram samādāya pakkamati . . . (= ch. 6; *read vippakatacīvaram samādāya instead of cīvaram ādāya.*) . . . saha bhikkhūhi kāthinuddhāro. ||1||7||

ādāyabhaṇavāram niṭṭhitam.

bhikkhu atthatakāthino cīvarāsāya pakkamati, so bahisimaga-  
to tam cīvarāsam payirupāsatī anāsāya labhati āsāya na  
labhati, tassa evam hoti: idh' ev' imam cīvaram kāressam na  
paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhān-  
antiko kāthinuddhāro. bhikkhu atthatakāthino cīvarāsāya . . .  
tassa evam hoti: n' ev' imam cīvaram kāressam na pa-  
ccessan ti. tassa bhikkhuno sannīṭhānantiko kāthinuddhāro.  
. . . tassa evam hoti: idh' ev' imam cīvaram kāressam na pa-  
ccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramā-  
nam nassati. tassa bhikkhuno nāsanantiko kāthinuddhāro. bhi-  
kkhu atthatakāthino cīvarāsāya pakkamati, tassa bahisimaga-  
ta tassa evam hoti: idh' ev' imam cīvarāsam payirupāsissam na  
paccessan ti, so tam cīvarāsam payirupāsatī, tassa sā cīvarāsā  
upacchijjati. tassa bhikkhuno āsāvacchediko kāthinuddhāro.  
||1|| bhikkhu atthatakāthino cīvarāsāya pakkamati na pa-  
ccessan ti, so bahisimaga- to tam cīvarāsam payirupāsatī  
anāsāya labhati āsāya na labhati, tassa evam hoti: idh' ev'  
imam cīvaram kāressan ti, so tam cīvaram kāreti. tassa  
bhikkhuno niṭṭhānantiko kāthinuddhāro. bhikkhu attha-  
kāthino . . . tassa evam hoti: n' ev' imam cīvaram kāressan  
ti. tassa bhikkhuno sannīṭhānantiko kāthinuddhāro . . .  
tassa evam hoti: idh' ev' imam cīvaram kāressan ti, so tam  
cīvaram kāreti, tassa tam cīvaram kayiramānam nassati.  
tassa bhikkhuno nāsanantiko kāthinuddhāro. bhikkhu attha-  
takāthino cīvarāsāya pakkamati na paccessan ti, tassa bahisi-

magatassa evam hoti: idh' ev' imam cīvarāsam payirupāsissan  
ti, so tam cīvarāsam payirupāsat, tassa sā cīvarāsā upacchi-  
jjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. ||2||  
bhikkhu atthatakaṭhino cīvarāsāya pakkamati anadhitthitena,  
n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan  
ti, so bahisīmagato tam cīvarāsam payirupāsat anāsāya  
labhati āsāya na labhati, tassa evam hoti: idh' ev' imam  
cīvaram kāressam na paccessan ti, so tam cīvaram kāreti.  
tassa bkikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evam  
hoti: n' ev' imam cīvaram kāressam na paccessan ti. tassa  
bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro . . . tassa evam  
hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so  
tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati.  
tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu attha-  
takathino cīvarāsāya pakkamati anadhitthitena, n' ev' assa  
hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa  
bahisīmagatassa evam hoti: idh' ev' imam cīvarāsam payir-  
upāsissam na paccessan ti, so tam cīvarāsam payirupāsat, tassa  
sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko  
kaṭhinuddhāro. ||3||8||

anāsādo lasakam niṭṭhitam.

bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessan ti,  
so bahisīmagato tam cīvarāsam payirupāsat āsāya labhati  
anāsāya na labhati, tassa evam hoti: idh' ev' imam cīvaram  
kāressam na paccessan ti, so tam cīvaram kāreti. tassa  
bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evam  
hoti: n' ev' imam cīvaram kāressan na paccessan ti. tassa  
bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro . . . tassa evam  
hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so  
tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati.  
tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu attha-  
takathino cīvarāsāya pakkamati paccessan ti, tassa bahisī-  
magatassa evam hoti: idh' ev' imam cīvarāsam payirupā-  
sissam na paccessan ti, so tam cīvarāsam payirupāsat, tassa  
sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko  
kaṭhinuddhāro. ||1|| bhikkhu atthatakaṭhino cīvarāsāya  
pakkamati paccessan ti, so bahisīmagato suṇāti: ubbhataṁ

kira tasmim̄ āvāse kāthinan ti, tassa evam̄ hoti : yato tasmim̄ āvāse ubbhatam̄ kāthinaṁ idh' ev' imam̄ cīvarāsam̄ payirupāsissan ti, so tam̄ cīvarāsam̄ payirupāsatī āsāya labhati anāsāya na labhati, tassa evam̄ hoti : idh' ev' imam̄ cīvaraṁ kāressam̄ na paccessan ti, so tam̄ cīvaraṁ kāreti. tassa bhikkhuno niṭṭhānantiko kāthinuddhāro . . . tassa evam̄ hoti : n' ev' imam̄ cīvaraṁ kāressam̄ na paccessan ti. tassa bhikkhuno sannītiṭṭhānantiko kāthinuddhāro . . . tassa evam̄ hoti : idh' ev' imam̄ cīvaraṁ kāressam̄ na paccessan ti, so tam̄ cīvaraṁ kāreti, tassa tam̄ cīvaraṁ kayiramānam̄ nassati. tassa bhikkhuno nāsanantiko kāthinuddhāro. bhikkhu atthatakāthino cīvarāsāya pakkamati paccessan ti, so bahisīmagato sunāti : ubbhatam̄ kira tasmim̄ āvāse kāthinan ti, tassa evam̄ hoti : yato tasmim̄ āvāse ubbhatam̄ kāthinaṁ idh' ev' imam̄ cīvarāsam̄ payirupāsissam̄ na paccessan ti, so tam̄ cīvarāsam̄ payirupāsatī, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kāthinuddhāro. ||2|| bhikkhu atthatakāthino cīvarāsāya pakkamati paccessan ti, so bahisīmagato tam̄ cīvarāsam̄ payirupāsatī āsāya labhati anāsāya na labhati, so tam̄ cīvaraṁ kāreti, so katacīvaro sunāti : ubbhatam̄ kira tasmim̄ āvāse kāthinan ti. tassa bhikkhuno savanantiko kāthinuddhāro. bhikkhu atthatakāthino cīvarāsāya pakkamati paccessan ti, tassa bahisīmagatassa evam̄ hoti : idh' ev' imam̄ cīvarāsam̄ payirupāsissam̄ na paccessan ti, so tam̄ cīvarāsam̄ payirupāsatī, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kāthinuddhāro. bhikkhu atthatakāthino cīvarāsāya pakkamati paccessan ti, so bahisīmagato tam̄ cīvarāsam̄ payirupāsatī āsāya labhati anāsāya na labhati, so tam̄ cīvaraṁ kāreti, so katacīvaro paccessam̄ paccessan ti babiddhā kāthinuddhāram̄ vītināmeti. tassa bhikkhuno sīmātikkantiko kāthinuddhāro. bhikkhu atthatakāthino cīvarāsāya pakkamati paccessan ti, so bahisīmagato tam̄ cīvarāsam̄ payirupāsatī āsāya labhati anāsāya na labhati, so tam̄ cīvaraṁ kāreti, so katacīvaro paccessam̄ paccessan ti sambhūnāti kāthinuddhāram̄. tassa bhikkhuno saha bhikkhūhi kāthinuddhāro. ||3|| 9 ||

āsādolāsakam̄ niṭṭhitam̄.

bhikkhu atthatakathino kenacid eva karaṇiyena pakkamati, tassa bahisimagatassa cīvarāsā uppajjati, so tam cīvarāsam payirupāsatī anāsāya labhati āsāya na labhati, tassa evam hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evam hoti : n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro . . . tassa evam hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakathino kenacid eva karaṇiyena pakkamati, tassa bahisimagatassa cīvarāsā uppajjati, tassa evam hoti : idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsatī, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. ||1|| bhikkhu atthatakathino kenacid eva karaṇiyena pakkamati na paccessan ti, tassa bahisimagatassa cīvarāsā uppajjati, so tam cīvarāsam payirupāsatī anāsāya labhati āsāya na labhati, tassa evam hoti : idh' ev' imam cīvaram kāressan ti, so tam cīvaram kāreti, tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evam hoti : n' ev' imam cīvaram kāressan ti. tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro . . . tassa evam hoti : idh' ev' imam cīvaram kāressan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakathino kenacid eva karaṇiyena pakkamati na paccessan ti, tassa bahisimagatassa cīvarāsā uppajjati, tassa evam hoti : idh' ev' imam cīvarāsam payirupāsissan ti, so tam cīvarāsam payirupāsatī, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. ||2|| bhikkhu atthatakathino kenacid eva karaṇiyena pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisimagatassa cīvarāsā uppajjati, so tam cīvarāsam payirupāsatī anāsāya labhati āsāya na labhati, tassa evam hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evam hoti : n' ev' imam cīvaram kāressam na paccessan ti, tassa bhikkhuno sanni-

ṭṭhānantiko kaṭhinuddhāro . . . tassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino kenacid eva karaṇiyena pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisimagatassa cīvarāsā uppejjati, tassa evam hoti: idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsat, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āśāvacchediko kaṭhinuddhāro. ||3||10||

karaṇiyadolasa kām niṭṭhitam.

bhikkhu atthatakaṭhino disamgamiiko pakkamati cīvara-paṭivisam apacinayamāno, tam enam disamgatam bhikkhū pucchanti: kaham tvam āvuso vassam vuttho kattha ca te cīvarapaṭiviso 'ti. so evam vadeti: amukasmim āvāse vassam vuttho 'mhi tattha ca me cīvarapaṭiviso ti. te evam vadanti: gacchāvuso tam cīvaram āhara, mayan te idha cīvaram karissāmā 'ti. so tam āvāsam gantvā bhikkhū pucchat: kaham īme āvuso cīvarapaṭiviso 'ti. te evam vadanti: ayan te āvuso cīvarapaṭiviso, kaham gamissasiti. so evam vadeti: amukam nāma āvāsam gamissāmi tattha me bhikkhū cīvaram karissantīti. te evam vadanti: alam āvuso mā agamāsi, mayan te idha cīvaram karissāmā 'ti: tassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino disamgamiiko pakkamati — la — tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino disamgamiiko pakkamati — la — tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||1|| bhikkhu atthatakaṭhino disamgamiiko pakkamati cīvarapaṭivisam apacinayamāno . . . ayan te āvuso cīvarapaṭiviso 'ti. so tam cīvaram ādāya tam āvāsam gacchat, tam enam antarā magge bhikkhū puochanti: āvuso kaham gamissasiti. so evam vadeti: amukam nāma āvāsam gamissāmi, tattha me bhikkhū cīvaram karissantīti. te evam vadanti: alam āvuso mā agamāsi, mayan te idha cīvaram karissāmā 'ti. tassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti.

tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evam hoti : n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro . . . idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||2|| bhikkhu atthatakaṭhino disaṅgamiko pakkamati cīvaram apacinayamāno . . . ayan te āvuso cīvarapaṭiviso 'ti. so tam cīvaram ādāya tam āvāsam gacchati, tassa tam āvāsam gacchantassa evam hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro . . . idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||3|| 11||

apacina navakam niṭṭhitam.

bhikkhu atthatakaṭhino phāsuvihāriko cīvaram ādāya pakkamati amukam nāma āvāsam gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me phāsu bhavissati amukam nāma āvāsam gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me phāsu bhavissati amukam nāma āvāsam gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me phāsu bhavissati paccessan ti. tassa bahisīmagatassa evam hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuvihāriko . . . paccessan ti. tassa bahisīmagatassa evam hoti : n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuvihāriko . . . paccessan ti. tassa bahisīmagatassa evam hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuvihāriko . . . paccessan ti. so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭhinuddhāram vītināmeti. tassa bhikkhuno si-

mātikkantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuvihāriko . . . paccessan ti. so bahisimagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhūnatī kaṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro. ||1||12||

phāsuvihārapañcakam niṭhitam.

dve 'me bhikkhave kaṭhinassa palibodhā dve apalibodhā. katame ca bhikkhave dve kaṭhinassa palibodhā. āvāsapalibodho ca cīvarapalibodho ca. kathañ ca bhikkhave āvāsapalibodho hoti. idha bhikkhave bhikkhu vassati vātasmim āvāse sāpekkho vā pakkamati paccessan ti. evam kho bhikkhave āvāsapalibodho hoti. kathañ ca bhikkhave cīvara-palibodho hoti. idha bhikkhave bhikkhuno cīvaram akatam vā hoti vippakatam vā cīvarāsā vā anupacchinnā. evam kho bhikkhave cīvarapalibodho hoti. ime kho bhikkhave dve kaṭhinassa palibodhā. ||1|| katame ca bhikkhave dve kaṭhinassa apalibodhā. āvāsaapalibodho ca cīvaraapalibodho ca. kathañ ca bhikkhave āvāsaapalibodho hoti. idha bhikkhave bhikkhu pakkamati tamhā āvāsā cattena vantena muttena anapekkhena na paccessan ti. evam kho bhikkhave āvāsaapalibodho hoti. kathañ ca bhikkhave cīvaraapalibodho hoti. idha bhikkhave bhikkhuno cīvaram katam vā hoti naṭṭham vā vinaṭṭham vā daddham vā cīvarāsā vā upacchinnā. evam kho bhikkhave cīvaraapalibodho hoti. ime kho bhikkhave dve kaṭhinassa apalibodhā 'ti. |2||13||

kaṭhinakkhandhakam sattamam.

imamhi khandhake vatthu dolasa, peyyālamukhāni ekasatam atṭhārasa. tassa uddānam :

timsa Pāṭheyayakā bhikkhū Sāket' ukkaṇṭhitā vasum  
vassam vutth' okapuṇṇehi agamum jinadassanam.|  
idam vatthum kaṭhinassa, kappiyān ti ca pañcakā :  
anāmantā asamācārā tath' eva gaṇabhojanam |  
yāvadatthañ ca uppādo attatānam bhavissati.  
ñatti ev' atthatañ c' eva, evañ c' eva anatthatam.|  
ullikhi dhovanā c' eva vicāraṇam ca chedanam  
bandhan' ovatṭi kaṇḍu ca dalhikamm'-ānuvātikā |

paribhaṇḍam ovaṭṭeyyam maddanā nimitta-kathā  
 5 kukku sannidhi nissaggi n' akapp' aññatra te tayo |  
 aññatra pañcātireke sañchinnena samanḍalī  
 na aññatra puggalā, sammā nissimāṭṭho anumodati,|  
 kaṭhinam anatthatam hoti evam buddhena desitam.  
 ahat'-ākappa-piloti-paṁsu-pāpañikāya ca |  
 animitt'-āparikathā akukku asannidhi ca  
 anissaggi kappakate tathā ticivarena ca |  
 pañcake vātireke vā chinna-samanḍalikate  
 puggalass' atthārā, sammā sīmaṭṭho anumodati.|  
 evam kaṭhinattharanam. ubbhārass' atṭha mātikā :  
 10 pakkamananti niṭṭhānam sanniṭṭhānañ ca nāsanam |  
 savanam āsāvacchedi sīmā saubbhār' atṭhami.  
 katacivaram ādāya na paccessan ti gacchati,|  
 tassa tam kaṭhinuddhāro hoti pakkamanantiko.  
 ādāya cīvaram yāti nissime idha cintayi |  
 kāressam na paccessan ti niṭṭhāne kaṭhinuddhāro.  
 ādāya nissimam n' eva na paccessan timānaso |  
 tassa tam kaṭhinuddhāro sanniṭṭhānantiko bhave.  
 ādāya cīvaram yāti nissime idha cintayi |  
 kāressam na paccessan ti kayiram tassa nassati,  
 15 tassa tam kaṭhinuddhāro bhavati nāsanantiko.|  
 ādāya yāti paccessam bahi kāreti cīvaram  
 cīvarakato suṇāti ubbhatam kaṭhinam tahim,|  
 tassa tam kaṭhinuddhāro bhavati savanantiko.  
 ādāya yāti paccessam bahi kāreti cīvaram |  
 katacīvaro bahiddhā nāmeti kaṭhinuddhāram,  
 tassa tam kaṭhinuddhāro sīmātikkantiko bhave.|  
 ādāya yāti paccessam bahi kāreti cīvaram  
 katacīvaro paccessam sambhoti kaṭhinuddhāram,|  
 tassa tam kaṭhinuddhāro saha bhikkhūhi jāyati.  
 20 ādāya samādāya ca sattasattavidhi gati.|  
 pakkamanantikā n' atthi chaccā vippakatā gati.  
 ādāya nissimagatam kāressam iti jāyati |  
 niṭṭhānam sanniṭṭhānañ ca nāsanāñ ca ime tayo.  
 ādāya na paccessan ti bahisime karomiti |  
 niṭṭhānam sanniṭṭhānam pi nāsanam pi idam tayo.  
 anadhitthitena n' ev' assa hetṭhā tini nayā vidhi.|

âdâya yâti paccessam̄ bahisîme karomiti  
 na paccessan ti kâreti, niṭṭhâne kaṭhinuddhâro |  
 sanniṭṭhânam̄ nâsanañ ca savana-simâtikkamâ  
 25 saha bhikkhûhi jâyetha, evam̄ pannarasam̄ gati.|  
 samâdâya, vippakatâ, samâdâya punâ tathâ,  
 ime te caturo vârâ sabbe pannarasa vidhi.|  
 anâsâya ca, âsâya, karaṇîyo ca te tayo,  
 nayato tam̄ vijâneyya tayo dvâdasa-dvâdasa.|  
 apacinanâ nav' ettha, phâsu pañcavidhâ tahim̄,  
 palibodh'-âpalibodhâ, uddânam̄ nayato katan ti.

## M A H A V A G G A.

## VIII.

Tena samayena buddho bhagavā Rājagahe viharati Veļuvane Kalandakanivāpe. tena kho pana samayena Vesālī iddhā c' eva hoti phitā ca bahujanā ākinñamanussā. subhikkhā ca, satta ca pāsādasahassāni satta ca pāsādasatāni satta ca pāsādā satta ca kūṭagārasahassāni satta ca kūṭagārasatāni satta ca kūṭagārāni satta ca ārāmasahassāni sata ca ārāmasatāni satta ca ārāmā satta ca pokkharanīsa-hassāni sata ca pokkharanīsatāni satta ca pokkharanīyo. Ambapālikā gaṇikā abhirūpā hoti dassaniyā pāsādikā paramāya vanṇapokkharatāya samannāgatā padakkhiṇā nacce ca gīte ca vādite ca abhisatā atthikānam-atthikānam manussānam paññāsāya ca rattim gacchati tāya ca Vesālī bhiyyosomattāya upasobhati. ||1|| atha kho Rājagahako negamo Vesālim agamāsi kenacid eva karaṇiyena. addasa kho Rājagahako negamo Vesālim iddhām ca phitām ca bahujanām ākinñamanussām subhikkham ca satta ca pāsādasahassāni . . . satta ca pokkharanīyo Ambapālim ca gaṇikām abhirūpām dassaniyām pāsādikām . . . upasobhitān ti. atha kho Rājagahako negamo Vesāliyām tam karaṇiyām tīretvā punad eva Rājagahām paccāgacchi, yena rājā Māgadho Seniyo Bimbisāro ten' upasam̄kami, upasam̄kamitvā rājānam Māgadham Seniyām Bimbisāram etad avoca: Vesālī deva iddhā ca phitā ca . . . upasobhati. sādhu deva mayam pi gaṇikām vutthāpeyyāmā 'ti. tena hi bhaṇe tādisim kumārim jānāhi yām tumhe gaṇikām vutthāpeyyāthā 'ti. ||2|| tena kho pana samayena Rājagahe Sālavatī nāma kumāri abhirūpā hoti dassaniyā pāsādikā paramāya vanṇapokkharatāya samannāgatā. atha kho Rājagahako negamo Sālavatīm kumārim

gaṇikam vutṭhāpesi. atha kho Sālavatī gaṇikā na cirass' eva padakkhiṇā ahosi nacce ca gīte ca vādite ca abhisatā atthikā-nam-atthikānam manussānam paṭisatena ca rattim gacchati. atha kho Sālavatī gaṇikā na cirass' eva gabbhini ahosi. atha kho Sālavatiyā gaṇikāya etad ahosi: itthi kho gabbhini purisā-nam amanāpā. sace mām koci jānissati Sālavatī gaṇikā gabbhiniti sabbo me sakkāro pariḥāyissati. yam nūnāham gilānā 'ti paṭivedeyyan ti. atha kho Sālavatī gaṇikā dovārikam āñāpesi: mā bhaṇe dovārika koci puriso pāvisi, yo ca mām pucchati gilānā 'ti paṭivedehīti. evam ayye 'ti kho so dovāriko Sālavatiyā gaṇikāya paccassosi. ||3|| atha kho Sālavatī gaṇikā tassa gabbhassa paripākam anvāya puttam vijāyi. atha kho Sālavatī gaṇikā dāsim āñāpesi: handa je imam dārakam kattarasuppe pakhipitvā nīharitvā samkāra-kūte chaddhehīti. evam ayye 'ti kho sā dāsi Sālavatiyā gaṇikāya paṭisūṇitvā tam dārakam kattarasuppe pakhipitvā nīharitvā samkārakūte chaḍdesi. tena kho pana samayena Abhayo nāma rājakumāro kālass' eva rājupaṭṭhānam gacchanto addasā tam dārakam kākehi samparikinṇam, disvāna manusse pucchi kim etam bhaṇe kākehi samparikinṇan ti. dārako devā 'ti. jīvati bhaṇe 'ti. jīvati devā 'ti. tena hi bhaṇe tam dārakam amhākam antepuram netvā dhātīnam detha posetun ti. evam devā 'ti kho te manussā Abhayassa rājakumārassa paṭisūṇitvā tam dārakam Abhayassa rājakumārassa antepuram netvā dhātīnam adamsu posethā 'ti. tassa jīvatīti Jīvako 'ti nāmam akāmsu, kumārena posāpito 'ti Komārabhacco 'ti nāmam akāmsu. ||4||

atha kho Jīvako Komārabhacco na cirass' eva viññū-tam pāpuṇi. atha kho Jīvako Komārabhacco yena Abhayo rājakumāro ten' upasamkami, upasamkamitvā Abhayam rājakumāram etad avoca: kā me deva mātā ko pitā 'ti. aham pi kho te bhaṇe Jīvaka mātaram na jānāmi, api cāham te pitā, mayāpi posāpito 'ti. atha kho Jīvakassa Komārabhaccassa etad ahosi: imāni kho rājakulāni na sukarāni asippena upajīvitum. yam nūnāham sippam sikkheyyan ti. tena kho pana samayena Takkasilāyam disāpāmokkho vejjo paṭivasati. ||5|| atha kho Jīvako Komārabhacco Abhayam rājakumāram anāpucchā yena Takkasilā

tena pakkāmi, anupubbena yena Takkasilā yena so veijo ten' upasamkami, upasamkamitvā tam vejjam etad avoca: icchām' aham ācariya sippam sikkhitun ti. tena hi bhaṇe Jivaka sikkhassū 'ti. atha kho Jivako Komārabhacco bahum ca gaṇhāti lahum ca gaṇhāti suṭṭhum ca upadhāreti gahitam c' assa na pamussati. atha kho Jivakassa Komārabhaccassa sattannam vassānam accayena etad ahosi: aham kho bahum ca gaṇhāmi lahum ca gaṇhāmi suṭṭhum ca upadhāremi gahitam ca me na pamussati satta ca me vassāni adhiyatassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatiti. ||6|| atha kho Jivako Komārabhacco yena so veijo ten' upasamkami, upasamkamitvā tam vejjam etad avoca: aham kho ācariya bahum ca gaṇhāmi lahum ca gaṇhāmi suṭṭhum ca upadhāremi gahitam ca me na pamussati satta ca me vassāni adhiyatassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatiti. tena hi bhaṇe Jivaka khanittim adāya Takkasilāya samantā yojanam āhiṇḍanto yam kiñci abhesajjam passeyyāsi tam āharā 'ti. evam ācariyā 'ti kho Jivako Komārabhacco tassa vejjassa patisūṇitvā khanittim adāya Takkasilāya samantā yojanam āhiṇḍanto na kiñci abhesajjam addasa. atha kho Jivako Komārabhacco yena so veijo ten' upasamkami, upasamkamitvā tam vejjam etad avoca: āhiṇḍanto 'mhi ācariya Takkasilāya samantā yojanam, na kiñci abhesajjam addasan ti. sikkhito 'si bhaṇe Jivaka, alan te ettakam jīvikāyā 'ti Jivakassa Komārabhaccassa parittam pātHEYYAM pādāsi. ||7||

atha kho Jivako Komārabhacco tam parittam pātHEYYAM adāya yena Rājagahaṁ tena pakkāmi. atha kho Jivakassa Komārabhaccassa tam parittam pātHEYYAM antarā magge Sākete parikkhayam agamāsi. atha kho Jivakassa Komārabhaccassa etad ahosi: ime kho maggā kantārā appodakā appabhakkhā na sukarā apātHEYYENA gantum, yam nūnāham pātHEYYAM pariyeṣeyyan ti. tena kho pana samayena Sākete setthibhariyāya sattavassiko sisabādho hoti, bahu mahantā-mahantā disāpāmokkhā vejjā ḡantvā nāsakkhimsu ḡrogam kātum, bahum hiraññam adāya agamamsu. atha kho Jivako Komārabhacco Sāketam pavisitvā manusse pucchi: ko bhaṇe gilāno kam tikičchāmīti. etissā ācariya setthibhariyāya

sattavassiko sisābādho, gaccha ācariya setṭhibhariyam tiki-  
echāhīti. ||8|| atha kho Jīvako Komārabhacco yena setṭhissa  
gahapatissa nivesanam ten' upasamkami, upasamkamitvā  
dovārikam āñāpesi: gaccha bhaṇe dovārika, setṭhibhariyāya  
pāvada, vejjo ayye ḡagato so tam daṭṭhukāmo 'ti. evam  
ācariyā 'ti kho so dovāriko Jīvakassa Komārabhaccassa paṭi-  
suṇitvā yena setṭhibhariyā ten' upasamkami, upasamkamitvā  
setṭhibhariyan etad avoca: vejjo ayye ḡagato so tam daṭṭhu-  
kāmo 'ti. kīdiso bhaṇe dovārika vejjo 'ti. daharako ayye  
'ti. alam bhaṇe dovārika, kim me daharako vejjo karissati.  
bahū mahantā-mahantā disāpāmokkhā vejjā ḡantvā nāsa-  
kkhimsu ḡrogam kātum, bahum hiraññam adāya agamamsū 'ti.  
||9|| atha kho so dovāriko yena Jīvako Komārabhacco ten'  
upasamkami, upasamkamitvā Jīvakam Komārabhaccam etad  
avoca: setṭhibhariyā ācariya evam āha: alam bhaṇe dovārika  
... agamamsū 'ti. gaccha bhaṇe dovārika, setṭhibhariyāya  
pāvada: vejjo ayye evam āha: mā kir' ayye pure kiñci adāsi,  
yadā ḡrogā ahosi, tadā yam iccheyyāsi tam dajjeyyāsīti.  
evam ācariyā 'ti kho so dovāriko Jīvakassa Komārabhaccassa  
paṭisunītvā yena setṭhibhariyā ten' upasamkami, upasam-  
kamitvā setṭhibhariyam etad avoca: vejjo ayye evam āha  
... tam dajjeyyāsīti. tena hi bhaṇe dovārika vejjo ḡacch-  
atū 'ti. evam ayye 'ti kho so dovāriko setṭhibhariyāya  
paṭisunītvā yena Jīvako Komārabhacco ten' upasamkami,  
upasamkamitvā Jīvakam Komārabhaccam etad avoca: setṭhi-  
bhariyā tam ācariya pakkosatīti. ||10|| atha kho Jīvako  
Komārabhacco yena setṭhibhariyā ten' upasamkami, upasam-  
kamitvā setṭhibhariyāya vikāram sallakkhetvā setṭhibhariyam  
etad avoca: pasatena ayye sappinā attho 'ti. atha kho  
setṭhibhariyā Jīvakassa Komārabhaccassa pasatam sappim  
dāpesi. atha kho Jīvako Komārabhacco tam pasatam sappim  
nānābhesajjehi nippacitvā setṭhibhariyam mañcakē uttānam  
nipajjāpetvā natthuto adāsi. atha kho tam sappi natthuto  
dinnam mukhato uggacchi. atha kho setṭhibhariyā paṭiggahē  
nuṭṭhuhitvā dāsim āñāpesi: handa je imam sappim picunā  
gañhāhīti. ||11|| atha kho Jīvakassa Komārabhaccassa etad  
ahosi: acchariyam yāva lūkhāyam gharanī yatra hi nāma  
imam chaddanīyadhammam sappim picunā gāhāpessati, bahu-

kāni ca me mahagghāni-mahagghāni bhesajjāni upagatāni, kim pi m' āyam kiñci deyyadhammam dassatīti. atha kho setṭhibhariyā Jivakassa Komārabhaccassa vikāram sallakkhetvā Jivakam Komārabhaccamp etad avoca : kissa tvām ācariya vimano 'sīti. idha me etad ahosi: acchariyam yāva . . . dassatīti. mayam kho ācariya agārikā nāma upajānām' etassa samyamassa, varam etam sappi dāsānam vā kamma-karānam vā pādabbhañjanam vā padipakaraṇe vā āsittam. mā tvām ācariya vimano ahosi, na te deyyadhammo hāyissatīti. || 12 || atha kho Jivako Komārabhacco setṭhibhariyāya sattavassikam sīsābādhām eken' eva natthukammaṇa apakaddhi. atha kho setṭhibhariyā ārogā samānā Jivakassa Komārabhaccassa cattāri sahassāni pādāsi, putto mātā me ārogā ṛhitā 'ti cattāri sahassāni pādāsi, sunisā sassū me ārogā ṛhitā 'ti cattāri sahassāni pādāsi, setṭhi gahapati bhariyā me ārogā ṛhitā 'ti cattāri sahassāni pādāsi dāsam ca dāsim ca assarathām ca. atha kho Jivako Komārabhacco tāni solasa sahassāni ādāya dāsam ca dāsim ca assarathām ca yena Rājagahām tena pakkāmi, anupubbena yena Rājagahām yena Abhayo rājakumāro ten' upasamkami, upasamkamitvā Abhayam rājakumāram etad avoca : idam me deva paṭhamakkammam solasa sahassāni dāso ca dāsi ca assaratho ca, paṭigānhātu me devo posāvanikan ti. alam bhaṇe Jivaka tuyh' eva hotu, amhākaññīeva antepure nivesanam māpehīti. evam devā 'ti kho Jivako Komārabhacco Abhayassa rājakumārassa paṭisūnitvā Abhayassa rājakumārassa antepure nivesanam māpesi. || 13 ||

tena kho pana samayena rañño Māgadhassa Seniyassa Bimbisārassa bhagandalābādho hoti, sāṭakā lohitena makkhiyanti. deviyo disvā uppāḍenti utunī dāni devo, puppham devassa uppānam, na cirass' eva devo vijāyissatīti. tena rājā mañku hoti. atha kho rājā Māgadho Seniyo Bimbisāro Abhayam rājakumāram etad avoca : mayham kho bhaṇe Abhaya tādiso abādho: sāṭakā lohitena makkhiyanti, deviyo mam disvā uppāḍenti . . . vijāyissatīti. iṅgha bhaṇe Abhaya tādisam vejjam jānāhi yo mam tiki-ccheyyā 'ti. ayam deva amhākam Jivako vejjo taruno bhadrako, so devam tikičchissatīti. tena hi bhaṇe Abhaya

Jīvakam vejjam āñāpehi, so mām tikitcchissatīti. ||14|| atha kho Abhayo rājakumāro Jīvakam Komārabhaccam āñāpesi : gaccha bhaṇe Jīvaka rājānam tikitcchāhīti. evam devā 'ti kho Jīvako Komārabhacco Abhayassa rājakumārassa paṭisunītvā nakhena bhesajjam ādāya yena rājā Māgadho Seniyo Bimbisāro ten' upasamkami, upasamkamitvā rājānam Māgadham Seniyam Bimbisāram etad avoca : ābādhām deva passāmā 'ti. atha kho Jīvako Komārabhacco rañño Māgadha-ssa Seniyassa Bimbisārassa bhagandalābādhām eken' eva ālepena apakaddhi. atha kho rājā Māgadho Seniyo Bimbisāro ārogo samāno pañca itthisatāni sabbālamkāram bhūsā-petvā omuñcāpetvā puñjam kārapetvā Jīvakam Komāra-bhaccam etad avoca : etam bhaṇe Jīvaka pañcannam itthisatānam sabbālamkāram tuyham hotū 'ti. alam deva adhikāram me devo saratū 'ti. tena hi bhaṇe Jīvaka mām upañthaha itthāgāram ca buddhapamukham bhikkhusamgham cā 'ti. evam devā 'ti kho Jīvako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paccassosi. ||15||

tena kho pana samayena Rājagahakassa setthissa sattavassiko sisābādho hoti, bahū mahantā-mahantā disāpāmokkhā vejjā āgantvā nāsakkhiṁsu ārogam kātum, bahum hiraññam ādāya agamamsu. api ca vejjehi paccakkhāto hoti, ekacce vejjā evam āhamsu : pañcamam divasam setthi gahapati kālam karissatīti, ekacce vejjā evam āhamsu : sattamam divasam setthi gahapati kālam karissatīti. atha kho Rājagahakassa negamassa etad ahosi : ayam kho setthi gahapati bahūpakāro rañño c' eva negamassa ca, api ca vejjehi paccakkhāto, ekacce vejjā evam āhamsu : pañcamam divasam setthi gahapati kālam karissatīti, ekacce vejjā evam āhamsu : sattamam divasam setthi gahapati kālam karissatīti, ayam ca rañño Jīvako vejjo taruṇo bhadrako, yam nūna mayam rājānam Jīvakam vejjam yāceyyāma setthim gahapatim tikicchitun ti. ||16|| atha kho Rājagahako negamo yena rājā Māgadho Seniyo Bimbisāro ten' upasamkami, upasamkamitvā rājānam Māgadham Seniyam Bimbisāram etad avoca : ayam deva setthi gahapati bahūpakāro devassa c' eva negamassa ca, api ca vejjehi paccakkhāto . . . karissatīti. sādu devo Jīvakam vejjam āñāpetu setthim gahapatim

tikicchitun ti. atha kho rājā Māgadho Seniyo Bimbisāro Jivakam Komārabhaccam āñāpesi : gaccha bhane Jivaka setṭhim gahapatim tikicchāhīti. evam devā 'ti kho Jivako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisūnitvā yena setṭhi gahapati ten' upasamkami, upasamkamitvā setṭhissa gahapatissa vikāram sallakkhetvā setṭhim gahapatim etad avoca : sac' āham tam gahapati ārogāpeyyam kim me assa deyyadhammo 'ti. sabbam sāpateyyam ca te ācariya hotu aham ca te dāso 'ti. ||17|| sakkhissasi pana tvam gahapati ekena passena satta māse nipajjitun ti. sakkom' aham ācariya ekena passena satta māse nipajjitun ti. sakkhissasi pana tvam gahapati dutiyena passena satta māse nipajjitun ti. sakkom' aham ācariya dutiyena passena satta māse nipajjitun ti. sakkhissasi pana tvam gahapati uttāno satta māse nipajjitun ti. sakkom' aham ācariya uttāno satta māse nipajjitun ti. atha kho Jivako Komārabhacco setṭhim gahapatim mañcake nipajjāpetvā mañcake sambandhitvā sisacchavim upphāletvā sibbinim vināmetvā dve pāṇake nīharitvā janassa dassesi : passath' ayyo ime dve pāṇake ekam khuddakam ekam mahallakam. ye te ācariyā evam āhamsu : pañcamam divasam setṭhi gahapati kālam karissatī teh' āyam mahallako pāṇako diṭṭho, pañcamam divasam setṭhissa gahapatissa matthaluṅgam pariyādiyissati, matthaluṅgassa pariyādānā setṭhi gahapati kālam karissati, sudiṭṭho tehi ācariyehi. ye te ācariyā evam āhamsu : sattamam divasam setṭhi gahapati kālam karissatī teh' āyam khuddako pāṇako diṭṭho, sattamam divasam setṭhissa gahapatissa matthaluṅgam pariyādiyissati, matthaluṅgassa pariyādānā setṭhi gahapati kālam karissati, sudiṭṭho tehi ācariyehīti, sibbinim sampati-pādetvā sisacchavim sibbetvā ālepam adāsi. ||18|| atha kho setṭhi gahapati sattāhassa accayena Jivakam Komārabhaccam etad avoca : nāham ācariya sakkomi ekena passena satta māse nipajjitun ti. nanu me tvam gahapati paṭisuni sakkom' aham ācariya ekena passena satta māse nipajjitun ti. saccāham ācariya paṭisunim, ap' āham marissāmi, nāham sakkomi ekena passena satta māse nipajjitun ti. tena hi tvam gahapati dutiyena passena satta māse nipajjhāhīti. atha kho setṭhi gahapati sattāhassa accayena Jivakam Komārabhaccam etad

avoca : nāham ācariya sakkomi dutiyena passena satta māse nipajjitun ti. nanu me tvam gahapati paṭisuni sakkom' aham ācariya dutiyena passena satta māse nipajjitun ti. saccāham ācariya paṭisunim, ap' aham marissāmi, nāham ācariya sakkomi dutiyena passena satta māse nipajjitun ti. tena hi tvam gahapati uttāno satta māse nipajjāhīti. atha kho setṭhi gahapati sattāhassa accayena Jivakam Komārabhaccam etad evoca : nāham ācariya sakkomi uttāno satta māse nipajjitun ti. nanu me tvam gahapati paṭisuni sakkom' aham ācariya uttāno satta māse nipajjitun ti. saccāham ācariya paṭisunim, ap' aham marissāmi, nāham sakkomi uttāno satta māse nipajjitun ti. ||19|| aham ce tam gahapati na vadeyyam ettakam pi tvam na nipajjeyyāsi, api ca paṭigacc' eva mayāñāto tīhi sattāhehi setṭhi gahapati ārogo bhavissatīti. uṭṭhehi gahapati ārogo 'si, jānāhi kim me deyyadhammo 'ti. sabbam sāpateyyam ca te ācariya hotu aham ca te dāso 'ti. alam gahapati mā me tvam sabbam sāpateyyam adāsi mā ca me dāso, rañño satasahassam dehi mayham satasahassan ti. atha kho setṭhi gahapati ārogo samāno rañño satasahassam adāsi Jivakassa Komārabhaccassa satasahassam. ||20||

Tena kho pana samayena Bārāṇaseyyakassa setṭhi-puttassa mokkhacikāya kīlantassa antaganṭhābādho hoti yena yāgu pi pītā na sammāparināmam gacchati bhattam pi bhuttam na sammāparināmam gacchati uccāro pi passāvo pi na paguno. so tena kiso hoti lūkho dubbañño uppañduppaṇḍukajāto dhamanisanthatagatto. atha kho Bārāṇaseyyakassa setṭhissa etad abosi : mayham kho puttassa kīdiso ābādho. yāgu pi pītā na sammāparināmam gacchati bhattam pi bhuttam na sammāparināmam gacchati uccāro pi passāvo pi na paguno, so tena kiso lūkho dubbañño uppañduppaṇḍukajāto dhamanisanthatagatto. Yam nūnāham Rājagaham gantvā rājānam Jivakam vejjam yāceyyam puttam me tiki-cchitun ti. atha kho Bārāṇaseyyako setṭhi Rājagaham gantvā yena rājā Māgadho Seniyo Bimbisāro ten' upasamkaini, upasamkamitvā rājānam Māgadham Seniyam Bimbisāram etad avoca : mayham kho deva puttassa tādiso ābādho : yāgu pi . . . dhamanisanthatagatto. sādhū devo Jivakam

vejjam āñāpetu puttam me tikičchitun ti. ||21|| atha kho rājā Māgadho. Seniyo Bimbisāro Jīvakam Komārabhaccam āñāpesi : gaccha bhaṇe Jīvaka Bārāṇasim gantvā Bārāṇaseyyakam setṭhiputtam tikičchāhīti. evam devā 'ti kho Jīvako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisunītvā Bārāṇasim gantvā yena Bārāṇaseyyako setṭhiputto ten' upasamkami, upasamkamitvā Bārāṇaseyyakkassa setṭhiputtassa vikāram sallakkhetvā janam ussāretvā tirokaraṇiyam parikkhipitvā thambhe ubbandhitvā bhariyam purato ṭhāpetvā udaracchavim upphāletvā antaganṭhim nīharitvā bhariyāya dasesi passa te sāmikassa ābādhām, iminā yāgu pi pītā na sammāparināmam gacchatī bhattam pi bhuttam na sammāparināmam gacchatī uccāro pi passāvo pi na paguṇo, imināyam kiso lūkho dubbaṇno uppanḍuppanḍukajāto dhamanisanthatagatto 'ti, antaganṭhim vinivethetvā antāni paṭipavesetvā udaracchavim sibbetvā ālepam adāsi. atha kho Bārāṇaseyyako setṭhi putto me ārogo ṭhito 'ti Jīvakassa Komārabhaccassa solasa sahassāni pādāsi. atha kho Jīvako Komārabhacco tāni solasa sahassāni ādāya punad eva Rājagaham paccāgacchi. ||22||

tena kho pana samayena rañño Pajjotassa pañdurogābādho hoti. bahū mahantā - mahantā disāpāmokkhā vejjā āgantvā nāsakkhimsu ārogam kātum, bahum hiraññam ādāya agamamsu. atha kho rājā Pajjoto rañño Māgadhassa Seniyassa Bimbisārassa santike dūtam pāhesi : mayham kho tādiso ābādho, sādhū devo Jīvakam vejjam āñāpetu, so mām tikičchissatīti. atha kho rājā Māgadho Seniyo Bimbisāro Jīvakam Komārabhaccam āñāpesi : gaccha bhaṇe Jīvaka Ujjenim gantvā rājānam Pajjotam tikičchāhīti. evam devā 'ti kho Jīvako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisunītvā Ujjenim gantvā yena rājā Pajjoto ten' upasamkami, upasamkamitvā rañño Pajjotassa vikāram sallakkhetvā rājānam Pajjotam etad avoca : ||23|| sappim deva nippacissāmi, tam devo pivissatīti. alam bhaṇe Jīvaka yam te sakkā vinā sappinā ārogam kātum tam karohi, jeguccham me sappi paṭikkūlan ti. atha kho Jīvakassa Komārabhaccassa etad

ahosi : imassa kho rañño tādiso abādho na sakkā vinā sappinā  
 ḍrogam kātum. yam nūnāham sappim nippaceyyam kasā-  
 vavaṇṇam kasāvagandham kasāvarasan ti. atha kho Jivako  
 Komārabhacco nānābhesajjehi sappim nippaci kasāvavaṇṇam  
 kasāvagandham kasāvarasam. atha kho Jivakassa Komāra-  
 bhaccassa etad ahosi : imassa kho rañño sappi pītam parinā-  
 mentam uddekam dassati. cañḍ' āyam rājā ghātāpeyyāsi  
 mam. yam nūnāham paṭigacc' eva āpuccheyyan ti. atha  
 kho Jivako Komārabhacco yena rājā Pajjoto ten' upasamkami,  
 upasamkamitvā rājānam Pajjotam etad avoca : ||24|| mayam  
 kho deva vejja nāma tādisena muhuttena mūlāni uddharāma  
 bhesajjāni samharāma. sādhu devo vāhanāgāresu ca dvāresu  
 ca āñāpetu : yena vāhanena Jivako icchatī tena vāhanena  
 gacchatu, yena dvārena icchatī tena dvārena gacchatu, yam  
 kālam icchatī tam kālam gacchatu, yam kālam icchatī tam  
 kālam pavisatū 'ti. atha kho rājā Pajjoto vāhanāgāresu ca  
 dvāresu ca āñāpesi : yena vāhanena Jivako icchatī tena  
 vāhanena gacchatu, yena dvārena icchatī tena dvārena ga-  
 cchatu, yam kālam icchatī tam kālam gacchatu, yam kālam  
 icchatī tam kālam pavisatū 'ti. tena kho pana samayena  
 rañño Pajjotassa Bhaddavatikā nāma hatthinikā paññāsayo-  
 janikā hoti. atha kho Jivako Komārabhacco rañño Pajjotassa  
 sappim upanāmesi kasāvam devo pivotū 'ti. atha kho Jivako  
 Komārabhacco rājānam Pajjotam sappim pāyetvā hatthisālam  
 gantvā Bhaddavatikāya hatthinikāya nagarambhā nippati.  
 ||25|| atha kho rañño Pajjotassa tam sappi pītam  
 parināmentam uddekam adāsi. atha kho rājā Pajjoto  
 manusse etad avoca : duṭṭhenā bhaṇe Jivakena sappim pāyito  
 'mhi. tena hi bhaṇe Jivakam vejjam vicinathā 'ti. Bhadda-  
 vatikāya deva hatthinikāya nagarambhā nippatito 'ti. tena  
 kho pana samayena rañño Pajjotassa Kāko nāma dāso  
 satṭhiyojaniko hoti amanussena paṭicca jāto. atha kho rājā  
 Pajjoto Kākam dāsam āñāpesi : gaccha bhaṇe Kāka Jivakam  
 vejjam nivattehi rājā tam ācariya nivattāpetiti. ete kho  
 bhaṇe Kāka vejja nāma bahumāyā, mā c' assa kiñci patīggā-  
 hesiti. ||26|| atha kho Kāko dāso Jivakam Komārabhaccam  
 antarā magge Kosambiyam sambhāvesi pātarāsām karon-  
 tam. atha kho Kāko dāso Jivakam Komārabhaccam etad

avoca: rājā tam ācariya nivattāpetīti. āgamehi bhaṇe Kāka yāva bhuñjāma, handa bhaṇe Kāka bhuñjassū 'ti. alam ācariya raññ' amhi āñatto: ete kho bhaṇe Kāka vejja nāma bahumāyā mā c' assa kiñci paṭiggahesīti. tena kho pana samayena Jivako Komārabhacco nakhena bhesajjam olum-petvā āmalakam ca khādati pāniyam ca pivati. atha kho Jivako Komārabhacco Kākam dāsam etad avoca: handa bhaṇe Kāka āmalakam ca khāda pāniyam ca pivassū 'ti. ||27|| atha kho Kāko dāso ayam kho veijo āmalakam ca khādati pāniyam ca pivati, na arahati kiñci pāpakam hotun ti upaḍḍhāmalakam ca khādi pāniyam ca apāyi. tassa tam upaḍḍhāmalakam khādayitam tatth' eva nicchāresi. atha kho Kāko dāso Jivakam Komārabhaccam etad avoca: atthi me ācariya jīvitān ti. mā bhaṇe Kāka bhāyi, tvam c' eva ārogo bhavissasi, rājā ca cāndo, so rājā ghātāpeyyāsi mām, tenāham na nivattāmīti Bhaddavatikam haththinikam Kākassa niyyādetvā yena Rājagaham tena pakkāmi, anupubbena yena Rājagaham yena rājā Māgadho Seniyo Bimbisāro ten' upasamkami, upasamkamitvā rañño Māgadhassa Seniyassa Bimbisārassa etam attham ārocesi. suṭṭhu bhaṇe Jivaka akāsi yam pi na nivatto, cāndo so rājā ghātāpeyyāsi tan ti. ||28|| atha kho rājā Pajjoto ārogo samāno Jivakassa Komārabhaccassa santike dūtam pāhesi, āgacchatu Jivako varam dassāmīti. alam ayyo adhikāram me devo saratū 'ti. tena kho pana samayena rañño Pajjotassa Siveyyakam dussayugam uppannam hoti bahunnam dussānam bahunnam dussayugānam bahunnam dussayugasatānam bahunnam dussayugasahassānam bahunnam dussayugasatasahassānam aggam ca setṭham ca mokkhām ca uttamām ca pavaram ca. atha kho rājā Pajjoto tam Siveyyakam dussayugam Jivakassa Komārabhaccassa pāhesi. atha kho Jivakassa Komārabhaccassa etad ahosi: idam kho me Siveyyakam dussayugam raññā Pajjotena pahitam bahunnam dussānam . . . pavaram ca, na, yimam aññō koci paccārahati aññatratra tena bhagavatā arahatā sammā-sambuddhena raññā vā Māgadhena Seniyena Bimbisārenā 'ti. ||29||

tena kho pana samayena bhagavato kāyo dosābhisanno hoti. atha kho bhagavā āyasmantam Ānandam āmantesi:

dosābhisanno kho Ânanda tathāgatassa kāyo, icchati tathāgato virecanam pātun ti. atha kho āyasmā Ânando yena Jīvako Komārabhacco ten' upasamkami, upasamkamitvā Jīvakam Komārabhaccam etad avoca : dosābhisanno kho āvuso Jīvaka tathāgatassa kāyo, icchati tathāgato virecanam pātun ti. tena hi bhante Ânanda bhagavato kāyam katipāham sinehethā 'ti. atha kho āyasmā Ânando bhagavato kāyam katipāham sinehetvā yena Jīvako Komārabhacco ten' upasamkami, upasamkamitvā Jīvakam Komārabhaccam etad avoca : siniddho kho āvuso Jīvaka tathāgatassa kāyo, yassa dāni kālam maññasiti. ||30|| atha kho Jīvakassa Komārabhaccassa etad ahosi : na kho me tam paṭirūpam yo 'ham bhagavato olārikam virecanam dadeyyan ti, tīṇi uppala-hatthāni nānābhesajjehi paribhāvetvā yena bhagavā ten' upasamkami, upasamkamitvā ekam uppalahattham bhagavato upanāmesi imam bhante bhagavā paṭhamam uppalahattham upasiṅghatu, idam bhagavantam dasakkhattum virecessatīti. dutiyam pi uppalahattham bhagavato upanāmesi imam bhante bhagavā dutiyam uppalahattham upasiṅghatu, idam bhagavantam dasakkhattum virecessatīti. tatiyam pi uppalahattham bhagavato upanāmesi imam bhante bhagavā tatiyam uppalahattham upasiṅghatu, idam bhagavantam dasakkhattum virecessatīti, evam bhagavato samatimsāya virecanam bhavissatīti. atha kho Jīvako Komārabhacco bhagavato samatimsāya virecanam datvā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. ||31|| atha kho Jīvakassa Komārabhaccassa bahi dvārakoṭṭhakā nikkhantassa etad ahosi : mayā kho bhagavato samatimsāya virecanam dinnam. dosābhisanno tathāgatassa kāyo, na bhagavantam samatimsakkhattum virecessati, ekūnatimsakkhattum bhagavantam virecessati, api ca bhagavā viritto nahāyissati, nahātam bhagavantam sakim virecessati, evam bhagavato samatimsāya virecanam bhavissatīti. atha kho bhagavā Jīvakassa Komārabhaccassa cetasa cetoparivitakkam aññāya āyasmantam Ânandam āmantesi : idhānanda Jīvakassa Komārabhaccassa bahi dvārakoṭṭhakā nikkhantassa etad ahosi : mayā kho bhagavato . . . bhavissatīti. tena h' Ânanda uṇhodakam paṭiyādethā 'ti. evam bhante 'ti kho āyasmā Ânando bhagavato paṭisunitvā uṇho-

dakam paṭiyādesi. ||32|| atha kho Jivako Komārabhacco yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi, ekamantam nisinno kho Jivako Komārabhacco bhagavantam etad avoca : viritto bhante bhagavā 'ti. viritto 'mhi Jivakā 'ti. idha mayham bhante bahi dvārakoṭṭhakā nikkhantassa etad ahosi : mayā kho bhagavato . . . bhavissatīti. nahāyatu bhante bhagavā, nahāyatu sugato 'ti. atha kho bhagavā unhodakam nahāyi, nahātam bhagavantam sakiṁ virecesi, evam bhagavato samatimsāya virecanam ahosi. atha kho Jivako Komārabhacco bhagavantam etad avoca : yāva bhante bhagavato kāyo pakatatto hoti, alam yūsapindapātenā 'ti. atha kho bhagavato kāyo na cirass' eva pakatatto ahosi. ||33||

atha kho Jivako Komārabhacco tam Siveyyakam dussayugam ādāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho Jivako Komārabhacco bhagavantam etad avoca : ekāham bhante bhagavantam varam yācāmīti. atikkantavarā kho Jivaka tathāgatā 'ti. yam ca bhante kappati yam ca anavajjan ti. vadēhi Jivakā 'ti. bhagavā bhante pamsukūliko bhikkhusamgho ca. idam me bhante Siveyyakam dussayugam rasiñā Pajjotena pahitam bahunnam dussānam bahunnam dussayugānam bahunnam dussayugasatānam bahunnam dussayugasahassānam bahunnam dussayugasatasa-hassānam aggam ca settham ca mokkham ca uttamam ca pavaram ca. paṭigārshātu me bhante bhagavā Siveyyakam dussayugam bhikkhusamghassa ca gahapaticivaram anujānātū 'ti. patiggahesi bhagavā Siveyyakam dussayugam. atha kho bhagavā Jivakam Komārabhaccam dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi. atha kho Jivako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. ||34|| atha kho bhagavā etasmin nidañe dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave gahapati-civaram. yo icchatī pamsukūliko hotu, yo icchatī gahapati-civaram sādiyatū. itaritarena p' āham bhikkhave santuṭṭhim vanṇemīti. assosum kho Rājagahe manussā bhagavatā

kira bhikkhūnam gahapaticivaram anuññātan ti, te ca manussā hatthā ahesum udaggā, idāni kho mayam dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnam gahapaticivaram anuññātan ti, ekāhen' eva Rājagahe bahūni cīvarasahassāni uppajjimsu. assosum kho jānapadā manussā bhagavatā kira bhikkhūnam gahapaticivaram anuññātan ti, te ca manussā hatthā ahesum udaggā, idāni kho mayam dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnam gahapaticivaram anuññātan ti, janapade pi ekāhen' eva bahūni cīvarasahassāni uppajjimsu. ||35|| tena kho pana samayena samghassa pāvāro uppanno hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pāvāran ti. koseyyapāvāro uppanno hoti. anujānāmi bhikkhave koseyyapāvāran ti. kojavam uppannam hoti. anujānāmi bhikkhave kojavan ti. ||36||1||

paṭhamakabhāṇavāram niṭṭhitam.

tena kho pana samayena Kāsikarājā Jīvakassa Komārabhaccassa addhakāsikam kambalam pāhesi upaddhakāsinam khamamānam. atha kho Jīvako Komārabhacco tam addhakāsikam kambalam ādāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho Jīvako Komārabhacco bhagavantam etad avoca: ayam me bhante addhakāsiko kambalo Kāsiraññā pahito upaddhakāsinam khamamāno. paṭigāphātu me bhante bhagavā kambalam yam mama assa dīgharattam hitāya sukhāyā 'ti. paṭiggahesi bhagavā kambalam. atha kho bhagavā Jīvakam Komārabhaccam dhammiyā kathāya sandassesi — la — padakkhiṇam katvā pakkāmi. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū amantesi: anujānāmi bhikkhave kambalan ti. ||1||2||

tena kho pana samayena samghassa uccāvacāni cīvarāni uppajjanti. atha kho bhikkhūnam etad ahosi: kim nu kho bhagavatā cīvaram anuññātam kim ananuññātan ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave cha cīvarāni khomam kappāsikam koseyyam kambalam sāṇam bhañgan ti. ||1|| tena kho pana samayena te bhikkhū gaha-

paticivaram sâdiyanti, te kukkuccâyantâ pamsukûlam na sâdiyanti ekam yeva bhagavatâ cîvaram anuññâtam na dve 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave gahapaticivaram sâdiyantena pamsukûlam pi sâditum, tad-ubhayena p' âham bhikkhave santutthim vanñemiti. ||2||3||

tena kho pana samayena sambahulâ bhikkhû Kosalesu janapadesu addhânamacca pâtipannâ honti. ekacce bhikkhû susânam okkamîsu pamsukûlâya, ekacce bhikkhû nâgomesum. ye te bhikkhû susânam okkamîsu pamsukûlâya te pamsukûlâni labhîmsu, ye te bhikkhû nâgomesum te evam âhamsu : amhâkam pi âvuso bhâgam dethâ 'ti. te evam âhamsu : na mayam âvuso tumhâkam bhâgam dassâma, kissa tumhe nâgamitthâ 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave nâgamentânam nâkâmâ bhâgam dâtun ti. ||1|| tena kho pana samayena sambahulâ bhikkhû Kosalesu janapadesu addhânamacca pâtipannâ honti. ekacce bhikkhû susânam okkamîsu pamsukûlâya, ekacce bhikkhû âgomesum. ye te bhikkhû susânam okkamîsu pamsukûlâya te pamsukûlâni labhîmsu, ye te bhikkhû âgomesum te evam âhamsu : amhâkam pi âvuso bhâgam dethâ 'ti. te evam âhamsu : na mayam âvuso tumhâkam bhâgam dassâma, kissa tumhe na okkamitthâ 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave âgamentânam akâmâ bhâgam dâtun ti. ||2|| tena kho pana samayena sambahulâ bhikkhû Kosalesu janapadesu addhânamacca pâtipannâ honti. ekacce bhikkhû pañhamam susânam okkamîsu pamsukûlâya, ekacce bhikkhû pacchâ okkamîsu. ye te bhikkhû pañhamam susânam okkamîsu pamsukûlâya te pamsukûlâni labhîmsu, ye te bhikkhû pacchâ okkamîsu te na labhîmsu, te evam âhamsu : amhâkam pi âvuso bhâgam dethâ 'ti. te evam âhamsu : na mayam âvuso tumhâkam bhâgam dassâma, kissa tumhe pacchâ okkamitthâ 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave pacchâ okkantânam nâkâmâ bhâgam dâtun ti. ||3|| tena kho pana samayena sambahulâ bhikkhû Kosalesu janapadesu addhânamacca pâtipannâ honti. te sadisâ susânam okkamîsu pamsukûlâya, ekacce bhikkhû pamsukûlâni labhîmsu, ekacce bhikkhû na

labhimsu. ye te bhikkhū na labhimsu te evam āhamsu: amhākam pi āvuso bhāgam dethā 'ti. te evam āhamsu: na mayam āvuso tumhākam bhāgam dassāma, kissa tumhe na labhitthā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sadisānam okkantānam akāmā bhāgam dātun ti. ||4|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapati pannā honti. te katikam katvā susānam okkamīsu pamsukulāya, ekacce bhikkhū pamsukulāni labhimsu, ekacce bhikkhū na labhimsu. ye te bhikkhū na labhimsu te evam āhamsu: amhākam pi āvuso bhāgam dethā 'ti. te evam āhamsu: na mayam āvuso tumhākam bhāgam dassāma, kissa tumhe na labhitthā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave katikam katvā okkantānam akāmā bhāgam dātun ti. ||5|| 4||

tena kho pana samayena manussā cīvaram ādāya ārāmām āgacchanti, te patiggāhakam alabhamāna patiharanti, cīvaram parittam uppajjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcah' aṅgehi samannāgatam bhikkhum cīvara patiggāhakam sammannitum: yo na chandāgatim gaccheyya, na dosāgatim gaccheyya, na mohāgatim gaccheyya, na bhayāgatim gaccheyya, gahitāgahitam ca jāneyya. ||1|| evam ca pana bhikkhave sammannitabbo: pathamam bhikkhu yācitabbo, yācitvā vyattena bhikkhunā patibalena samgho nāpetabbo: sunātu me bhante samgho. yadi samghassa pattakallam samgho itthannāmam bhikkhum cīvara patiggāhakam sammanneyya. esa ñatti. sunātu me bhante samgho. samgho itthannāmam bhikkhum cīvara patiggāhakam sammannati. yassāyasmato khamati itthannāmassa bhikkhuno cīvara patiggāhakassa sammuti, so tuṇh' assa, yassa na kkhamati so bhāseyya. sammato samghena itthannāmo bhikkhu cīvara patiggāhako. khamati samghassa, tasmā tuṇhī, evam etam dhārayāmiti. ||2|| 5||

tena kho pana samayena cīvara patiggāhakā bhikkhū cīvaram patiggahetvā tatth' eva ujjhitvā pakkamanti, cīvaram nassati. bhagavato etam attham ārocesum. anujānāmi

bhikkhave pañcaḥ' aṅgehi samannāgatam bhikkhum cīvaraṇidāhakam sammannitum: yo na chandāgatim gaccheyya . . . na bhayāgatim gaccheyya nihitānihitam ca jāneyya. ||1|| evam ca pana bhikkhave sammannitabbo: paṭhamam bhikkhu yācitabbo, yācitvā vyattena bhikkhunā paṭibalena saṃgho nīpetabbo: sunātu me bhante saṃgho. yadi saṃghassa pattakallam saṃgho itthannāmam bhikkhum cīvaraṇidāhakam sammanneyya. esā nīatti. sunātu me bhante saṃgho. saṃgho itthannāmam bhikkhum cīvaraṇidāhakam sammannati. yassāyasmato khamati itthannāmassa bhikkhuno cīvaraṇidāhakassa sammuti so tuṇh' assa, yassa na kkhamati so bhāseyya. sammato saṃghena itthannāmo bhikkhu cīvaraṇidāhako. khamati saṃghassa, tasmā tuṇhī, evam etam dhārayāmīti. ||2|| 6 ||

tena kho pana samayena cīvaraṇidāhakā bhikkhū maṇḍape pi rukkhamūle pi nimbakose pi cīvaraṇam nidahanti, undurehi pi upacikāhi pi khajjanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave bhaṇḍāgāram sammannitum yam saṃgho ākañkhati vihāram vā addhayogam vā pāsādām vā hammiyam vā guhaṇam vā. ||1|| evam ca pana bhikkhave sammannitabbo: vyattena bhikkhunā paṭibalena saṃgho nīpetabbo: sunātu me bhante saṃgho. yadi saṃghassa pattakallam saṃgho itthannāmam vihāram bhaṇḍāgāram sammanneyya. esā nīatti. sunātu me bhante saṃgho. saṃgho itthannāmam vihāram bhaṇḍāgāram sammannati. yassāyasmato khamati itthannāmassa vihārassa bhaṇḍāgārassa sammuti so tuṇh' assa, yassa na kkhamati so bhāseyya. sammato saṃghena itthannāmo vihāro bhaṇḍāgāram. khamati saṃghassa, tasmā tuṇhī, evam etam dhārayāmīti. ||2|| 7 ||

tena kho pana samayena saṃghassa bhaṇḍāgāre cīvaraṇam aguttam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcaḥ' aṅgehi samannāgatam bhikkhum bhaṇḍāgārikam sammannitum: yo na chandāgatim gaccheyya . . . na bhayāgatim gaccheyya guttaguttam ca jāneyya. evam ca pana bhikkhave sammannitabbo — lasammato saṃghena itthannāmo bhikkhu bhaṇḍāgāriko.

khamati samghassa, tasmā tuṇhī, evam etam dhārayāmīti.  
 ||1|| tena kho pana samayena chabbaggiyā bhikkhū bhaṇḍāgārikam vuṭṭhāpenti. bhagavato etam attham ārocesum. na bhikkhave bhaṇḍāgāriko vuṭṭhāpetabbo. yo vuṭṭhāpeyya, āpatti dukkaṭassā 'ti. ||2||**8**||

tena kho pana samayena samghassa bhaṇḍāgāre cīvaram ussannam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sammukhībhūtena samghena bhājetun ti. tena kho pana samayena sabbo samgho cīvaram bhājento kolāhalam akāsi. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcāhāra' aṅgehi samannāgatam bhikkhum cīvarabhājakam sammannitum yo na chandāgatim gaccheyya . . . na bhayāgatim gaccheyya bhājitābhājitat ca jāneyya. evam ca pana bhikkhave sammannitabbo — la — sammato samghena itthannāmo bhikkhu cīvarabhājako. khamati samghassa, tasmā tuṇhī, evam etam dhārayāmīti.  
 ||1|| atha kho cīvarabhājakānam bhikkhūnam etad ahosi: katham nu kho cīvaram bhājetabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave paṭhamam uccinitvā tulayitvā vannāvanṇam katvā bhikkhū gaṇetvā vaggam bandhitvā cīvarapaṭivisam thapetun ti. atha kho cīvarabhājakānam bhikkhūnam etad ahosi: katham nu kho sāmaṇerānam cīvarapaṭiviso dātabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sāmaṇerānam upaḍḍhapaṭivisam dātun ti. ||2|| tena kho pana samayena aññataro bhikkhu sakena bhāgena uttaritukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave uttarantassa sakam bhāgam dātun ti. tena kho pana samayena aññataro bhikkhu atirekabhāgena uttaritukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave anukkhepe dinne atirekabhāgam dātun ti. ||3|| atha kho cīvarabhājakānam bhikkhūnam etad ahosi: katham nu kho cīvarapaṭiviso dātabbo āgatapaṭipātiyā nu kho udāhu yathāvuḍḍhan ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave vikalake tosetvā kusapātam kātun ti. ||4||**9**||

tena kho pana samayena bhikkhū chakanena pi paṇdu-

mattikāya pi cīvaram rajanti, cīvaram dubbannam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave charajanāni mūlarajanam khandharajanam tacarajanam patta-ajanam puppharajanam phalarajanam ti. ||1|| tena kho pana samayena bhikkhū sītunnakāya cīvaram rajanti, cīvaram duggandham hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajanam pacitum collarajanakumbhin ti. rajanam uttariyati. anujānāmi bhikkhave uttarālumpam bandhitun ti. tena kho pana samayena bhikkhū na jānanti rajanam pakkam vā apakkam vā. bhagavato etam attham ārocesum. anujānāmi bhikkhave udake vā nakhapīṭhikāya vā thevakam dātun ti. ||2|| tena kho pana samayena bhikkhū rajanam oropentā kumbhim avajjanti, kumbhi bhijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajanauļuñkam dāndakathālikan ti. tena kho pana samayena bhikkhūnam rajanabhājanam na samvijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajanakolambam rajanaghaṭan ti. tena kho pana samayena bhikkhū pātiyāpi patte pi cīvaram sammaddanti, cīvaram paribhijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajanadoñikan ti. ||3||10||

tena kho pana samayena bhikkhū chamāya cīvaram pattharanti, cīvaram pamsukitam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tīṇasanthārakan ti. tīṇasanthārako upacikāhi khajjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave cīvaravāmsam cīvararajjun ti. majjhena laggenti, rajanam ubhatō galati. bhagavato etam attham ārocesum. anujānāmi bhikkhave kanṇe bandhitun ti. kanṇo jirati. bhagavato etam attham ārocesum. anujānāmi bhikkhave kanṇasuttakan ti. rajanam ekato galati. bhagavato etam attham ārocesum. anujānāmi bhikkhave samparivattakam - samparivattakam rajetum na ca acchinne theve pakkamitun ti. ||1|| tena kho pana samayena cīvaram patthinnam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave udake osāretun ti. tena kho pana samayena cīvaram pharusam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pāṇinā āko-

tetun ti. tena kho pana samayena bhikkhû acchinnakâni dhârenti dantakâsâvâni. manussâ ujjhâyanti khîyanti vipâcenti : seyyathâpi nâmâ gihî kâmabhogino 'ti. bhagavato etam attham ârocesum. na bhikkhave acchinnakâni cîvarâni dhâretabbâni. yo dhâreyya, âpatti dukkaṭassâ 'ti. ||2||11||

atha kho bhagavâ Râjagahe yathâbhîrantam viharitvâ yena Dakkhinâgiri tena cârikam pakkâmi. addasa kho bhagavâ Magadhakhettam accibandham pâlibandham mariyâdabandham siṅghâṭakabandham, disvâna âyasmantam Ânandam âmantesi: passasi no tvam Ânanda Magadha-kettam accibandham . . . siṅghâṭakabandhan ti. evam bhante. ussahasi tvam Ânanda bhikkhûnam evarûpâni cîvarâni samvidahitun ti. ussahâmi bhagavâ 'ti. atha kho bhagavâ Dakkhinâgirismim yathâbhîrantam viharitvâ punad eva Râjagaham paccâgacchi. atha kho âyasmâ Anando sambahulânam bhikkhûnam cîvarâni samvidahitvâ yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam etad avoca : passatu me bhante bhagavâ cîvarâni samvidahitânti. ||1|| atha kho bhagavâ etasmim nîdâne dhammikatham katvâ bhikkhû âmantesi: paṇḍito bhikkhave Ânando, mahâpañño bhikkhave Ânando, yatra hi nâmâ mayâ samkhitena bhâsitassa vitthârena attham âjânissati, kusim pi nâmâ karissati addhakusim pi nâmâ karissati maṇḍalam pi n. k. addhamayâṇḍalam pi n. k. vivattam pi n. k. anuvivattam pi n. k. gîveyyakam pi n. k. jaṅgheyyakam pi n. k. bâhantam pi n. k. chinnakam ca bhavissati sattalûkham samanâsâruppam paccatthikânam ca anabhijjhitam. anujâ-nâmi bhikkhave chinnakam samghâṭim chinnakam uttarâ-sâṅgam chinnakam antaravâsakan ti. ||2||12||

atha kho bhagavâ Râjagahe yathâbhîrantam viharitvâ yena Vesâlî tena cârikam pakkâmi. addasa kho bhagavâ antarâ ca Râjagaham antarâ ca Vesâlim addhânamaggapaṭipanno sambahule bhikkhû cîvarehi ubbhaṇḍite sîse pi cîvarabhisim karitvâ khandhe pi cîvarabhisim karitvâ katiyâpi cîvarabhisim karitvâ âgacchante, disvâna bhagavato etad ahosi : atilahum kho ime moghapurisâ cîvare bâhullâya

āvattā, yam nūnāham bhikkhūnam cīvare sīmam bandheyyam mariyādam ṭhapeyyan ti. || 1 || atha kho bhagavā anupubbena cārikam caramāno yena Vesālī tad avasari. tatra sudam bhagavā Vesāliyam viharati Gotamake cetiye. tena kho pana samayena bhagavā sītāsu hemantikāsu rattisu antaratṭhakāsu himapātasamaye rattim ajjhokāse ekacīvaro nisidi, na bhagavantam sītam ahosi. nikkhante paṭhame yāme sītam bhagavantam ahosi. dutiyam bhagavā cīvaram pārupi, na bhagavantam sītam ahosi. nikkhante majjhime yāme sītam bhagavantam ahosi. tatiyam bhagavā cīvaram pārupi, na bhagavantam sītam ahosi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiya sītam bhagavantam ahosi. catuttham bhagavā cīvaram pārupi, na bhagavantam sītam ahosi. || 2 || atha kho bhagavato etad ahosi : ye pi kho te kulaputtā imasmim dhammadvinaye sītālukā sītabhīrukā te pi sakkonti ticivarena yāpetum. yam nūnāham bhikkhūnam cīvare sīmam bandheyyam mariyādam ṭhapeyyam ticivaram anujāneyyan ti. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : || 3 || idhāham bhikkhave antarā ca Rājagaham antarā ca Vesālim addhānamaggapaṭipanno addasam sambahule bhikkhū cīvarehi ubbhaṇḍite sīse pi cīvarabhisim karitvā khandhe pi cīvarabhisim karitvā kaṭiyāpi cīvarabhisim karitvā āgacchante, disvāna me etad ahosi : atilahum kho ime moghapurisā cīvare bahullāya āvattā, yam nūnāham bhikkhūnam cīvare sīmam bandheyyam mariyādam ṭhapeyyan ti. || 4 || idhāham bhikkhave sītāsu hemantikāsu rattisu antaratṭhakāsu himapātasamaye rattim ajjhokāse ekacīvaro nisidim, na mām sītam ahosi. nikkhante paṭhame yāme sītam mām ahosi. dutiyāham cīvaram pārupim na mām sītam ahosi. nikkhante majjhime yāme sītam mām ahosi. tatiyāham cīvaram pārupim, na mām sītam ahosi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiya sītam mām ahosi. catutthāham cīvaram pārupim, na mām sītam ahosi. tassa mayham bhikkhave etad ahosi : ye pi kho te kulaputtā imasmim dhammadvinaye sītālukā sītabhīrukā te pi sakkonti ticivarena yāpetum. yam nūnāham bhikkhūnam cīvare sīmam bandheyyam mariyādam ṭhape-

yyam ticivaram anujāneyyan ti. anujānāmi bhikkhave ticivaram diguṇam samghāṭim ekacciyaṁ uttarāsaṅgam ekacciyaṁ antaravāsakan ti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā ticivaram anuññātan ti aññen' eva ticivarena gāmam pavisanti, aññena ticivarena ārāme acchanti, aññena ticivarena nahānam otaranti. ye te bhikkhū appicchā te ujjhayanti khīyanti vipācenti: katham hi nāma chabbaggiyā bhikkhū atirekacivaram dhāressantīti. atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: na bhikkhave atirekacivaram dhārettabam. yo dhāreyya, yathādhammo kāretabbo 'ti. ||6|| tena kho pana samayena āyasmato Ānandassa atirekacivaram uppannam hoti āyasmā ca Ānando tam cīvaram āyasmato Sāriputtassa dātukāmo hoti āyasmā ca Sāriputto Sākete viharati. atha kho āyasmato Ānandassa etad ahosi: bhagavatā paññattam na atirekacivaram dhāretabban ti, idam ca me atirekacivaram uppannam aham ca imam cīvaram āyasmato Sāriputtassa dātukāmo āyasmā ca Sāriputto Sākete viharati. katham nu kho mayā paṭipajjitabban ti. atha kho āyasmā Ānando bhagavato etam attham ārocesi: kīvacirām panānanda Sāriputto āgacchissatīti. navamam vā bhagavā divasam dasamam vā 'ti. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave dasāhaparamam atirekacivaram dhāretun ti. ||7|| tena kho pana samayena bhikkhūnam atirekacivaram uppajjati. atha kho bhikkhūnam etad ahosi: katham nu kho atirekacivare paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave atirekacivaram vikappetun ti. ||8||13||

atha kho bhagavā Vesāliyam yathābhīrantam viharitvā yena Bārāṇasi tena cārikam pakkāmi. anupubbena cārikam caramāno yena Bārāṇasi tad avasari. tatra sudam bhagavā Bārāṇasiyam viharati Isipatane migadāye. tena kho pana samayena aññatarassa bhikkhuno antaravāsako chiddo hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā ticivaram anuññātam diguṇā samghāṭi ekacciyo uttarā-

saṅgo ekacciyo antaravāsako, ayam ca me antaravāsako chiddo. yam nūnāham aggalam acchupeyyam samantato dupattam bhavissati majhe ekacciyan ti. ||1|| atha kho so bhikkhu aggalam acchupesi. addasa kho bhagavā senāsanācārikam āhiṇḍanto tam bhikkhum aggalam accupentam, disvāna yena so bhikkhu ten' upasamkami, upasamkamitvā tam bhikkhum etad avoca : kim tvam bhikkhu karosīti. aggalam bhagavā acchupemīti. sādhu sādhu bhikkhu, sādhu kho tvam bhikkhu aggalam acchupesīti. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave ahatānam dussānam ahatakappānam diguṇam saṅghāṭim ekacciyan uttarāsaṅgam ekacciyan antaravāsakam, utuddhaṭānam dussānam catuguṇam saṅghāṭim diguṇam uttarāsaṅgam diguṇam antaravāsakam. pamsukule yāvadattham pāpaṇike ussāho karaṇīyo. anujānāmi bhikkhave aggalam tunnam ovaṭṭikam kaṇḍusakam daḥikamman ti. ||2||**14**||

atha kho bhagavā Bārāṇasiyam yathābhīrantam viharitvā yena Sāvatthi tena cārikam pakkāmi. anupubbena cārikam caramāno yena Sāvatthi tad avasari. tatra sudam bhagavā Sāvatthiyam viharati Jetavane Anātha piṇḍikassa ārāme. atha kho Visākhā Migāramātā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinnam kho Visākham Migāramātaram bhagavā dhammiyā kathāya sandassesi . . . sampahamsesi. atha kho Visākhā Migāramātā bhagavatā dhammiyā kathāya sandassitā . . . sampahamsitā bhagavantam etad avoca : adhivāsetu me bhante bhagavā svātanāya bhattam saddhim bhikkhusaṅghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Visākhā Migāramātā bhagavato adhivāsanam viditvā utṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. ||1|| tena kho pana samayena tassā rattiyā accayena cātuddīpiko mahāmegho pāvassi. atha kho bhagavā bhikkhū āmantesi : yathā bhikkhave Jetavane vassati evam catūsu dipesu vassati, ovassāpetha bhikkhave kāyam, ayam pacchimako cātuddīpiko mahāmegho 'ti. evam bhante 'ti kho te bhikkhū bhagavato

paṭisunītvâ nikkhittacîvarâ kâyam ovassâpentî. ||2|| atha  
 kho Visâkhâ Migâramâtâ pañitam khâdaniyam bhojaniyam  
 paṭiyâdâpetvâ dâsim ânâpesi : gaccha je ârâmam gantvâ  
 kâlam ârocehi kâlo bhante niṭhitam bhattan ti. evam ayye  
 'ti kho sâ dâsi Visâkhâya Migâramâtuyâ paṭisunītvâ ârâmam  
 gantvâ addasa bhikkhû nikkhittacîvare kâyam ovassâpente,  
 disvâna n' atthi ârâme bhikkhû, âjîvakâ kâyam ovassâpentîti  
 yena Visâkhâ Migâramâtâ ten' upasamkami, upasamkamitvâ  
 Visâkham Migâramâtaram etad avoca : n' atth' ayye ârâme  
 bhikkhû, âjîvakâ kâyam ovassâpentîti. atha kho Visâkhâya  
 Migâramâtuyâ pañditâya viyattâya medhâviniyâ etad ahosi :  
 nissamsayam kho ayyâ nikkhittacîvarâ kâyam ovassâpentîti,  
 sâyam bâlâ maññittha n' atthi ârâme bhikkhû, âjîvakâ kâyam  
 ovassâpentîti, dâsim ânâpesi : gaccha je ârâmam gantvâ  
 kâlam ârocehi kâlo bhante niṭhitam bhattan ti. ||3|| atha  
 kho te bhikkhû gattâni sîtikaritvâ kallakâyâ cîvarâni ga-  
 hetvâ yathâvihâram pavisimsu. atha kho sâ dâsi ârâmam  
 gantvâ bhikkhû apassantî n' atthi ârâme bhikkhû, suñño  
 ârâmo 'ti yena Visâkhâ Migâramâtâ ten' upasamkami, upa-  
 samkamitvâ Visâkham Migâramâtaram etad avoca : n' atth'  
 ayye ârâme bhikkhû, suñño ârâmo 'ti. atha kho Visâkhâya  
 Migâramâtuyâ pañditâya viyattâya medhâviniyâ etad ahosi :  
 nissamsayam kho ayyâ gattâni sîtikaritvâ kallakâyâ cîvarâni ga-  
 hetvâ yathâvihâram paviṭhâ, sâyam bâlâ maññittha n'  
 atthi ârâme bhikkhû, suñño ârâmo 'ti dâsim ânâpesi : gaccha  
 je ârâmam gantvâ kâlam ârocehi kâlo bhante niṭhitam  
 bhattan ti. ||4|| atha kho bhagavâ bhikkhû âmantesi :  
 sannahatha bhikkhave pattacîvaram, kâlo bhattassâ 'ti.  
 evam bhante ti kho te bhikkhû bhagavato paccassosum.  
 atha kho bhagavâ pubbañhasamayam nivâsetvâ pattacîvaram  
 âdâya seyyathâpi nâma balavâ puriso sammiñjitam vâ bâ-  
 ham pasâreyya pasâritam vâ bâham sammiñjeyya evam eva  
 Jetavane antarahito Visâkhâya Migâramâtuyâ koṭhake pâ-  
 turahosi. nisidi bhagavâ paññatte âsane saddhim bhikkhu-  
 samghena. ||5|| atha kho Visâkhâ Migâramâtâ acchariyam  
 vata bho abbhutam vata bho tathâgatassa mahiddhikatâ  
 mahânubhâvatâ, yatra hi nâma jannukamattesu pi oghesu  
 pavattamânesu katimattesu pi oghesu pavattamânesu na hi

nâma ekabhikkhussa pi pâdâ vâ cîvarâni vâ allâni bhavissantîti haṭṭhâ udaggâ buddhapamukham bhikkhusamgham pañitena khâdaniyena bhojaniyena sahatthâ santappetvâ sampa-varetvâ bhagavantam bhuttâvîm onîtapattapâniṁ ekamantam nisidi. ekamantam nisinnâ kho Visâkhâ Migâramâtâ bhagavantam etad avoca : aṭṭhâham bhante bhagavantam varâni yâcâmîti. atikkantavarâ kho Visâkhe tathâgatâ 'ti. yâni ca bhante kappiyâni yâni ca anavajjânîti. vadehi Visâkhe 'ti. ||6|| icchâm' aham bhante samghassa yâvajîvam vassikasâtikam dâtum, âgantukabhattam dâtum, gamikabhattam dâtum, gilânabhattam dâtum, gilânupaṭṭhâkabhattam dâtum, gilânabhesajjam dâtum, dhuvayâgum dâtum, bhikkhuni-samghassa udakasâtikam dâtun ti. kim pana tvam Visâkhe atthavasam sampassamânâ tathâgatam aṭṭha varâni yâcasîti. idhâham bhante dâsim âñâpesim : gaccha je ârâmam gantvâ kâlam ârocehi kâlo bhante nitthitam bhattan ti, atha kho sâ bhante dâsi ârâmam gantvâ addasa bhikkhû nikkhittacîvare kâyam ovassâpente, disvâna n' atthi ârâme bhikkhû, âjivakâ kâyam ovassâpentiti yenâham ten' upasamkami, upasamkamitvâ mam etad avoca n' atth' ayye ârâme bhikkhû, âjivakâ kâyam ovassâpentiti. asuci bhante naggiyam paṭikkûlam. imâham bhante atthavasam sampassamânâ icchâmi samghassa yâvajîvam vassikasâtikam dâtum. ||7|| puna ca param bhante âgantuko bhikkhu na vîthikusalo na gocarakusalo kilanto piñdâya carati. so me âgantukabhattam bhuñjitvâ vîthikusalo gocarakusalo akilanto piñdâya carissati. imâham bhante atthavasam sampassamânâ icchâmi samghassa yâvajîvam âgantukabhattam dâtum. puna ca param bhante gamiko bhikkhu attano bhattam pariyesamâno satthâ vâ vihâyissati, yattha vâ vâsam gantukâmo bhavissati tattha vikâle upagacchissati kilanto addhânam gamissati. so me gamikabhattam bhuñjitvâ satthâ na vihâyissati, yattha vâsam gantukâmo bhavissati tattha kâlena upagacchissati akilanto addhânam gamissati. imâham bhante atthavasam sampassamânâ icchâmi samghassa yâvajîvam gamikabhattam dâtum. ||8|| puna ca param bhante gilânassa bhikkhuno sappâyâni bhojanâni alabantassa âbâdho vâ abhivaddhissati kâlamkiryâ vâ bhavissati. tassa me gilânabhattam bhuttassa

ābādho na abhivadḍhissati kālamkiryā na bhavissati. imāham bhante atthavasam sampassamānā icchāmi samghassa yāvajīvam gilānabhattam dātum. puna ca param bhante gilānupaṭṭhāko bhikkhu attano bhattam pariyesamāno gilānassa ussūre bhattam nīharissati bhattacchedam karissati. so me gilānupaṭṭhākabhattam bhuñjitvā gilānassa kālena bhattam nīharissati bhattacchedam na karissati. imāham bhante atthavasam sampassamānā icchāmi samghassa yāvajīvam gilānupaṭṭhākabhattam dātum. ||9|| puna ca param bhante gilānassa bhikkhuno sappayāni bhesajjāni alabhan-tassa ābādho vā abhivadḍhissati kālamkiryā vā bhavissati. tassa me gilānabhesajjam paribhuttassa ābādho na abhivadḍhissati kālamkiryā na bhavissati. imāham bhante atthavasam sampassamānā icchāmi samghassa yāvajīvam gilānabhesajjam dātum. puna ca param bhante bhagavatā Andhakavinde dasānisamse sampassamānena yāgu anuññātā. ty āham bhante ānisamse sampassamānā icchāmi samghassa yāvajīvam dhuvayāgum dātum. ||10|| idha bhante bhikkhuniyo Aciravatiyā nadiyā vesiyāhi saddhim naggā ekatitthe nahāyanti. tā bhante vesiyāhi bhikkhuniyo uppañdesum: kim nu kho nāma tumhākam ayye daharānam brahmacariyam ciṇṇe, nanu nāma kāmā paribbuñjitabbā, yadā jinñā bhavissanti tadā brahmacariyam carissatha, evam tumhākam ubho antā pariggahitā bhavissantīti. tā bhante bhikkhuniyo vesiyāhi uppañdiyamānā mañkū ahesum. asuci bhante mātugāmassa naggiyam jeguccham paṭikkūlam. imāham bhante atthavasam sampassamānā icchāmi bhikkhunisamghassa yāvajīvam udaka-sātikam dātun ti. ||11|| kim pana tvam Visākhe ānisamsam sampassamānā tathāgatam atṭha varāni yācasīti. idha bhante disāsu vassam vutthā bhikkhū Sāvatthim āgacchissanti bhagavantam dassanāya, te bhagavantam upasamka-mitvā pucchissanti: itthannāmo bhante bhikkhu kālamkato, tassa kā gati ko abhisamparāyo 'ti. tam bhagavā vyākarissati sotāpattiphale vā sakadāgāmiphale vā anāgāmiphale vā arahattaphale vā. ty āham upasamkamitvā pucchissāmi: āgatapubbā nu kho bhante tena ayyena Sāvatthīti. ||12|| suce 'me vakkhanti āgatapubbā tena bhikkhunā Sāvatthīti,

niṭṭham ettha gacchissāmi nissamsayam paribhuttam tena  
 ayyena vassikasāṭikā vā ḡantukabhattam vā gamikabhattam  
 vā gilānabhattam vā gilānupaṭṭhākabhattam vā gilānabhe-  
 sajjam vā dhuvayāgu vā 'ti. tassā me tad anussarantiyā  
 pāmujjam jāyissati, pamuditāya pīti jāyissati, pītimanāya  
 kāyo passambhissati, passaddhakāyā sukhām vedayissāmi,  
 sukhiniyā cittam samādhiyissati, sā me bhavissati indriya-  
 bhāvanā balabhāvanā bojjhaṅgabbhāvanā. imāham bhante  
 ānisamsam sampassamānā tathāgatam atṭha varāni yācāmīti.  
 || 13 || sadhu sadhu Visākhe, sadhu kho tvam Visākhe imam  
 ānisamsam sampassamānā tathāgatam atṭha varāni yācasī.  
 anujānāmi te Visākhe atṭha varānīti. atha kho bhagavā  
 Visākham Migāramātaram imāhi gāthāhi anumodi :

yā annapānam atipamoditā silūpapannā sugatassa sāvikā  
 dadāti dānam abhibhuyya maccheram sovaggikam soka-  
 nudam sukhāvaham, |  
 dibbam sā labhate āyum āgamma maggam virajam anaṅga-  
 nam,  
 sā puññakāmā sukhinī anāmayā saggamhi kāyamhi ciram  
 pamodatīti.

atha kho bhagavā Visākham Migāramātaram imāhi gāthāhi  
 anumoditvā utṭhayāsanā pakkāmi. || 14 || atha kho bhagavā  
 etasmim̄ nidāne dhammikatham katvā bhikkhū āmantesi:  
 anujānāmi bhikkhave vassikasāṭikam ḡantukabha-  
 ttam gamikabhattam gilānabhattam gilānupaṭṭhākabhattam  
 gilānabhesajjam dhuvayāgum  
 bhikkhunīsaṅghassa udakasāṭikan ti. || 15 || 15 ||  
 Visākhābhāṇavāram.

tena kho pana samayena bhikkhū paṇītāni bhojanāni  
 bhuñjitvā muṭṭhassatī asampajānā niddam okkamenti, tesam  
 muṭṭhassatīnam asampajānānam niddam okkamantānam supi-  
 nantenā asuci muccati, senāsanam asucinā makkhiyatī. atha  
 kho bhagavā āyasmatā Ānandena pacchāsamaṇena senāsa-  
 nacārikam āhiṇḍanto addasa senāsanam asucinā makkhitam,  
 disvāna āyasmantam Ānandam āmantesi: kiṃ etam Ānanda  
 senāsanam makkhitān ti. etarahi bhante bhikkhū paṇītāni

bhojanāni bhuñjitvā muṭṭhassatī asampajānā niddam okkamentī, tesam . . . asuci muccati, tayidam bhagavā senāsanam asucinā makkhitān ti. ||1|| evam etam Ānanda evam etam Ānanda, muccati hi Ānanda muṭṭhassatīnam asampajānānam niddam okkamantānam supinantena asuci. ye te Ānanda bhikkhū upatṭhitasatī sampajānā niddam okkamenti tesam asuci na muccati, ye pi te Ānanda puthujjanā kāmesu vītarāgā tesam pi asuci na muccati. atṭhānam etam Ānanda anavakāso yam arahato asuci mucceyyā 'ti. atha kho bhagavā etasmim nidañe dhammikathām katvā bhikkhū āmantesi: idhāham bhikkhave Āandena pacchāsamañena senāsanacārikam āhiñdanto addasam senāsanam asucinā makkhitām, disvāna Āandam āmantesim: kim etam Ānanda . . . (=§ 1, 2) . . . arahato asuci mucceyyā 'ti. ||2|| pañc' ime bhikkhave ādīnavā muṭṭhassatissa asampajānassa niddam okkamayato: dukkham supati, dukkham paṭibujjhati, pāpakam supinam passati, devatā na rakkanti, asuci muccati. ime kho bhikkhave pañca ādīnavā muṭṭhassatissa asampajānassa niddam okkamayato. pañc' ime bhikkhave ānisamsā upatṭhitasatissa sampajānassa niddam okkamayato: sukham supati, sukham paṭibujjhati, na pāpakam supinam passati, devatā rakkanti, asuci na muccati. ime kho bhikkhave pañca ānisamsā upatṭhitasatissa sampajānassa niddam okkamayato. anujānāmi bhikkhave kāyaguttiyā cīvaraguttiyā senāsanaguttiyā nisidanan ti. ||3|| tena kho pana samayena atikhuddakam nisidananam na sabbam senāsanam gopeti. bhagavato etam attham ārocesum. anujānāmi bhikkhave yāvamahantam paccattharanam ākañkhati tāvamahantam paccattharanam kātun ti. ||4||16||

tena kho pana samayena āyasmato Ānandassa upajjhāyassa āyasmato Belatṭhasīsassa thullakacchābādho hoti. tassa lasikāya cīvarāni kāye lagganti, tāni bhikkhū udakena temetvā-temetvā apakañdhanti. addasa kho bhagavā senāsanacārikam āhiñdanto te bhikkhū tāni cīvarāni udakena temetvā-temetvā apakañdhante, disvāna yena te bhikkhū ten' upasamkami, upasamkamitvā te bhikkhū etad avoca: kim imassa bhikkhave bhikkhuno ābādho 'ti. imassa bhante

āyasmato thullakacchâbâdho, lasikâya cîvarâni kâye lagganti, tâni mayam udakena temetvâ temetvâ apakaddhâmâ 'ti. atha kho bhagavâ etasmim̄ nidâne dhammikatham̄ katvâ bhikkhû āmantesi: anujânâmi bhikkhave yassa kaṇdu vâ piṭakâ vâ assâvo vâ thullakacchâ vâ âbâdho kaṇḍupaṭicchâdin ti. ||1||17||

atha kho Visâkhâ Migâramâtâ mukhapuñchanacolakam̄ âdâya yena bhagavâ ten' upasam̄kami, upasam̄kamitvâ bhagavantam̄ abhivâdetvâ ekamantam̄ nisidi, ekamantam̄ nisinnâ kho Visâkhâ Migâramâtâ bhagavantam̄ etad avoca: paṭigaṇhâtu me bhante bhagavâ mukhapuñchanacolakam̄ yam mama assa dîgharattam̄ hitâya sukhâyâ 'ti. paṭiggahesi bhagavâ mukhapuñchanacolakam̄. atha kho bhagavâ Visâkhâ Migâramâtaram dhammiyâ kathâya sandassesi . . . sampahamsesi. atha kho Visâkhâ Migâramâtâ bhagavatâ dhammiyâ kathâya sandassitâ . . . sampahamsitâ utṭhâyâsanâ bhagavantam̄ abhivâdetvâ padakkhiṇam̄ katvâ pakkâmi. atha kho bhagavâ etasmim̄ nidâne dhammikatham̄ katvâ bhikkhû āmantesi: anujânâmi bhikkhave mukhapuñchanacolakan ti. ||1||18||

tena kho pana samayena Rojo Mallo āyasmato Ânandassa sahâyo hoti. Rojassa Mallassa khomapilotikâ āyasmato Ânandassa hatthe nikkhittâ hoti āyasmato ca Ânandassa khomapilotikâya attho hoti. bhagavato etam attham̄ ârocesum. anujânâmi bhikkhave pañcah' aṅgehi samannâgatassa vissâsam̄ gahetum: sandittho ca hoti sambhatto ca âlapito ca jîvati ca jânâti gahite me attamano bhavissatîti. anujânâmi bhikkhave imehi pañcah' aṅgehi samannâgatassa vissâsam̄ gahetun ti. ||1||19||

tena kho pana samayena bhikkhûnam̄ paripunṇam̄ hoti ticîvaram̄ attho ca hoti parissâvanehi pi thavikâhi pi. bhagavato etam attham̄ ârocesum. anujânâmi bhikkhave parikkhâracolakan ti. ||1|| atha kho bhikkhûnam̄ etad ahosi: yâni tâni bhagavatâ anuññâtâni ticîvaran ti vâ vassikasâtikâ 'ti vâ nisidanan ti vâ paccattharaṇan ti vâ kaṇḍupa-

ticchādīti vā mukhapuñchanacolakan ti vā parikkhāracolakan  
ti vā, sabbāni tāni adhitthātabbāni nu kho udāhu vikappe-  
tabbānīti. bhagavato etam attham ārocesum. anujānāmi  
bhikkhave ticivaram adhitthātum na vikappetum, vassika-  
satīkam vassānam cātumāsam adhitthātum tato param  
vikappetum, niśādanām adhitthātum na vikappetum, pacca-  
tthanām adhitthātum na vikappetum, kandupatīcchādim  
yāva abādhā adhitthātum tato param vikappetum, mukha-  
puñchanacolakam adhitthātum na vikappetum, parikkhāra-  
colakam adhitthātum na vikappetun ti. ||2||20||

atha kho bhikkhūnam etad ahosi: kittakam pacchimam nu  
kho cīvaram vikappetabban ti. bhagavato etam attham ārocesum.  
anujānāmi bhikkhave āyāmena atthaṅgulam  
sugataṅgulena caturaṅgulam vitthatam pacchimam cīvaram  
vikappetun ti. tena kho pana samayena āyasmato Mahā-  
kassapassa pañsukūlakato garuko hoti. bhagavato etam  
attham ārocesum. anujānāmi bhikkhave suttalūkham kātun  
ti. vikanō hoti. bhagavato etam attham ārocesum. anu-  
jānāmi bhikkhave vikanām uddharitun ti. suttā okiri-  
yanti. bhagavato etam attham ārocesum. anujānāmi bhikkh-  
ave anuvātam paribhaṇḍam āropetun ti. tena kho  
pana samayena samghātiyā pattā lujjanti. bhagavato etam  
attham ārocesum. anujānāmi bhikkhave atthapadakam  
kātun ti. ||1|| tena kho pana samayena aññatarassa bhikkh-  
uno ticivare kayiramāne sabbam chinnakam na ppahoti.  
anujānāmi bhikkhave dve chinnakāni ekam acchinnakan ti.  
dve chinnakāni ekam achinnakam na ppahoti. anujānāmi  
bhikkhave dve acchinnakāni ekam chinnakan ti. dve  
acchinnakāni ekam chinnakam na ppahoti. anujānāmi  
bhikkhave anvādhikam pi āropetum. na ca bhikkhave  
sabbam acchinnakam dhāretabbam. yo dhāreyya, āpatti  
dukkatassā 'ti. ||2||21||

tena kho pana samayena aññatarassa bhikkhuno bahum  
cīvaram uppānam hoti so ca tam cīvaram mātāpitunnam  
dātukāmo hoti. bhagavato etam attham ārocesum. mātā-  
pitaro hi kho bhikkhave dadamāne kim vadeyyāma. anujā-

nâmi bhikkhave mâtâpitunnam dâtum. na ca bhikkhave saddhâdeyyam vinipâtetabbam. yo vinipâteyya, âpatti dukkataßâ 'ti. ||1||22||

tena kho pana samayena aññataro bhikkhu Andhavane cîvaram nikhipitvâ santaruttarena gâmam piñdâya pâvisi. corâ tam cîvaram avaharim̄su. so bhikkhu duccolo hoti lûkhacîvaro. bhikkhû evam âhamsu : kissa tvam âvuso duccolo lûkhacîvaro 'ti. idhâham âvuso Andhavane cîvaram nikhipitvâ santaruttarena gâmam piñdâya pâvisim, corâ tam cîvaram avaharim̄su, tenâham duccolo lûkhacîvaro 'ti. bhagavato etam attham ârocesum. na bhikkhave santaruttarena gâmo pavisitabbo. yo paviseyya, âpatti dukkataßâ 'ti. ||1|| tena kho pana samayena âyasmâ Ânando asatiyâ santaruttarena gâmam piñdâya pâvisi. bhikkhû âyasmantam Ânandam etad avocum: nanu kho âvuso Ânanda bhagavatâ paññattam na santaruttarena gâmo pavisitabbo 'ti. kissa tvam âvuso santaruttarena gâmam paviñtho 'ti. saccam âvuso bhagavatâ paññattam na santaruttarena gâmo pavisitabbo 'ti, api câham asatiyâ paviñtho 'ti. bhagavato etam attham ârocesum. ||2|| pañc' ime bhikkhave paccayâ samghâtiyâ nikkhepâya : gilâno vâ hoti, vassikasamketam vâ hoti, nadipâram gantum vâ hoti, aggalagutti vihâro vâ hoti, atthatakathinam vâ hoti. ime kho bhikkhave pañca paccayâ samghâtiyâ nikkhepâya. pañc' ime bhikkhave paccayâ uttarâsañgassa antaravâsakassa nikkhepâya : gilâno vâ . . . atthatakathinam vâ hoti. ime kho bhikkhave pañca paccayâ uttarâsañgassa antaravâsakassa nikkhepâya. pañc' ime bhikkhave paccayâ vassikasâtikâya nikkhepâya : gilâno vâ hoti, nissimam gantum vâ hoti, nadipâram gantum vâ hoti, aggalagutti vihâro vâ hoti, vassikasâtikâ akatâ vâ hoti vippakatâ vâ. ime kho bhikkhave pañca paccayâ vassikasâtikâya nikkhepâya 'ti. ||3||23||

tena kho pana samayena aññataro bhikkhu eko vassam vasi. tattha manussâ samghassa demâ 'ti cîvarâni adamsu. atha kho tassa bhikkhuno etad ahosi : bhagavatâ paññattam catuvaggo pacchimo samgho 'ti, aham c' amhi ekako, ime ca

manussā samghassa demā 'ti cīvarāni adamsu. yam nūnāham imāni samghikāni cīvarāni Sāvatthim hareyyan ti. atha kho so bhikkhu tāni cīvarāni ādāya Sāvatthim gantvā bhagavato etam attham ārocēsi. tuyh' eva bhikkhu tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||1|| idha pana bhikkhave bhikkhu eko vassam vasati. tattha manussā samghassa demā 'ti cīvarāni denti. anujānāmi bhikkhave tess' eva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||2|| tena kho pana samayena aññataro bhikkhu utukālam eko vasi. tattha manussā samghassa demā 'ti cīvarāni adamsu. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam catuvaggo pacchimo samgho 'ti, aham c' amhi ekako, ime ca manussā samghassa demā 'ti cīvarāni adamsu. yam nūnāham imāni samghikāni cīvarāni Sāvatthim hareyyan ti. atha kho so bhikkhu tāni cīvarāni ādāya Sāvatthim gantvā bhikkhūnam etam attham ārocesi. bhikkhū bhagavato etam attham ārocesum. anujānāmi bhikkhave sammukhībhūtena samghena bhājetum. ||3|| idha pana bhikkhave bhikkhu utukālam eko vasati. tattha manussā samghassa demā 'ti cīvarāni denti. anujānāmi bhikkhave tena bhikkhunā tāni cīvarāni adhitṭhātum mayh' imāni cīvarānīti. tassa ce bhikkhave bhikkhuno tam cīvaraṁ anadhitṭhitena añño bhikkhu āgacchat, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi tam cīvaraṁ bhājiyamāne apātite kuse añño bhikkhu āgacchat, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi tam cīvaraṁ bhājiyamāne pātite kuse añño bhikkhu āgacchat, nākāmā dātabbo bhāgo 'ti. ||4|| tena kho pana samayena dve bhātukā therā āyasmā ca Isidāso āyasmā ca Isibhatto Sāvatthiyam vassam vutthā aññataram gāmakāvāsam agamamsu. manussā cirassāpi therā āgatā 'ti sacīvarāni bhattāni adamsu. āvāsikā bhikkhū there pucchimsu: imāni bhante samghikāni cīvarāni there āgamma uppannāni, sādiyissanti therā bhāgan ti. therā evam āhamsu: yathā kho mayam āvuso bhagavatā dhammam desitam ājānāma tumhākam yeva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||5|| tena kho pana samayena tayo bhikkhū Rājagahe vassam vasanti. tattha manussā samghassa demā 'ti cīvarāni denti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā

paññattam catuvaggo pacchimo samgho 'ti, mayam c' amhā tayo janā, ime ca manussā samghassa demā 'ti cīvarāni denti. katham nu kho amhehi paṭipajjitabban ti. tena kho pana samayena sambahulā therā āyasmā ca Nilavāsi āyasmā ca Sāṇavāsi āyasmā ca Gopako āyasmā ca Bhagu āyasmā ca Phalikasandāno Pāṭaliputte viharanti Kukkuṭārāme. atha kho te bhikkhū Pāṭaliputtam gantvā there pucchimsu. therā evam āhamsu: yathā kho mayam āvuso bhagavatā dhammam desitam ājānāma tumhākam yeva tāni cīvarāni yāva kaṭhinassa ubbhārāya 'ti.  
|| 6 || **24** ||

tena kho pana samayena āyasmā Upanando Sakyaputto Sāvatthiyam vassam vuttho aññataram gāmak-āvāsam agamāsi. tattha bhikkhū cīvaram bhājetukāmā sannipatimsu. te evam āhamsu: imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu. te pi evam āhamsu: imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato pi cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu. te pi evam āhamsu: imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato pi cīvarabhāgam gahetvā mahantam cīvara-bhaṇḍikam adāya punad eva Sāvatthim paccāgacchi. || 1 || bhikkhū evam āhamsu: mahāpuñño 'si tvam āvuso Upananda, bahum te cīvaram uppannan ti. kuto me āvuso puññam, idhāham āvuso Sāvatthiyam vassam vuttho aññataram gāmak-āvāsam agamāsim, tattha bhikkhū cīvaram bhājetukāmā sannipatimsu, te mām evam āhamsu: imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsim, tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu, te pi mām evam āhamsu: imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti, āmāvuso sādiyissāmīti tato pi cīvarabhāgam gahetvā aññam

āvāsam agamāsim, tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu, te pi mām evam āhamṣu: imāni . . . sādiyissāmīti tato pi cīvarabhāgām aggahesim, evam me bahum cīvaram uppānan ti. ||2|| kim pana tvam āvuso Upananda aññatra vassam vuttho aññatra cīvarabhāgām sādiyissasīti. evam āvuso 'ti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: katham hi nāma āyasmā Upanando Sakyaputto aññatra vassam vuttho aññatra cīvarabhāgām sādiyissatīti. bhagavato etam attham ārocesum. saccam kira tvam Upananda aññatra vassam vuttho aññatra cīvarabhāgām sādiyīti. saccam bhagavā. vigarahi buddho bhagavā: katham hi nāma tvam moghapurisa aññatra vassam vuttho aññatra cīvarabhāgām sādiyissasi. n' etam moghapurisa appasannānam vā pasādāya pasannānam vā bhiyyobhāvāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave aññatra vassam vutthena aññatra cīvarabhāgo sāditabbo. yo sādiyeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena āyasmā Upanando Sakyaputto eko dvīsu āvāsesu vassam vasi evam me bahum cīvaram uppajjissatīti. atha kho tesam bhikkhūnām etad ahosi: katham nu kho āyasmato Upanandassa Sakyaputtassa cīvarapaṭīviso dātabbo 'ti. bhagavato etam attham ārocesum. detha bhikkhave moghapurisassa ekādhippāyam. idha pana bhikkhave bhikkhu eko dvīsu āvāsesu vassam vasati evam me bahum cīvaram uppajjissatīti. sace amutra upaḍḍham amutra upaḍḍham vasati, amutra upaḍḍho amutra upaḍḍho cīvarapaṭīviso dātabbo, yattha vā pana bahutaram vasati tato cīvarapaṭīviso dātabbo 'ti. ||4||25||

tena kho pana samayena aññatarassa bhikkhuno kucchivikārābādho hoti, so sake muttakarise palipanno seti. atha kho bhagavā āyasmata Ānandena pacchāsamaṇena senāsanacārikām āhiṇḍanto yena tassa bhikkhuno vihāro ten' upasamkami. addasa kho bhagavā tam bhikkhum sake muttakarise palipannam sayamānam, disvāna yena so bhikkhu ten' upasamkami, upasamkamitvā tam bhikkhum etad avoca: kim te bhikkhu ābādho 'ti. kucchivikāro me bhagavā 'ti. atthi pana te bhikkhu upaṭṭhāko 'ti. n' atthi bhagavā

'ti. kissa tam bhikkhū na upaṭṭhentīti. aham kho bhante bhikkhūnam akārako, tena mām bhikkhū na upaṭṭhentīti. ||1|| atha kho bhagavā āyasmantam Ānandam āmantesi : gacchānanda udakam āhara, imam bhikkhum nahāpessāmā 'ti. evam bhante 'ti kho āyasmā Ānando bhagavato paṭisunītvā udakam āharitvā bhagavā udakam āsiñci āyasmā Ānando paridhovi, bhagavā sisato aggahesi āyasmā Ānando pādāto uccāretvā mañcāke nipātēsum. ||2|| atha kho bhagavā etasmim nidañne etasmim pakaraṇe bhikkhusamgham sannipātāpetvā bhikkhū paṭipucchi : atthi bhikkhave amukasmim vihāre bhikkhu gilāno 'ti. atthi bhagavā 'ti. kim tassa bhikkhave bhikkhuno abādho 'ti. tassa bhante āyasmato kucchivikārābādho 'ti. atthi pana bhikkhave tassa bhikkhuno upaṭṭhāko 'ti. n' atthi bhagavā 'ti. kissa tam bhikkhū na upaṭṭhenīti. eso bhante bhikkhu bikkhūnam akārako, tena tam bhikkhū na upaṭṭhentīti. n' atthi te bhikkhave mātā n' atthi pitā ye te upaṭṭhaheyyum. tumhe ce bhikkhave aññamaññam na upaṭṭhahissatha atha ko carahi upaṭṭhahissati. yo bhikkhave mām upaṭṭhaheyya so gilānam upaṭṭhaheyya. ||3|| sace upajjhāyo hoti upajjhāyena yāvajīvam upaṭṭhātabbo, vuṭṭhānassa āgametabbam. sace ācariyo hoti ācariyena yāvajīvam upaṭṭhātabbo, vuṭṭhānassa āgametabbam. sace saddhivihāriko hoti . . . sace antevāsiko hoti . . . sace samānupajjhāyako hoti . . . sace samānācariyako hoti samānācariyakena yāvajīvam upaṭṭhātabbo, vuṭṭhānassa āgametabbam. sace na hoti upajjhāyo vā ācariyo vā saddhivihāriko vā antevāsiko vā samānupajjhāyako vā samānācariyako vā samghena upaṭṭhātabbo. no ce upaṭṭhaheyya, āpatti dukkaṭassa. ||4|| pañcahi bhikkhave aṅgehi samannāgato gilāno dupaṭṭhāko hoti : asappāyakārī hoti, sappāye mattam na jānāti, bhesajjam na paṭisevitā hoti, atthakāmassa gilānupaṭṭhākassa yathābhūtam abādham nāvikattā hoti abhikkamantam vā abhikkamatīti paṭikkamantam vā paṭikkamatīti ṛhitam vā ṛhito 'ti, uppānānam sārīrikānam vedanānam dukkhānam tibbānam kharānam kaṭukānam asātānam amanāpānam pāṇaharānam anadhi-vāsakajātiko hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilāno dupaṭṭhāko hoti.. || 5 || pañcahi

bhikkhave aṅgehi samannāgato gilāno supaṭṭhāko hoti : sappāyakārī hoti, sappāye mattam jānāti, bhesajjam paṭisevitā hoti, atthakāmassa gilānupaṭṭhākassa yathābhūtam abādhamp āvikattā hoti abhikkamantam vā abhikkamatitī paṭikkamantam vā paṭikkamatitī ṛhitam vā ṛhito 'ti, uppannānam sārīrikānam vedanānam dukkhānam tibbānam kharānam kaṭukānam asātānam amanāpānam pāṇaharānam adhivāsakajātiko hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilāno supaṭṭhāko hoti. ||6|| pañcahi bhikkhave aṅgehi samannāgato gilānu paṭṭhāko nālam gilānam upaṭṭhātum : na paṭibalo hoti bhesajjam vidhātum, sappāyā-sappāyam na jānāti asappāyam upanāmeti sappāyam apanāmeti, āmisantaro gilānam upaṭṭhāti no mettacitto, jegucchi hoti uccāram vā passāvam vā khelem vā vantam vā nihātum, na paṭibalo hoti gilānam kālena kālam dhammiyā kathāya sandassetum . . . sampahamsetum. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilānupaṭṭhāko nālam gilānam upaṭṭhātum. ||7|| pañcahi bhikkhave aṅgehi samannāgato gilānupaṭṭhāko alam gilānam upaṭṭhātum : paṭibalo hoti bhesajjam samvidhātum, sappāyāsappāyam jānāti asappāyam apanāmeti sappāyam upanāmeti, mettacitto gilānam upaṭṭhāti no āmisantaro, ajegucchi hoti uccāram vā passāvam vā khelem vā vantam vā nihātum, paṭibalo hoti gilānam kālena kālam dhammiyā kathāya sandassetum . . . sampahamsetum. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilānupaṭṭhāko alam gilānam upaṭṭhātun ti. ||8|| 26 ||

tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. te aññataram āvāsam upagacchimsu, tattha aññataro bhikkhu gilāno hoti. atha kho tesam bhikkhūnam etad ahosi : bhagavatā kho āvuso gilānupaṭṭhānam vanṇitam, handa mayam āvuso imam bhikkhum upaṭṭhahemā 'ti, te tam upaṭṭhahimsu. so tehi upaṭṭhahiyamāno kālam akāsi. atha kho te bhikkhū tassa bhikkhuno pattacivaram ādāya Sāvatthim gantvā bhagavato etam attham ārocesum. ||1|| bhikkhussa bhikkhave kālam kate samgho sāmī pattacivare. api ca gilānupaṭṭhākā bahūpakkārā. anujānāmi bhikkhave samghena ticivaram

ca pattam ca gilānupaṭṭhākānam dātum. evam ca pana bhikkhave dātabbam : tena gilānupaṭṭhākena bhikkhunā samgham upasam̄kamitvā evam assa vacanīyo : itthannāmo bhante bhikkhu kālam kato, idam tassa ticivaram ca patto cā 'ti. vyattena bhikkhunā paṭibalena samgho nāpetabbo : sunātu me bhante samgho. itthannāmo bhikkhu kālam kato, idam tassa ticivaram ca patto ca. yadi samghassa pakkallam samgho imam ticivaram ca pattam ca gilānupaṭṭhākānam dadeyya. esā nātti. sunātu me bhante samgho. itthannāmo bhikkhu kālam kato, idam tassa ticivaram ca patto ca. samgho imam ticivaram ca pattam ca gilānupaṭṭhākānam deti. yassāyasmato khamati imassa cīvarassa ca pattassa ca gilānupaṭṭhākānam dānam so tuṇh' assa, yassa na khamati so bhāseyya. dinnam idam samghena cīvaram ca patto ca gilānupaṭṭhākānam. khamati samghassa, tasmā tuṇhi, evam etam dhārayāmīti. ||2|| tena kho pana samayena aññataro sāmañero kālam kato hoti. bhagavato etam atham ārocesum. sāmañerassa bhikkhave kālam kate samgho sāmi pattacīvare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave samghena cīvaram ca pattam ca gilānupaṭṭhākānam dātum. evam ca pana bhikkhave dātabbam : tena gilānupaṭṭhākena bhikkhunā samgham upasam̄kamitvā evam assa vacanīyo : itthannāmo bhante sāmañero kālam kato, idam tassa cīvaram ca patto cā 'ti. vyattena bhikkhunā paṭibalena samgho nāpetabbo : sunātu me bhante samgho. itthannāmo sāmañero kālam kato, idam tassa cīvaram ca patto ca. yadi samghassa pakkallam, samgho imam cīvaram ca pattam ca gilānupaṭṭhākānam dadeyya. esā nātti. sunātu me bhante samgho. itthannāmo sāmañero kālam kato, idam tassa cīvaram ca patto ca. samgho imam cīvaram ca pattam ca gilānupaṭṭhākānam deti. yassāyasmato khamati imassa cīvarassa ca pattassa ca gilānupaṭṭhākānam dānam so tuṇh' assa, yassa na khamati so bhāseyya. dinnam idam samghena cīvaram ca patto ca gilānupaṭṭhākānam. khamati samghassa, tasmā tuṇhi, evam etam dhārayāmīti. ||3|| tena kho pana samayena aññataro bhikkhu ca sāmañero ca gilānam upaṭṭhahimsu. so tehi upaṭṭhahiyamāno kālam akāsi. atha kho tasse gilānupaṭṭhākassa bhikkhuno etad

ahosi : katham nu kho gilānupaṭṭhākassa sāmañerassa cīvara-pati-viso dātabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānupaṭṭhākassa sāmañerassa samakam paṭivisam dātun ti. ||4|| tena kho pana samayena aññataro bhikkhu bahubhaṇḍo bahuparikkhāro kālam kato hoti. bhagavato etam attham ārocesum. bhikkhussa bhikkhave kālam kate saṅgho sāmī patta-civare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave saṅghena ticīvaraṁ ca pattaṁ ca gilānu-paṭṭhākānam dātum, yam tattha lahubhaṇḍam lahubari-kkhāram tam sammukhibhūtena saṅghena bhājetum, yam tattha garubhaṇḍam garuparikkhāram tam āgatānāga-tassa cātuddisassa saṅghassa avissajjikam avebhaṅgikan ti. ||5|| 27 ||

tena kho pana samayena aññataro bhikkhu naggo hutvā yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam etad avoca : bhagavā hi bhante anekapariyāyena appicchassa santuṭṭhassa sallekhassa dhitassa pāsādikassa apacayassa viriyārambhassa vanṇavādi. idam bhante naggiyam anekapariyāyena appicchatāya santuṭṭhiyā sallekhāya dhitattāya pāsādikatāya apacayāya viriyārambhāya saṁvattati. sādhu bhante bhagavā bhikkhūnām naggiyam anujānātū 'ti. vigarahi buddho bhagavā : ananucchaviyam moghapurisa ananulomikam appatirūpam assāmaṇakam akappiyam akaraṇiyam. katham hi nāma tvam moghapurisa naggiyam titthiyasamādānam samādiyissasi. n' etam moghapurisa appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave naggiyam titthiyasamādānam samādiyitabbam. yo samādiyeyya, āpatti thullaccayassā 'ti. ||1|| tena kho pana samayena aññataro bhikkhu kusacīram nivāsetvā — la — vākacīram nivāsetvā, phalakacīram nivāsetvā, kesakambalam nivāsetvā, vālakambalam nivāsetvā, ulūkapakkham nivāsetvā — la — ajinakkhipam nivāsetvā yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam etad avoca : bhagavā bhante anekapariyāyena appicchassa . . . vanṇavādi. idam bhante ajinakkhipam anekapariyāyena appicchatāya . . . saṁvattati. sādhu

bhante bhagavā bhikkhūnam ajinakkhipam anujānātū 'ti. vigarahi . . . akaraṇiyam. katham hi nāma tvam moghapurisa ajinakkhipam titthiyadhajam dhāressasi. n' etam moghapurisa appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave ajinakkhipam titthiyadhajam dhāretabbam. yo dhāreyya, āpatti thullaccayassā 'ti. ||2|| tena kho pana samayena aññataro bhikkhu akkanālām nivāsetvā — la — potthakam nivāsetvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca: bhagavā bhante anekapariyāyena appicchassa . . . vanṇavādī. ayam bhante potthako anekapariyāyena appicchatāya . . . samvattati. sādhu bhante bhagavā bhikkhūnam potthakam anujānātū 'ti. vigarahi . . . akaraṇiyam. katham hi nāma tvam moghapurisa potthakam nivāsessasi. n' etam moghapurisa appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave potthako nivāsetabbo. yo nivāseyya, āpatti dukkaṭassā 'ti. ||3||**28**||

tena kho pana samayena chabbaggyā bhikkhū sabbanilakāni cīvarāni dhārenti, sabbapitakāni cīvarāni dhārenti, sabbalohitakāni cīvarāni dhārenti, sabbamañjeṭṭhakāni cīvarāni dhārenti, sabbakanhāni cīvarāni dhārenti, sabbamahāraṅgarattāni cīvarāni dhārenti, sabbamahānāmarattāni cīvarāni dhārenti, acchinnadasāni cīvarāni dhārenti, dīghadasāni cīvarāni dhārenti, pupphadasāni cīvarāni dhārenti, phanadasāni cīvarāni dhārenti, kañcukam dhārenti, tirīṭakam dhārenti, veṭhanam dhārenti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam attham ārocesum. na bhikkhave sabbanilakāni cīvarāni dhāretabbāni, na sabbapitakāni cīvarāni dhāretabbāni . . . na kañcukam dhāretabbam, na tirīṭakam dhāretabbam, na veṭhanam dhāretabbam. yo dhāreyya, āpatti dukkaṭassā 'ti. ||1||**29**||

tena kho pana samayena vassam vutthā bhikkhū anuppanne

cīvare pakkamanti pi, vibbhamanti pi, kālam pi karonti, sāmanerāpi paṭijānanti, sikkham paccakkhātakāpi paṭijānanti, antimavatthum ajjhāpannakāpi paṭijānanti, ummattakāpi p., khittacittāpi p., vedanaṭṭāpi p., āpattiya adassane ukkhittakāpi p., āpattiya appaṭikamme ukkhittakāpi p., pāpikāya diṭṭhiyā appaṭinissagge ukkhittakāpi p., pañḍakāpi p., theyyasamvāsakāpi p., titthiyapakkantakāpi p., tiracchānagatāpi p., mātughātakāpi p., pitughātakāpi p., arahantaghātakāpi p., bhikkhunidūsakāpi p., samghabhedakāpi p., lohituppādakāpi p., ubhatovyāñjanakāpi paṭijānanti. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare pakkamati. sante paṭirūpe gāhake dātabbam. idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare vibbhamati, kālam karoti, sāmanero paṭijānāti, sikkham paccakkhātako paṭijānāti, antimavatthum ajjhāpannako paṭijānāti. samgho sāmī. idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare ummattako paṭijānāti, . . . pāpikāya diṭṭhiyā appaṭinissagge ukkhittako paṭijānāti. sante paṭirūpe gāhake dātabbam. idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare pañḍako paṭijānāti, . . . ubhatovyāñjanako paṭijānāti. samgho sāmī. ||2|| idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite pakkamati. sante paṭirūpe gāhake dātabbam. idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite vibbhamati, . . . antimavatthum ajjhāpannako paṭijānāti. samgho sāmī. idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite ummattako paṭijānāti, . . . pāpikāya diṭṭhiyā appaṭinissagge ukkhittako paṭijānāti. sante paṭirūpe gāhake dātabbam. idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite pañḍako paṭijānāti . . . ubhatovyāñjanako paṭijānāti. samgho sāmī. ||3|| idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare samgho bhijjati. tattha manussā ekasmim pakkhe udakam denti ekasmim pakkhe cīvaram denti samghassa demā 'ti. samghass' ev' etam. idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare samgho bhijjati. tattha manussā ekasmim pakkhe udakam denti, tasmin yeva pakkhe cīvaram denti

saṅghassa demā 'ti. saṅghass' ev' etam. ||4|| idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare saṅgho bhijjati. tattha manussā ekasmim pakkhe udakam denti ekasmim pakkhe cīvaram denti pakkhassa demā 'ti. pakkhass' ev' etam. idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare saṅgho bhijjati. tattha manussā ekasmim pakkhe udakam denti, tasmim yeva pakkhe cīvaram denti pakkhassa demā 'ti. pakkhass' ev' etam. ||5|| idha pana bhikkhave vassam vutthānam bhikkhūnam uppanne cīvare abhājite saṅgho bhijjati. sabbesam samakam bhājetabban ti. ||6||30||

tena kho pana samayena āyasmā Revato aññatarassa bhikkhuno hatthe āyasmato Sāriputtassa cīvaram pāhesi imam cīvaram therassa dehīti. atha kho so bhikkhu antarā magge āyasmato Revatassa vissāsā tam cīvaram aggahesi. atha kho āyasmā Revato āyasmata Sāriputtena samāgantvā pucchi : aham bhante therassa cīvaram pāhesim, sampattam tam cīvaran ti. nāham tam āvuso cīvaram passāmīti. atha kho āyasmā Revato tam bhikkhum etad avoca : aham āvuso āyasmato hatthe therassa cīvaram pāhesim, kaham tam cīvaran ti. aham bhante āyasmato vissāsā tam cīvaram aggahesin ti. bhagavato etam attham Ārocesum. ||1|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahiṇati imam cīvaram itthannāmassa dehīti. so antarā magge yo pahiṇati tassa vissāsā gaṇhāti, suggahitam. yassa pahiyyati tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahiṇati imam cīvaram itthannāmassa dehīti. so antarā magge yassa pahiyyati tassa vissāsā gaṇhāti, duggahitam. yo pahiṇati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dehīti. so antarā magge sunāti yo pahiṇati so kālam kato 'ti. tassa matakacīvaram adhiṭṭhāti, svādhiṭṭhitam. yassa pahiyyati tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dehīti. so antarā magge sunāti yassa pahiyyati so kālam kato 'ti. tassa matakacīvaram adhiṭṭhāti, dvādhiṭṭhitam. yo pahiṇati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dehīti.

so antarā magge sunāti ubho kālam katā 'ti. yo pahiṇati tassa matakacivaram adhiṭṭhāti, svādhiṭṭhitam. yassa pahiyyati tassa matakacivaram adhiṭṭhāti, dvādhiṭṭhitam. ||2|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahiṇati imam cīvaram itthannāmassa dammīti. so antarā magge yo pahiṇati tassa vissāsā gaṇhāti, duggahitam. yassa pahiyyati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge yassa pahiyyati tassa vissāsā gaṇhāti, suggahitam. yo pahiṇati tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge sunāti yo pahiṇati so kālam kato 'ti. tassa matakacivaram adhiṭṭhāti, dvādhiṭṭhitam. yassa pahiyyati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge sunāti yassa pahiyyati so kālam kato 'ti. tassa matakacivaram adhiṭṭhāti, svādhiṭṭhitam. yo pahiṇati tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge sunāti ubho kālam katā 'ti. yo pahiṇati tassa matakacivaram adhiṭṭhāti, dvādhiṭṭhitam. yassa pahiyyati tassa matakacivaram adhiṭṭhāti, svādhiṭṭhitam. ||3||31||

aṭṭh' imā bhikkhave mātikā cīvarassa uppādāya: sīmāya deti, katikāya deti, bhikkhāpaññattiyā deti, samghassa deti, ubhatosamghassa deti, vassam vutthasamghassa deti, ādissa deti, puggalassa deti. sīmāya deti: yāvatikā bhikkhū antosimagatā tehi bhājetabbam. katikāya deti: sambahulā avāsā samānalābhā honti, ekasmīm avāse dinne sabbatha dinnam hoti. bhikkhāpaññattiyā deti: yattha samghassa dhuvakārā kariyanti tattha demā 'ti. samghassa deti: sammukhībhūtena samghena bhājetabbam. ubhatosamghassa deti: bahukāpi bhikkhū honti ekā bhikkhunī hoti, upadḍham dātabbam. bahukāpi bhikkhuniyo honti eko bhikkhu hoti, upadḍham dātabbam. vassam vutthasaṅghassa deti: yāvatikā bhikkhū tasminm avāse vassam vutthā tehi bhājetabbam. ādissa deti: yāguyā vā bhatte vā khādaniye vā cīvare vā senāsane vā bhesajje

vā. puggalassa deti : imam cīvaram itthannāmassa dammīti. ||1||**32**||

cīvarakkhandhakam atthamam.

imamhi khandhake vatthu channavuti. tassa uddānam :

Rājagahako negamo disvā Vesāliyam gaṇi  
puna Rājagaham gantvā rañño tam paṭivedayi. |  
putto Sālavatikāya Abhayassa hi atrajo  
jīvatiti kumārena samkhāto Jivako iti. |  
so hi Takkasilam gantvā uggahetvā mahābhiso  
sattavassikaabbādhām natthukammena nāsayi, |  
rañño bhagandalabbādhām ālepena apākaddhi,  
mamam ca itthāgāram ca buddhasamgham c' upaṭṭhaha. |  
Rājagahako ca sethi, antaganṭhitikicchitam,

5 Pajjotassa mahārogam ghatapānena nāsayi. |  
adhikāram ca, Siveyyam, abhisannam sinehati,  
tīni uppalahatthena samatimsavirecanam. |  
pakatattam varam yāci, Siveyyam ca paṭiggahi,  
cīvaram ca gihidānam anuññāsi tathāgato. |  
Rājagahe janapade bahum uppajji cīvaram.  
pāvāro, kosikam c' eva, kojavo, addhakāsikam, |  
uccāvacā ca, santuṭhi, nāgumes' āgumesu ca,  
paṭhamam pacchā, sadisā, katikā ca, paṭiharum, |  
bhanḍāgāram, aguttam ca, vuṭṭhāpenti tath' eva ca,

10 ussannam, kolāhalam ca, katham bhāje, katham dade, |  
sak'-ātirekabhāgena, paṭiviso katham dade,  
chakanena, sītuṇhi ca, uttaritum, na jānare, |  
oropento, bhājanam ca, pātiyā ca, chamāya ca,  
upacikā, majjhe, jiranti, ekato, patthinnena ca, |  
pharus'-āchinn'-accibandhā, addasāsi ubhaṇdite,  
vīmamsitvā Sakyamuni anuññāsi ticīvaram, |  
aññena atirekena, uppajji, chiddam eva ca,  
cātuddipo, varam yāci dātum vassikasāṭikam |  
āgantu-gami-gilānam upaṭṭhākam ca bhesajjam  
15 dhuvam udakasāṭim ca, paṇītam, atikhuddakam, |  
thullakacchu, mukham, khomam, paripuṇṇam, adhitṭhā-  
nam,  
pacchimam, kato garuko, vikanño, suttam okiri, |

lujjanti, na ppahonti ca, anvâdhikam̄, bahûni ca,  
 Andhavane, asatiyâ, eko vassam̄, utumhi ca,|  
 dve bhâtukâ, Râjagahe, Upanando, puna dvisu,  
 kucchivikâro, gilâno ubho c' eva, gilâyanâ,|  
 naggâ, kusâ, vâkacîram̄, phalako, kesakambalam̄,  
 vâla-ulûkapakkham̄ ca, ajinam̄, akkanâlam̄ ca,|  
 potthakam̄, nila-pîtam̄ ca, lohitam̄, mañjetthena ca,  
 20 kañhâ, mahârañga-nâma, acchinnadasikâ tathâ,|  
 dîgha-puppha-phañadasâ, kañcu-tirîta-vethanam̄,  
 anuppanne pakkamati, samgho bhijjati tavade,|  
 pakkhe dadanti, samghassa, âyasmâ Revato pahi,  
 vissasagâh', âdhiñthâti, attha civaramâtikâ 'ti.

## M A H Â V A G G A.

## IX.

Tena samayena buddho bhagavâ Campâyam viharati  
 Gaggarâya pokkharanîyâ tire. tena kho pana samayena  
 Kâsîsu janapadesu Vâsabhagâmo nâmâ hoti, tattha  
 Kassapagotto nâmâ bhikkhu âvâsiko hoti tantibaddho  
 ussukkam âpanno kinti anâgatâ ca pesalâ bhikkhû âgacche-  
 yyum âgatâ ca pesalâ bhikkhû phâsu vihareyyum ayam ca  
 âvâso vuddhim virûlhim vepullam âpajjeyyâ 'ti. tena kho  
 pana samayena sambahulâ bhikkhû Kâsîsu cârikam caramânâ  
 yena Vâsabhagâmo tad avasarum. addasa kho Kassapagotto  
 bhikkhu te bhikkhû dûrato 'va âgacchante, disvâna  
 âsanam paññâpesi pâdodakam pâdapitham pâdakathali-  
 kam upanikkhipi paccuggantvâ pattacîvaram patigghesi  
 pâniyena, âpucchi nahâne ussukkam akâsi ussukkam pi  
 akâsi yâguyâ khâdaniye bhattasmim. atha kho tesam  
 âgantukânam bhikkhûnam etad ahosi: bhaddako kho ayam  
 âvuso âvâsiko bhikkhu, nahâne ussukkam karoti ussukkam pi  
 karoti yâguyâ khâdaniye bhattasmim, handa mayam âvuso  
 idh' eva Vâsabhagâme nivâsam kappemâ 'ti. atha kho te  
 âgantukâ bhikkhû tatth' eva Vâsabhagâme nivâsam kappe-  
 sum. ||1|| atha kho Kassapagottassa bhikkhuno etad ahosi:  
 yo kho imesam âgantukânam bhikkhûnam âgantukakilamatho  
 so patippassaddho, ye p' ime gocare appakataññuno te  
 dâñ' ime gocare pakataññuno. dukkaram kho pana para-  
 kulesu yâvajîvam ussukkam kâtum viññatti ca manussânam  
 amanâpâ. yam nûnâham na ussukkam kareyyam yâguyâ  
 khâdaniye bhattasmin ti. so na ussukkam akâsi yâguyâ  
 khâdaniye bhattasmim. atha kho tesam âgantukânamp bhi-

kkhūnam etad ahosi : pubbe khv āyam āvuso āvāsiko bhikkhu  
 nahāne ussukkam akāsi ussukkam pi akāsi yāguyā khā-  
 daniye bhattasmim, so dān' āyam na ussukkam karoti yāguyā  
 khādaniye bhattasmim. duṭṭho dān' āyam āvuso āvāsiko  
 bhikkhu, handa mayam āvuso āvāsikam bhikkhum ukkhipāmā  
 'ti. ||2|| atha kho te ḡantukā bhikkhū sannipatitvā Kassa-  
 pagottam bhikkhum etad avocum : pubbe kho tvam āvuso  
 nahāne ussukkam karosi ussukkam pi karosi yāguyā khā-  
 daniye bhattasmim, so dāni tvam na ussukkam karosi yāguyā  
 khādaniye bhattasmim. āpattim tvam āvuso āpanno, passas'  
 etam āpattin ti. n' atthi me āvuso āpatti yam aham  
 passeyyan ti. atha kho te ḡantukā bhikkhū Kassapagottam  
 bhikkhum āpattiyā adassane ukkhipimsu. atha kho Kassa-  
 pagottassa bhikkhuno etad ahosi : aham kho etam na jānāmi  
 āpatti vā esa anāpatti vā āpanno c' amhi anāpanno vā  
 ukkhitto c' amhi anukkhitto vā dhammikena vā adhammi-  
 kena vā kuppena vā akuppena vā ṭhānārahena vā aṭṭhānā-  
 rahena vā. yam nūnāham Campam gantvā bhagavantam  
 etam atthan puccheyyan ti. ||3|| atha kho Kassapagotto  
 bhikkhu senāsanam samsāmetvā pattacivaram ādāya yena  
 Campā tena pakkāmi, anupubbena yena Campā yena bhagavā  
 ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā  
 ekamantam nisīdi. āciṇṇam kho pan' etam buddhānam  
 bhagavantānam ḡantukehi bhikkhūhi saddhim paṭisammuditum.  
 atha kho bhagavā Kassapagottam bhikkhum etad  
 avoca : kacci bhikkhu khamaniyam, kacci yāpaniyam, kacci  
 appakilamathena addhānam ḡato, kuto ca tvam bhikkhu  
 ḡacchasīti. khamaniyam bhagavā, yāpaniyam bhagavā,  
 appakilamathena cāham bhante addhānam ḡato. ||4|| atthi  
 bhante Kāśisu janapadesu Vāsabhagāmo nāma, tatthāham  
 bhagavā āvāsiko tantibaddho ussukkam āpanno kinti anā-  
 gatā ca pesalā bhikkhū ḡaccheyyum ḡatā ca pesalā bhikkhū  
 phāsu vihareyyum ayam ca āvāso vuddhim virūḍhim vepullam  
 āpajjeyyā 'ti. atha kho bhante sambahulā bhikkhū Kāśisu  
 cārikam caramānā yena Vāsabhagāmo tad avasarum. adda-  
 sam kho aham bhante bhikkhū dūrato 'va ḡacchante,  
 disvāna āsanam paññāpesim . . . atha kho tesam bhante  
 ḡantukānam bhikkhūnam etad ahosi : bhaddako . . . atha

kho te bhante āgantukā bhikkhū tatth' eva Vāsabhagāme nivāsam kappesum. tassa mayham bhante etad ahosi: yo kho . . . bhattasmin ti. so kho aham bhante na ussukkam akāsim . . . atha kho tesam bhante āgantukānam . . . nahāne ussukkam karoti ussukkam pi karoti yāguyā khādaniye bhattasmin, so dān' āyam na ussukkam karoti . . . atha kho te bhante āgantukā bhikkhū sannipatitvā mam etad avocum: pubbe kho . . . passeyyan ti. atha kho te bhante āgantukā bhikkhū mam āpattiya adassane ukkhipimsu. tassa mayham bhante etad ahosi: aham kho . . . puccheyyan ti. tato aham bhagavā āgacchāmīti. ||5|| anāpatti esā bhikkhu n' esā āpatti, anāpanno 'si na 'si āpanno, anukkhitto 'si na 'si ukkhitto, adhammikena 'si kammena ukkhitto kuppena atthā-nārahena. gaccha tvam bhikkhu tatth' eva Vāsabhagāme nivāsam kappehīti. evam bhante 'ti kho Kassapagotto bhikkhu bhagavato paṭisūnitvā utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā yena Vāsabhagāmo tena pakkāmi. ||6|| atha kho tesam āgantukānam bhikkhūnam ahud eva kukkuccam ahu vippaṭisāro: alābhā vata no na vata no lābhā, dulladdham vata no na vata no suladdham, ye mayam suddham bhikkhum anāpattikam avatthusmin akāraṇe ukkhipimhā. handa mayam āvuso Campam gantvā bhagavato santike accayam accayato desemā 'ti. atha kho te āgantukā bhikkhū senāsanam samsāmetvā pattacivaram ādāya yena Campā tena pakkamiṁsu, anupubbena yena Campā yena bhagavā ten' upasamkamim̄su, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidim̄su. āciṇṇam̄ kho . . . paṭisammoditum. atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamaniyam, kacci yāpaniyam, kacci appakilamathena addhānam āgatā, kuto ca tumhe bhikkhave āgacchathā 'ti. khamaniyam bhagavā, yāpaniyam bhagavā, appakilamathena ca mayam bhante addhānam āgatā. atthi bhante Kāśisu janapadesu Vāsabhagāmo nāma, tato mayam bhagavā āgacchāmā 'ti. ||7|| tumhe bhikkhave āvāsikam bhikkhum ukkhipitthā 'ti. evam bhante 'ti. kismim bhikkhave vatthusmin kāraṇe 'ti. avatthusmin bhagavā akāraṇe 'ti. vigarahi buddho bhagavā: ananucchavyam bhikkhave ananulomi-

kam . . . akaraniyam. katham hi nāma tumhe moghapurisā suddham bhikkhum anāpattikam avatthusmim akāraṇe ukkhipissatha. n' etam moghapurisā appasannānam vā pasādāya. vigarahitvā dhammadikatham katvā bhikkhū āmantesi: na bhikkhave suddho bhikkhu anāpattiko avatthusmim akāraṇe ukkhipitabho. yo ukkhipeyya, āpatti dukkatassā 'ti. ||8|| atha kho te bhikkhū uṭṭhayāsanā ekamsam uttarāsaṅgam karitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocum: accayo no bhante accagamā yathā bāle yathā mūlhe yathā akusale ye mayam suddham bhikkhum anāpattikam avatthusmim akāraṇe ukkhipimhā, tesam no bhante bhagavā accayam accayato paṭigāṇhātu āyatim samvarāyā 'ti. taggha tumhe bhikkhave accayo accagamā yathā bāle yathā mūlhe yathā akusale ye tumhe suddham bhikkhum anāpattikam avatthusmim akāraṇe ukkhipittha. yato ca kho tumhe bhikkhave accayam accayato disvā yathādhammam paṭikarotha tam vo mayam paṭigāṇhāma, vuddhi h' esā bhikkhave ariyassa vinaye yo accayam accayato disvā yathādhammam paṭikaroti āyatim samvaram āpajjatīti. ||9||1||

tena kho pana samayena Campāyam bhikkhū evarūpāni kammāni karonti: adhammena vaggakammam karonti, adhammena samaggakammam karonti, dhammena vaggak. k., dhammapaṭirūpakena vaggak. k., dhammapaṭirūpakena samaggak. k., eko pi ekam ukkhipati, eko pi dve ukkhipati, eko pi sambahule ukkhipati, eko pi samgham ukkh., dve pi ekam ukkhipanti, dve pi dve ukkh., dve pi sambahule ukkh., dve pi samgham ukkh., sambahulāpi ekam ukkh., sambahulāpi dve ukkh., sambahulāpi sambahule ukkh., sambahulāpi samgham ukkh., samgho pi samgham ukkhipati. ||1|| ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: katham hi nāma Campāyam bhikkhū evarūpāni kammāni karissanti: adhammena vaggakammam karissanti, . . . dhammapaṭirūpakena samaggakammam karissanti, eko pi ekam ukkhipissati . . . samgho pi samgham ukkhipissatīti. atha kho te bhikkhū bhagavato etam attham arocesum. saccam kira bhikkhave Campāyam bhikkhū evarūpāni kammāni karonti:

adhammena vaggakammam karonti . . . samgho pi samgham ukkhipatīti. saccam bhagavā. vigarahi buddho bhagavā: ananucchaviyam bhikkhave tesam moghapurisānam ananulomikam . . . akaraniyam. katham hi nāma te bhikkhave moghapurisā evarūpāni kammāni karissanti: adhammena vaggakammam karissanti . . . samgho pi samgham ukkhipissati. n' etam bhikkhave appasannānam vā pasādāya. vigarahitvā dhammadikatham katvā bhikkhū āmantesi. ||2|| adhammena ce bhikkhave vaggakammam akammam na ca karaniyam. adhammena samaggakammam akammam na ca karaniyam . . . dhammapaṭirūpakena samaggakammam akammam na ca karaniyam, eko pi ekam ukkhipati akammam na ca karaniyam . . . samgho pi samgham ukkhipati akammam na ca karaniyam. ||3|| cattār' imāni bhikkhave kammāni: adhammena vaggakammam, adhammena samaggakammam, dhammena vaggakammam, dhammena samaggakammam. tatra bhikkhave yam idam adhammena vaggakammam idam bhikkhave kammam adhammattā vaggattā kuppam atthānārahām. na bhikkhave evarūpam kammam kātabbam na ca mayā evarūpam kammam anuññātam. tatra bhikkhave yam idam adhammena samaggakammam idam bhikkhave kammam adhammattā kuppam . . . anuññātam. tatra bhikkhave yam idam dhammena vaggakammam idam bhikkhave kammam vaggattā kuppam . . . anuññātam. tatra bhikkhave yam idam dhammena samaggakammam idam bhikkhave kammam dhammattā samaggattā akuppam thānārahām. evarūpam bhikkhave kammam kātabbam evarūpam ca mayā kammam anuññātam. tasmāt iha bhikkhave evarūpam kammam karissāma yad idam dhammena samaggan ti, evañ hi vo bhikkhave sikkhitabban ti. ||4||2||

tena kho pana samayena chabbaggyā bhikkhū evarūpāni kammāni karonti: adhammena vaggakammam karonti, adhammena samaggakammam k., dhammena vaggak. k., dhammapaṭirūpakena vaggak. k., dhammap. samaggak. k., ñattivipannam pi kammam karonti anussāvanasampannam, anussāvanavipannam pi kammam karonti ñattisampannam,

ñattivipannam pi anussāvanavipannam pi kammam karonti, aññatrāpi dhammā kammam karonti aññatrāpi vinayā k. k., aññatrāpi satthu sāsanā k. k., pañikuñṭṭhakatam pi kammam karonti adhammikam kuppam aṭṭhānāraham. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : katham hi nāma chabbaggiyā bhikkhū evarūpāni kammāni karissanti : adhammena vaggakammam karissanti . . . pañikuñṭṭhakatam pi kammam karissanti kuppam aṭṭhānārahan ti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū evarūpāni kammāni karonti : adhammena vaggakammam karonti — la — pañikuñṭṭhakatam pi kammam karonti adhammikam kuppam aṭṭhānārahan ti. saccam bhagavā. — la — vigarahitvā dhammikatham katvā bhikkhū āmantesi : ||1|| adhammena ce bhikkhave vaggakammam akammam na ca karaṇiyam . . . dhammapaṭirūpakena samaggakammam akammam na ca karaṇiyam, ñattivipannam ce bhikkhave kammam anussāvanavipannam ce bhikkhave kammam ñattisampannam ak. na ca k., ñattivipannam ce bhikkhave kammam anussāvanavipannam ak. na ca k., aññatrāpi dhammā kammam ak. na ca k., annatrāpi vinayā kammam ak. na ca k., aññatrāpi satthu sāsanā kammam ak. na ca k., pañikuñṭṭhakatam ce bhikkhave kammam adhammikam kuppam aṭṭhānāraham akammam na ca karaṇiyam. ||2||

cha yimāni bhikkhave kammāni : adhammakammam vaggakammam samaggakammam dhammapaṭirūpakena vaggakammam dhammapaṭirūpakena samaggakammam dhammena samaggakammam. katamam ca bhikkhave adhammakammam. ñattidutiye ce bhikkhave kamme ekāya ñattiya kammam karoti na ca kammavācam anussāveti, adhammakammam. ñattidutiye ce bhikkhave kamme dvīhi ñattīhi kammam karoti na ca kammavācam anussāveti, adhammakammam. ñattidutiye ce bhikkhave kamme ekāya kamma-vācāya kammam karoti na ca ñattim ṭhapeti, adhammakammam. ñattidutiye ce bhikkhave kamme dvīhi kamma-vācāhi kammam karoti na ca ñattim ṭhapeti, adhammakammam. ||3|| ñatticatutthe ce bhikkhave kamme ekāya ñattiya kammam karoti na ca kammavācam anussāveti,

adhammakkammam. ñatticatutthe ce bhikkhave kamme dvīhi ñattīhi kammam karoti . . . tīhi ñattīhi kammam karoti . . . catūhi ñattīhi kammam karoti na ca kammavācam anussāveti, adhammakkammam. ñatticatutthe ce bhikkhave kamme ekāya kammavācāya kammam karoti . . . dvīhi kammavācāhi kammam karoti . . . tīhi kammavācāhi kammam karoti . . . catūhi kammavācāhi kammam karoti na ca ñattim thapeti, adhammakkammam. idam vuccati bhikkhave adhammakkammam. ||4|| katamam ca bhikkhave vaggakammam. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānam chando anāhaṭo hoti, sammukhibhūtā paṭikkosanti, vaggakammam. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando anāhaṭo hoti, sammukhibhūtā paṭikkosanti, vaggakammam. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando anāhaṭo hoti, sammukhibhūtā paṭikkosanti, vaggakammam. ñatticatutthe ce . . . (*the same three cases are repeated here*) . . . vaggakammam. idam vuccati bhikkhave vaggakammam. ||5|| katamam ca bhikkhave samaggakammam. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānam chando anāhaṭo hoti, sammukhibhūtā na paṭikkosanti, samaggakammam. ñatticatutthe ce . . . na paṭikkosanti, samaggakammam. idam vuccati bhikkhave samaggakammam. ||6|| katamam ca bhikkhave dhammapaṭirūpakena vaggakammam. ñattidutiye ce bhikkhave kamme paṭhamam kammavācam anussāveti, pacchā ñattim thapeti, yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānam chando anāhaṭo hoti, sammukhibhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammam. ñattidutiye ce bhikkhave kamme paṭhamam kammavācam anussāveti, pacchā ñattim thapeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando anāhaṭo hoti, sammukhibhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammam. ñattidutiye ce bhikkhave kamme paṭhamam kammavācam anussāveti, pacchā ñattim thapeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando anāhaṭo hoti,

sammukhībhūtā paṭikkosanti, dhammapatirūpakena vaggakammam. ñatticatutthe ce bhikkhave kamme . . . (*the same three cases are repeated here*) . . . dhammapatirūpakena vaggakammam. idam vuccati bhikkhave dhammapatirūpakena vaggakammam. ||7|| katamam ca bhikkhave dhammapatirūpakena samaggakammam. ñattidutiye ce bhikkhave kamme paṭhamam kammavācam anussāveti, pacchā ñattim thapeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammapatirūpakena samaggakammam. ñatticatutthe ce . . . na paṭikkosanti, dhammapatirūpakena samaggakammam. idam vuccati bhikkhave dhammapatirūpakena samaggakammam. ||8|| katamam ca bhikkhave dhammena samaggakammam. ñattidutiye ce bhikkhave kamme paṭhamam ñattim thapeti, pacchā ekāya kammavācāya kammam karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammena samaggakammam. ñatticatutthe ce bhikkhave kamme paṭhamam ñattim thapeti, pacchā tīhi kammavācāhi kammam karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammena samaggakammam. ||9|| 3 ||

pañca samghā: catuvaggo bhikkhusamgho, pañcavaggo bhikkhusamgho, dasavaggo bhikkhusamgho, vīsativaggo bhikkhusamgho, atirekavisativaggo bhikkhusamgho. tatra bhikkhave yv āyam catuvaggo bhikkhusamgho, thapetvā tīni kammāni upasampadam pavāraṇam abbhānam dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyam pañcavaggo bhikkhusamgho, thapetvā dve kammāni majjhimesu janapadesu upasampadam abbhānam dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyam dasavaggo bhikkhusamgho, thapetvā ekam kammam abbhānam dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyam vīsativaggo bhikkhusamgho, dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyam atirekavisativaggo

bhikkhusamgho, dhammena samaggo sabbakammesu kamma-patto. ||1|| catuvaggakaraṇam ce bhikkhave kammam bhikkhunīcatuttho kammam kareyya, akammam na ca karaṇiyam. catuvaggakaraṇam ce bhikkhave kammam sikkhamānācatuttho . . . sāmañeracatuttho . . . sāmañeri-catuttho . . . sikkham paccakkhātakacatuttho . . . antimavatthum ajjhāpannakacatuttho . . . āpattiyā adassane ukhittakacatuttho . . . āpattiyā appaṭikamme ukhittakacatuttho . . . pāpikāya diṭṭhiyā appaṭinissagge ukhittakacatuttho . . . pañdakacatuttho . . . theyyasamvāsakacatuttho . . . titthiyapakkantakacatuttho . . . tiracchānagatacatuttho . . . mātughātakacatuttho . . . pitughātakacatuttho . . . arahantaghātakacatuttho . . . bhikkhunīdūsakacatuttho . . . samghabhedakacatuttho . . . lohituppādakacatuttho . . . ubhatovyañjanakacatuttho . . . nānāsamvāsakacatuttho . . . nānāsimāya ṭhitacatuttho . . . iddhiyā vehāse ṭhitacatuttho . . . yassa samgho kammam karoti tamcatuttho kammam kareyya, akammam na ca karaṇiyam. ||2|| catuvaggakaraṇam.

pañcavaggakaraṇam ce bhikkhave kammam bhikkhuni-pañcamo kammam kareyya, akammam na ca karaṇiyam . . . yassa samgho kammam karoti tampañcamo kammam kareyya, akammam na ca karaṇiyam. ||3|| pañcavaggakaraṇam.

dasavaggakaraṇam ce bhikkhave kammam bhikkhuni-dasamo kammam kareyya, akammam na ca karaṇiyam . . . yassa samgho kammam karoti tamdasamo kammam kareyya, akammam na ca karaṇiyam. ||4|| dasavaggakaraṇam.

vīsativaggakaraṇam ce bhikkhave kammam bhikkhuni-vīso kammam kareyya, akammam na ca karaṇiyam . . . yassa samgho kammam karoti tamvīso kammam kareyya, akammam na ca karaṇiyam. ||5|| vīsativaggakaraṇam.

pārivāsikacatuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya, tamvīso abbheyya, akammam na ca karaṇiyam. mūlāya paṭikassanārahaca-tuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya, tamvīso abbheyya, akammam na ca karaṇiyam. mānattārahacatuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya, tamvīso

abbheyya, akammam na ca karaṇiyam. mānattacārikacatutto ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya, tamvīso abbheyya, akammam na ca karaṇiyam. abbhānārahacatutto ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya, tamvīso abbheyya, akammam na ca karaṇiyam. ||6||

ekaccassa bhikkhave samghamajjhe paṭikkosanā rūhati, ekaccassa na rūhati. kassa ca bhikkhave samghamajjhe paṭikkosanā na rūhati. bhikkhuniyā bhikkhave samghamajjhe paṭikkosanā na rūhati, sikkhamānāya bhikkhave — la — sāmanerassa bh., sāmaneriya bh., sikkham paccakkhātakassa bh., antimavatthum ajjhāpannakassa bh., ummattakassa bh., khittacittassa bh., vedanaṭṭassa bh., āpattiya adassane ukkhittakassa bh., āpattiya appatikamme ukkhittakassa bh., pāpikāya diṭṭhiyā appatinissagge ukkhittakassa bh., pañdakassa bh., theyyasamvāsakassa bh., titthiyapakkantakassa bh., tiracchānagatassa bh., mātughātakassa bh., pitughātakassa bh., arahantaghātakassa bh., bhikkhunidūsakassa bh., samghabhedakassa bh., lohituppādakassa bh., ubhato-vyañjanakassa bh., nānāsamvāsakassa bh., nānāsimāya ṭhitassa bh., iddhiyā vehāse ṭhitassa bh., yassa samgho kammam karoti tassa bhikkhave samghamajjhe paṭikkosanā na rūhati. imesam kho bhikkhave samghamajjhe paṭikkosanā na rūhati. ||7|| kassa ca bhikkhave samghamajjhe paṭikkosanā rūhati. bhikkhussa bhikkhave pakatattassa samānasamvāsakassa samānasimāya ṭhitassa antamaso ānantarikassāpi bhikkhuno viññāpentassa samghamajjhe paṭikkosanā rūhati. imassa kho bhikkhave samghamajjhe paṭikkosanā rūhati. ||8||

dve 'mā bhikkhave nissāraṇā. atthi bhikkhave puggalo appatto nissāraṇam, tam ce samgho nissāreti ekacco sunissārito ekacco dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇam tam ce samgho nissāreti dunnissārito. idha pana bhikkhave bhikkhu suddho hoti anāpattiko, tam ce samgho nissāreti dunnissārito. ayam vuccati bhikkhave puggalo appatto nissāraṇam tam ce samgho nissāreti dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇam tam ce samgho nissāreti sunissārito. idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahulo anapadāno gihi-

samsaṭṭho viharati ananulomikehi gihisamsaggehi, tam ce samgho nissāreti sunissārito. ayam vuccati bhikkhave puggalo appatto nissāraṇam tam ce samgho nissāreti sunissārito. ||9||

- 5 dve 'mā bhikkhave osāraṇā. atthi bhikkhave puggalo appatto osāraṇam, tam ce samgho osāreti ekacco sosārito ekacco dosārito. katamo ca bhikkhave puggalo appatto osāraṇam tam ce samgho osāreti dosārito. pañdako bhikkhave appatto osāraṇam tam ce samgho osāreti dosārito.
- , 6 theyyasamvāsako bhikkhave . . . titthiyapakkantako bhikkhave, tiracchānagato bh., mātughātako bh., pitughātako bh., arahantaghātako bh., bhikkhunidūsako bh., samghabhedako bh., lohituppādako bh., ubhatovyañjanako bhikkhave appatto osāraṇam tam ce samgho osāreti dosārito. ayam vuccati bhikkhave puggalo appatto osāraṇam tam ce samgho osāreti dosārito. ime vuccanti bhikkhave puggalā appattā osāraṇam tam ce samgho osāreti dosāritā. ||10|| katamo ca bhikkhave puggalo appatto osāraṇam tam ce samgho osāreti sosārito. hatthacchinno bhikkhave appatto osāraṇam tam ce samgho osāreti sosārito. pādacchinno bhikkhave, hatthapādacchinno bh., kaññacchinno bh., nāsacchinno bh., kaññanāsacchinno bh., aṅgulicchinno bh., alacchinno bh., kañḍaracchinno bh., phaṇahatthako bh., khujjo bh., vāmano bh., galagandī bh., lakkhaṇāhato bh., kasāhato bh., likhitako bh., sīpadiko bh., pāparogī bh., parisadūsako bh., kāṇo bh., kuṇi bh., khañjo bh., pakkahato bh., chinniriyāpatho bh., jarādubbalo bh., andho bh., mūgo bh., badhiro bh., andhamūgo bh., andhabadhiro bh., mūgabadhiro bh., andhamūgabadhiro bhikkhave appatto osāraṇam tam ce samgho osāreti sosārito. ayam vuccati bhikkhave puggalo appatto osārapam tam ce samgho osāreti sosārito. ime vuccanti bhikkhave puggalā appattā osāraṇam tam ce samgho osāreti sosāritā. ||11||4||

Vāsa bha gāma bhāṇa vāram paṭhamam.

idha pana bhikkhave bhikkhusa na hoti āpatti daṭṭhabbā. tam enām codeti samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattin ti. so evam vadeti : n' atthi me āvuso āpatti yam aham passeyyan ti.

tam samgho āpattiya adassane ukkhipati, adhammakkammam. idha pana bhikkhave bhikkhussa na hoti āpatti paṭikātabbā. tam enā codeti samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, paṭikarohi tam āpattin ti. so evam vadeti : n' atthi me āvuso āpatti yam aham paṭikareyyan ti. tam samgho āpattiya appaṭikamme ukkhipati, adhammakkammam. idha pana bhikkhave bhikkhussa na hoti pāpikā diṭṭhi paṭinissajjetā. tam enā codeti samgho vā sambahulā vā ekapuggalo vā : pāpikā te āvuso diṭṭhi, paṭinissajj' etam pāpikam diṭṭhin ti. so evam vadeti : n' atthi me āvuso pāpikā diṭṭhi yam aham paṭinissajjeeyan ti. tam samgho pāpikāya diṭṭhiyā appaṭinissagge ukkhipati, adhammakkammam. ||1|| idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti āpatti paṭikātabbā. tam enā codeti samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattim, paṭikarohi tam āpattin ti. so evam vadeti : n' atthi me āvuso āpatti yam aham passeyyam, n' atthi me āvuso āpatti yam aham paṭikareyyan ti. tam samgho adassane vā appaṭikamme vā ukkhipati, adhammakkammam. ||2|| idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti pāpikā diṭṭhi paṭinissajjetā. tam enā codeti samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattim, pāpikā te diṭṭhi, paṭinissajj' etam pāpikam diṭṭhin ti. so evam vadeti : n' atthi me āvuso āpatti yam aham passeyyam, n' atthi me pāpikā diṭṭhi yam aham paṭinissajjeeyan ti. tam samgho adassane vā appaṭinissagge vā ukkhipati, adhammakkammam. ||3|| idha pana bhikkhave bhikkhussa na hoti āpatti paṭikātabbā na hoti pāpikā diṭṭhi paṭinissajjetā. tam enā codeti samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, paṭikaroh' etam āpattim, pāpikā te diṭṭhi, paṭinissajj' etam pāpikam diṭṭhin ti. so evam vadeti : n' atthi me āvuso āpatti yam aham paṭikareyyam, n' atthi me pāpikā diṭṭhi yam aham paṭinissajjeeyan ti. tam samgho appaṭikamme vā appaṭinissagge vā ukkhipati, adhammakkammam. ||4|| idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti āpatti paṭikātabbā na hoti pāpikā diṭṭhi paṭinissajjetā. tam enā codeti samgho vā sambahulā

vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattim, paṭikarohi tam āpattim, pāpikā te diṭṭhi, paṭinissajj' etam pāpikam diṭṭhin ti. so evam vadeti : n' atthi me āvuso āpatti yam aham passeyyam, n' atthi me āvuso āpatti yam aham paṭikareyyam, n' atthi me pāpikā diṭṭhi yam aham paṭinissajjeyyan ti. tam samgho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati, adhammakkammam. || 5 ||

idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā. tam enam codeti samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattin ti. so evam vadeti : āmāvuso passāmīti. tam samgho āpattiyā adassane ukkhipati, adhammakkammam. idha pana bhikkhave bhikkhavae bhikkhussa hoti āpatti paṭikātabbā. tam enam codeti samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, paṭikarohi tam āpattin ti. so evam vadeti : āmāvuso paṭikarissāmīti. tam samgho āpattiyā appaṭikamme ukkhipati, adhammakkammam. idha pana bhikkhave bhikkhussa hoti pāpikā diṭṭhi paṭinissajjetā. tam enam codeti samgho vā sambahulā vā ekapuggalo vā : pāpikā te āvuso diṭṭhi, paṭinissajj' etam pāpikam diṭṭhin ti. so evam vadeti : āmāvuso paṭinissajjissāmīti. tam samgho pāpikāya diṭṭhiyā appaṭinissagge ukkhipati, adhammakkammam. || 6 || idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā — la — hoti āpatti daṭṭhabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā. tam enam codeti samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattim, paṭikarohi tam āpattim, pāpikā te diṭṭhi, paṭinissajj' etam pāpikam diṭṭhin ti. so evam vadeti : āmāvuso passāmi, āma paṭikarissāmi, āma paṭinissajjissāmīti. tam samgho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati, adhammakkammam. || 7 ||

idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā. tam enam codeti samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattin ti. so evam vadeti : n' atthi me āvuso āpatti yam aham passeyyan ti.

tam samgho adassane ukkhipati, dhammakammam. idha pana bhikkhave bhikkhussa hoti apatti patikatabbā. tam enam codeti samgho vā sambahulā vā ekapuggalo vā: apattim tvam āvuso āpanno, patikarohi tam apattin ti. so evam vadeti: n' atthi me āvuso apatti yam aham patikareyyan ti.<sup>15</sup> tam samgho appatikamme ukkhipati, dhammakammam. idha pana bhikkhave bhikkhussa hoti pāpikā diṭṭhi paṭinissajjetā. tam enam codeti samgho vā sambahulā vā ekapuggalo vā: pāpikā te āvuso diṭṭhi, paṭinissajj' etam pāpikam diṭṭhin ti. so evam vadeti: n' atthi me āvuso pāpikā diṭṭhi yam aham paṭinissajjeeyan ti. tam samgho pāpikāya diṭṭhiyā appatiniṣagge ukkhipati, dhammakammam. ||8|| idha pana bhikkhave bhikkhussa hoti apatti datṭhabbā hoti apatti patikatabbā, hoti apatti datṭhabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti apatti patikatabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti apatti datṭhabbā hoti apatti patikatabbā hoti pāpikā diṭṭhi paṭinissajjetā. tam enam codeti samgho vā sambahulā vā ekapuggalo vā: apattim tvam āvuso āpanno, passas' etam apattim, patikarohi tam apattim, pāpikā te diṭṭhi, paṭinissajj' etam pāpikam diṭṭhin ti. so evam vadeti:<sup>20</sup> n' atthi me āvuso apatti yam aham passeyyam, n' atthi me āvuso apatti yam aham patikareyyam, n' atthi me pāpikā diṭṭhi yam aham paṭinissajjeeyan ti. tam samgho adassane vā appatikamme vā appatiniṣagge vā ukkhipati, dhammakammam ti. ||9||5||<sup>21</sup>

atha kho āyasmā Upāli yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetyā ekamantam nisidi. ekamantam nisinno kho āyasmā Upāli bhagavantam etad avoca: yo nu kho bhante samaggo samgho sammukhākaraṇiyam kammam asammukhā karoti, dhammakammam nu kho tam bhante vinayakamman ti. adhammakammam tam Upāli avinayakammam. ||1|| yo nu kho bhante samaggo samgho paṭipucchākaraṇiyam kammam appaṭipucchā karoti, paṭiññāyakaraṇiyam kammam appaṭiññāya karoti, sativinayārahassa amūlavinayam deti, amūlavinayārahassa tassapāpiyyasikākammam karoti, tassapāpiyyasikākammārāhassa tajjaniyakammam karoti, tajjaniyakammārāhassa nissayakammam k.,

nissayakammārahassa pabbājaniyakammam k., pabbājaniyakammārahassa patisāraṇiyakammam k., patisāraṇiyakammārahassa ukkhepaniyakammam k., ukkhepaniyakammārahassa parivāsam deti, parivāsārahām mūlāya paṭikassati, mūlāya paṭikassanārahassa mānattam deti, mānattārahām abhetti, abbhānārahām upasampādeti, dhammakammam nu kho tam bhante vinayakamman ti. ||2|| adhammakammam tam Upāli avinayakammam. yo kho Upāli samaggo saṅgho sammukhākaraṇiyam kammam asammukhā karoti, evam kho Upāli adhammakammam hoti avinayakammam evañ ca pana saṅgho satisāro hoti. yo kho Upāli samaggo saṅgho paṭipucchākaraṇiyam kammam appaṭipucchā karoti, paṭiññāyakaraṇiyam . . . abbhānārahām upasampādeti, evam kho Upāli adhammakammam hoti avinayakammam evañ ca pana saṅgho satisāro hotīti. ||3||

yo nu kho bhante samaggo saṅgho sammukhākaraṇiyam kammam sammukhā karoti, dhammakammam nu kho tam bhante vinayakamman ti. dhammakammam tam Upāli vinayakammam. yo nu kho bhante samaggo saṅgho paṭipucchākaraṇiyam kammam paṭipucchā karoti, paṭiññāyakaraṇiyam kammam paṭiññāya karoti, sativinayārahassa sativinayam deti . . . abbhānārahām abhetti, upasampadārahām upasampādeti, dhammakammam nu kho tam bhante vinayakamman ti. dhammakammam tam Upāli vinayakammam. yo kho Upāli samaggo saṅgho sammukhākaraṇiyam kammam sammukhā karoti, evam kho Upāli dhammakammam hoti vinayakammam evañ ca pana saṅgho anatisāro hoti. yo kho Upāli samaggo saṅgho paṭipucchākaraṇiyam kammam paṭipucchā karoti . . . upasampadārahām upasampādeti, evam kho Upāli dhammakammam hoti vinayakammam evañ ca pana saṅgho anatisāro hotīti. ||4||

yo nu kho bhante samaggo saṅgho sativinayārahassa amūlhavinayam deti amūlhavinayārahassa sativinayam deti, dhammakammam nu kho tam bhante vinayakamman ti. adhammakammam tam Upāli avinayakammam. yo nu kho bhante samaggo saṅgho amūlhavinayārahassa tassapāpiyyasikākammam karoti tassapāpiyyasikākammārahassa amūlhavinayam deti, tassapāpiyyasikākammārahassa tajjaniya-

kammam karoti tajjaniyakammârahassa tassapâpiyyasikâ-kammam karoti, tajjaniyakammârahassa nissayakammam karoti nissayakammârahassa tajjaniyakammam karoti, nissayakammârahassa pabbâjaniyakammam karoti pabbâjaniyakammârahassa nissayakammam karoti, pabbâjaniyakammârahassa pabbâjaniyakammam karoti, pabbâjaniyakammârahassa pabbâjaniyakammam karoti, pabbâjaniyakammârahassa ukkhepaniyakammam karoti ukkhepaniyakammârahassa patisâraṇiyakammam karoti, ukkhepaniyakammârahassa parivâsam deti parivâsârahassa ukkhepaniyakammam karoti, parivâsâraham mûlâyâ paṭikassati mûlâyâ paṭikassanârahassa parivâsam deti, mûlâyâ paṭikassanârahassa mânattam deti mânattâraham mûlâyâ paṭikassati, mânattâraham abbheti abbhânârahassa mânattam deti, abbhânâraham upasampâdeti upasampadâraham abbheti, dhammakammam nu kho tam bhante vinayakamman ti. ||5|| adhammakammam tam Upâli avinayakammam. yo kho Upâli samaggo saṅgho sativinayârahassa amûlhavinayam deti amûlhavinayârahassa sativinayam deti, evam kho Upâli adhammakammam hoti avinayakammam evañ ca pana saṅgho sâtisâro hoti. yo kho Upâli samaggo saṅgho amûlhavinayârahassa tassapâpiyyasikâ-kammam karoti . . . upasampadâraham abbheti, evam kho Upâli adhammakammam hoti avinayakammam evañ ca pana saṅgho sâtisâro hotiti. ||6||

yo nu kho bhante samaggo saṅgho sativinayârahassa sativinayam deti amûlhavinayârahassa amûlhavinayam deti, dhammakammam nu kho tam bhante vinayakamman ti. dhammakammam tam Upâli vinayakammam. yo nu kho bhante samaggo saṅgho amûlhavinayârahassa amûlhavinayam deti, tassapâpiyyasikâkammârahassa tassapâpiyyasikâkammam karoti . . . abbhânâraham abbheti, upasampadâraham upasampâdeti, dhammakammam nu kho tam bhante vinayakamman ti. ||7|| dhammakammam tam Upâli vinayakammam. yo kho Upâli samaggo saṅgho sativinayârahassa sativinayam deti amûlhavinayârahassa amûlhavinayam deti, evam kho Upâli dhammakammam hoti vinayakammam evañ ca pana saṅgho anatisâro hoti. yo kho Upâli samaggo saṅgho amûlhavinayârahassa amûlhavinayam

deti . . . upasampadārahām upasampādeti, evam kho Upāli dhammakammām hoti vinayakammām evañ ca pana samgho anatisāro hotīti. ||8||

5      atha kho bhagavā bhikkhū āmantesi : yo kho bhikkhave samaggo samgho sativinayārahassa amūlhavinayam deti, evam kho bhikkhave adhammakammām hoti avinayakammām evañ ca pana samgho satisāro hoti. yo kho bhikkhave samaggo samgho sativinayārahassa tassapāpiyyasikākammām karoti, sativinayārahassa tajjaniyakammām karoti . . . sativinayārahām upasampādeti, evam kho bhikkhave adhammakammām hoti avinayakammām evañ ca pana samgho satisāro hoti. yo kho bhikkhave samaggo samgho amūlhavinayārahassa tassapāpiyyasikākammām karoti, evam kho bhikkhave adhammakammām hoti avinayakammām evañ ca pana samgho satisāro hoti. yo kho bhikkhave samaggo samgho amūlhavinayārahassa tajjaniyakammām karoti . . . amūlhavinayārahām upasampādeti, amūlhavinayārahassa sativinayam deti, evam kho bhikkhave adhammakammām hoti avinayakammām evañ ca pana samgho satisāro hoti. yo kho bhikkhave samaggo samgho tassapāpiyyasikākammārahassa . . . upasampadārahām abbheti, evam kho bhikkhave adhammakammām hoti avinayakammām evañ ca pana samgho satisāro hotīti. ||9||6||

### Upālipucchābhānavāram dutiyam.

idha pana bhikkhave bhikkhu bhañdanakārako hoti kalahakārako vivādakārako bhassakārako samghe adhikaranākārako. tatra ce bhikkhūnam evam hoti : ayam kho āvuso bhikkhu bhañdanakārako — la — samghe adhikaranākārako, hand' assa mayam tajjaniyakammām karomā 'ti, te tassa tajjaniyakammām karonti adhammena vaggā. so tamhā āvāsā aññam āvāsam gacchati, tattha bhikkhūnam evam hoti : ayam kho āvuso bhikkhu samghena tajjaniyakammām kato adhammena vaggehi, hand' assa mayam tajjaniyakammām karomā 'ti, te tassa tajjaniyakammām karonti adhammena samaggā. so tamhāpi āvāsā aññam āvāsam gacchati, tattha pi bhikkhūnam . . . tajjaniyakammām kato adhammena samaggehi, hand' assa mayam

tajjaniyakammam karomā 'ti, te tassa tajjaniyakammam karonti dhammena vaggā. so tamhāpi āvāsā aññam . . . tajjaniyakammam kato dhammena vaggehi, hand' assa mayam tajjaniyakammam karomā 'ti, te tassa tajjaniyakammam karonti dhammapaṭirūpakena vaggā. so tamhāpi āvāsā aññam . . . tajjaniyakammam kato dhammapaṭirūpakena vaggehi, hand' assa mayam tajjaniyakammam karomā 'ti, te tassa tajjaniyakammam karonti dhammapaṭirūpakena samaggā. ||1|| idha pana bhikkhave bhikkhu bhañdanakārako hoti . . . samghe adhikaraṇakārako. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu bhañdanakārako . . . samghe adhikaraṇakārako, hand' assa mayam tajjaniyakammam karomā 'ti, te tassa tajjaniyakammam karonti adhammena samaggā. so tamhā āvāsā aññam āvāsam gacchati, tattha bhikkhūnam evam hoti: ayam kho āvuso bhikkhu samghena tajjaniyakammam kato adhammena samaggehi, hand' assa mayam . . . dhammena vaggā. so tamhāpi āvāsā . . . dhammapaṭirūpakena vaggā. so tamhāpi āvāsā . . . dhammapaṭirūpakena samaggā. so tamhāpi āvāsā . . . adhammena vaggā. ||2|| idha pana bhikkhave bhikkhu bhañdanakārako hoti . . . samghe adhikaraṇakārako. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu bhañdanakārako . . . samghe adhikaraṇakārako, hand' assa mayam tajjaniyakammam karomā 'ti, te tassa tajjaniyakammam karonti dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā. ||3|| idha pana bhikkhave bhikkhu bhañdanakārako hoti . . . samghe adhikaraṇakārako. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu bhañdanakārako . . . samghe adhikaraṇakārako, hand' assa mayam tajjaniyakammam karomā 'ti, te tassa tajjaniyakammam karonti dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā . . . dhammena vaggā. ||4|| idha pana bhikkhave bhikkhu bhañdanakārako hoti . . . samghe adhikaraṇakārako. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu bhañdanakārako . . . samghe adhikaraṇakārako, hand' assa mayam tajjaniyakammam karomā 'ti, te

tassa tajjaniyakammam karonti dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā. ||5||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahu lo anapadāno gihisamsattho viharati ananulomikehi gihisamsaggehi. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu bālo avyatto . . . gihisamsaggehi, hand' assa mayam nissayakammam karomā 'ti, te tassa nissayakammam karonti adhammena vaggā. so tambā āvāsa aññam āvāsam gaochati, tattha bhikkhūnam evam hoti: ayam kho āvuso bhikkhu saṅghena nissayakammam kato adhammena vaggehi, hand' assa mayam nissayakammam karomā 'ti, te tassa nissayakammam karonti adhammena samaggā — la — dhammena vaggā, dhammapaṭirūpakena vaggā, dhammapaṭirūpakena samaggā. yathā heṭṭhā tathā cakkam kātabbam — la —. ||6|| idha pana bhikkhave bhikkhu kuladūsako hoti pāpasamācāro. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu kuladūsako pāpasamācāro, hand' assa mayam pabbājaniyakammam karomā 'ti te tassa pabbājaniyakammam karonti adhammena vaggā . . . (comp. § 6) . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||7|| idha pana bhikkhave bhikkhu gihī akkosati paribhāsatī. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu gihī akkosati paribhāsatī, hand' assa mayam paṭisāraṇiyakammam karomā 'ti, te tassa paṭisāraṇiya- kammam karonti adhammena vaggā . . . (comp. § 6) . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||8|| idha pana bhikkhave bhikkhu āpattim āpajjivā na icchatī āpattim passitum. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu āpattim āpajjivā na icchatī āpattim passitum, hand' assa mayam āpattiya adassane ukkhepaniyakammam karomā 'ti, te tassa āpattiya adassane ukkhepaniyakammam karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||9|| idha pana bhikkhave bhikkhu āpattim āpajjivā na icchatī āpattim paṭikātum. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu āpattim āpajjivā na icchatī āpattim paṭikātum, hand' assa mayam āpattiya appaṭikamme ukkhepaniyakammam karomā

'ti, te tassa āpattiyā appaṭikamme ukkhepaniyakammam karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||10|| idha pana bhikkhave bhikkhu na icchati pāpikam diṭṭhim paṭinissajjituṁ. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu na icchati pāpikam diṭṭhim paṭinissajjituṁ, hand' assa mayam pāpikāya diṭṭhiyā appaṭinissagge ukkhepaniyakammam karomā 'ti, te tassa pāpikāya diṭṭhiyā appaṭinissagge ukkhepaniyakammam karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||11||

idha pana bhikkhave bhikkhu samghena tajjaniyakammam kato sammāvattati lomam pāteti netthāram vattati tajjaniyassa kammassa paṭippassaddhim yācati. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu samghena tajjaniyakammam kato sammāvattati . . . paṭippassaddhim yācati, hand' assa mayam tajjaniyakammam paṭippassambhemā 'ti, te tassa tajjaniyakammam paṭippassambhenti adhammena vaggā. so tamhā āvāsā aññam āvāsam gacchati, tattha bhikkhūnam evam hoti: imassa kho āvuso bhikkhuno samghena tajjaniyakammam paṭippassaddham adhammena vaggehi, hand' assa mayam tajjaniyakammam paṭippassambhemā 'ti. te tassa tajjaniyakammam paṭippassambhenti adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena samaggā. ||12|| idha pana bhikkhave bhikkhu samghena tajjaniyakammam kato sammāvattati lomam pāteti netthāram vattati tajjaniyassa kammassa paṭippassaddhim yācati. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu . . . yācati, hand' assa mayam tajjaniyakammam paṭippassambhemā 'ti, te tassa tajjaniyakammam paṭippassambhenti adhammena samaggā . . . (comp. § 2-5) . . . dhammapaṭirūpakena vaggā. ||13|| idha pana bhikkhave bhikkhu samghena nissayakammam kato sammāvattati lomam pāteti netthāram vattati nissayassa kammassa paṭippassaddhim yācati . . . (comp. § 12-13) . . . idha pana bhikkhave bhikkhu samghena pabbājaniyakammam kato . . . paṭisāraṇiyakammam kato . . . āpattiyā adassane ukkhepaniyakammam kato . . . āpattiyā appaṭikamme ukkhepaniyakammam kato . . . pāpikāya diṭṭhiyā

appatīnissagge ukkhepaniyakammam kato . . . cakkam  
kātabbam. || 14 ||

idha pana bhikkhave bhikkhu bhañdanakārako hoti . . .  
samghe adhikaraṇakārako. tatra ce bhikkhūnam evam hoti :  
ayam kho āvuso bhikkhu bhañdanakārako — la — samghe  
adhikaraṇakārako, hand' assa mayam tajjaniyakammam  
karomā 'ti, te tassa tajjaniyakammam karonti adhammena  
vaggā. tatraṭṭho samgho vivadati adhammena vaggakammam  
adhammena samaggakammam dhammena vaggakammam  
dhammapaṭirūpakena vaggakammam dhammapaṭirūpakena  
samaggakammam akataṁ kammam dukkaṭam kammam  
puna kātabbam kamman ti. tatra bhikkhave ye te bhikkhū  
evam āhamsu adhammena vaggakamman ti, ye ca te bhikkhū  
evam āhamsu akataṁ kammam dukkaṭam kammam puna  
kātabbam kamman ti, ime tattha bhikkhū dhammavādino.  
|| 15 || idha pana bhikkhave bhikkhu bhañdanakārako hoti  
. . . te tassa tajjaniyakammam karonti adhammena samaggā.  
tatraṭṭho . . . tatra bhikkhave ye te bhikkhū evam āhamsu  
adhammena samaggakamman ti ye ca te bhikkhū evam  
āhamsu akataṁ kammam dukkaṭam kammam puna kātabbam  
kamman ti, ime tattha bhikkhū dhammavādino. idha pana  
bhikkhave bhikkhu bhañdanakārako hoti . . . dhammena  
vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭi-  
rūpakena samaggā . . . ime tattha bhikkhū dhammavā-  
dino. || 16 ||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattiba-  
hulo anapadāno gihisamṣaṭṭho viharati ananulomikehi gih-  
samsaggehi. tatra ce bhikkhūnam evam hoti : ayam kho  
āvuso bhikkhu bālo avyatto . . . gihisamṣaggehi, hand' assa  
mayam nissayakammam karomā 'ti, te tassa nissayakammam  
karonti adhammena vaggā — la — adhammena samaggā,  
dhammena vaggā, dhammapaṭirūpakena vaggā, dhammapaṭi-  
rūpakena samaggā. tatraṭṭho samgho vivadati . . . ime tattha  
bhikkhū dhammavādino. ime pañca vārā samkhittā.  
|| 17 || idha pana bhikkhave bhikkhu kuladūsako hoti  
pāpasamācāro. tatra ce . . . pabbajaniyakammam karomā  
'ti . . . ime pañca vārā samkhittā. idha pana bhikkhave  
bhikkhu gihī akkosati paribhāsatī. tatra ce . . . paṭisāraṇi-

yakammam karomā 'ti . . . ime pañca vārā samkhittā. idha pana bhikkhave bhikkhu āpattim āpajjitvā na icchatī āpattim passitum. tatra ce . . . āpattiyā adassane ukkhepaniyakammam karomā 'ti . . . ime pañca vārā samkhittā. idha pana bhikkhave bhikkhu āpattim āpajjitvā na icchatī āpattim paṭikātum. tatra ce . . . āpattiyā appaṭikamme ukkhepaniyakammam karomā 'ti . . . ime pañca vārā samkhittā. idha pana bhikkhave bhikkhu na icchatī pāpikam diṭṭhim paṭinissajjatum. tatra ce . . . pāpikāya diṭṭhiyā appatiñissage ukkhepaniyakammam karomā 'ti . . . ime pañca vārā samkhittā. ||18||

idha pana bhikkhave bhikkhu samghena tajjaniyakammam kato sammāvattati lomam pāteti nethāram vattati tajjaniyassa kammaṭṭha paṭippassaddhim yācati. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu samghena tajjaniyakammam kato sammāvattati . . . paṭippassaddhim yācati, hand' assa mayam tajjaniyakammam paṭippassambhemā 'ti, te tassa tajjaniyakammam paṭippassambhenti adhammena vaggā. tatraṭṭho samgho vivadati . . . ime tattha bhikkhū dhammavādino. idha pana bhikkhave bhikkhu samghena tajjaniyakammam kato sammāvattati . . . te tassa tajjaniyakammam paṭippassambhenti adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . ime tattha bhikkhū dhammavādino. ||19|| idha pana bhikkhave bhikkhu samghena nissayakammam kato . . . pabbājaniyakammam kato . . . patisāraṇiyakammam kato . . . āpattiyā adassane ukkhepaniyakammam kato . . . āpattiyā appaṭikamme ukkhepaniyakammam kato . . . pāpikāya diṭṭhiyā appatiñissage ukkhepaniyakammam kato . . . ime tattha bhikkhū dhammavādino 'ti. ||20|| 7 ||

Campeyyakkhandhakam navamam.

imamhi khandhake vatthūni chattimsānīti. tassa uddānam:

Campāyam bhagavā āsi, vatthu Vāsabhagāmake,  
āgantukānam ussukkam akāsi icchitabbake,|  
pakataññuno 'ti fiatvā ussukkam na kari tadā,  
ukkhitto na karotīti agamā jinasantike.|

- adhammena vaggakammam samāggam adhammena ca  
 dhammena vaggakammam ca paṭirūpakena vaggikam |  
 paṭirūpakena samaggam, eko ukkhipat' ekakam  
 eko ca dve sambahule samgham ukkhipat' ekato,|  
 duve pi, sambahulāpi, samgho samgham ca ukkhipi.  
 5 sabbaññu pavaro sutvā adhamman ti paṭikkhipi.|  
 ñattivipannam yam kammam sampannam anussāva-  
 nam  
 anussāvanavipannam sampannam ñattiyā ca yam |  
 ubhayena vipannam ca aññatradhammad eva ca  
 vinā satthu paṭikuṭṭham kuppam aṭṭhānārahikam.|  
 adhamma-vaggam samaggam paṭirūpāni ye duve,  
 dhammen' eva ca sāmaggim anuññāsi tathāgato.|  
 catuvaggo pañcavaggo dasavaggo ca visati  
 parovisativaggo ca samgho pañcavidho tathā..|  
 ṭhāpetvā upasampadam yam ca kammam pavāraṇam  
 10 abbhānakamma saha catuvaggehi kammiko.|  
 duve kamme ṭhāpetvāna majjhadesupasampadā  
 abbhānam pañcavaggiko sabbakammesu kammiko.|  
 abbhān' ekam ṭhāpetvāna ye bhikkhū dasavaggikā.  
 sabbakammakaro samgho viśo sabbathakammiko.|  
 bhikkhunī sikkhamānā ca sāmañero sāmañerikā  
 paccakkhāt'-antimavatthum ukkhitt' āpattādassane |  
 appaṭikamme diṭṭhiyā pañdaka-theyyasamvāsakam  
 titthiya-tiracchānagatam mātu pitu ca ghātakam |  
 araham bhikkhunidūsim bhedakam lohituppādam vyañja-  
 nam  
 15 nānāsamvāsako c' eva nānāsīmāya iddhiyā |  
 yassa samgho kare kammam hont' ete catuvisati,  
 sambuddhena paṭikkhattā na h' ete gaṇapūrakā.|  
 pārivāsikacatuttho parivāsam dadeyya vā  
 mūlā-mānattam abbheyya akammañ na ca karaṇam.|  
 mūlā-araha-mānattā abbhānārahā eva ca  
 na kammakārakā pañica sambuddhena pakāsitā.|  
 bhikkhunī sikkhamānā ca sāmañero sāmañerikā  
 paccakkhāt'-antima-ummattā khitta-vedan'-adassane |  
 appaṭikamme diṭṭhiyā pañdakāpi ca vyañjanā  
 20 nānāsamvāsakā sīmā vehāsam yassa kamma ca |

- atṭhārasannam etesam paṭikkosa na rûhati,  
 bhikkhussa pakatattassa rûhati paṭikkosanā.|  
 suddh' assa dunnisārito, bâlo hi sunissārito.  
 paṇḍako theyyasamvâsam pakkanto tiracchânagato |  
 mâtū pitu arahanta-dûsako saṅghabhedako  
 lohituppâdako c' eva ubhatovyafñjano ca yo |  
 ekâdasannam etesam osâraṇam na yujjati.  
 hattha-pâdâ tadubhayam kaṇṇa-nâsâ tadubhayâ |  
 aṅguli a-la-kaṇḍaram phaṇam khujjo ca vâmano  
 25 gaṇḍi lakkhaṇa-kasâ ca likhitako ca sîpadi |  
 pâpa-parisa-kâṇo ca kuṇi khañjo hato pi ca  
 iriyâpatha-dubbalo andho mûgo ca badhiro |  
 andhamûga-badhiro ca mûgabadhiram eva ca  
 andhabadhiramûgo ca dvattims' ete anûnakâ,|  
 tesam osâraṇam hoti sambuddhena pakâsitam.  
 datṭhabbâ paṭikâtabbâ nissajjetam na vijjati,|  
 tassa ukkhepanâ kammâ satta honti adhammikâ,  
 âpannam anuvattantam satta te pi adhammikâ,|  
 âpannam nânuvattantam sattakammesu dhammikâ.  
 30 sammukhâ paṭipucchâ ca paṭiññaya ca kârakâ |  
 sati-amûlha-pâpikâ tajjaniyavasena ca  
 pabbâjaniya-paṭisâro ukkhepa-parivâsa ca |  
 mûla-mânatta-abbhânâ tath' eva upasampadâ :  
 aññam kareyya aññassa soḷas' ete adhammikâ,|  
 tam tam kareyya tam tassa soḷas' ete sudhammikâ,  
 paccâropeyya aññañño soḷas' ete adhammikâ,|  
 dvedvetamûlakan tassa, te pi soḷasa dhammikâ,  
 ekekamûlakam cakkam adhamman ti jino 'bravi.|  
 akâsi tajjaniyakammam saṅgho bhaṇḍanakârako  
 35 adhammena vaggakammam, aññam âvâsa gacchi so,|  
 tattha dhammena samaggâ tassa tajjaniyam karum,|  
 aññattha vaggadhammena tassa tajjaniyam karum,|  
 paṭirûpakena vaggâpi samaggâpi tathâ karum.  
 adhammena samaggâ ca, dhammena vaggam eva ca,|  
 paṭirûpakena vaggâ ca, samaggâ ca, ime padâ,  
 ekekamûlakam katvâ cakka bandhe vicakkhaṇo.|  
 bâlâvyattassa nissayam, pabbâje kuladûsakam,|  
 paṭisâraṇiyakammam kare akkosakassa ca,|

adassanāpaṭikamme yo ca diṭṭhim na nissaje  
 40 tesam ukkhepaniyakammam satthavāhena bhāsitam.|  
 ukkhepaniyakammānam pañño tajjaniyam naye.  
 tesam yeva anulomam sammāvattantayācite |  
 passaddhi tesam kammānam hetṭhākammanayena ca.  
 tasmīm-tasmīm tu kammesu tatraṭṭho ca vivadati |  
 akatam dukkaṭam c' eva puna kātabbakān ti ca  
 kamme passaddhiyā cāpi te bhikkhū dhammavādino.|  
 vipattivyādhite disvā kammappatte mahāmuni  
 patippassaddhim akkhāsi sallakatto va osadhan ti.

## M A H Â V A G G A .

### X.

Tena samayena buddho bhagavā Kosambiyam viharati  
 Ghositārāme. tena kho pana samayena aññataro bhikkhu  
 āpattim āpanno hoti, so tassā āpattiya āpattidiṭṭhi hoti, aññe  
 bhikkhū tassā āpattiya anāpattidiṭṭhino honti. so aparena  
 samayena tassā āpattiya anāpattidiṭṭhi hoti, aññe bhikkhū  
 tassā āpattiya āpattidiṭṭhino honti. atha kho te bhikkhū tam  
 bhikkhum etad avocum : āpattim tvam āvuso āpanno, passas'  
 etam āpattin ti. n' atthi me āvuso āpatti yam aham passeyyan  
 ti. atha kho te bhikkhū sāmaggim labhitvā tam bhikkhum  
 āpattiya adassane ukkhipimsu. ||1|| so ca bhikkhu bahussuto  
 hoti āgatāgamo dhammadharo vinayadharo mātikādharo  
 paṇḍito vyatto medhāvī lajī kukuccako sikkhākāmo. atha  
 kho so bhikkhu sandiṭṭhe sambhatte bhikkhū upasam̄kamitvā  
 etad avoca : anāpatti esā āvuso n' esā āpatti, anāpanno 'mhi  
 n' amhi āpanno, anukkhitto 'mhi n' amhi ukkhitto, adha-  
 mmiken' amhi kammena ukkhitto kuppena atṭhānārahena,  
 hotha me āyasmanto dhammadto vinayato pakkhā 'ti.  
 alabhi kho so bhikkhu sandiṭṭhe sambhatte bhikkhū  
 pakkhe. jānapadānam pi sandiṭṭhānam sambhattānam bhi-  
 kkhūnam santike dūtam pāhesi : anāpatti esā āvuso . . . atṭhā-  
 nārahena, hontu me āyasmanto dhammadto vinayato pakkhā  
 'ti. alabhi kho so bhikkhu jānapade pi sandiṭṭhe sambhatte  
 bhikkhū pakkhe. ||2|| atha kho te ukhittānuvattakā  
 bhikkhū yena ukkhepakkā bhikkhū ten' upasam̄kamimsu,  
 upasam̄kamitvā ukkhepake bhikkhū etad avocum : anāpatti  
 esā āvuso n' esā āpatti, anāpanno eso bhikkhu n' eso  
 bhikkhu āpanno, anukkhitto eso bhikkhu n' eso bhikkhu

ukkhitto, adhammikena kammena ukkhitto kuppena atṭhānā-  
rahenā 'ti. evam vutte ukkhepakā bhikkhū ukkhittānu-  
vattake bhikkhū etad avocum : āpatti esā āvuso n' esā  
anāpatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno,  
ukkhitto eso bhikkhu n' eso bhikkhu anukkhitto, dhammi-  
kena kammena ukkhitto akuppena thānārahena, mā kho  
tumhe āyasmanto etam ukkhittakam bhikkhum anuvattittha  
anuparivārethā 'ti. evam pi kho te ukkhittānuvattakā  
bhikkhū ukkhepakehi bhikkhūhi vuccamānā tath' eva tam  
ukkhittakam bhikkhum anuvattimsu anuparivāresum. ||3||  
atha kho aññataro bhikkhu yena bhagavā ten' upasamkami,  
upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi.  
ekamantam nisinno kho so bhikkhu bhagavantam etad avoca:  
idha bhante aññataro bhikkhu āpattim āpanno ahosi, so tassā  
āpattiyā āpattidiṭṭhi ahosi, aññe bhikkhū tassā āpattiyā  
anāpattidiṭṭhi ahosi, aññe bhikkhū tassā āpattiyā āpatti-  
diṭṭhino ahesum. so aparena samayena tassā āpattiyā  
anāpattidiṭṭhi ahosi, aññe bhikkhū tassā āpattiyā āpatti-  
diṭṭhino ahesum. atha kho te bhante bhikkhū . . . (=§ 1)  
. . . passeyyan ti. atha kho te bhante bhikkhū . . . ukkhi-  
pimsu. so ca bhante bhikkhu bahussuto āgatāgamo . . .  
sikkhākāmo. atha kho so bhante bhikkhu . . . alabhi kho so  
bhante bhikkhu sanditthe . . . alabhi kho so bhante bhikkhu  
jānapade pi . . . atha kho te bhante ukkhittānuvattakā . . .  
evam vutte bhante ukkhepakā . . . evam pi kho te bhante  
ukkhittānuvattakā bhikkhū ukkhepakehi bhikkhūhi vucca-  
mānā tath' eva tam ukkhittakam bhikkhum anuvattanti  
anuparivārentīti. ||4|| atha kho bhagavā bhinno bhikkhu-  
samgho bhinno bhikkhusamgho 'ti utṭhāyāsanā yena ukkhe-  
pakā bhikkhū ten' upasamkamī, upasamkamitvā paññatte  
āsane nisidi. nisajja kho bhagavā ukkhepake bhikkhū etad  
avoca : mā kho tumhe bhikkhave paṭibhāti no paṭibhāti no  
'ti yasmin vā tasmīn vā bhikkhum ukkhipitabbam maññittha.  
||5|| idha pana bhikkhave bhikkhu āpattim āpanno hoti, so  
tassā āpattiyā anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiyā  
āpattidiṭṭhino honti. te ce bhikkhave bhikkhū tam bhi-  
kkhum evam jānanti : ayam kho āyasmā bahussuto āgatā-  
gamo . . . sikkhākāmo, sace mayam imam bhikkhum  
āpattiyā adassane ukkhipissāma na mayam iminā bhikkhunā

saddhim uposatham karissāma vinā iminā bhikkhunā uposatham karissāma, bhavissati samghassa tatonidānam bhañdanām kalaho viggaho vivādo samghabhedo samgharāji samghavatthānam samghanānākaraṇan ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyā adassane ukkhipitabbo. ||6|| idha pana bhikkhave bhikkhu āpattim āpanno hoti, so tassā . . . ukkhipissāma na mayam iminā bhikkhunā saddhim pavāressāma vinā iminā bhikkhunā pavāressāma, na mayam iminā bhikkhunā saddhim samghakammam karissāma vinā iminā bhikkhunā samghakammam karissāma, na mayam iminā bhikkhunā saddhim āsane nisidissāma vinā iminā bhikkhunā āsane nisidissāma, na mayam iminā bhikkhunā saddhim yāgupāne nisidissāma vinā iminā bhikkhunā yāgupāne nisidissāma, na mayam iminā bhikkhunā saddhim bhattagge nisidissāma vinā iminā bhikkhunā bhattagge nisidissāma, na mayam iminā bhikkhunā saddhim ekacchanne vasissāma vinā iminā bhikkhunā ekacchanne vasissāma, na mayam iminā bhikkhunā saddhim yathāvuddham abhivādanām paccutthānam añjalikammam sāmīcikammam karissāma vinā iminā bhikkhunā yathāvuddham . . . sāmīcikammam karissāma, bhavissati samghassa tatonidānam bhañdanām kalaho viggaho vivādo samghabhedo samgharāji samghavatthānam samghanānākaraṇan ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyā adassane ukkhipitabbo 'ti. ||7|| atha kho bhagavā ukkhepakānam bhikkhūnam etam attham bhāsitvā utthāyāsanā yena ukkhittānuvattakā bhikkhū ten' upasamkami, upasamkamitvā paññatte āsane nisidi. nisajja kho bhagavā ukkhittānuvattake bhikkhū etad avoca: mā kho tumhe bhikkhave āpattim āpajjitvā n' amhā āpannā 'ti āpattim na paṭikātabbam maññittha. idha pana bhikkhave bhikkhu āpattim āpanno hoti, so tassā āpattiyā anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiyā āpattidiṭṭhino honti. so ce bhikkhave bhikkhu te bhikkhū evam jānāti: ime kho āyasmantā bahussutā āgatāgama dhammadharā vinayadharā mātikādharā pāṇḍitā vyattā medhāvino lajjino kukuccakā sikkhākāmā, nālam mamam vā kāraṇā aññesam vā kāraṇā chandā dosā mohā bhaya agatim gantum, sace mam īme bhikkhū āpattiyā adassane

ukkhipissanti na mayā saddhim uposatham karissanti vinā  
 mayā uposatham karissanti, . . . na mayā saddhim pavā-  
 ressanti vinā mayā pavāressanti . . . vinā mayā yathā-  
 vuḍḍham abhivādanam paccutṭhānam añjalikammam sāmī-  
 cikammam karissanti, bhavissati samghassa tatonidānam  
 bhaṇḍanam kalaho viggaho vivādo samghabhedo samgharāji  
 samghavavatthānam samghanākaranan ti, bhedagarukena  
 bhikkhave bhikkhunā paresam pi sandhāya āpatti desetabbā  
 'ti. atha kho bhagavā ukkhittānuvattakānam bhikkhūnam  
 10 etam atthām bhāsitvā utṭhāyāsanā pakkāmi. ||8||

tena kho pana samayena ukkhittānuvattakā bhikkhū tatth'  
 eva anto sīmāya uposatham karonti samghakammam karonti,  
 ukkhepakā pana bhikkhū nissimam gantvā uposatham ka-  
 ronti samghakammam karonti. atha kho aññataro ukkhe-  
 pakō bhikkhu yena bhagavā ten' upasam̄kami, upasam̄kamitvā  
 bhagavantam abhivādetvā ekamantam nisidi. ekamantam  
 15 nisinno kho so bhikkhu bhagavantam etad avoca: te bhante  
 ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposatham  
 karonti samghakammam karonti, mayam pana ukkhepakā  
 20 bhikkhū nissimam gantvā uposatham karoma samghakammam  
 karomā 'ti. te ce bhikkhu ukkhittānuvattakā bhikkhū tatth'  
 eva anto sīmāya uposatham karissanti samghakammam ka-  
 rissanti yathā mayā ñatti ca anussāvanā ca paññattā, tesam  
 tāni kammāni dhammikāni bhavissanti akuppāni thānārahāni.  
 25 tumhe ce bhikkhu ukkhepakā bhikkhū tath' eva anto sīmāya  
 uposatham karissatha samghakammam karissatha yathā mayā  
 ñatti ca anussāvanā ca paññattā, tumhākam pi tāni kammāni  
 dhammikāni bhavissanti akuppāni thānārahāni. ||9|| tam  
 kissa hetu. nānāsamvāsakā ete bhikkhū tumhehi tumhe ca  
 30 tehi nānāsamvāsakā. dve 'mā bhikkhu nānāsamvāsakabhū-  
 miyo: attanā vā attānam nānāsamvāsakam karoti samaggo  
 vā nam samgho ukkhipati adassane vā appatikamme vā  
 appatinißagge vā. imā kho bhikkhu dve nānāsamvāsaka-  
 bhūmiyo. dve 'mā bhikkhu samānasamvāsakabhūmiyo:  
 attanā vā attānam samānasamvāsakam karoti samaggo vā  
 nam samgho ukkhittam osāreti adassane vā appatikamme vā  
 appatinißagge vā. imā kho bhikkhu dve samānasamvāsaka-  
 bhūmiyo 'ti. ||10|| 1||

tena kho pana samayena bhikkhū bhattachge antaraghare  
 bhañdanajātā kalahajātā vivādāpannā aññamaññam ananu-  
 lomikam kāyakammam vacikammam upadamsenti battha-  
 parāmāsam karonti. manussā ujjhāyanti khīyanti vipācenti :  
 katham hi nāma samanā Sakyaputtiyā bhattachge antaraghare  
 . . . upadamsessanti hatthaparāmāsam karissantiti. assosum  
 kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam  
 vipācentānam. ye te bhikkhū appicchā te ujjhāyanti khī-  
 yanti vipācenti : katham hi nāma bhikkhū bhattachge antara-  
 ghare . . . upadamsessanti hatthaparāmāsam karissantiti.  
 atha kho te bhikkhū bhagavato etam attham ārocesum.  
 saccam kira bhikkhave — la — saccam bhagavā. vigarahitvā  
 dhammikatham katvā bhikkhū āmantesi : bhinne bhikkhave  
 samghe adhammiyamāne asammodikāya vattamānāya ettā-  
 vatā na aññamaññam ananulomikam kāyakammam vaci-  
 kammam upadamsessāma hatthaparāmāsam karissāmā 'ti  
 āsane nisiditabbam. bhinne bhikkhave samghe dhammiyamāne  
 sammodikāya vattamānāya āsanantarikāya nisiditabban-  
 ti. ||1|| tena kho pana samayena bhikkhū samghamajjhe  
 bhañdanajātā . . . vivādāpannā aññamaññam mukhasattihi  
 vitudantā viharanti, te na sakkonti tam adhikaranām vūpa-  
 sametum. atha kho aññataro bhikkhu yena bhagavā ten'  
 upasamkami, upasamkamitvā bhagavantam abhivādetvā ekam-  
 antam atthāsi. ekamantam tħito kho so bhikkhu bhaga-  
 vantam etad avoca : idha bhante bhikkhū samghamajjhe . . .  
 vūpasametum. sādhu bhante bhagavā yena te bhikkhū ten'  
 upasamkamatu anukampañ upādāyā 'ti. adhivāsesi bhagavā  
 tuñhibhāvena. atha kho bhagavā yena te bhikkhū ten'  
 upasamkami, upasamkamitvā paññatte āsane nisidi. nisajja  
 kho bhagavā te bhikkhū etad avoca : alam bhikkhave mā  
 bhañdanam mā kalaham mā viggaham mā vivādan ti. evam  
 vutte aññataro adhammavādī bhikkhu bhagavantam etad  
 avoca : āgametu bhante bhagavā dhammasāmī, apposukko  
 bhante bhagavā diṭṭhadhammasukhavihāram anuyutto viha-  
 ratu, mayam etena bhañdanena kalahena viggahena vivādena  
 paññāyissāmā 'ti. dutiyam pi kho bhagavā te bhikkhū etad  
 avoca : alam bhikkhave . . . mā vivādan ti. dutiyam pi  
 kho so adhammavādī bhikkhu bhagavantam etad avoca :

āgametu bhante . . . paññāyissāmā 'ti. atha kho bhagavā bhikkhū āmantesi : ||2||

bhūtapubbam bhikkhave Bārāṇasiyam Brahmadatto nāma Kāsirājā ahosi adhō mahaddhano mahābhogo mabbalo mahāvāhano mahāvijito paripuṇṇakosakoṭṭhāgāro. Dīghiti nāma Kosalarājā ahosi daliddo appadhano appabhogo appabalo appavāhano appavijito aparipuṇṇakosakoṭṭhāgāro. atha kho bhikkhave Brahmadatto Kāsirājā caturaṅginim senam sannayhitvā Dīghitīm Kosalarājānam abbhuyyāsi. assosi kho bhikkhave Dīghiti Kosalarājā : Brahmadatto kira Kāsirājā caturaṅginim senam sannayhitvā mama abbhuyyāto 'ti. atha kho bhikkhave Dīghitissa Kosalarañño etad ahosi : Brahmadatto kho Kāsirājā adhō . . . paripuṇṇakosakoṭṭhāgāro, aham pan' amhi daliddo . . . aparipuṇṇakosakoṭṭhāgāro, nāham paṭibalo Brahmadattena Kāsiraññā ekasamghātam pi sahitum. yam nūnāham paṭigacc' eva nagaramhā nippateyyan ti. atha kho bhikkhave Dīghiti Kosalarājā mahesim adāya paṭigacc' eva nagaramhā nippati. atha kho bhikkhave Brahmadatto Kāsirājā Dīghitissa Kosalarañño balañ ca vāhanañ ca janapadañ ca kosañ ca koṭṭhāgārañ ca abhivijiya ajjhāvasati. atha kho bhikkhave Dīghiti Kosalarājā sapajāpatiko yena Bārāṇasi tena pakkāmi. anupubben yena Bārāṇasi tad avasari. tatra sudam bhikkhave Dīghiti Kosalarājā sapajāpatiko Bārāṇasiyam aññatarasmim paccantime okāse kumbhakāranivesane aññātakavesena paribbājakacchannena paṭivasati. ||3|| atha kho bhikkhave Dīghitissa Kosalarañño mahesi na cirass' eva gabbhini ahosi. tassā evarūpo dohaļo hoti : icchatī suriyassa uggamanakāle caturaṅginim senam sannaddham vammikam subhummiyam ṭhitam passitum khaggānañ ca dhovanam pātum. atha kho bhikkhave Dīghitissa Kosalarañño mahesi Dīghitīm Kosalarājānam etad avoca : gabbhini 'mhi deva, tassā me evarūpo dohaļo uppanno : icchāmi suriyaassa . . . pātun ti. kuto devi amhākam duggatānam caturaṅginī senā sannaddhā vammikā subhummiyam ṭhitā khaggānañ ca dhovanān ti. sac' āham deva na labhissāmi marissāmiti. ||4|| tena kho pana samayena bhikkhave Brahmadattassa Kāsirañño purohito brāhmaṇo Dīghitissa Kosalarañño sahāyo

hoti. atha kho bhikkhave Dīghīti Kosalarājā yena Brahma-dattassa Kāsirañño purohito brāhmaṇo ten' upasamkami, upasamkamitvā Brahmadattassa Kāsirañño purohitam brāhmaṇam etad avoca: sakhi te samma gabbhinī, tassā evarūpo dohaļo uppanno: icchatī suriyassa . . . pātun ti. tena hi deva mayam pi devim passāmā 'ti. atha kho bhikkhave Dīghītissa Kosalarañño mahesi yena Brahmadattassa Kāsirañño purohito brāhmaṇo ten' upasamkami. addasa kho bhikkhave Brahmadattassa Kāsirañño purohito brāhmaṇo Dīghītissa Kosalarañño mahesim dūrato 'va āgacchantim, disvāna utṭhāyāsanā ekamsam uttarāsaṅgam karitvā yena Dīghītissa Kosalarañño mahesi ten' añjalim pañāmetvā tikkhattum udānam udānesi: Kosalarājā vata bho kucchigato, Kosalarājā vata bho kucchigato 'ti. avimanā devi hohi, lacchasi suriyassa uggamanakāle caturaṅginim senam sannaddham vammikam subhummiyam ṭhitam passitum khaggānañ ca dhovanam pātun ti. ||5|| atha kho bhikkhave Brahmadattassa Kāsirañño purohito brāhmaṇo yena Brahma-datto Kāsirājā ten' upasamkami, upasamkamitvā Brahma-dattam Kāsirājānam etad avoca: tathā deva nimittāni dissanti, sve suriyuggamanakāle caturaṅginī senā sannaddhā vammikā subhummiyam tiṭṭhatu khaggā ca dhoviyantū 'ti. atha kho bhikkhave Brahmadatto Kāsirājā manusse āñāpesi: yathā bhañe purohito brāhmaṇo āha tathā karothā 'ti. alabhi kho bhikkhave Dīghītissa Kosalarañño mahesi suriyassa uggamanakāle caturaṅginim senam sannaddham vammikam subhummiyam ṭhitam passitum khaggānañ ca dhovanam pātum. atha kho bhikkhave Dīghītissa Kosalarañño mahesi tassa gabbhassa paripākam anvāya puttam vijāyi, tassa Dīghāvū 'ti nāmam akāmsu. atha kho bhikkhave Dīghā-vukumāro na cirass' eva viññutam pāpuṇi. ||6|| atha kho bhikkhave Dīghītissa Kosalarañño etad ahosi: ayam kho Brahmadatto Kāsirājā bahuno amhākam anatthassa kārako, iminā amhākam balañ ca vāhanañ ca janapado ca koso ca koṭṭhāgārañ ca acchinnam. sac' āyam amhe jānissati sabbeva tayo ghātāpessati. yam nūnāham Dīghāvukumāram bahi nagare vāseyyan ti. atha kho bhikkhave Dīghīti Kosalarājā Dīghāvukumāram bahi nagare vāsesi. atha kho bhikkhave

Dīghāvukumāro bahi nagare paṭivasanto na cirass' eva sabba-sippāni sikkhi. ||7|| tena kho pana samayena bhikkhave Dīghitissa Kosalarañño kappako Brahmadatte Kāsiraññe paṭivasati. addasa kho bhikkhave Dīghitissa Kosalarañño kappako Dīghitīm Kosalarājānam sapajāpatikam Bārāṇasiyam aññatarasmim paccantime okāse kumbhakāranivesane aññātakavesena paribbājakacchannena paṭivasantam, disvāna yena Brahmadatto Kāsirājā ten' upasamkami, upasamkamitvā Brahmadattam Kāsirājānam etad avoca: Dīghitī deva Kosalarājā sapajāpatiko Bārāṇasiyam aññatarasmim paccantime okāse kumbhakāranivesane aññātakavesena paribbājakacchannena paṭivasatīti. ||8|| atha kho bhikkhave Brahmadatto Kāsirājā manusse āñāpesi: tena hi bhaṇe Dīghitīm Kosalarājānam sapajāpatikam ānethā 'ti. evam devā 'ti kho bhikkhave te manussā Brahmadattassa Kāsirañño paṭissutvā Dīghitīm Kosalarājānam sapajāpatikam ānesum. atha kho bhikkhave Brahmadatto Kāsirājā manusse āñāpesi: tena hi bhaṇe Dīghitīm Kosalarājānam sapajāpatikam daļhāya rājjuyā pacchābāham gālhabandhanam bandhitvā khuramuṇḍam karitvā kharassarena paṇavena rathiyāya rathiyam siṅghāṭakena siṅghāṭakam parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā ca-tuddisā bilāni nikhipathā 'ti. evam devā 'ti kho bhikkhave te manussā Brahmadattassa Kāsirañño paṭissutvā Dīghitīm Kosalarājānam sapajāpatikam daļhāya rājjuyā pacchābāham gālhabandhanam bandhitvā khuramuṇḍam karitvā kharassarena paṇavena rathiyāya rathiyam siṅghāṭakena siṅghāṭakam parinenti. ||9|| atha kho bhikkhave Dīghāvussa kumārassa etad ahosi: ciradiṭṭhā kho me mātāpitaro. yam nūnāham mātāpitaro passeyyan ti. atha kho bhikkhave Dīghāvukumāro Bārāṇasim pavisitvā addasa mātāpitaro daļhāya rājjuyā pacchābāham gālhabandhanam bandhitvā khuramuṇḍam karitvā kharassarena paṇavena rathiyāya rathiyam siṅghāṭakena siṅghāṭakam parinente, disvāna yena mātāpitaro ten' upasamkami. addasa kho bhikkhave Dīghiti Kosalarājā Dīghāvukumāram dūrato 'va ḡacchantam, disvāna Dīghāvukumāram etad avoca: mā kho tvam tāta Dīghāvu dīgham passa mā rassam, na hi tāta Dīghāvu

verena verā sammanti, averena hi tāta Dīghāvu verā sammantīti. || 10 || evam vutte bhikkhave te manussā Dīghitīm Kosalarājānam etad avocum : ummattako ayam Dīghiti Kosalarājā vippalapati, ko imassa Dīghāvu, kam ayam evam āha : mā kho tvam tāta Dīghāvu dīgham passa mā rassam, na hi tāta Dīghāvu verena verā sammanti, averena hi tāta Dīghāvu verā sammantīti. nāham bhaṇe ummattako vippalapāmi, api ca yo viññū so vibhāvessatīti. dutiyam pi kho bhikkhave — la — tatiyam pi kho bhikkhave Dīghiti Kosalarājā Dīghāvukumāram etad avoca : mā kho . . . sammantīti. tatiyam pi kho bhikkhave te manussā Dīghitīm Kosalarājānam etad avocum : ummattako . . . so vibhāvessatīti. atha kho bhikkhave te manussā Dīghitīm Kosalarājānam sapajāpatikam rathiyāya rathiyam singhātakena singhātakam parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā catuddisā bilāni nikhipitvā gumbam ṭhapetvā pakkamimsu. || 11 || atha kho bhikkhave Dīghāvukumāro Bārāṇasim pavisitvā suram nīharitvā gumbiye pāyesi. yadā te mattā ahesum patitā atha kaṭṭhāni samkaddhitvā citakam karitvā mātāpitunnam sariram citakam āropetvā aggim datvā pañjaliko tikkhattum citakam padakkhiṇam akāsi. tena kho pana samayena bhikkhave Brahmadatto Kāsirājā uparipāsādavaragato hoti. addasa kho bhikkhave Brahmadatto Kāsirājā Dīghāvukumāram pañjalikam tikkhattum citakam padakkhiṇam karontam, disvān' assa etad ahosi : nissamsayam kho so manusso Dīghitissa Kosalarañño nāti vā salohito vā. aho me anatthako, na hi nāma me koci ārocessatīti. || 12 || atha kho bhikkhave Dīghāvukumāro araññam gantvā yāvadaththam kanditvā roditvā vappam puñchitvā Bārāṇasim pavisitvā antepurassa sāmantā hatthisālam gantvā hatthācariyam etad avoca : icchām' aham ācariya sippam sikkhitun ti. tena hi bhaṇe māṇavaka sikkhassū 'ti. atha kho bhikkhave Dīghāvukumāro rattiya paccūsasamayam paccuṭṭhāya hatthisālāyam mañjunā sarena gāyi vīṇāñ ca vādesi. assosi kho bhikkhave Brahmadatto Kāsirājā rattiya paccūsasamayam paccuṭṭhāya hatthisālāyam mañjunā sarena gītam vīṇāñ ca vāditam, sutvāna manusse pucchi : ko bhaṇe rattiya paccūsa-

samayam paccutṭhāya hathisālāyam mañjunā sarena gāyi  
 vīnañ ca vādesīti. ||13|| amukassa deva hatthācariyassa ante-  
 vāsi māṇavako ratiyā paccūsamayam paccutṭhāya hathisā-  
 lāyam mañjunā sarena gāyi vīnañ ca vādesīti. tena hi bhañe  
 tam māṇavakam ānethā 'ti. evam devā 'ti kho bhikkhave te  
 manussā Brahmadattassa Kāsirañño paṭissutvā Dīghāvu-  
 kumāram ānesum. tvam bhañe māṇavaka ratiyā paccūsa-  
 samayam paccutṭhāya hathisālāyam mañjunā sarena gāyi  
 vīnañ ca vādesīti. evam devā 'ti. tena hi tvam bhañe  
 māṇavaka gāyassu vīnañ ca vādehīti. evam devā 'ti kho  
 bhikkhave Dīghāvukumāro Brahmadattassa Kāsirañño paṭi-  
 ssutvā ārādhāpekho mañjunā sarena gāyi vīnañ ca vādesi.  
 atha kho bhikkhave Brahmadatto Kāsirājā Dīghāvukumāram  
 etad avoca : tvam bhañe māṇavaka mam upaṭṭhahā 'ti.  
 evam devā 'ti kho bhikkhave Dīghāvukumāro Brahma-  
 dattassa Kāsirañño paccassosi. atha kho bhikkhave Dīghā-  
 vukumāro Brahmadattassa Kāsirañño pubbuṭṭhayī ahosi  
 pacchānipāti kimkārapaṭissāvī manāpacārī piyavādī. atha  
 kho bhikkhave Brahmadatto Kāsirājā Dīghāvukumāram na  
 cirass' eva abbhantarike vissāsikatthāne ṭhapesi. ||14|| atha  
 kho bhikkhave Brahmadatto Kāsirājā Dīghāvukumāram etad  
 avoca : tena hi bhañe māṇavaka ratham yojehi migavam  
 gamissāmīti. evam devā 'ti kho bhikkhave Dīghāvukumāro  
 Brahmadattassa Kāsirañño paṭissutvā ratham yojetvā Brahma-  
 dattam Kāsirājānam etad avoca : yutto kho te deva ratho,  
 yassa dāni kālam maññasīti. atha kho bhikkhave Brahma-  
 datto Kāsirājā ratham abhirūhi, Dīghāvukumāro ratham  
 pesesi, tathā-tathā ratham pesesi yathā-yathā aññen' eva senā  
 agamāsi aññen' eva ratho. atha kho bhikkhave Brahmadatto  
 Kāsirājā dūram gantvā Dīghāvukumāram etad avoca : tena  
 hi bhañe māṇavaka ratham muñcassu, kilanto 'mhi nipajjissā-  
 mīti. evam devā 'ti kho bhikkhave Dīghāvukumāro Brahma-  
 dattassa Kāsirañño paṭissutvā ratham muñcitvā paṭhavyiyam  
 pallañkena nisīdi. atha kho bhikkhave Brahmadatto Kāsi-  
 rājā Dīghāvukumārassa ucchañge sisām katvā seyyam  
 kappesi, tassa kilantassa muhuttaken' eva niddam okkami.  
 ||15|| atha kho bhikkhave Dīghāvussa kumārassa etad  
 ahosi : ayam kho Brahmadatto Kāsirājā bahuno amhākam

anatthassa kārako, iminā amhākam balañ ca vāhanañ ca janapado ca koso ca koṭṭhāgārañ ca acchinnam iminā ca me mātāpitaro hatā. ayam khv assa kālo yo 'ham veram appeyyan ti kosiyā khaggam nibbāhi. atha kho bhikkhave Dīghāvussa kumārassa etad ahosi: pitā kho mam marañakāle avaca: mā kho tvam tāta Dīghāvu dīgham passa mā rassam, na hi tāta Dīghāvu verena verā sammanti, averena hi tāta Dīghāvu verā sammantīti. na kho me tam paṭirūpam yo 'ham pitu vacanam atikkameyyan ti kosiyā khaggam pavesesi. dutiyam pi kho bhikkhave Dīghāvussa kumārassa etad ahosi: ayam kho Brahmadatto . . . nibbāhi. dutiyam pi kho bhikkhave Dīghāvussa kumārassa etad ahosi: pitā . . . atikkameyyan ti, punad eva kosiyā khaggam pavesesi. tatiyam pi kho . . . nibbāhi. tatiyam pi kho . . . pavesesi. atha kho bhikkhave Brahmadatto Kāsirājā bhīto ubbiggo ussañkī utrasso sahasā vuṭṭhāsi. atha kho bhikkhave Dīghāvukumāro Brahmadattam Kāsirājanam etad avoca: kissa tvam deva bhīto . . . vuṭṭhāsīti. idha mam bhañe mānavaka Dīghitissa Kosalarañño putto Dīghāvukumāro supinantena khaggena paripātesi tenāham bhīto ubbiggo ussañkī utrasso sahasā vuṭṭhāsin ti. ||16|| atha kho bhikkhave Dīghāvukumāro vāmena hatthena Brahmadattassa Kāsirāñño sīsan parāmasitvā dakkhiñena hatthena khaggam nibbāhetvā Brahmadattam Kāsirājanam etad avoca: aham kho so deva Dīghitissa Kosalarañño putto Dīghāvukumāro. bahuno tvam amhākam anatthassa kārako, tayā amhākam balañ ca vāhanañ ca janapado ca koso ca koṭṭhāgārañ ca acchinnam tayā ca me mātāpitaro hatā. ayam khv assa kālo yv āham veram appeyyan ti. atha kho bhikkhave Brahmadatto Kāsirājā Dīghāvussa kumārassa pādesu sirasā nipativā Dīghāvukumāram etad avoca: jīvitam me tāta Dīghāvu dehi, jīvitam me tāta Dīghāvu dehīti. ky āham ussahāmi devassa jīvitam dātum, devo kho me jīvitam dadeyyā 'ti. tena hi tāta Dīghāvu tvañ c' eva me jīvitam dehi ahañ ca te jīvitam dammiti. atha kho bhikkhave Brahmadatto ca Kāsirājā Dīghāvu ca kumāro aññamaññassa jīvitam adamsu pāñiñ ca aggahesum sapathañ ca akamsu adrūbhāya. atha kho bhikkhave Brahmadatto Kāsirājā Dīghāvukumāram etad avoca:

tena hi tāta Dīghāvu ratham yojehi gamissāmā 'ti. evam  
 devā 'ti kho bhikkhave Dīghāvukumāro Brahmadattasea  
 Kāsirañño paṭissutvā ratham yojetvā Brahmadattam Kāsirā-  
 jānam etad avoca: yutto kho te deva ratho, yassa dāni  
 kālam maññasīti. atha kho bhikkhave Brahmadatto Kāsi-  
 rājā ratham abhirūhi, Dīghāvukumāro ratham pesesi, tathā  
 -tathā ratham pesesi yathā-yathā na cirass' eva senāya samā-  
 gacchi. ||17|| atha kho bhikkhave Brahmadatto Kāsirājā  
 Bārāṇasim pavisitvā amacce pārisajje sannipātāpetvā etad  
 avoca: sace bhaṇe Dīghitissa Kosalarañño puttam Dīghāvu-  
 kumāram passeyyātha kinti nam kareyyāthā 'ti. ekacce  
 evam āhamsu: mayam deva hatthe chindeyyāma, mayam  
 deva pāde chindeyyāma, mayam deva hatthapāde chindeyyā-  
 ma, mayam deva kaṇṇe chindeyyāma, mayam deva nāsam  
 chindeyyāma, mayam deva kaṇṇanāsam chindeyyāma, mayam  
 deva sīsam chindeyyāmā 'ti. ayam kho bhaṇe Dīghitissa  
 Kosalarañño putto Dīghāvukumāro, nāyam labbhā kiñci  
 kātum, iminā ca me jīvitam dinnam mayā ca imassa jīvitam  
 dinnam ti. ||18|| atha kho bhikkhave Brahmadatto Kāsirājā  
 Dīghāvukumāram etad avoca: yam kho te tāta Dīghāvu  
 pitā marañakāle avaca: mā kho tvam tāta Dīghāvu dīghan  
 passa mā rassam, na hi tāta Dīghāvu verena verā sammanti,  
 averena hi tāta Dīghāvu verā sammantīti, kin te pitā  
 sandhāya avacā 'ti. yam kho me deva pitā marañakāle  
 avaca mā dīghan ti, mā ciram veram akāsīti, imam kho me  
 deva pitā marañakāle avaca mā rassan ti, mā khippam  
 mittehi bhijjithā 'ti, imam kho me deva pitā marañakāle  
 avaca mā rassan ti. yam kho me deva pitā marañakāle  
 avaca na hi tāta Dīghāvu verena verā sammanti, averena hi  
 tāta Dīghāvu verā sammantīti, devena me mātāpitaro hatā  
 'ti, sac' āham devam jīvitā voropeyyam ye devassa atthakāmā  
 te mam jīvitā voropeyyum, ye me atthakāmā te te jīvitā  
 voropeyyum, evam tam veram verena na vūpasameyya.  
 idāni ca pana me devena jīvitam dinnam mayā ca devassa  
 jīvitam dinnam, evam veram averena vūpasantam. imam kho  
 me deva pitā marañakāle avaca: na hi tāta . . . sammantīti.  
 ||19|| atha kho bhikkhave Brahmadatto Kāsirājā acchari-

yam vata bho abbhutam vata bho, yāva pāñdito ayam Dīghāvukumāro, yatra hi nāma pituno saṅkhittena bhāsi-tassa vitthārena attham ājānissatiti, pettikam balañ ca vāhanañ ca janapadañ ca kosañ ca koṭṭhāgārañ ca patipādesi dhītarañ ca adāsi. tesam hi nāma bhikkhave rājūnam ādinnadañdānam ādinnasatthānam evarūpam khantisoraccam bhavissatiti, idha kho pana tam bhikkhave sobhetha yam tumhe evam svākkhāte dhammavinaye pabbajitā samānā khamā ca bhaveyyātha soratā cā 'ti. tatiyam pi kho bhagavā te bhikkhū etad avoca: alam bhikkhave mā bhañdanam mā kalaham mā viggaham mā vivādan ti. tatiyam pi kho so adhammavādī bhikkhu bhagavantam etad avoca: āgametu bhante bhagavā dhammasāmī, appossukko bhante bhagavā diṭṭhadhammasukhavihāram anuyutto viharatu, mayam etena bhañdanena kalahena viggahena vivādena paññāyissāmā 'ti. atha kho bhagavā pariyādinnarūpā kho ime moghapurisā, na yime sukarā saññāpetun ti utthāyāsanā pakkāmi. ||20||2||

Dīghāvubhānavāram pañhamam.

atha kho bhagavā pubbañhasamayam nivāsetvā pattacīvaraṇam ādāya Kosambim piṇḍāya pāvisi, Kosambiyam piṇḍāya caritvā pacchābhattam piṇḍapātaṭikkanto senāsanam samsāmetvā pattacīvaraṇam ādāya saṅghamajjhē ṭhitako 'va imā gāthāyo abhāsi:

puthusaddo samajano na bālo koci maññatha  
saṅghasmim bhijjamānasmin, n' aññam bhiyyo amaññarum.|

parimuṭṭhā pañditā bhāsā vācāgocarabhāṇino,  
yāv' icchanti mukhāyāmam, yena nītā na tam vidū.|  
akkocchi mam, avadhi mam, ajini mam, ahāsi me,  
ye tam upanayhanti, veram tesam na sammati.|  
akkocchi mam, avadhi mam, ajini mam, ahāsi me,  
ye tam na upanayhanti, veram tes' ûpasammati.|  
na hi verena verāni sammant' idha kudācanam,  
5 averena ca sammanti, esa dhammo sanantano.|  
pare ca na vijānanti mayam ettha yamāmase,  
ye ca tattha vijānanti, tato sammanti medhagā.|

atṭhicchinnā pāñaharā gavāssadhanahārino  
 ratṭham vilumpamānānam tesam pi hoti samgati. kasma  
 tumhākam no siyā.|  
 sace labhetha nipakam sahāyam saddhiñcaram sādhuvī-  
 hāri dhīram,  
 abhibhuya sabbāni parissayāni careyya ten' attamano  
 satimā.|  
 no ce labhetha nipakam sahāyam saddhiñcaram sādhuvī-  
 hāri dhīram  
 rājā va ratṭham vijitam pahāya eko care mātañgaraññe  
 va nāgo.|  
 ekassa caritam seyyo, n' ātthi bāle sahāyatā.  
 eko care na ca pāpāni kayirā apposukko mātañgaraññe  
 10      va nāgo 'ti. ||1||3||

atha kho bhagavā samghamajhe ṭhitako 'va imā gāthāyo  
 bhāsitvā yena Bālakalonakāragāmo ten' upasamkami.  
 tena kho pana samayena āyasmā Bhagu Bālakalonakāra-  
 gāme viharati. addasa kho āyasmā Bhagu bhagavantam  
 dūrato 'va ḡacchantam, disvāna āsanam paññāpesi pādoda-  
 kam pādapīṭham pādakathalikam upanikkhipi, paccuggantvā  
 pattacivaram paṭiggahesi. nisidi bhagavā paññatte āsane,  
 nisajja pāde pakkhālesi. āyasmāpi kho Bhagu bhagavantam  
 abhivādetvā ekamantam nisidi, ekamantam nisinnam kho  
 āyasmantam Bhagum bhagavā etad avoca: kacci bhikkhu  
 khamaniyam, kacci yāpaniyam, kacci piṇḍakena na kilama-  
 sīti. khamaniyam bhagavā, yāpaniyam bhagavā, na cāham  
 bhante piṇḍakena kilamāmīti. atha kho bhagavā āyasmantam  
 Bhagum dhammiyā kathāya sandassetvā . . . sampahamsetvā  
 utṭhāyāsanā yena Pācīnavamsadāyo ten' upasamkami.  
 ||1|| tena kho pana samayena āyasmā ca Anuruddho  
 āyasmā ca Nandayo āyasmā ca Kimbilo Pācīnavamsadāye  
 viharanti. addasa kho dāyapālo bhagavantam dūrato 'va  
 ḡacchantam, disvāna bhagavantam etad avoca: mā samāna  
 etam dāyam pāvisi, sant' ettha tayo kulaputtā attakāmarūpā  
 viharanti, mā tesam aphāsum akāsīti. assosi kho āyasmā  
 Anuruddho dāyapālassa bhagavatā saddhim mantayamānassa,  
 sutvā dāyapālam etad avoca: māvuso dāyapāla bhagavantam

vāresi, satthā no bhagavā anuppatto 'ti. atha kho āyasmā Anuruddho yenāyasmā ca Nandiyo āyasmā ca Kimbilo ten' upasamkami, upasamkamitvā āyasmantam ca Nandiyam āyasmantam ca Kimbilam etad avoca : abhikkamatthāyasmanto abhikkamatthāyasmanto, satthā no bhagavā anuppatto 'ti. ||2|| atha kho āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo bhagavantam paccuggantvā eko bhagavato pattacivaram paṭiggahesi, eko āsanam paññāpesi, eko pādodakam pādapīṭham pāda-kathalikam upanikkhipi. nisidi bhagavā paññatte āsane, nisajja pāde pakkhālesi. te pi kho āyasmantā bhagavantam abhivādetvā ekamantam nisidimsu. ekamantam nisinnam kho āyasmantam Anuruddham bhagavā etad avoca : kacci vo Anuruddhā khamaniyam, kacci yāpaniyam, kacci piṇḍakena na kilamathā 'ti. khamaniyam bhagavā, yāpaniyam bhagavā, na ca mayam bhante piṇḍakena kilamāmā 'ti. kacci pana vo Anuruddhā samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññam piyacakkhūhi sampassantā viharathā 'ti. taggha mayam bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññam piyacakkhūhi sampassantā viharāmā 'ti. yathākatham pana tumhe Anuruddhā samaggā sammodamānā . . . sampassantā viharathā 'ti. ||3|| idha mayham bhante evam hoti : lābhā vata me, suladdham vata me yo 'ham evarūpehi sabrahma-cārīhi saddhim viharāmīti. tassa mayham bhante imesu āyasmantesu mettam kāyakammam pacecupatthitam āvi c' eva raho ca, mettam vacikammam, mettam manokammam paccupatthitam āvi c' eva raho ca. tassa mayham bhante evam hoti : yam nūnāham sakam cittam nikhipitvā imesam yeva āyasmantānam cittassa vasena vatteyyan ti. so kho aham bhante sakam cittam nikhipitvā imesam yeva āyasmantānam cittassa vasena vattāmi, nānā hi kho no bhante kāyā ekañ ca pana maññe cittan ti. āyasmāpi kho Nandiyo, āyasmāpi kho Kimbilo bhagavantam etad avoca : mayham pi kho bhante evam hoti : lābhā . . . maññe cittan ti. evam kho mayam bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññam piyacakkhūhi sampassantā viharāmā 'ti. ||4|| kacci pana vo Anuruddhā appa-

mattā ātāpino pahitattā viharathā 'ti. taggha mayam bhante appamattā ātāpino pahitattā viharāmā 'ti. yathākatham pana tumhe Anuruddhā appamattā ātāpino pahitattā viharathā 'ti. idha bhante amhākam yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakam pāda-pīṭham pādakathalikam upanikkhipati, avakkārapātim dhotivā upatṭhāpeti, pāniyam paribhojaniyam upatṭhāpeti. yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso, sace ākañkhati, bhuñjati, no ce ākañkhati, appaharite vā chaḍdeti appānake vā udake opilāpeti, so āsanam uddharati, pādodakam pādapīṭham pādakathalikam paṭisāmeti, avakkārapātim dhotivā paṭisāmeti, pāniyam paribhojaniyam paṭisāmeti, bhattaggam sammajjati. yo passati pāniyaghaṭam vā paribhojaniyaghaṭam vā vaccaghaṭam vā rittam tucham so upatṭhāpeti. sac' assa hoti avisayham hatthavikārena, dutiyam āmantetvā hatthavilaṅghakena upatṭhāpema, na tv eva mayam bhante tappaccayā vācam bhindāma. pañcāhikam kho pana mayam bhante sabbarattiyā dhammiyā kathāya sannisidāma. evam kho mayam bhante appamattā ātāpino pahitattā viharāmā 'ti. ||5||

atha kho bhagavā āyasmantam ca Anuruddham āyasmantam ca Nandiyam āyasmantam ca Kimbilam dhammiyā kathāya sandassetvā . . . sampahamsetvā utthāyāsanā yena Pārileyyakam tena cārikam pakkāmi. anupubbena cārikam caramāno yena Pārileyyakam tad avasari. tatra sudam bhagavā Pārileyyake viharati Rakkhitavanasaṇde Bhaddasālamūle. atha kho bhagavato rahogatassa paṭisallinassa evam cetaso parivitakko udapādi: aham kho pubbe ākiṇno na phāsu vihāsim tehi Kosambakehi bhikkhūhi bhañdanakārakehi kalahakārakehi vivādakārakehi bhassakārakehi samghe adhikaraṇakārakehi, so 'mhi etarahi eko adutiyo sukham phāsu viharāmi aññatr' eva tehi Kosambakehi bhikkhūhi kalahakārakehi . . . adhikaranakārakehiti. aññataro pi kho hatthināgo ākiṇno viharati hatthihi hatthiñhi hatthikālabhehi hatthicchāpakehi, chinnaggāni c' eva tiṇāni khādati, obhaggobhaggañ c' assa sākhābhāṅgam khādanti, āvilāni ca pāniyāni pivati, ogāhantassa otinṇassa hatthiniyo kāyam upanighamsantiyo gacchanti. atha kho

tassa hatthināgassa etad ahosi : aham kho ākiṇño viharāmi hatthīhi hatthīhi hatthikalabhehi hatthicchāpakehi, chinna-ggāni c' eva tiṇāni khādāmi, obhaggobhaggañ ca me sākhā-bhaṅgam khādanti, āvilāni ca pāniyāni pivāmi, ogāhantassa me otinṇassa hatthiniyo kāyam upanighamsantiyo gacchanti. yam nūnāham eko 'va gaṇasmā vūpakaṭṭho vihareyyan ti. ||6|| atha kho so hatthināgo yūthā apakkamma yena Pārileyyakam Rakkhitavanasañdo Bhaddasālamūlam yena bhagavā ten' upasamkami, upasamkamitvā soṇḍaya bhagavato pāniyam paribhojaniyam upatṭhāpeti appaharitañ ca karoti. atha kho tassa hatthināgassa etad ahosi : aham kho pubbe ākiṇño na phāsu vihāsim hatthīhi hatthīhi hatthikalabhehi hatthicchāpakehi, chinna-ggāni c' eva tiṇāni khādim, obhaggo-bhaggañ ca me sākhābhaṅgam khādimsu, āvilāni ca pāniyāni apāyim, ogāhantassa ca me otinṇassa hatthiniyo kāyam upanighamsantiyo agamamsu, 'so 'mhi etarahi eko adutiyo sukham phāsu viharāmi aññatr' eva hatthīhi hatthīhi hatthikalabhehi hatthicchāpehīti. atha kho bhagavā attano ca pavivekam viditvā tassa ca hatthināgassa cetasā cetopari-vitakkam aññāya tāyam velāyam imam udānam udānesi :

evam nāgassa nāgena iśādantassa hatthino  
sameti cittam cittena yad eko ramati vane 'ti. ||7|| 4||

atha kho bhagavā Pārileyyake yathābhīrantam viharitvā yena Sāvatthi tena cārikam pakkāmi. anupubbena cāri-kam caramāno yena Sāvatthi tad avasari. tatra sudam bhagavā Sāvattiyañ viharati Jetavane Anātha-piṇḍikassa ārāme. atha kho Kosambakā upāsakā ime kho ayyā Kosambakā bhikkhū bahuno amhākam anatthassa kārakā, imehi ubbālho bhagavā pakkanto, handa mayam ayye Kosambake bhikkhū n' eva abhivādeyyāma na paccuṭṭheyāma na añjalikammam sāmīcikammam kareyyāma na sakka-reyyāma na garukareyyāma na māneyyāma na pūjeyyāma upagatānam pi piṇḍapātam na dajjeyyāma, evam ime amhehi asakkariyamānā agarukariyamānā amāniyamānā apūjiyamānā asakkārapakatā pakkamissanti vā vibbhamissanti vā bhagavantam vā pasādēssantīti. ||1|| atha kho Kosambakā upāsakā Kosambake bhikkhū n' eva abhivādesum na paccuṭṭhesum na

añjalikammam sāmīcikammam akamsu na sakkarimsu na garukarimsu na mānesum na pūjesum upagatānam pi pindapātam na adamsu. atha kho Kosambakā bhikkhū Kosambakehi upāsakehi asakkariyamānā . . . asakkārapakatā evam āhamsu: handa mayam āvuso Sāvatthim gantvā bhagavato santike imam adhikaraṇam vūpasamemā 'ti. atha kho Kosambakā bhikkhū senāsanam samsāmetvā pattacivaram adāya yena Sāvatthi ten' upasamkamimsu. ||2||

assosi kho āyasmā Sāriputto: te kira Kosambakā bhikkhū bhaṇḍanakārakā . . . samghe adhikaraṇakārakā Sāvatthim āgacchantīti. atha kho āyasmā Sāriputto yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho āyasmā Sāriputto bhagavantam etad avoca: te kira bhante Kosambakā bhikkhū bhaṇḍanakārakā . . . samghe adhikaraṇakārakā Sāvatthim āgacchanti. kathāham bhante tesu bhikkhūsu paṭipajjāmīti. tena hi tvam Sāriputta yathādhammo tathā tiṭṭhāhīti. kathāham bhante jāneyyam dhammam vā adhammam vā 'ti. ||3||

atṭhārasahi kho Sāriputta vatthūhi adhamma vādī jānitabbo. idha Sāriputta bhikkhu adhammam dhammo 'ti dīpeti, dhammam adhammo 'ti dīpeti, avinayaṁ vinayo 'ti d., vinayaṁ avinayo 'ti d., abbāsitam alapitam tathāgatena bhāsitam lapitam tathāgatena 'ti d., bhāsitam lapitam tathāgatena abbhāsitam alapitam tathāgatena 'ti d., anāciṇṇam tathāgatena āciṇṇam tathāgatena 'ti d., āciṇṇam tathāgatena anāciṇṇam tathāgatena 'ti d., appaññattam tathāgatena paññattam tathāgatena 'ti d., paññattam tathāgatena appaññattam tathāgatena 'ti d., anāpattim āpattiti d., āpattim anāpattiti d., lahukam āpattim garukā āpattiti d., garukam āpattim lahukā āpatiti d., sāvasesam āpattim anavasesā āpattiti d., anavasesam āpattim sāvasesā āpattiti d., dutṭhullam āpattim adutṭhullā āpattiti d., adutṭhullam āpattim dutṭhullā āpattiti dīpeti. imehi kho Sāriputta atṭhārasahi vatthūhi adhamma vādī jānitabbo. ||4|| atṭhārasahi ca kho Sāriputta vatthūhi dhamma vādī jānitabbo. idha Sāriputta bhikkhu adhammam adhammo 'ti dīpeti, dhammam dhammo 'ti d., avinayaṁ . . . , vinayaṁ . . . , abbāsitam alapitam

tathāgatena . . . , bhāsitam lapitam tathāgatena . . . , anāciṇṇam tathāgatena . . . , āciṇṇam tathāgatena . . . , appaññattam tathāgatena . . . , paññattam tathāgatena . . . , āpattim . . . , anāpattim . . . , lahukam āpattim . . . , garukam āpattim . . . , sāvasesam āpattim . . . , anavasesam āpattim . . . , dutṭhullam āpattim . . . , adutṭhullam āpattim adutṭhulla āpatti ti dīpeti. imehi kho Sāriputta atthārasehi vatthūhi dhammavādī jānitabbo 'ti. ||5||

assosi kho āyasmā Mahāmoggallāno — la — assosi kho āyasmā Mahākassapo, assosi kho āyasmā Mahākaccāno, assosi kho āyasmā Mahākoṭṭhito, assosi kho āyasmā Mahākappino, assosi kho āyasmā Mahācundo, assosi kho āyasmā Anuruddho, assosi kho āyasmā Revato, assosi kho āyasmā Upāli, assosi kho āyasmā Ānando, assosi kho āyasmā Rāhulo: te kira Kosambakā bhikkhū . . . (=3-5. Read Rāhula instead of Sāriputta) . . . dhammavādī jānitabbo 'ti. ||6||

assosi kho Mahāpajāpatī Gotamī: te kira Kosambakā bhikkhū . . . āgacchantīti. atha kho Mahāpajāpatī Gotamī yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi. ekamantam thitā kho Mahāpajāpatī Gotamī bhagavantam etad avoca: te kira bhante . . . paṭipajjāmīti. tena hi tvam Gotami ubhayattha dhammam suṇa, ubhayattha dhammam sutvā ye tattha bhikkhū dhammavādino tesam diṭṭhiñ ca khantiñ ca ruciñ ca ādāyañ ca rocehi, yañ ca kiñci bhikkhunīsamghena bhikkhusamghato paccāsimisitabbam sabban tam dhammavādito 'va paccāsimisitabban ti. ||7|| assosi kho Anāthapindiko gahapati: te kira Kosambakā bhikkhū . . . āgacchantīti. atha kho Anāthapindiko gahapati yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi, ekamantam nisinno kho Anāthapindiko gahapati bhagavantam etad avoca: te kira bhante . . . paṭipajjāmīti. tena hi tvam gahapati ubhayattha dānam dehi, ubhayattha dānam datvā ubhayattha dhammam suṇa, ubhayattha dhammam sutvā ye tattha bhikkhū dhammavādino tesam diṭṭhiñ ca khantiñ ca ruciñ ca ādāyañ ca rocehīti. ||8|| assosi kho Visākhā Migāramātā: te kira Kosambakā bhikkhū

. . . āgacchantīti. atha kho Visākhā Migāramātā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinnā kho Visākhā Migāramātā bhagavantam etad avoca : te kira bhante . . . paṭipajjāmīti. tena hi tvam Visākhe ubhayattha dānam dehi . . . rocehīti. ||9||

atha kho Kosambakā bhikkhū anupubbena yena Sāvatthi tad avasarum. atha kho āyasmā Sāriputto yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho āyasmā Sāriputto bhagavantam etad avoca : te kira bhante Kosambakā bhikkhū bhañdanakārakā . . . samghe adhikaraṇakārakā Sāvatthim anuppattā. katham nu kho bhante tesu bhikkhūsu senāsane paṭipajjitabban ti. tena hi Sāriputta vivittam senāsanam dātabban ti. sace pana bhante vivittam na hoti katham paṭipajjitabban ti. tena hi Sāriputta vivittam katvāpi dātabbam. na tv evāham Sāriputta kenaci pariyāyena vuddhatarassa bhikkhuno senāsanam paṭibāhitabban ti vadāmi. yo paṭibāheyya, āpatti dukkaṭassā 'ti. āmise pana bhante katham paṭipajjitabban ti. āmisam kho Sāriputta sabbesam samakam bhājetabban ti. ||10||

atha kho tassa ukhittakassa bhikkhuno dhammañ ca vinayañ ca paccavekkhantassa etad ahosi : āpatti esā n' esā anāpatti, āpanno 'mhi n' amhi anāpanno, ukhitto 'mhi n' amhi anukkhitto, dhammadiken' amhi kammena ukhitto akuppena thānārahenā 'ti. atha kho so ukhittako bhikkhu yena ukhittānuvattakā bhikkhū ten' upasamkami, upasamkamitvā ukhittānuvattake bhikkhū etad avoca : āpatti esā āvuso n' esā anāpatti . . . thānārahenā. etha mamāyasmanto osārethā 'ti. ||11|| atha kho te ukhittānuvattakā bhikkhū tam ukhittakam bhikkhum ādāya yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidimsu. ekamantam nisinnā kho te bhikkhū bhagavantam etad avocum: ayam bhante ukhittako bhikkhu evam āha : āpatti esā āvuso n' esā anāpatti . . . osārethā 'ti. katham nu kho tehi bhante paṭipajjitabban ti. āpatti esā bhikkhave n' esā anāpatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno, ukhitto eso bhikkhu n' eso bhikkhu

anukkhitto, dhammadikena kammena ukkhitto akuppena thānārahena. yato ca kho so bhikkhave bhikkhu āpanno ca ukkhitto ca passati ca tena hi bhikkhave tam bhikkhum osārethā 'ti. ||12|| atha kho te ukkhattānuvattakā bhikkhū tam ukkhattakam bhikkhum osāretvā yena ukkhepakā bhikkhū ten' upasam̄kamimsu, upasam̄kamitvā ukkhepake bhikkhū etad avocum : yasmim āvuso vatthusmim ahosi samghassa bhañdanam kalaho viggaho vivādo samghabhedo samgharāji samghavavatthānam samghanākaraṇam so eso bhikkhu āpanno ca ukkhitto ca passi ca osārito ca. handa mayam āvuso tassa vatthussa vūpasamāya samghasāmaggim karomā 'ti. atha kho te ukkhepakā bhikkhū yena bhagavā ten' upasam̄kamimsu, upasam̄kamitvā bhagavantam abhivādetvā ekamantam nisidimsu, ekamantam nisinnā kho te bhikkhū bhagavantam etad avocum : te bhante ukkhattānuvattakā bhikkhū evam āhamṣu : yasmim āvuso vatthusmim ahosi . . . samghasāmaggim karomā 'ti. katham nu kho bhante paṭipajjitatban ti. ||13|| yato ca kho so bhikkhave bhikkhu āpanno ca ukkhitto ca passi ca osārito ca tena hi bhikkhave samgho tassa vatthussa vūpasamāya samghasāmaggim karotu. evañ ca pana bhikkhave kātabbā. sabbeh' eva ekajjhām sannipatitabban gilānehi ca agilānehi ca, na kehici chando dātabbo. sannipativā vyattena bhikkhunā paṭibalena samgho nāpetabbo : sunātu me bhante samgho. yasmim vatthusmim ahosi samghassa bhañdanam kalaho viggaho vivādo samghabhedo samgharāji samghavavatthānam samghanākaraṇam so eso bhikkhu āpanno ca ukkhitto ca passi ca osārito ca. yadi samghassa pattakallam samgho tassa vatthussa vūpasamāya samghasāmaggim kareyya. esā ñatti. sunātu me bhante samgho. yasmim vatthusmim . . . osārito ca. samgho tassa vatthussa vūpasamāya samghasāmaggim karoti. yassā-yasmato khamati tassa vatthussa vūpasamāya samghasāmaggiyā karaṇam so tuṇh' assa, yassa na kkhamati so bhāseyya. katā samghena tassa vatthussa vūpasamāya samghasāmaggī nihatā samgharāji nihato samghabhedo. khamati samghassa, tasmā tuṇhī, evam etam dhārayāmīti. tāvad eva uposatho kātabbo pātimokkham uddisitabban ti. ||14||5||

atha kho âyasmâ Upâli yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisîdi, ekamantam nisinno kho âyasmâ Upâli bhagavantam etad avoca: yasmim bhante vatthusmim hoti samghassa bhañdanam . . . samghanânâkaranam, samgho tam vatthum avinicchinitvâ amûlâ mûlam gantvâ samghasâmaggim karoti, dhammikâ nu kho sâ bhante samghasâmaggîti. yasmim Upâli vatthusmim hoti . . . samgho tam vatthum avinicchinitvâ amûlâ mûlam gantvâ samghasâmaggim karoti, adhammikâ sâ Upâli samghasâmaggîti. yasmim pana bhante vatthusmim hoti . . . samgho tam vatthum vinicchinitvâ mûlâ mûlam gantvâ samghasâmaggim karoti, dhammikâ nu kho sâ bhante samghasâmaggîti. yasmim Upâli vatthusmim hoti . . . samgho tam vatthum vinicchinitvâ mûlâ mûlam gantvâ samghasâmaggim karoti, dhammikâ sâ Upâli samghasâmaggîti. ||1||

kati nu kho bhante samghasâmaggiyo 'ti. dve 'mâ Upâli samghasâmaggiyo. atth' Upâli samghasâmaggî atthâpetâ vyañjanupetâ, atth' Upâli samghasâmaggî atthupetâ ca vyañjanupetâ ca. katamâ ca Upâli samghasâmaggî atthâpetâ vyañjanupetâ. yasmim Upâli vatthusmim hoti samghassa bhañdanam . . . samghanânâkaranam, samgho tam vatthum avinicchinitva amûlâ mûlam gantvâ samghasâmaggim karoti. ayam vuccati Upâli samghasâmaggî atthâpetâ vyañjanupetâ. katamâ ca Upâli samghasâmaggî atthupetâ ca vyañjanupetâ ca. yasmim Upâli vatthusmim hoti samghassa bhañdanam . . . samghanânâkaranam, samgho tam vatthum vinicchinitvâ mûlâ mûlam gantvâ samghasâmaggim karoti. ayam vuccati Upâli samghasâmaggî atthupetâ ca vyañjanupetâ ca. imâ kho Upâli dve samghasâmaggiyo ti. ||2||

atha kho âyasmâ Upâli utthâyâsanâ ekamsam uttarâsañgam karitvâ yena bhagavâ ten' añjaliñ pañâmetvâ bhagavantam gâthâya ajjhabhâsi :

samghassa kiccesu ca mantanâsu ca atthesu jâtesu viniccha-  
yesu ca  
kathampakâro idha naro mahatthiko bhikkhu katham  
hoti idha paggahâraho 'ti. |

anānuvajjo pāthamena sīlato avekkhitācāro susamvu-  
 tindriyo,  
 paccatthikā na upavadanti dhammato, na hi 'ssa tam hoti  
     vadeyyum yena nam. |  
 so tādiso sīlavisuddhiyā ṭhito visārado hoti visayha  
     bhāsatī,  
 na echambhati parisagato na vedhati, attham na hāpeti  
     anuyyutam bhaṇam, |  
 tath' eva pañham parisāsu pucchito na c' eva pajjhāyati  
     na mañku hoti.  
 so kālāgatam vyākaraṇārahām vaco rāñjeti viññūparisam  
     vicakkhanō, |  
 sagāravo vuddhataresu bhikkhusu ācerakamhi ca sake  
     visārado,  
 alam pametum, paguṇo kathetave, paccatthikānañ ca  
 5      viraddhikovido, |  
 paccatthikā yena vajanti niggahām mahājano paññāpanañ  
     ca gacchati,  
 sakañ ca ādāyam ayam na riñcati vyākaraṇapañham anu-  
     paghātikam, |  
 dūteyyakammesu alam samuggaho samghassa kiccesu ca  
     āhunam yathā,  
 karamvaco bhikkhugāñena pesito aham karomīti na tena  
     maññati, |  
 āpajjati yāvatakesu vatthusu, āpatti yā hoti yathā ca  
     vutṭhāti,  
 ete vibhaṅgā ubhayassa sāgatā, āpattivutṭhānapadassa  
     kovido, |  
 nissāraṇam gacchati yāni cācaram, nissārito hoti yathā ca  
     vatthunā,  
 osāraṇan tamvusitassa jantuno etam pi jānāti vibhaṅga-  
     kovido, |  
 sagāravo vuddhataresu bhikkhusu navesu theresu ca  
     majjhimesu ca,  
 mahājanass' attacaro 'dha pañđito, so tādiso bhikkhu  
 10      idha paggahāraho 'ti. ||3||6||  
         Kosambakkhandhako dasamo.

tassa uddānam :

Kosambiyam jinavaro, vivād' āpattidassane,  
 ukkhipeyya yasmin̄ tasmin̄, tassa yāpatti desaye.|  
 anto sīmāyam, tatth' eva, pañc', ekañ c' eva, sampadā,  
 Pārileyyā ca, Sāvatthi, Sāriputto ca, Kolito,|  
 Mahākassapa-Kaccāno, Koṭṭhito, Kappinenā ca,  
 Mahācundo ca, Anuruddho, Revato, Upālivhayo,|  
 Ānando, Rāhulo c' eva, Gotamī, 'nāthapiṇḍiko, Visākhā  
 Migāramatā ca,  
 senāsanam vivittam ca, āmisam samakam pi ca,|  
 na kena chando dātabbo, Upāli paripucchito,  
 5 anupavajji visilena, sāmaggi jinasāsane 'ti.

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**MAHĀVAGGAM SAMATTAM.**

## VARIOUS READINGS.

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A : India Office MS. of the Phayre Collection (Burmese writing).

B : MS. of the Paris National Library, fonds Pâli 17 (Sinhalese writing).

C : MS. of the Royal Library at Berlin, Orient. fol. 952 (Burmese writing).

D : BUDDHAGHOSA's Aṭṭhakathâ; MS. of the Paris Library, fonds Pâli 39 (Sinhalese writing). Buddhaghosa omits all passages, which offer no difficulties or have been explained before.

E : The same work ; MS. of the Berlin Royal Library, Orient. fol. 931 (Burmese writing).

The division into chapters and paragraphs has been introduced by myself.

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### I.

1. 1, vimuttisukham paṭisamvedi ACE, vimuttisukhapati-  
samvedi BD. Comp. Jâtaka, i. p. 77, 80, ed. Fausböll.—  
2, jarâmarañasokap° C at both places.— 3, yadâ have ABC,   
yadâ bhâve D. —jhâyino B. —brahmañassa AC. The same  
spelling is constantly observed in these as in most Burmese  
MSS.— 4, For omitted words B always uses the symbol pe,  
AC have different symbols, the most frequent being la.  
This entire passage is given without abbreviation in C, which  
reads here again at both places jarâmarañasokap°.— 5, jhâyino

corrected to *jhāyato* B. —*pavedīti* corrected to *avedīti* B.— 6, C reads again at both places *jarāmaranapasokap*°.— 7, *obhāsayam ant*° ABC. Comp. the note of M. Senart on Kacc. i. 4, 5.— 2. 1, *samādhi uṭṭhahitvā* B. —*vimuttisukhap*° D, *vimuttisukham* p° ABC E.— 2, *huhukajātiko* A, *huhumkaj*° BC DE. *Buddhaghosa*: so *kira diṭṭhamāṅgaliko mānavasena kodhavasena ca huhun ti karonto vicarati, tasmā huhuṅkajātiko 'ti vuccati. huhukajātiko ti pi paṭhanti. —brahmaṇakāraṇā A, brāhmaṇakāraṇā B, brahmaṇakarā C.*— 3, *yatatto ACDE, yuttatto B. —brāhmaṇavāḍam B.*— 3. 1, *samādhi vuṭṭhahitvā* B. —*Ajapālanigrodharukkhamūlā A, °nigrodhamūle B, °nigrodhamūlā C. —Muñjalindarukkhamūle A, Muñcalindamūle B, Muñcalindamūle C. —vimuttisukham p° AC.*— 2, *sattāhavaṭṭalikā ABC, sattāhavaddaṭṭalikā D, sattāhavaddalikā E.* Comp. *Jātaka* i. p. 80. —*duddini AB, °duṭṭini C, °duddinī DE.*— 3, *viddhām ACDE, visuddhām B. —pañjali*ko C.— 4, *asmimānassa vinayo B.*— 4. 1, *samādhi vuṭṭh*° B. —*vimuttisukham p° AC.*— 2, *tam desam gantukāmā addh*° C. —*gacchata bhagavantam B.*— 5, *onitapattapāni ABC. —te ca BC.*— 5. 1, *samādhi v° B.*— 2, *ālayapamuditā and ālayapamuditāya A, ālayasamuditā and °pamuditāya B, °samuditā and °samuditāya C, ālayesu suṭṭhu muditā 'ti ālayasammuditā DE.* In § 8, 9, B reads *°samuditā and °samuditāya*, C *°samuditā, °samuditā and °samuditāya, °samuditāya.* —*duddasam A, sududdasam BC.* In § 8, 9, B reads *duddasam*, and thus reads C in § 9, but *sududdasam* in § 8.— 3, *apissu AB, api sudam C. —susambuddho AC.* In § 8 C reads *susampuddho*, § 9 *susambuddho.* —*paṭisotagāmi* corrected to *°gāmim* C, *paṭisotegāmin ti D, paṭisotagāmin ti E.*— *dakkhinti D, dakkhanti ABC E.*— 4, *vata bho* at both places BC, *vata so* at both places A; comp. *Jātaka* i. p. 81.— 6, *bhummiyam nih*° C.— 7, *avekkhassu AE, āvekkhassu B, apekkh °CD.* In § 9, 10, C reads *avekkh*°.— *dhīra* corrected to *vīra* B.— 8, *apisu tam Brahme B, api sudam me Brahme C; A omits this passage.*— 11, *°posini all MSS. —accuggamma ACE, ajjugg° B, abbhuggamma D, comp. Lal. Vist. p. 520 ed. Calc., where I propose to read udakātyudgatāni.*— 6. 3, 4, *Udako, Udakassa AC, Uddako, Uddakassa B.* Comp. *Jātaka*

i. p. 66-81; the Northern Buddhists spell this name Rudraka Rāmaputra.— 8, Kāśinam A D, Kāsinam C, Kāsiyam B, Kāsinam or Kāśinam E.—andhibhūtasmi A C.—āhañhi A E, ahamhi B, āhañci C, ahañhi D.—amatadundubhīti D (not E). 9, yathā pi kho B.—hupeyya āvuso A, hupeyyâ āv° B, hupeyyam āv° C, hupeyya pāvuso ti āvuso evam pi nāma bhaveyya D E.—okampetvā A C, okappetvā (“sīsam cāletvā” DE) B D E.— 10, āvaḍḍho bāhullāyâ ti D.—paccupat̄hāpettabbo A B, paccuṭhātabbo C.— 11, apissu A B, api sudam C.— 12, samudācarittha C.—The Jātaka Aṭṭhakathā (i. p. 82), which quotes some words from this passage, offers the reading: aham bh° tathāgato sammāsambuddho.— 13, 15, cariyāya B, iriyāya A, cariyāya corrected to iriyāya C.— 13, uttarimanussadhammam C, °muñ A B.—bāhulliko A C, bahulikato B.—uttarim manussadhammā A, uttarimanussadhammam B C.— 15, uttarim manussadhammā A, uttarimanussadhammā B, uttarimanussadhammam C; the same at both places.— 16, me tumhe B.—abbhāsitam A, abbhāvitam D, bhāsitam BE. The comment explains the word: vākyanādan ti.—asakkhi kho A, asañthiko corrected to asakkhi kho C, asakkhi ko (or: as° to?) B, as° vo D.—puna sussim̄su A, susisum̄ B, vacanam̄ sussisu C. Probably we ought to read: puna sussūsim̄su.— 17, atthakil° B.— 20, °nandini A B C. 27, paccaññāsi A B C.— 28, paccaññāsi A C.— 29, idam avoca .. abhinandanti is omitted in B C; in C these words have been inserted afterwards.— 30, ca pana bhagavatā C.—evam A C, etam B.— 31, devānubhāvan ti B C.—Aññākonḍañño (at the first place) B. The Jāt. Aṭṭhav. (i. p. 82) and the Dhammap. Aṭṭh. (p. 119, 125) read Aññākonḍañña, but the Lal. Vist. (p. 529 ed. Calc.) reads Ajnātakauṇḍinya.— 32, C almost constantly reads svākhyāto.—tassa āyasmato Konḍañassa A. 35, nihārabhatto iminā nihārena C, nihārabhatto A, iminā hārena B.—B inserts nihārabhatte, which is corrected to °bhatto, before tayo.— 39, vedanā bhikkhave anattā C.—labbhetha ca vedanāyam A.—na ca labbhati vedanāyam A B. 41, viññānam bhikkhave anattam C.— 42, kalla nu kho tam C.— 43, kallam nu kho tam C.— 46, evam ayam A C, evam assa B. The reading evam passam, which I prefer, occurs

in the corresponding passage of the Anattalakkhaṇasutta as well as of the Cūlarāhulovāda (Berlin MS. of the Sutta-samgaha). Comp. also i. 21. 4.— **7.** 1, heṭṭhā pāsādā A, h° pāsādā B, h° pāsādā corrected to h° pāsādā C.—pi niddā okkami A, pi pacchā niddām okkami C, pi niddā okkamati parijanassāpi pacchā niddām okkami B.— 2, mudīṅgam A, mudigam C.—vikesikam A, vikkesikam C, vikkhesitam B.— vikkhelikam A C, vikkhelikam B.—aññā vippalapantiyo C.— sañthāti C.—idam upaddutam A.—idam upassaṭham A.— 3, abhirūhitvā B.— 6, dukkhasamudayam nirodhamaggam B. The same reading constantly occurs in this MS.— 7, catuddisā A, catudisā C, catusu disā B.— 8, AB omit idha nisinno.— 9, api nu bhante A C.— 10, dakkhīntīti B, dakkhantīti A C. The former spelling generally prevails in the Ceylonese MSS., the latter one in those brought from Burmah.—so ca loke C.— 11, vimucci C, vimuccati A, vimuttam B.— 14, lābhā AB, sulābhā C.—suladdham A, suladdham lābhā B, lābhisuladdham C.—ajjatanāya A C, ajja svātanāya B.— **8.** 3, tā ca loke A B, tā ca kho loke C.— **9.** 2, ime me bhante A, ima bhante B, ime ca kho bhante C.— **10.** 1 and 2, janapadā ABC. Probably we ought to read janapade, comp. Bārāṇasiyam setṭhānuseṭṭhinam, in the preceding chapter.— 2, ime me bhante A C, ime bhante B— 4, sā tesam A, sāva t° C, yāva t° B.— **11.** 1, muttāham A B, muttānam-ham C.—manussā constantly C.:—mā ekena maggena C.— agamittha A C, agamattha D, āgamete corrected to āgamatta B.—aham hi bhikkhave B.—Senānigamo corrected to Senā-ninigamo B, Senanigamo A, Senonigamo C.— 2, bandhosī ABC.—mahābandhanabandho A, Mārabandhanabaddho corrected to mahāb° C, Mārabandhanabandho B.—muttoham B.—mahābandhanamutto A, Mārabandh° B, Mārabandh° corrected to mahāb° C.—nīhato B.—bādhayissāmi ABC; the true reading apparently is bandhayissāmi.— **12.** 3, pabbājetum upasampādetum ti A, pabbājetha upasampādetha B, and thus reads C, where it is corrected thus: pabbājetu upasampādetum. D: pabbājethā tiādimhi.— 4, gacchāmīti C, gacchāmi A B.— **13.** 1, vuṭṭhavasso C.— 2, bandhosī A B, baddhosī corrected to bandhosī C.—Mārapāsena A B, Māra-

pāsehi C. —mahābandhanabandho A, Mārabandhanabandho B C. —muttāham A C, muttohi B. —Mārapāsena A B, Mārapāsehi C. — Mārabāndhanamutto C.— **14.** 1, tasmīm yeva vanasande A, tasmīm van° B, tasmī ca van° C.—ekassa pana pajāpati B. —nāhoti A B, nāhosī C. —ānitā hoti B.— 2, paricārimhā A B. —nāhoti B.— 3, tam kāraṇam kim B. —ye mayam instead of yam mayam all three MSS.— 5, sā va A C, yā ca B.— **15.** 1, B omits tesu.— 2, jaṭilasseva assamo C. —agarum and garum almost constantly C.—api caṇḍ° C.— vihēdhesīti constantly A C.—api ca caṇḍ° C (at the second place).—caṇḍ°, corrected to api caṇḍ° C (at the third place).— 3, pariyoḍeyyan ti A B, pariyoḍiyeyyan ti C. DE: pariyoḍteyyan [pariyoḍiyeyyan E] ti abhibhaveyya vā vināseyya vā.— 4, abhisamkhāritvā A C, °kharitvā B. It ought to be corrected : abhisamkhāretvā, comp. i. 7. 8.—nāge A B, nāgo corrected to nāge C. In § 6 all three MSS. read nāge. The agreement of the two passages makes a correction like nāgena na vihēthiyati (vihēthiyissati), highly improbable. I suppose, that nāge is a Māgadhī nominative, the occurrence of which may easily be accounted for in a legend founded on popular tradition.— 5, pariyoḍitvā B.— 6, vihāremu C.—aggisālāyan ti A.—phāsukāmo va A, ph° ca B C.—vibodhesīti A C.—nam A C, tam B.—disvāna C.—sumānaso C, sumanaso A, suppasannamanaso B.—agyāgāre B.—vihedhiyatiti C.— 7, hatā A, hatā ca C, yāva B.—C inserts kālā after lohitikā.—kāye A, kāyena B, rūpakāye C.— **16.** 1, upasam̄kami A B, upasam̄gami C instead of upasam̄kamimsu.—pi nāma mahanto B.— 2, upasam̄kami A C.—pi nāma mahantā B.— **17.** 1, vannānipabhāhi B.— 2, vanñānipabhāhi B.— **18.** 1, vannātipabhāhi B.— 2, vannātipabhāhi B.— **19.** 4, akāsīti A B, akāsīti C.— **20.** 1, mahati all three MSS., instead of mahatīm (the same in § 2, 4 and 5).— 2, A inserts pamsukulam before ālambitvā, in B this word is included in brackets, in C it is omitted.—adhibattā A B, adhibathā C (the same in § 5).—C inserts pamsukulam before ālambitvā.—parivisajjeyyan ti C.—parivissajjatu ti B.— 4, upanikkhittā A.— 5, A inserts pamsukulam before ālambitvā.—āharahattho A C, arahanto B.— 6, tvam̄ gaccha B.— 9, idam̄ kho pana

Kassapa B.— 11, sugandhikam A, gandhasampannan ti B, gandhasampannam rasasampannam C.—BC omit sace ākañ-khasi . . . tvam yeva tam gañhā ti.—yeva tam A (at both places); comp. § 9.— 12, aggim A, aggi BC.—sakim deva all three MSS. (the same § 13; § 14 C reads sakid eva).— 13, aggim B, aggi AC.—aggim A, aggi BC.—ujjalitum all three MSS.—aggim A, aggi BC.—ujjalitum B.—aggim ti AB, aggi ti C.—ujjalimsu all three MSS., instead of ujjaliyimsu?—aggi BC, aggim A.—ujjaliyissati A, ujjaliyati B, ujjalissati C.— 14, aggim AB, aggi C.—aggim A, aggi BC.—aggim A, aggi BC.—vijjhāpeyyantu B (at both places).—aggim ti AB, aggi ti C.—aggim A, aggi BC.—vijjhāyissati AB, vijjāyissati C.— 15, Nerañjarāya A, °yam BC.—B omits umm° pi—ummujja nimujjam pi C, nimujja umujjam pi A, umujja nimujjanti pi B.—abhinimmi A, abhimmini C, abhiniyatā corrected to abhinimmi B.—visipesu C.—yathā himā (yathā pi B) mandāmukhiyo nimmitā ti AB, yathā pañcamattāni mandāmukhisatāni abhinimmitā ti C.—mahā-mand° AC, tāva bahu mahāmand° B.— 16, vassi AB, pāvassi C.—vulho AC, vuyho B.—idan nu tvam B, idha nu tvam A, idham (corrected to idha) nu tvam C.—ayamm ahasmim A, ayam ahasmi C, ahamm āham asmim B.—pavā-hissati A, passahissati B, ppavāhissati C.—na tv eva kho tvam A.— 18, cīraphaṭikā A, cīrapatikā C, cirapaṭikā B. DE: cīrapatikā ti cīrapatthāya.— 20, vuyhamāne AC, °no B—saddhi A; BC omit this word.— 22, vuyhamāne all three MSS.—C omits saddhim.— 24, aggi C; AB omit the word.

— 21. 1, tena carikam p° C, tena pakkāmi AB.—cakkhum ādittam bhikkhave sabbam ādittam B, kiñci bh° sabbam ād° AC, instead of kiñ ca bh°.— 4, passam AC, mayam B.—vimuttasmim vimuttamhiti A, vimuttasmim pi vimuttam iti B, vimuttasmi vi vimuttamhi ti C. Comp. i. 6. 46.— 22. 4, aggim AB, aggi C.—kissako AC, kisako BD.—kāmittiyo AC, kāmitthiyo B D E.— yaññā all MSS., yaññam Jātaka i. p. 83.—cātivadanti A, cābhiv° B, cāti (ti is crossed) piv° C.—yaññā ABC.—DE: ete rūpādike kāme itthiyo ca yaññā abhivadanti.— 5, ettheva A, etta ca B, ettha ca C.—A omits avoca.—rasesu ca B.—ko carahi AC,

kho c° B. Buddhaghosa: atha ko (kho D) carahīti atha kva carahi.—anupadhikam ABC, anupadhīnam D.—anañatābhāvi (°bhāvi C) ABC. DE: jātijarāmaranānam abhāvena anaññathābhāvīm (°bhāvi corrected to °bhāvīm E).—8, ekam nahutam B.—11, dakkhanti A, dakkhīti B, dakkhantīti C.—13, giyamāno A, gāy° B, bhāsamāno C.—siñgīnikkhasuvanño ABC constantly; DE: siñgīnikkhasuvanño ti siñgīsuvaññanikkhena samānavanño. The Jāt. Atṭhakathā (i. p. 84) reads: °savañño. —After the third stanza B inserts a fourth one: santo santehi (sic) purāna-jatīlehi . . . pāvisi bhagavā. —dasavāso ABC, dasāvāso D and the Jāt. Atṭhakathā. —dasabhi ACE, dasahi BD and the Jāt. Atṭh. It is possible, that this is an instance of the Instrumental ending in -bhi, which was hitherto known only from grammatical literature. —°parivārako AC, °parivāro B and the Jāt. Atṭh.—14, sabbadhi AC, sabbadhī BD and the Jāt. Atṭh. In E the reading is illegible. —suddho AC, buddho B and the Jāt. Atṭh.—16, avidūre ABC (the same § 17), instead of atidūre? —appakinnam BCD, abbokinñam A, appākinñam E. —appanighosam AC (the same § 17). —vijanavādan ti pi pātho . . . vijanapātan ti pi pātho DE.—17, abbokinñam A, appokinnam C, appakinnam B.—23. 1, so itarassa āropetu ti C, so ārocetū ti ABD.—2, arahattamaggasamāpannā vā A, °maggam vā sammāpannā C, °maggapaṭipanno vā B.—5, paccavyattā A, paccabyāthā B, paccabyatā C, paccabyathā E, paccavyathā corrected to °vyāthā D. The comment says: pati-ava-pubba-idhātu, tthavibhatti . . . patividdhattha tumhe, pattam tam tumhe-hīti attho. —paramasokam C. —abbhūtītam A, abantitam B, apbhutitam C, abbhutitam and abbhātītam D, abbhātītam E.—6, kacci no A B, kiñci nu C. —adhigatomhīti C. —adhigatōsti C.—7, arahattamaggasamāpannā vā A, °maggam vā samāpannā BC.—10, paccavyattā A, °byatā C, °byāthā B. —paramasokam C. —abbhūtītam A, abbhātītam BC.—24. 1, apalokāma A B C, instead of apalokayāma or °kema.—3, uñhalohitam B. —dve sahāyā B. —Kolito ca Up° B. —Veluvane B. —atha nesam B. —Kolito ca Up° B.—6, atha kho te tumhe im° g° paṭicodetha C.—7, niyamānānam C, neyam° B.

— **25.** 1, anācariyamānā B (instead of anovad°).— 6, dupposatāya A B, duppositāya C.— asantuṭṭhitāya A, asantuṭṭhatāya B, asantuṭṭhiyā C.— samgaṇikāya AC, asallekhatāya B.— suposatāya A, supposatā B, supositāya C.— appicchassa BC, appicchatāya A.— 10, Instead of samharitabbam, samharantena, etc., the MSS (also those of the comment) frequently read samgharitabbam, etc.— ussādetvā D (not E).— 15, I am not sure about the spelling and the derivation of kavāṭapīṭṭam; the MSS. read °piṭṭam and °piṭṭham. D: kavāṭapīṭhan ti kavāṭañ ca piṭhasamghātañ ca. E: kavāṭapīṭtan ti k° ca piṭasamghātañ ca. The last word is spelt piṭṭhas° in Minayeff's edition of the Pātimokkha, and Abhidhān. 219.— 15, apassenaph° A, aphassenaph° BC.— B omits nīharitvā (after sallakkhetvā).— gerukap° C, gerūkap° A, garum p° B.— colakam B (at both places).— parippositvā C, paripposetvā B, paribbositvā A.— 16, apassenaph° AC, aphassenaph° B.— 20, Buddhaghosa appears to have read: vū-pakāsetabbo vūpakāsāpetabbo.— Instead of vāssa BC often read tassa.— 21, nissayam B. The Burmese MSS. ordinarily read niyasam or niyassam.— 23, dhoviyethāti A, dhoweyyāti B, dhoviyathāti C.— kariyethāti AC, kariyeyyāti B.— The MSS. have rajaṇam as well as rajaṇā; the former is the correct reading.— paciyethāti AC, phatiyeyyāti B.— rajeyeyyāti B— rajentena B.— 24, chedātabbā AB, na chodetabbā C (i. 32. 3, chedātabbā all three MSS.)— upaṭṭhāpetabbo A, upaṭṭhapetabbo B, upaṭṭhātabbo C.— **26.** 1, uppajjeyyāthāti B, upajjhīyethāti, upajjiyethāti A, upajjiyethāti C.— 11, The MSS. have rajaṇam as well as rajaṇā, see ch. 25. 23.— rajitabbam A, rajet° BC.— rajantena ACE, rajent° B.— rajetabbam AB, rajit° C.— upaṭṭhāpetabbo all three MSS. instead of upaṭṭhātabbo.— **27.** 2, mā yittha B.— upaṭṭhāpetabbo B.— 3, anujānāmi bh° panāmitena khamāpetun ti B.— **28.** 1, kiso hoti A, k° ahosi BC.— °sandhatagatto A constantly.— ko nu kho bhikkhave C, ko bh° A, ko nu kho B.— imam kho bhante B.— 3, saraṇāgamanehi BC, °naga-manehi AE.— tāham C, tam A, ham corrected to nāham B.— upasampadām dātum BC, upasampādetum A.— **29.** 1, upasampaṇṇassa samanantarā D (not E).— evamrūpam C.—

āyasmante AC, āyasmato B. —upasampāditthāti AC, upasampadatthāti B.— 30. 2, khiyattha AC, nikhiyittha B.— no ce me A, no me ce C, no ce B.— 4, tattha te tayā yāv° B at the first, second, and fourth place. —nimantanabhattam C.— 31. 1, paṭikacceva AC. paṭigaccheva B (at both places). — abhirameyyam svāham A, °yyā vāham B, °yya C. —jegucchāmi nissayā paṭikulyā ti B.— 2, B omits tivaggena pi.— 4, kacci tvām app° A, kacci (kicci C) ttha app° BC. —app° ca mayam C.— 5, tattha ayam pana C—hotiti BC, ahositi A. —tvām kho mogh° C. —añām ovaditum añāmm an° C.— 6, pañavanto AC constantly. —upasamkami B.— 32. 1, pakkamantesu B. —anācariyā A.— 2, vassāmi B constantly.— 3, upathātabbo C, upathāpetabbo AB. Comp. i. 25. 24.— 33. 1, uppajjiyethā ti A, uppajjeyyāthā ti B, uppajjiyethā ti C. —upatthāpetabbo all three MSS. instead of upatthātabbo.— 35. 1, nissayam denti BC, n° dessanti A, instead of n° dassanti? —The end of this chapter is again specified by the MSS. as the end of the 6th Bhāṇavāra, the same having been the case with regard to chapter 33. The subscription “ācariyavattam,” which belongs to ch. 32, is also repeated here.— 36. 1, cha yimhā A, cha yimā C, cha himā B. —samodhānagato B.— 4, 5, param asekhenā °kkhandhenā B constantly.— 12, ādibrahmacariyakāya AC, ādibrahmacariyakāya B, ādibrahmacariyikāyāti D, ādibrahmacarikāyāti E. —Buddhagh. explains vivecetum, without mentioning vivecāpetum.— 13, ādibrahmacariyamkāyam A, °cariyikāya B, °cariyamkāya C.— 14, vitthārena na C, na vitthārena A, vitthārena B. —na suvibhattāni na sup° na suvin° C; na is omitted at the three places in AB; DE: ubhayāni kho pan' assa pāt° vitth° sv° hontīti . . na suvibhattānīti . . na na sup° ti . . suvinicchitāni. —supavattini CE, suppavattini AB, suppavatti[ti] D. —suttaso AE, suttato BCD. The reading of BCD, which I have preferred, is sustained by the reading of all three MSS. in i. 53. 8, 13.— 15, suppavattini C, suppavattitāni B; A omits this word. —suttaso A, suttato BC.— 37. 3, param asekhenā °kkhandhenā B constantly.— 4, Both readings, asekhenā °kkhandhenā and asekhe °kkhandhe, occur in B at various places.— 11, ādibrahmacariyakāya A,

°cāriyikāya B, °cariyikāya C.—vivecetum the MSS. (the same § 12); according to i. 36. 12, 13, we should expect: vivecetum vivecāpetum.— 12, ādibrahmacariyakāya A, °cāriyikāya B, °cariyikāya C.— 13, na ubhayāni . . pāt° vitthārena AC, ubhayāni . . pāt° vitth° B.—na suvibh° na sup° na suv° C, suvibh° sup° suv° AB. Comp. i. 36. 14. —suppavattini A, suppavattāni B, supavattini C.—suttaso A, suttato BC.— 14, suppavattini AC, suppavattāni B.—suttaso A, suttato AC. In the subscription this chapter, though it contains only 14 chakka, is specified as “chakkam solasavāram.”— **38.** 1, so āgato na upasampādetabbo AB, so puna pacchāgamtvā bhikkhu upasampadām yācanto so āgato na upas° C.—yo so bhikkhave AB, yo bh° añño pi C.— 3, tena bhikkhave B, tena kho bh° AC.—A omits itthannāmo.— 5, gāmam piṇḍāya pavisati D (not E).—vesiyag° BCDE, vesiyāg° A.—vidhavāg° AC, vidhavag° B.— 6, kikaraṇiyāni C.— 7, idam vuccati bhikkhave B.—samghātanikam AB, samghātaniyamgam C, samghātaniyam, in the explanation samghātaniyam D, samghātaniyam, in the explanation samghātaniyam E.—evam an° kho ACE; BD omit kho.— 8, vesiyāg° AB, vesig° C.—vidhavāg° ABC.— 9, kikaraṇiyāni C.— 10, samghātaniyam A, samghātaniya C, °nikam B.—evam ār° kho ADE, evam ār° hi B, evam ār° C.— 11, upajjhāyassa mūl° B (not DE).—āveniyam AE, āveniyam D, bhāveniyam C, āvenikam B.— **39.** 1, khoyyo A, veyyo B, khayyā C.—upaṭṭhāpetabbo (at both places) B.—khoyyo A, veyyo B, khayyo C.— 4, aññ° pi puriso C.—khoyyo A, veyyo B, khayyo C.—khoyyo A khayyo C; B omits the entire passage from sabbam sāp° to nāham s° tik° ti.— 5, somhi AB, soham C.—bhadantā C, bhaddantā A, bhikkhu B.—ayyā AC, ayyo B.—pabbājeyyan ti all three MSS.— **40.** 1, uccinathāti ADE, uccinathā ti B, uccinnathati C.— 2, yuddhātin° C.—pāpāñ ca kammam karoma B.—dhamma-vādino B.—B omits samac° brahmac°.—sammacārino A, samac° C.—saccav° brahmacārino sil° B.— 3, kin ti nu kho B.—B omits sāmi.—rājabhaṭe pabbājeyyantiti B.—vohārake B.—chetabbam AC, chedetabbam B, cheditabban ti E.—anusāsakassa B.— 4, appamattake pi B. I ought to

have preferred this reading. Comp. VI. 23. 13.— **41.** 1, dhajabandham ABC. —dhajabandho ABCE, dhajabaddho D.— **42.** 1, corikammam katvā C. —bandho all three MSS. —so tam kāram C.— 2, hanemāti B. —abhayūvarā AD, abhayuvarā BC— **43.** 1, corikammam katvā C.— **46.** 1, dhaniyā passitvā AC, dhatiyā tam passitvā B. dhaniyā is a misspelling; it should be dhanikā.— **47.** 1, ayyikā AC, sāmikā B. —ayam so AC yo B (omitting aham). —nesamāti B.— **49.** 2, Instead of urassa (gen.) we should read, perhaps, ur' assa=uro assa, though I do not think it probable, that in this case the o would have been elided.— 3, etha AC, evam B.— mayam ayyā A. —sabbe cime C.— 4, yāva vibhāyāti B.— C omits bhikkhū before bhikkhūhi. —uhananti AC.— 5, dārakasaddo ti A, dārakassa saddo ti BC.— 6, vīsativ° ca kho B.— yo upas° āpatti dukkataṣṣā ti B.— **51.** 1, utṭecetun ti A, upaṭṭhāpetun ti B, udḍoyetun ti C. —kākuṭṭepakam AE, °utṭhepakam B, °udḍevakam C, kākuḍepatan ti corrected to kākuṭṭepakan ti D. The comment explains this word as follows: yo vāmahatthena lat̄hi (sic D, yaṭhi E) gahetvā nisinno sakkoti āgatāgate kāke utṭhāpetvā purato nikkhittam bhattam bhuñjitum ayam k° nāma.— **53.** 1, āhundarikā AC, āhunnākirakā or āhūntākirakā B. —B omits na (before imesam) — 2, apāpuraṇam A, avāp° B, apāv° C. —paṭisunītvā A, paṭissutvā B, paṭisutvā C. —apāpuraṇam A, avāpūr° B, āpāpur° C.— 3, ittaro B, ittharo AC. —lahucittakatā no A, °cittākatā kho no C, °ttam vatā no B.— **54.** 1, gacchassu AC, āgacchasu B.— 3, ohāretvā B. —acchādāpetvā A, °detvā BC.— 4, anavajjam tad eva yācāmiti C. —bhavati A, bhagavati C, bhagavāti B.— **55.** 1, bhagavatā sikkhāpadam paññattam B, bhagavatā paññattam AC.— **56.** 1, kattha ca A, kattha ci B, kathañ (corr. to katthañ) ca C. —jātarūparajatapaṭigg° veramanīti B.— **57.** 1, bhikkhū akkosati A, bhikkhunām akk° B, bhikkhūnam akk° C.— 3, mukhadvārikam, mukhadvāriko AC, mukhadvārakam, °dvāragatam, °dvārako B.— B omits etha bhante (before bhattam). —bhadantā BC, bhaddantā A.— **58.** 1, upajjhāyena anāp° B. —gavesantā A. —upajjhāyam anāpucchā DE, upajjhāyena an° B.— **59.** 1, apalālenti, apalāletabbā, apalāleyya AC, apalāl° B. —añ-

parisā C.— **61.** 1, moligalle BDE, moligalle A, mukalle C. The comment explains the word by thūlasarīre.— 2, imesam̄ na p° A, imesam̄ p° B, imesam̄ pana pañdakā (the last word is corrected to apañdakā) C.— te pañdake C.— sabbe abr° B.— tesam̄ hatthibhañḍānam̄ A.— **62.** 1, porāṇak° C constantly.— aham̄ nu kho B.— phātim̄ k° A, bātik° C, phātik° DE, phāvaro vā kātum̄ B.— ime hi kho B.— nāsetabbo ti titthiyap° AB.— **63.** 1, atṭiyati ABC, atṭhiyati D.— 2, okkamesi A, okkami B, okkamati C.— 3, upadhāvitvā AC, upaṭṭhahitvā B.— pabujjhitvā A, patib° C, paṭipucchitvā B.— 4, gacchatha tvam̄ C.— atṭh° pi p° C.— upavassa AC, upavasatha B.— pavattiyamāno B.— katvā A, kamitvā B, karitvā C.— 5, methu-nadhammam̄ A.— okkamati all three MSS.— **66.** 2, sacā ca A, sace BC. (67: sacā ca AB, sajje corrected to sace C). BUDDHAGHOSA: yam pana pāliyam̄ sacāca (sacāva D) mayan ti vuttam̄, tassa sace mayan ti ayam eva attho. sace 'ti hi vattabbe ettha sacāca (sacāva D) iti ayam nipāto vutto. sace ca (sace va D) icc eva vā pāṭho. tattha sace 'ti sambhāvanatthe nipāto, ca (va D) iti pādapūraṇamatte. sace 'jja mayan (sammajja mayan D) ti pi pāṭho. tattha (tassa E) sace ajja mayan ti attho.— gayheyyāma A, gaṇheyyāma C, gaṇheyyātha B (67: gaṇheyyāma ABC). arahanto ete bhikkhave bhikkhū A, arah° ete pi bh° bhikkhu C, arahanto ete bhikkhave B.— **67.** 1, nāsetabbo ti samgh° A.— nas° ti lohitupp° AC.— **68.** This chapter is omitted in B.— **70.** 2, acīvaram̄ C.— naggo p° carati A.— 3, naggo h° p° carati A.— 4, carati A.— 5, naggo p° carati A.— 6, naggo h° p° carati A.— **71.** 1, galaganṭhim̄ A, galagāṇḍikam̄ C, galagamṇḍikam B, galagaṇḍiti DE.— sipari C, sīpari A, sīpadam̄ B, sīpadīti D, sīpariti E.— parisadūsanam̄ A, °dūsakam̄ BC. °dūsano 'ti DE.— **72.** 1, pāpakā bhikkhu C.— 2, lajjim̄ vā alajjim̄ vā ti A, lajji vā alajji vā ti C, lajji vā alajji vā ti B.— **73.** 1, ārocesi A, °sum̄ C, °sum̄ corrected to °si B.— vattun ti A, vattabban ti BC (the same § 2, 3).— 3, A omits bhikkhu. —BC omit yāciyamānenā. BUDDHAGHOSA mentions this word.— 4, araññakena all three MSS.— sallakkhantena AC, °kkhentena corrected to °kkhantena B.— anissitena vasitum̄ B.— A inserts tadā before tassa.— **74.** 1, et seq. The

MSS. generally read *anusāvessati*, *anusāvetum*, etc., instead of *anussāvessati*, etc.— **75.** 1, *gabbh° upas° ahosi* AB, — *gabbh° upasampanno upasampanno nu kho* A. — *mhi no upas°* B.— **76.** 1, *tassa antar° AC, terasa ant° B.*— 2, *vitthāyanti* is explained in the *Āṭṭhakathā* thus: *vitthaddhagattā honti.* — 5, *attanā vā att°* (at the first place) AB; *attanā va att°* C, which perhaps is right. — 6, *kathañ ca pana parena paro* A.— 7, *sunāsi* AC, *sunāsi* B.— 9, *sunāsi* ABC.— **77.** 1, *nissayā ācikkhitabbāni* (corrected to °*bbāti*) B, n° *ācikkhitabbā* AC. After these words AC insert: *cattāri ca akaraṇiyāni ācikkhitabbānīti.*— **78.** 1, *ekako va āgacchanto* A. — *agamāsi* AB, *āgamāsi* C.— 3, *nāma puriso pañcupalāso* B. — *haritatthāya* ACDE, *haritattāya* B.— 4, *puthusilā* all MSS. BUDDHAGHOSA: *puthusilā ti mahāsilā.*— 5, *mattakacchinno* AC.— **79.** 1, *passissāmīti* (at both places) A.— 2, *passasi* A, *passese* C, *paṭikarohīti* B. — *passati* AC, *paṭikaroti* B (at both places). — B omits *puna.*— 4, *paṭinissajjehi* A, *paṭinissajjessasi* C, *na paṭinissajissasi* B. I believe that we should read *paṭinissajjāhi*.

TABLE OF CONTENTS OF THE FIRST BOOK.— 1, *mahantesu* B. — *niggahānam ca pāpicche* A, *niggahānam ca pāpiccho* BC. We ought to correct: *niggahe ca pāpicchānam*, or *pāpicchānam ca niggahe.*— 5, *pamuṭṭhamicca suttante* B.— 6, *samgāhanā h°* A, *samghāhanā h°* C, *samganāṅgetu* B. *samgahaṇa hetu?*— 7, *vatthum* A. — *āpattim* A. — *dukkarām asamsesetum* B. — *nam* B.— 9, *Bhaddiyo Vappo* B.— 10, *vatthu* B. — *Mārehi?* (instead of *Māro pi*).— 11, *pāripupphañ ca āhari* AC.— 13, *pañāmanā* A, *pañāmetum* C, *panamanā* B.— 16, Instead of *eko* I think we ought to read *bhaṭo.*— 18, *vatthumhi* A, *vatthusmīm* B, *vatthusmi* C. *vatthum?* — *apalālena* B, *apalālana* AC.— 23, *andhamugabadh°* A, *jarāndhamugabadh°* B, *ejjandhamugapadh°* C. After this word A inserts *ca.*— 25, *vivadenti* AC, *vivādenti* B. — *ekupajjhāyena* A, *ekupajjhena* C, *ekujjhāyena* B.— 27, *saṃgho* AC, *saṃghe* B.

## II.

**2.** 1, *mūgasūkarā* A, *mūgasuk°* C, *migasuk°* B. BUDDHAGHOSA reads *mūgasūkarā.*— **3.** 1, *tāni nesam* A, *tāni hesam*

B, tāni sesam corrected to t° nesam C. —so nesam AC, so tesam B.— 2, tāni nesam AC, tesam (tāni is omitted) B. —so ca nesam A.— 3, BC omit the words ajj' uposatho pannaraso. Comp. Minayeff's edition of the Pātimokkhasutta, p. 2, line 16. —evam eva AC, evam evam B. —phāsu hoti (omitting ti) B.— 4, After °adlivacanam etam B inserts: tena vucca. —vivarissāmi A, viparissāmi C, viharissāmi B.— B omits manasikatvā. —sabbam cetasā A, s° cetaso BC.— samannāharāma A, samanārāma C, samantā harāmi B.— avisāhaṭacittā AC, avissāhaṭṭhacittā B. —nissāmetha A, nissamedha C, tisāmema B.— 5, BUDDHAGHOSA reads: anajjhāpanno vā hoti &p° vā vuṭṭhito. —byahātabbam A, bbyāhātabbam B, byāhāritabbam C.— 6, byākareyya BC, byākato bhaveyya A. —evam evam B. —jānitabbam pucchatīti A, jānitabbā mam pucchatīti C, jānitabbam esa mam puccheyya B.— evarūpāya nāma parisāya A. —pi instead of vuocati B.— B omits samjānamāno.— 7, samādhinam vimokkhānam C.— vivekānam B.— 5. 2, yāvatākā ek° A. —ettāvatā sām° hoti yāvatā B.— 6. 1, yāvatā ekāvāso hoti (omitting ti) B.— 2, sammatā sā simā B.— 7. 1, tiyojanikap° B. BUDDHAGHOSA agrees with the reading of AC.— 2, nadipāram s° C, °pāras° AB. BUDDHAGHOSA: nadipārañ ti. —nadipāra s° C, °pāras° A, °pāram s° B. —evarūpam nadipāras° ABC.— 8. 2, Instead of samgho samgho the MSS. as a rule have the word but once.— 9. 1, tadahuposathe ca B. —mayañ camhā as° A, mayañ camha as° C; B omits mayañ ca. —nisinna C. Probably it should be nisinno. —uposathamukham A constantly.— 10. 1, B omits tāva. —vikāle A, vikālo B, vikālo corrected to vikāle C.— 11. 1, karissatu (at the first and second place) B. —kareyyatu (at the third and fourth place) B.— 12. 1, nadim taranto A, nadī t° BC (at both places). BUDDHAGHOSA: nadim (nadī E) taranto 'ti Sappiniyam nāma nadim atikkamanto. —BUDDHAGHOSA: manam vuļho (mūļho D) ahositi īsakam appattavuļhabhāvo (°mūļhabhāvo D) ahosi, . . . vegena āgacchantam udakam amanasikaronto thero manam vuļho (manamūļho, which appears to be corrected to manavuļho, D) ahosi, na pana vuļho (vūļho, corrected to mūļho, D.)—(At the second place:) manam vuļho A, manavuļo

C, manamhi vuļho B.—3, avippavāsasammuti AB.—avippavāsasammuti (at the second place) AC.—5, paṭhamam simā (simā B) samm° BC.—13. 2, āpatti dukkaṭassāti ABC.—15. 3, savarabhayakam A, savarabhayaṁ C, corābhayaṁ corrected to corabhayaṁ B. BUDDHAGHOSA : samvarabhan (samvarabhayanākhan D) ti atavimanussabhayaṁ.—7, kathañ ca pana bhikkhave attānā vā C.—8, A omits puggalam tulayitvā.—9, sammannitabbam ABC instead of sammannitabbo (comp. § 6).—16. 1, vatthukāmo BC, vatthumkāmo A. I entertain no doubt, that the correct reading is vattukāmo.—3, kārāpessantiti A, kārāpentiti BC.—5, diṭṭhi Avikātun A, diṭṭhim pi ḫv° BD, diṭṭha pi ḫv° C, diṭṭhi pi ḫv° E.—9, therādhikam A B DE, therādikam C. BUDDHAGHOSA explains the word by therādhinam and mentions a reading therādheyyam.—17. 3, The MSS. constantly read vattati, not vattati. —dutiyam theram, tatiyam theram B.—18. 1, katimi ACE, katami D, katham B.—3, kimvatikā AC, kittikā B.—4, nasamaggena C.—gahetun A, gah° corrected to gāh° B, gāh° C.—19. 1, piṇḍāya caranti A, p° gacchanti B, p° caranti gacchanti C.—ārocetabboti ABC, instead of āroce-tabban ti? —na ssarati A, na ssari BC.—AB omit: anujā-nāmi bhikkhave bhattakāle . . . attham ārocesum.—20. 4, padipetabbo ABC, instead of padipetabbam? —B omits § 5, 6.—6, na upaṭṭhāpetabbo A, na upaṭṭhāpetabbam C.—21. 1, te hi bhikkhave AC, te imehi bhikkhave B.—te ce AB, tejakho C.—gaccheyyūm C, gaccheyyūm ce A, gaccheyyūm ceva B.—22. 1, sannipatatha A, sannipatitha C, sannipatiṭṭha B.—dātabbo ABC; it ought to be read: dātabbā.—2, kālakiriyā B.—4, sutto ACE, sute B, sutte D.—23. 1, sannipatatha A, sannipatitha BC.—2, kālakiriyā B.—3, santi AC, santa B.—24. 1, muñicatha BC, muñcetha A.—25. 1, sannipatatha A, °pati corrected to °patita B, °patitha C.—26. 5, tikkannam A, tiṇṇannam C, tiṇṇam B.—8, tiṇṇam AB, tiṇṇannam C.—ekako AO, eko B.—9 and 10, adhiṭṭhātabbo ABC instead of adhiṭṭhātabbam.—27. 4, sāmanto A, sāmantā BCDE.—10, 13, kim nāma (or kinnāma) so āpattim all MSS. Correct: kam nāma so āpattim.—13, 15, ten' upasamkami ABC. ten' upasamkamati?—28. 1, ath' aññe ḫv° bh°

anāgatā A B, atth' aññe, etc., C. The same readings almost constantly return throughout the subsequent chapters.— 7, (at the end of the chapter) pārisuddhiuposatho kātabbo (instead of pārisuddhi ārocetabbā) A.— 32. (subscription) pañcavīsatikā n° the MSS. instead of pañcasattatikam n° (comp. iv. 11).— 34. 8, pādānam dhotam udakanissekam A, hadānam ha anadhotam udakanisesam C, pādadhovanantena udakanissekam B. BUDDHAGHOSA : pādānam dotānam (dhotam E) udakanisekan (°nissekan E) ti pādānam dhotānam udakanissekam. bahuvacanassa ekavacanam veditabbam. padhānam (pādānam E) dhotānam udakanissekam (corrected to dhotam ud°, D; dhotaudakanissekan E) ti vā pātho, pādānam dhovanaudakanisekan (°nissekan E) ti attho.— 9, āgacchantānam padasaddam B, āgantukānam p° A C.

TABLE OF CONTENTS OF THE SECOND BOOK.—vatthu chaasīti A, v° ca asīti B, v° asīti C.— 6, catupañcassarā A, °pañcavarā B, °pañcaparā C. —sañcicca cepi vāyame AC, samcisāpi ca vāyave B. sañcicca cāpi vāyame?— 12, āgantuke C.— 13, parivāsānuposatho A, pārivāssānauposatho B, pārivassanuposatho C.

### III.

1. 1, te idha bh° D, tedha bh° E, te ca bh° B, te bh° C, te idh bh° corrected from te ca bh° A.— 2, 3, samkāpayissanti A, samkāyissanti B, samkāyissanti and samkāpayissanti C. BUDDHAGHOSA : samkāpayissantī (samkhāpayissantī D) apposukkā nibaddhvāsam vasissanti. — 3. 1, samkāyissanti B.— 4. 2, sañcicca paṭikkamanti A, sañcicca āvāsam atikkamanti BC.— 3, upakaḍḍhitukāmo B, ukkaḍḍhitukāmo A, upakkāḍhitukāmo C.— paneyyā B, paneyyā C, panāyyā A.— 5. 2, gamissanti BC, āgamissanti A.— 3, aham dāyako C, aham hi dāyako A, ayam dāyako B.— etasmim̄ nid° etasmim̄ pakaraṇe dh° B.— 4, sannivat̄to C, °vatto A, °vat̄tā corrected to °vat̄tho B. BUDDHAGHOSA : sattāhasannivaddho (sattāham sannivat̄to E) kātabbo 'ti.— 7, After ekan̄ bhikkhum uddissa BC add : bhikkhunisamgham uddissa. —In the subsequent enumeration of edifices B omits jantāgharam k° h° jantā-

gharasālā k° h°, C omits the same words and also udapānasālā k° h°.— 8, BC omit bhikkhunīs° uddissa. —After kappiyakuṭi k° h° AB insert vaccakuṭi k° h° (the same in § 13). BUDDHAGHOSA : bhikkhunīsamgham uddissā 'ti ito paṭṭhāya vaccakuṭi jantāgharam jantāgharasālā 'ti imāni tīṇi parihināni. —After udapānasālā k° h° A adds: jantāgharam k° h°, jantāgharasālā k° h°.— 9, BC omit guhā k° h°. —BUDDHAGHOSA : purāyam (pure ayam D) suttanto na palujjatīti (paṭ° D) yāva ayam suttanto na palujjati na vinassati.— 13, After udapānasālā AB add: jantāgharam k° h°, jantāgharasālā k° h°.— 23 and 26, upasampannam ussukkam k° AB.— 7. 8, bhikkhussa bhātiko B, bhikkhugatiko AC. BUDDHAGHOSA : bhikkhugatiko ti ekasmim vihāre bhikkhūhi saddhim vasanakapuriso.— 8. 1, undriyati A, udamyati B, udriyati C. BUDDHAGHOSA : uddiyatīti (udariyatīti E) palujjati. —āharāpeyyum A, āharāpesum B, avahāreyyum C. BUDDHAGHOSA : avahāpeyyun (°yyan E) ti āharāpeyyum. I believe that we ought to read avahareyyum. The Bhikkhus are supposed to fetch the wood themselves, not to send for it. —dajjeyyāham AC, dajyāham B. BUDDHAGHOSA (D) : dajjāhan ti dajje aham (E omits this passage).— 9. 2, āvisanti A, āvissanti BC.— ojam pi haranti pi (sic) BC, hananti pi A.— 4, piñdena C, piñdakena AB.— 10. 1, vuṭṭhāti B.— 11. 3, gāvam A, gāvum C, gāmam B.— 6, Here and in the following paragraphs the MSS. sometimes read asukasmim instead of amukasmim.— 12. 1, tena gantun ti BC, tena upagantun ti A.— 4, °vitāpiyā B (only at the first place).— 5, nimpikosam A, nimbak° B, nimpok° C.— 13. 1, Sāvatthiyā AC, °yam B. —abhirameyyām (corrected to °yyam) aham A, °yyam paham B, °yyāmāham C. —kim kālam A.— 14. 1 and 4, bahum A.

TABLE OF CONTENTS OF THE THIRD BOOK.— 2, bhikkhugatiko A, °bhatiko C, °bhātiko B.— 5, bhedaatṭh° A, bhedāatṭh° BC. —susirena A. —viṭapāya AC, vitabhāya B.— 6, ajjhokāse ca yā vāsā A.— 7, yathāñāyena AC, yathānayena B.— 8, duvibhātiḥ ca punā B, dvihatihā ca puna A, dvihātiḥā ca puna ca C.— 9, na jayya A, na eyya C, na seyya B. —vatthudvārena accharikā A, vatthuddāne antari kā BC.

## IV.

1. 4, *sac' assa hoti avisayham BC, sac' assa av° A* (§ 11 *assa hoti C, assa AB*).—8, *bhagavantānam dassanāya B.—11, B omits bhikkhū*.—12, *aphāsum, phāsum AC, aphāsukam, phāsukam B.—samattasamvāsam A, sapattas° C, pamattas° B.*—13, *samādiyitabbam A, samāditabbam C, samaharitabbam B.—2. 1, The MSS. read sometimes pavārayamānesu, sometimes °riyamānesu.—2, pucchito ABC instead of mucchito. tadamantarā A, tadanantarā C, tadantarā B.—6. 2, 3, sāmanto ABC instead of sāmantā (see ii. 27. 4). —Subscription at the end of ch. 11: pañcasattatitikam niṭhitam A, pañcavasatikam n° C. B omits this subscription.—14. 4, pārivāsikapavāraṇādānena ABC instead of pārivāsikassa pav° (comp. ii. 36. 4).—16. 3, *pavāritānam pavāraṇam ṭhapenti BC.—6, et seqq. A constantly omits the words: mā viggaham.—13, diṭṭhena vā pav° ṭhapesi AB.—13, et seqq. C constantly omits the words: kinti te diṭṭham.—16, aham pi na jānāmi A, aham na j° BC.—17, samghādisesam ropetvā (ropeta B) BC, yathādhammam kārāpetvā A.—19, et seqq. sāssa A, svāyam C, sāsā, yasea, svāssa B, sassa E.—23, suddhānam B.—24, nam A, tam BC, na E.—17. 3, *tesam vikkhitvā ADE, tesam ācikkhitvā C, tesam pucchitvā B.—5, anuvaseyyum AC, anuvasseyyum B.—6, anuvasseyyum AB, anupasseyyum C.—7, ārogo hoti all MSS. instead of ārogo hosi. —codissatīti A, bhedassatīti C, codessati B instead of codessasīti.—8, codessatīti AB, codessasīti C.—9, āyasmā AC, āyasmantā B.—B omits gilāno. —ārogo hoti A, arogā hotha C; B omits these words. —Perhaps we should correct: ārogo ārogam ākañkhamāno codessasīti.—10, *samanuyuñjitvā samanugāhitvā A, samanuy° samanubhāsitvā B, samanuy° samanugāhitvā (samanuggāhitvā c. 18. 5, 6) samanubhāsitvā C (the same c. 18. 5, 6).—18. 2, et seqq. pavāraṇās° AB, pavāraṇas° CE.—3, 4, C constantly, except at one place in § 4, reads āgame juñhe kom°.—4, (in the middle of the paragraph) karissati AC, karessāma B.—uddissati A, uddississati C, uddisessāma B.—pavāressati all three MSS.—6, *punad evāgantvā A, punad eva anto BC.*****

TABLE OF CONTENTS OF THE FOURTH BOOK.— 2, pavārentāpanāmañ ca A, pavārentā sata dve ca B, pavārento samadveva C. Perhaps we should read : pavārent' āsane (comp. ch. 2), dve ca.— 4, cātuddasa A, catuddasā B, cātuddasā C.— chandadānapavāraṇā A, chandadāne p° B, andadāne p° C.— 6, °vatthu ca bhañdanam A, °vatthu bhañdanam B, °vatthu ditthi ca bhañdanam C.— 7, °samgaho ca AB, °samgaho C.

## V.

1. 1, et seqq. The MSS. read : asīti °sahassāni instead of asītim °sahassāni.— 2, adhippasāreyyāsi B.— 3, so vo bhagavā?— 4, upasam̄kantāni C, °kamantāni AB.— 5, upasam̄kamantāni A, °kantāni C, °kamāni B.— 7, no tathā bhagavantam B, no tathāgatam bhagavantam AC.— 8, AC put the words satthā . . . asmi only once.— sāvato pi A, sāvako pi B, Sāgato pi C.— no tathā BC (tathā is crossed in C).— After Sāgatam a corrector has added, in C: yathā.— 12, et seqq. Sītavaṇe, Sītavane B, Sitavane AC.— 13, puṭo AD, phuṭo E, putho C, putṭho B.— bhoge ca bhuñjituṁ A, bhogā ca bh° BC.— 15, bhoge ca bhuñjituṁ AC, bhogā ca bh° B.— 25, ānañcappattam AC, ānañcapattam D, ānejjapp° B, aneñcappattam E.— 27, tassa sammādhimuttassa BC.— bikkhuno AB, tādino C.— karāpiyañ ca na v° A, kariyam na v° C, karāpiyam na v° B.— 29, Before tassa me C inserts : sacāham bhante ekapalāsikam uhissati.— upāhanāsu ratto A, up° satto C, up° hattho B.— 2. 1, nilakavaddhikā, etc., AE, °vatṭhikā B, °bandhikā, °vandikā, °vandhikā C, °vatṭikā D. Comp. Abhidhānapp. 525, 526.— khallakabandhā A, kallakabandhā and khall° B, khallakabaddhā CDE.— puṭabandhā AB, puṭabaddhā D, pūṭabaddhā E, puṭabandhā and puṭabaddhā C.— pāliguṇṭhimā and pālig° A, pāliguṇhimā E, pāliguṇṭhimā D, pālikuṇhimā and pāliguṇṭhimā C, pāli-guṇṭhikā B.— tulapuṇṇikā AD, tūlapuṇṇikā and tūlapunnikā B, tūlapuṇṇikā E, tulapuṇṇikā and tūlapuṇṇikā C.— °vaddhikā A, °vanṭhikā B, °bandhikā and °vaddhikā C, °baddhikā and °vatṭikā D, °baddhikā and °vaddhikā E. E: mendavisāṇabaddhikā 'ti kaṇṇikātāhāne mendakasiṅga-

sañṭhāne vaddhe yojetvā katā. — vicchikālikā ADE, °likā BC.  
 — 4, uddacammap° A, uddacammap° and udac° C, otṭhaka-  
 cammap° B. — luvakac° A, lūvakac° and luvakac° C, ulukac°  
 and ulukac° B, ulukac° D, lukac° E. — 3. 1, °upāhanā ārohitvā  
 AC, °nam ḫr° B. — upāhanā orohitvā ABC. Comp. i.  
 7. 3, 5.— 5. 1, init. : tam bhikkhum pariggahetvā ABC;  
 probably we should correct: tam bhikkhū par°. Comp.  
 vi. 11. 1. — upāhanam AC, upāhanā B.— 6. 1, upāhanam  
 AC, upāhanā B.— 2, AB omit rattiyā.— 2, kaṇḍakam pi  
 AC, kaṇṭhakam pi B. — kataradaṇḍan ti A, kadharataṇḍan  
 ti C, kattaradaṇḍan titi B.— 3, khaṭakhatāsaddā B. — sabhā-  
 katham AC, bhayak° B. Comp. GRIMBLOT, Sept Suttas  
 Pālis, p. 10.— 8. 1, 2, riñchanti, riñchissanti A, ricchanti,  
 racchissanti B, riñcanti, riñcissanti C.— 10. 1, tam bhikkhum  
 passitvā C.— 3, pāṭamgin ti A, pāṭaṅgan ti C, pāṭakan ti B,  
 pāṭaṅkiti (°kīti D) DE.— 4, goṇakam BDE, gon° AC.—  
 tulikam ABC, kul° D, tūl° E. — kadali° ACE, kādali°  
 BD.— 7, Probably we should correct: aññataro pi pāpa-  
 bhikkhu.— 8, vidhunitvā AC, vidhūnitvā B.— 11. 1,  
 cammavaddhehi AC, cammabandhehi B. — ogumbhiyanti A,  
 ogubbiyanti B, ogummīyanti D, okumpiyanti CE.— 12. 1,  
 vinā upāhanena A, up° vinā BC.— 13. 1, Kururaghare A,  
 Kuraraghare BD, Kuduraghare E, Kusaghare C. — Papa-  
 take pabbate A, Papāte pabbate CDE, Pavatte tabbate B.—  
 3, neva mayā AC, na ca mayā B— 4, neva mayā A, na ca  
 mayā B.— 5, dassaniyam pāśādikam A, pāśādaniyam B,  
 pāśādikam pāśādaniyam C, pāśādikam pāśādaniyam E.—  
 yatindriyam A, yantindriyam B, santindriyam, which appears  
 to be corrected to yantindriyam, C, satindriyan ti jitindriyam  
 D, santandriyan ti jivitindriyam E.— 6, kaṇḍuttarā ACD,  
 kaṇḍuttarā BE. — gokaṇḍakahatā AC, gokaṇṭhakagatā and  
 gokaṇṭhakahatā B, gokaṇṇākāhatā D, gokaṇṭhakahatā E. —  
 majjhāru AC, majjāru DE, majjh° and majj° B.— 9, tvam  
 AB, tam C. — sarabhaññamānapariyosāne A, sarabhaññap°  
 C, bhaññap° B.— 10, na ramati kāme C.— 11, paridasīti A,  
 paridassīti B, paridissati C. paridassīti (paṭid° E) paridassesi  
 DE.— 12, Gajaṅgalam A, Kaj° BC. — tato param B, t° parā  
 AC constantly. — Sañavati C, Sallavati A, Sallavatī B. —

Setakanñikam A, Setakanñatam C, Svetakannikam B. — Dhūnam A, Thūnam B, Thuñam C.

TABLE OF CONTENTS OF THE FIFTH BOOK.— 1, ca asitisa-hassissaro AC, sahassagāmikissaro B.— 9, upasampāda-pañcehi gañamgañā dhuvasinā C, upasampadā pañca gañam dhuvanahāyiñā B, upasampadā pañca gañamgañā dhuva-sindāyanā C.

## VI.

1. 2, The MSS. almost indifferently read āhārattam and °ttham (in the following chapters we find almost constantly khādaniyattham and bhojaniyattham).— 4, 5, bhattācchanna-kena A, bhattāchandakena C, bhattāchandakena and °canda-kena B.— 2. 1, susumārav° C, sasukāv° A. B omits this word.— 1, 2, The correct spelling is nippakka instead of nipakka.— 3. 1, vacam B, pacam AC. —vacatham ADE, paccattam C, vattam B. —nisadapotan ti ACD, nisaddapodan ti E, nissadepodakan ti B.— 4. 1, paggavak° AC, vaggavak° pakkavak° B. —DE: pakkavan ti latājāti.— 5. 1, After pañtolapaññam C inserts: nettamālap° paggavap°.— 6. 1, viñāngam B, pil° AC. —pippali AC, pipphalam B.— goñaphalam A, goñaphalam B, kothaphalam C.— 8. 1, sāmuddam ABC, samuddikā 'ti DE. Comp. Abhidh. 461. —bilam ABCE, bilālam D, which may be correct, comp. Abhidh. 461.— 9. 1, thullakacchābādho A, °kaccābādho B, °kaccā vā ab° C. Comp. viii. 17. 1.— 2, rajañipakkam AC, rajañānippakkam B, rajañapakkan (and: rajañanip°) ti raja-nakasatam E.— 10. 1, cālikehi AB, cālitehi C. —cuññā-cālinan ti A, cuññam cālinan ti BC. —dussacālinan ti AC, dussajālinan ti B.— 11. 1, tam bhikkhum AB, tam bhikkhu C. Probably the correct reading is: tam bhikkhū. Comp. v. 5. 1.— 2, sarañjanam E. —tālisam A, tālisam B, tālisi-cayam C. Possibly the true reading is kāliyam (Abhidhān. 302).— 12. 4, pharusa hoti ABC. ph° honti? —salā-kātthāniyan ti A, salākātaniyan ti C, salākādhārayan ti B, salākodhāniyan ti yattha salākam odahanti tam DE. —amsabaddhako A, °bandhake B, °vadhako C, °vaddhako DE.

—amsabaddhakam A, °bandhakam B, °vadhakam C.— **13.** 1, muddhatelakan ti C.— 2, natthu AB, natthum C.— āsiñca A, āsiñcanti B, āsiñjiyanti C. —pātum AC, haritun B. —vat̄tim A, vat̄ti BC. —dahati all three MSS. —dhumanethan ti A, °nettān ti B, °netthin ti C. —dhūmanettāni ABC. —amsabaddhako, °kam AB, amsavaddhako, °kam C.— **14.** 1, atikkhittam° ACE, atipakkhittam° BD.— 2, phalakatumban ti B.— 4, bhesajjam BE, majjam CD, pajjam A. —sattakammam AC, satthak° B.— 5, kabañikāya A, kambalikāya B, kappañikāya C. —kabañikan ti A, kabalikan ti B, pañikan ti C, kakhalikan ti D, pakalikan ti E. —sāsapakuttena AC, °kundena B, °kut̄tena E, °kuñdena D. —phositun ti A, positum ti C, dhovitun ti B. —kilijittha A, kilijittha C, pilicchittha B. —°sakkharikāya AB, °sakkharitāya C. DE : lonasakkarikāya (losakkarikāya E) chinditun ti khu-reñā chinditum (E omits the last two words).— 6, Instead of udāhu pañiggahetabbāni I propose to read: ud° pañiggahāpetabbāni. —pañiggaho ti kato B. kato (tato E) pañiggahāpetabbo 'ti sace bhūmippatto pañiggahetabbo, appattam (appatti E) pana gahetum vat̄tati DE.— 7, duñthagahapaniko A, °gahaniko BD, °gahañiko CE. —acchakañciyā AC, addhakañjiyā B. —acchakañciyan ti AC, añdakañjiyan ti B, acchakajakan (acchakañcakan E) ti tañdulakamattho (tañdulamatto E) DE.— **15.** 3, sabbathikam A, sabbathakam C, sambhattakam B. —ito titam C.— 4, vigañetvā C, pi gañetvā A, ganetvā B. —nivisi AC, nivasi B.— 5, (beginning of the paragraph) dārikā ABC, instead of dārakā? —The MSS. almost constantly read alamkitā, which I think is a misspelling caused by mālākitā. —aññe dārike AB, aññe dārake C. —aññe dārike ABC.— 6, pati-muñjā ti A, °ñcā ti C, °ñcāhi ti B. —asukassa B.— 8, sabbaso suvañnamayo C. The reading of the Vibhañga (Nissaggiya 23), where the same story is told, is sabbasovañnamayo, which I think is correct.— 9, uttarimanussadhammā AB, °dhammam C. Comp. v. 1. 7, 8. —koñumpe C, kolumpe A, koñumbe B. In the Abhidhānapp. (456) this word is spelt kolambo. Comp. ch. 19. 3.— **16.** 1, °karañam AC, °kāra-kam B. —sāpiso A, sāmiso C, sāmiyo B. —kimatthiyā AC,

kimitthiya B. —thaddhanatthaya A, dhandhanatthaya B, bandhanattaya C. thambhanatthaya? thaddhattaya? — 2, vacce AC, vadhe B.— 17. 2, kutayam AC, kutoyam B.— 4, 5, sāmam pakkam AB, sāmap° DE. C generally reads sāmap°.— 6, sāmapāko, sāmamp° B, samāp° corrected to sāmamp° C.— 7, ukkapindakā ADE, °piṇḍukā B, °piṇḍākā C. —pācenti AC, paccanti B.— 8, na ahosi C, nāhosī A, na hoti B.— 9, After khamaniyam bhagavā B inserts: yāpaniyam bhagavā. —na ahosi AC, na hoti B. —patiggahāpetvā AC, patiggahetvā B.— 18. 3, kolumpehi AC, kolambehi B. —āharāpeyyan ti A, āharāpessan ti B, hārāpeyyan ti C. —harāpetvā AC, āharāpetvā B.— 4, nihatam ABC, tihatam D, nihatam E.— 19. 1, After pāhesi B inserts: imam khādaniyam; before dassetvā: Sakyaputtassa.— 20. 1, Mandākinidahatire B.— 2, bhanē (omitting tena hi) AB. —Mandākinidaham B. —abbāhitvā AC, aggahitvā B.— 3, evam evam Andākiniyā dahāya B.— 4, atirittam B.— 21. 1, uppannam B, ussannam AC. —nippaṭṭabijam AC, nibabbabijam B. nibbaṭṭhabijan ti (nibbattab° ti E) bijam nibbatthetvā (nippattetvā apanetvā E) paribhuñjtabbam DE. Probably we should read nivattabijam.— 22. 2, so mam khv A, mamañ khavāyam B, mamañ khv corrected to so mam khv C. —tunhibhuto va B, tato va AC.— 3, duropayo ACDE, dūrepayo B. duropiyo?— 23. 2, sutthu ayya A, s<sup>c</sup> ayye B, suṭhayya C. —āharissāmā 'ti B. —evam ayyo ti B. —natthayyo B.— 3, potthanikam A, potthalikam B, poṭhanikam C. pottanikan ti (potthanikan ti E) mamsacchedanasatthakam vuccati DE.— 4, esāyya A, eseyya C, esāyyo B. —kim pana imāya B, kim pimāya A, kim imāya C.— 6, 7, sacchavi C. —lomo jāto B.— 7, B omits bhagavato mahāvano.— 8, viññāpemi ti AC, viññāpesiti B instead of viññāpesin ti. —paribhuñjāmaham A.— 13, appamattakehi yi A, °ke pi C, °kehi corrected to °ke pi B. Comp. i. 40. 4.— 14, sīhā sīham° A, sīham° BC. —paripātentī AB, paripādenti B.— 15, taracchā taraccham° A, taracchā m° C, taraccham° B. —paripātentī A, paripādenti B, pādenti C.— 24. 2, adhikāni ABC instead of atitāni, comp. § 3. —na assa AB, na addassa C, instead of na addasam

(comp. ch. 36. 6).— 2, 3, gharāvāsatto B.— 3, atitāni A, adhikāni C, adhittitāni B.— na assa A, na addassam C; B omits addasam tam.— 4, me bhavam C, mama bh° A, bhavam B.— 5, paṭihanati A, paṭiharati C, paṭihanti B.— vineti A, vinodeti BC.— āmāsam B.— 6, paradattabhojinam A, paradatthabhojanam BC.— anupavacchati A, anupavacchati BC.— cāpaneti A, ca vyāsaneti B, ca byapaneti C.— °sobhāgyatha B, °sobhagyatam AC.— BUDDHAGHOSA: patthayatam icchitan ti (sic) padānam alam eva dātun ti iminā sambandho. sace pana patthayathā (sic) icchatā 'ti (icchitan ti D) pātho (pi pāto D) atthi so (yo D) yeva gahetabbo.— 25. 1, °yāguyā vā A, °yāguyā ca B, °yāguyā dhātā C. Comp. Sansc. dhrā.— 3, patīggaṇhatha AB, patīggaṇhittha C.— dhātā AC, dhītā B.— 4, na cāham patībalo BC.— 5, (at the end) haratha vā. kim nu kho mayā bhante . . . apuññam vā ti (omitting the repetition) AB.— 26. 1, et seq. Belaḷo A, Belaṭṭo and sometimes Belaṭṭho BC. Comp. the name of Sañjaya Belaṭṭhiputta.— 2, ābhato AB, āhato C.— 5, koṭumpe pi AB, koṭampehi C.— ghaṭe pi A, vighaṭehi pi C, B omits these words.— pitakāni pi uccaṅge pi AC, sippāṭikāni pi uttarāsaṅgam pi B.— 7, cicitāyati citīcītāyati A, ciccitāyati citīcītāyati B, viccitāyati vicitāyati C.— phālo A, mahāphālo C, balo corrected to bālo B.— divasam santatto A, divasa-santatto C, divassayantatto B.— cicitāyati citācītāyati A, oīcaṭāyati citīcītāyati B, ciccitāyati vicitāyati C.— 28. 2, sabbasandharisandhatam A, sabbasandharitam C, sabbattha-risanthatam B. DE: sabbasandharan ti (saddhasanthānan ti D) yathā sabbam sandhatam (santhātam D) hoti evam. Probably we ought to correct: sabbasantharim āvasa-thāgāram santharitvā (comp. Mahāparin. Sutta, p. 11).— Before āsanāni AC insert bhagavato. Comp. Mahāparinibbānas. p. 11.— 3, sabbasandharisandhatam AC, sabbā-sattharikam santhatam B.— purattābhīmukho A, puratthābh° C, puratthimābh° B (at both places).— purakkhetvā A, purekkhītvā C, purakkhatvā corrected to purekkhetvā B.— purakkhetvā A, purekkhatvā B, purakkhitvā C.— mahatam A, mahati BC.— bhojanānim A, bhojanāti B, bhogajāni C.

7, et seq. Sunidhav° ACE, Súnidhav°, Sunidhav°, Sunídhav° B, Sútidhav° D. I think that Childers's spelling Sunídha is correct; comp. Sansc. Sunítha.— 10, nivesanā C, parivesanā B, parivesanam A.— 11, brahmaçariye AC, brahmaçariye B.— åsum ABC. The true reading is assu, see Maháparinibb. Sutta, p. 14.— 13, visajja AC, vessajja B, vissajja DE.— jano bandhati AC, jano pabandhanti B, jano pabandhati E, jato bandhati D.— **29.** 2, samsaritam AC, samsitam E, samhitam B.— acchinnam ûlam B, ucchinnam m° AC.— **30.** 1, bhadram bhadram yānam AC, bhadram y° B. Comp. Mahápar. Sutta, p. 19.— 3, niyyåsum AB, niyåsisum C.— 4, kissa je Amb° amhákam d° B.— eka-bhättam AC, etam bh° B.— sace pi me ayy° A.— dajjåham tam C, dajjåham A, dajjå B.— 4, 5, Instead of ambakåya ABC read Ambapálikåya, but the comment shows, that the former reading is the correct one (BUDDHAGHOSA: ambakåyå 'ti itthiyikåya). Comp. Maháparin. S. p. 20.— 5, adhivutto AC, adhivatto B.— 6, Bhiñjikåv° A, Kiñcik° C, Giñjak° B.— Ambavañam A.— **31.** 1, et seq. sandhágare AC, santhág° and satthág° B.— Nåtap° A, Nåtap° and Nåthap° B, Nåtap° C.— samikåbhisañkhåro B (at both places).— 3, kim panime karissanti C.— 4, divå divaså A, divå divassa B, divå divase C.— pattikå AB, pattiko corrected to pattikå C.— 7, C omits jegucchitåya dhammad desemi. jigucchitåya dh° d° A, jigucchåya dh° d° B.— 8, 9, anabhåvam gatå B.— 10, anuviccañkåram ABC, anuvijjakårañam D, anuvicchañkårañam E (anuviditvå cintetvå tulayitvå kåtabbam).— mam hi AC, mamañ hi B.— sâvakå AB, sâvakam C.— 11, piñdapâtam BC, piñdakam A (at both places).— 13, asatå AC, acchå B.— musåva AC, musåvådå B.— **32.** 1, et seq. uggahitapañiggahitakam AC, uggahitam pañiggahitam, and uggahitakam pañiggahitakam B.— **33.** 1, baháråmak° A, báhirák° B, áråmak° C.— áropetvå AC, áropitå B.— 3, 4, sammutiyå k° all three MSS. The agreement of the MSS. here and at the following places leads me to believe that we must not change sammutiyå to sammatåya, but that sammuti is here the fem. of an adjective sammuta=Sansc. sámmata.— 4, sammuti k° all three MSS.— gonisåtikam A,

gonisātikam B, gonisādikam CE.— 5, bahi patiṭṭhāpenti A, bahi tṭhapenti B, bahi vāsentī C.— sammutikapp° AC, sammutiyā kapp° B.— gonisādikam A, gonyādikam B, gonisādikam C.— sammutin ti A, sammutisan ti B, sammutiyan ti C, sammutikā nāma, etc., E.— **34.** 1, supabhiñjanakam A.— 3, supabhiñjanakam AC.— 5, sabbatthakam mah° A, sabbatthakamah° C, sambhattamkam mah° B.— 6, et seq. passissāmā 'ti B, passāmā 'ti C, passissāmā 'ti and passāmā 'ti A.— 7, sūpabhiñcanakam A, sūpabhiñcācārakam C.— 9, tena hi sunisa catur° B.— 12, I have written bhadram yānam abhirūhitvā; ABC read: bhadram bhadram y° a°. Comp. ch. 30. 1.— 13, yathā yime AC, yathā yime corrected to yathā ime B.— pattikā va B.— 17, Ānguttarāmo (at both places) A.— lonam pi taṇḍulam pi telam pi A, lonam pi telam pi madhum pi taṇḍulam pi B, lonam pi telam pi taṇḍulam pi C.— After khādaniyam pi AB insert bhojaniyam pi. Comp. ch. 33. 1. yattha bhagavantam AC, yathā mayam bh° B.— tattha is omitted in AC, in C it has been inserted afterwards by a corrector.— 18, sampādeti B, sambhāvesi AC. Comp. vii. 1. 1.— 19, nivesanam AC, parivesanā B.— 20, sampavāresi (and sampavāretvā) taruñena ca khirena C; AB omit ca at both places.— 20, santi hi bhante B.— 21, pañca gorasam AC, pañca gosam B, pañca gorase E.— māso māsatthikena AC, kummāso kummāsatthikena māse na māsatthikena B.— iminā yam ayiyassa kappiyam yam tam d° B, iminā ayyassa k° d° A, iminā ayyassa yam k° tam d° C.— **35.** 1, et seq. Kenyo B, Kenyo A. C spells the name generally Kenyo, but sometimes we find also the other spelling in this MS.— 1, harāpeyyan ti AC, yāpeyyan ti B.— 2, samihitam AC, samañgitam B.— Atṭhako Vāmako Vāmadevo cāṅgiraso Bhagu Yamataggi ca Vāsettho Bhāradhvājo ca Kassapo Vessāmitto ca mantānam kattāro isayo ime rattup° B.— 6, madhu-kapānam A, madhup° BCDE.— dākarasam AC, tākar° E, sākar° BD.— 8, sāvatthi all three MSS. instead of sāvitthi.— ve jayatam B, ve yajatam C, veya etam (ve yajatam?) A.  
**36.** 1, saṃkaram ADE, saṃkāram C, saṃnagaram B.—

pañca satāni 'ssa dañdo A; in C assa has been inserted by a corrector; tassa pañca satāni dando B.— 2, bahukato A B E, bahukkato D, bahugatho C.— buddhe vā dhamme vā samghe vā A.— samkaro AC, samgāro B.— pañca satāni 'ssa d° A.— 3, mahiddhiko B.— abhippasādo B.— 4, bhagavato mettena cittena ph° ABC instead of bhagavatā m° c° ph°.— gāvīm taruṇav° A, gāvi taruṇāv° B, gāvi taruṇav° C.— eso āvuso B.— 6, nāddasa ABC instead of nāddasam.— sā-kaṇ B constantly.— nāddasa AB, nādassa C instead of nāddasam.— **37.** 3, bahum-bahum denti C, which possibly is the correct reading.— 4, B appears to read Bhusāgāre. Comp. also Mahāparin. Sutta, pp. 44, 45.— 5, moghapurisa pabbajito BC, m° pabbajite A.— pabbajitena A, pabbajito C, pabbajite corrected to pabbajito B.— **40.** 3, (at the end) yāvajīvikam tadahu paṭiggahitam BC, which is wrong, as the commentary shows.

TABLE OF CONTENTS OF THE SIXTH BOOK.— 2, añcani upapisani AC, añjatim upapiñjani B.— salākaṭhāni AC, salā-kodhanti B.— 3, thavikam paddhakam B, thavikaamsa-vaddhakam A, thapikam aññavaddhakam C.— 6, vikāsiyam AB, vikāsāyam C.— 10, sihañ ca dipikam A, sīhabhyaggadīpika C, sihañ ca dīpikam B.

## VII.

**I.** I, et seq. Pāveyyakā ACE, Pātheyyakā and Pāṭh° B, Pāṭ° and Pāṭh° D. BUDDHAGHOSA explains this name thus: Pāṭeyya- (Pāceyya° E) ratṭhavāsino, Pāṭeyya (Pāveyyam E) nāma Kosalesu pacchimadisabhāge ratṭham, tatthavāsino 'ti. Comp. Turnour's Index to the Mahāvamsa, p. 20. — BUDDHAGHOSA, after having explained okapunñehi, adds: oghapunñehiti (opapunñehiti D) pi pāṭho.— 2, B omits yāpaniyam bhagavā.— avivadamānā phā-sukam (phāsu B) vassam vassimhā BC, which is wrong, as the commentary shows.— gacchantā A, âg° BC.— 5, (I here mark the readings of the Parivāra [MS. Orient. fol 378 of the Berlin Royal Library, fol. jhlī], which contains a

similar passage, by P) ovattiyakaranamattena A E, ovattikak° CP, ovadhīyak° D, ovadhitakāraṇamattena B. —kaṇḍusak° A, kaṇḍukak° B, bhaṇḍupak° C, kaṇḍūṣak° P, kaṇḍusakaka-  
raṇamattenā 'ti muttiya- (corrected: mutaddittiya-) patta-  
bandhanamattena D, kaṇḍusakaraṇamatthenā 'ti muddiya-  
pattabandhanamattena E. —anuvātakaraṇam° ACEP, anu-  
vātam° B, anuvādakaraṇam° D. —ovadeyyakaraṇamattena  
A, ovadh° C, ovaddh° B, ovaṭṭh° E, ovad° corrected to  
ovaddh° D, ovaṭṭ° P. The word is explained thus: āgantu-  
kapattāropanamattena kāṭhinacīvarato vā pattam gahetvā  
aññasmim akaṭhinacīvare (kāṭhinacīvare D) pattāropana-  
mattena. —eva sañchinnena AP, evassa cchinnena B, eva  
sacchinnena C. —sammā AP, simmā C, sāmañ B.— 6, pā-  
pañikena ACEP, apanikena B, pāpanikena D. —eva  
sañchinnena AP, evassa cchinnena B, eva sacchinnena C. —  
sammā AP, sammo B, simā C.— 7, saubbhārā AC, ya-  
vubbhārā B, sahubbhārā E. P generally reads sahubbh°;  
I have met only once or twice in this MS. with the reading  
saubbhārā.— 4. 1, et seq. A sometimes, and B  
very often, reads vippakatam cīvaram.— 11. 1, et seq.  
apaciṇayamāno A, apacitiyamāno and apaciniyamāno B,  
apavilāyamāno C. —Subscription: apaciṇanavakam n° A,  
apaciṇan° n° B. C omits the subscription.— 13. 1, vesati  
AC, vassati B.

TABLE OF CONTENTS OF THE SEVENTH BOOK.— 1, Pāveyyakā  
AC, Pāṭheyayakā B.— 4, ullikhi AC, ullikhā B. —opatti  
A, opaṭi B, opaṭhi C. —daṭhakamm° B. —ānuvādikā AB,  
ānuvārikā C.— 5, ovadheyyam C.— 6, sañchinnena AB,  
sacch° C.— 9, chinna° A, sacchinna° C, chinne B.— 11,  
simassa ubbhāratthamhi A, simassa ubbharāṭhāpi C, simāsa  
ubbhāratṭhami B.— 12, 14, idha B, idam AC.— 15,  
kariyam tassa A, kayiran tassa C, karissam tassa B.— 20,  
sattasattavidhi AC, sakkasukkāviddhī B.— 21, natthi AC,  
nantikā B. —chaccā AC, chatṭhe B. chaccho (Sansc.  
shatṭcas)?— 22, AC omit the words ādāya nissīmagatam.—  
23, tini AC, tini B. heṭṭhā 'ti tinayo vidhi?— 27,  
karaṇyo AB, °yā C.— 28, apaciṇanā A, apavilānā C,  
apaciṇe B.

## VIII.

1. 1, 2, अरामानि BC instead of अरामा and अरामे.— 2, वुट्ठापेसामा ti A, °य्यामा ti BC.— 3, परिहायिसति B, भान्जिसति A, सच्चिज्जति C.— गिलाना 'ti पतिवेदेय्यन् ti ABC, गिलानम् पतिवेदेय्यन् ti E, गिलानम् पतिवासेय्यन् ti D.— 4, जीवतिति तस्य जीवाको B, तस्य जीवतिति J° C, तस्य जीवाको A.— 5, उपरि जीवितम् B.— 6, गांहति DE (at both places).— सुत्थम् ca ABC, सुथु ca DE.— सुत्थम् ca AB, सुत्थु ca C.— 7, अहिन्दांतो आचारिया C, अहिन्दांतोंहि आचारिया AB.— अहिन्दांतो ना किंचि A; BC omit अहिन्दांतो.— 8, काम् तिक्ष्चामिति A, ताम् t° BC.— एतिसाम् आचारिया A, एतिसाचारिया C, एहाचारिया B.— 10, यदा अरोगा अहोषि AC, यदा अरोगो होति B.— 11, उत्तानकाम् B.— निपाज्जापेत्वा B, निपातेत्वा AC.— नुथुहित्वा AC, नुत्थहित्वा B.— 12, मे महाग्धानि भेसज्जानि B.— उपाजानामेतस्य सम्यामासा ABC. BUDDHAGHOSA : उपानयम् (उपानेयम् E) एतस्य सम्यामासाम् 'ti नयतस्य (नयकातस्य E) ca रोगुपासामासा (रोगुपामासा E) ca उपाकारम् जानामिति अधिपायो.— 13, अरोगा थिता A, अरोगा थिता, अ॒र॒ थिता, अ॒र॒ थिता C, अरोगापिता B (at all three places). Comp. § 22.— अम्हाकाङ्क्षा चेवा B.— 14, ना चिरम् AC, ना चिरसेवा B.— 16, अयम् क्षो गाहपति A, अयम् क्षो शेष्ठि B, अयम् क्षो शेष्ठि गाहपति C.— 17, साधु देवा . . . अनापेतम् B, s° देवो . . . अनापेतु AC. Comp. § 21, 23.— 18, निपात्वा A, निपाज्जापेत्वा BC.— m° ते सम्बन्धित्वा B.— ओपालेत्वा A, पालेत्वा B, पातिलेत्वा C, उपापेतेत्वा DE. Comp. § 22.— सिप्पनि C, सिप्पिनिम् A, सिप्पनि E, सब्बनि B, सिब्बनिम् D.— पाणके, पाणको AC, पाणके, पाणको B.— पासेय्याथा B, पासाथाय्यो A, पासाथाय्या C.— तेसायम् (at both places) B.— सिब्बनि A, सिब्बना B, सप्पनि corrected to सिप्पनि C.— 19, साकाहम् A, साकाहम् C, साकाहम् and साकाहम् B.— 20, जानासि A, जानाहिति B.— 21, अंतगांठाबाधो A, अंतानम् गांठाबाधो C, अंतगांठाबो B.— देवो C, देवा AB. Comp. § 23.— अनापेत्वा A, अनापेतुम् B, अनापेतु C.— 22, उसारापेत्वा DE.— थांभे A, थांभे C, तुंभे B.— उबन्धित्वा A, उपानिबन्धित्वा ca C.— उपातेत्वा AC, उपाल° B.— अंतगांठिम् A, अंतानम् गांहि C, अंतगांठिकम् B.— अंधगांठिम् A, अंतानम् गांठि C,

antogaṇṭhi B. —B omits antāni paṭipavesetvā. —ārogo ṭhito AB. —solasa kahāpanasahassāni adāsi B. —23, In B, at some of the places where the king's name occurs, he is called Caṇḍapajjota.— 24, tam te lopivisaratīti B instead of tam devo pivissatīti. —nippimceyyam A, nipaceyyam BC. —nippaci A, nipaci BC. —sappim pītam AB. —mam ghātepessasi B, ghātāpeyyāsi (omitting mam) A, ghātāpeyyāsi mam C. Comp. § 28. ghātāpeyyāti?— 26, tam sappim A, tam sappi B, sappi C. —amanusseva paṭijāto B. —mā cassa AC, māssa B.— 27, bahumā passa kiñci B. —ulumpetvā A, olumpetvā C, odametvā B, ołumpetvā DE.— 28, khādati B, khādi A. —apāyi AC, pivati apāsi B. —khādayitam AB, khāyitam C. —ghātāpeyyāsi AC, °peyyasi B. ghātāpeyyāti? —ghātāpeyyāsi ABC. ghātāpeyyāti? —siveyyakam BC, siv° and siv° BD, siv° E. —paccārahati AB, paccāharati C. paccārahati?— 31, B: nānābhēsajjehi upari bhāvetvā tathāgatassa upanāmeyyan ti atha kho Jivako Kom° tini upphalahatthāni nānābhēsajjehi paribhāvetvā yena bhagavā etc. —At the third place we ought to read virecessati instead of virecessatīti.— 33, nhāyitu (at both places) A, nahayitu (at both places) B, hāyatu and nahāyatu C.— **2.** 1, addhakāsiyam DE.— upadaddhakāsinam ABC, °kāsinam DE. —khamamānam, khamamāno ABC, kambhānan ti (corrected to kambhānan ti) uccāvacāni sundarāni asundarāni ca D, khamānan ti (omitting the following words) E.— **4.** 1, anāgamentānam A. —sadisam A, sadisānam B, sadisā C.— **7.** 1, After nimbakose pi A inserts ajjhokāse pi.— 2, sammannitabbo ABC instead of sammannitabbam. —After ch. 8 possibly another chapter is lost, which began: tena kho pana samayena chabbaggyā bhikkhū (?) tath' eva bhaṇḍāgārikam vuṭṭhāpentī. See the list of contents of this book, v. 10.—**9.** 1, A omits sabbo.— 3, uttarantassa AC, uttaritassa B.— **10.** 2, situdakāya A, situddakāya C, situnākāya B, situntikā ti apakkaranam vuccati E. I am doubtful as to the correct spelling. situṇhikāya? —uttarālumpam AC, uttarālumpakam B. uttarālavan ti vatṭāṭhārakam rajanakumbhiyā majjhe ṭhapetvā tam ḥāram parikkhipitvā rajanam pakkipitum anujānāmīti attho, evam

hi kate rajanam na uttarati E.— 3, *āviñcanti* A, *āvajjanti* BC. *āvajjenti?* —°*thâlikan* ti ABC, °*thâlakan* ti E, °*tâlakan* ti D.— 11. 1, *okkamitun* ti AB, *pakkamitun* ti CDE. Comp. i. 25. 23.— 2, *pattinam* A, *patthinam* E, *pattinnam* D, *patthinnam* BC. The comment explains the word thus: *atirajitattâ thaddham*. Comp. Sansc. *styâna*. —*osâretun* ti ABC, *osâdetun* ti D, *thapetun* ti E. —*dantakâsâ-vâni* C; after *dantakâsâvâni* B inserts: *ti dasadasâ honti*.— 12. 1, *Magadhamahâkhettam* B. —*acchibandham* A, *accabaddham*, which at one of the places is corrected to *accib°* C, *accibandham* BE, *adhibaddham* D. BUDDHAGHOSA: *caturassakedârabaddham*. —*pâlibaddham*, *mariyâda-baddham*, *simghâtakabaddham* E. —*acchinnabandham* B. —*passatha tumhe* AC, *passatu me* B.— 13. 2, 5, *uggate* B, *uddhate* AC. Comp. Lal. Vist. p. 447, ed. Calc. —A omits *rattiyâ*.— 3, 5, After *dhammadvinaye* B inserts *pabbajitâ*.— 14. 1, *aggalam acchâdeyyan* ti *chinnaṭhâne* *pilotikakhaṇḍam* (*pilotikabaddham* D) *laggâpeyyan* ti DE. —*sapattam* A, *du-pattam* C, *dupattam* B. —*majjhe ekacciyan* ti AC, *maṇdele* (corrected to *maṇdela*) *kacciyan* ti B.— 2, *acchupantam* A, *acchupanti* B, *acchupentam* C. —*utuṭhatânam* A, *utuddhatânam* B, *utumbatânam* (corrected to *uttubbatânam*) D, *utuddhatânam* CE. BUDDHAGHOSA: *ututo dîghakâlato* *uddhatânam* (*utṭhânam* D) *gatavatthakânam* (°*vattakânam* D) *pilotikânan* ti *vuttam* hoti.— 15. 4, *kallakâyâ* AC, *kallakâyâni* B.— 6, *pâdâ* AC, *pâdâni* B.— 7, et seq. The MSS. indifferently read both *gamiya°* and *gamika°*. —*kim . . atthavasam* the MSS. constantly. —A B almost constantly read *samphassamânâ* instead of *sampassamânâ*.— 9, ussure all three MSS.— 10, *sampamânena* A, *samphamâne* B, *sampassamânena* C.— 11, *brahmacariyânâm* *jinñe* A, *brahmacariyam* *jinno* B, *brahmacârikam* *jikkena* C. —*jinñâ bhavissanti* all three MSS. instead of *jinñâ bhavissatha*. —*kim . . ânisamsam* the MSS. constantly.— 13, *passambhissati* AC, *passaddhisati* B. —*passaddhamkâyâ* A, *passaddhikâya* B, *passaddhakâyo* C.— 14, *atipamoditâ* AC, *dadâti pamoditâ* B. —*maccharam* B. —*dibbam* *sukham* sâ labhateva âyum B.— 16. 1, et seq. The MSS. almost

constantly read okkamenti (rarely okkamanti), but okkamantānam (rarely okkamentānam); comp. okkamayato, § 3.—4, tena kho pana samayena āyasmato Ānandassa atikhuddakam B.—saṅgopeti A.—**21.** 1, suttalūkham AB, suttalukham CE, suttalukam D. BUDDHAGHOSA: sutteneva aggalam kātun ti attho.—okiriyanti AC, okiranti B. okireyyatiti jinnakonano galati D, okiratiti chindakoṇato galati E.—atṭhapadakam A, atṭhapadakā B, atthapadikam C, atṭhapādakam D, atṭhāpadakam E. BUDDHAGHOSA (E): atṭhāpadakacchannena pattamukham sibbitum.—2, anvādhikam pi āropetum is explained thus by BUDDHAGHOSA: āgantukapattam dātum. idam pana appahonake āropetabbam. sace pahoti āgantukapattam na vattati, chinditabbam eva.—**22.** 1, mātāpitaro hi kho A, °ro kho B, °ro pi kho C.—dadamāno BC, dadamāne A.—**23.** 1, idhāham B, so aham A, soham C. Comp. ii. 12, 1, etc.—**24.** 4, Possibly we should correct anadhitthite instead of anadhitthitenā; comp. bhājiyamāne.—5, Isibhato A, °ddo C, °tto B.—6, Nilavāsi AB, Nilavāsi C.—Sāṇavāsi A, Sālavāsi C; B omits the name of this Thera.—Gotako A, Gopako B, Govako C.—Baṭikasantāno A, Phalikasandano B, Phalikasandāno C.—**25.** 2, In the speech of Upananda the MSS. constantly read agamāsi and aggahesi. There is no doubt that this is simply a mistake for agamāsim and aggahesim.—te pi mam (at the first place) all three MSS. instead of te mam.—**26.** 1, upaṭṭhahantīti A, upaṭṭhentīti C, upaṭṭhapentīti B.—upaṭṭhentīti AC, upaṭṭhapentīti B.—3, upaṭṭhentīti AC, upaṭṭhahantīti B.—upaṭṭhentīti AC, upaṭṭhantīti B.—natthi te all three MSS. Probably we ought to read: n' atthi vo (te and vo are very similar in Burmese writing).—upaṭṭhaheyyum AB, upaheyyum C.—4, upaṭṭhāpetabbo B constantly.—7, nihātum A, niharitum BC.—8, nihātum AB, niharitum C.—**27.** 1, upaṭṭhahemāti A, upaṭṭhapemāti B, upaṭṭhāhemāti C.—5, avissajjitam C.—**28.** 1, AC omit hi.—2, ajinakkhipam AC constantly, ajinapakkhikam and ajinapakkhim B.—titthiyadhajam dhāretabbam AB, °jo dhāretabbo C.—3, akkanālam AE, akkanālam B, agganālam C, akkhanālam D.—pañadasāni and phaṇad° A, phala-

dasāni C, phalakasāni and phaladasāni B.— **31.** 1, After ārocesum C adds: anujānāmi bhikkhave visāsam gāhetun ti.

TABLE OF CONTENTS OF THE EIGHTH BOOK.— 2, hitatrajo B, hi atr° AC.— 3, mahābhiso AC, mahābhañño B.— 6, sinehati A, sinehasi B, °si C.— 11, situdi A, santuṭṭhi B, situṇhi C.— 12, pattinnena A, pattinena B, vatthinnena C.— 13, acchibandhā A, avibbhatti B, avibbhanti C.— addasāsi ubhaṇḍite A, addasāpi ubh° C, addasāsañ ca bhaṇḍite B.— 16, pacchimam A, °me C, °mena B.— 18, punacchimsu A, punajjhīsu B, puna dvisu C.— gilāyanā AB, gilāyavā C.— 19, agganālā ca C, akkanāli ca A, akkanālayam B.— 21, °phana° A, °pana° B, °phala° C.— 22, bahi BC, pahi A.

## IX.

**1.** 1, BUDDHAGHOSA: tantibaddho 'ti tasmim āvāse kattabbatāntipaṭibaddho.— 5, addasa kho A, addasā kho BC. This is certainly a blunder; the true reading is addasām kho; see Kuhn, Beiträge zur Pāli-Grammatik, p. 109. —The three MSS. read: bhante bhikkhu d° va āgacchante. I propose to read: bh° te bhikkhū, etc.— 6, adhammikena nasi dhammikena ukkhitto A, adhammikena si kammena ukkhitto C, adhammiko nasi kammena pi ukkhitto adhammikena pi dhammecakena ukkhitto B.— 8, vatthusmim kāraṇeti AC, v° kasmim kāraṇe ti B. The reading of B (or: v° kismim kāraṇe 'ti) may be correct.— 9, vinaye AC, vinayo, B.— **3.** 1, 2, BUDDHAGHOSA: aññatrāpi dhammakammam karontīti aññatrāpi dhammakammam (sic) karonti ayam eva vā pāṭho . . . aññatrāpi vinayakammam aññatrāpi satthusāsanakamman ti.— 3, cha imāni CD, cha yimāni AE, chamāni B.— **4.** 8, anantarikassāpi AB, antarikassa pi C. E: ānantarikassā ti attano anantaram nisinnassa.— 10, 11, (at the end of the paragraph) all three MSS. read tam ce instead of te ce.— **5.** 1, paṭinissajetā A, paṭinissajetā C, paṭinissajetā B. BUDDHAGHOSA: paṭinissa-dethā ti (paṭinissajitvā ti E) paṭinissajitabbā.— **6.** 1, AC omit bhagavantam abhivādetvā.

TABLE OF CONTENTS OF THE NINTH BOOK.— 1, icchitabbako AB, °ke C.— 7, atṭhānārahikam A, ratṭhānarāhikam B, atṭhānarāhikam C.— 10, yañ ca kammam A, pañcakammam BC.— 11, °upasampadā ABC.— 16, paṭikkhittam BC, °ttā A.— 17, na ca kārakam C.— 21, paṭikkosa A, paṭikosa BC.— 31, tajjaniyasena ca A, tajjaniyavasena ca BC. tajjaniyam nissayena ca ?— 33, paccāropeyya aññañño A, paccakkhāropeypa aññamaññam C, pacchā ropeyya assañño B.— 34, dodotamūlakan tassa A, dvedvemūlakatan tassa C, dvedvetāndulakan tassa B.— 35, All three MSS. read bhandanakārako.— 38, cakkam bandhe ?— 41, pañño AB, tañcā C.— 44, °byādhike AB, °hyādhite C.

## X.

1. 10, attanā vā ABC, attanā va E, attanā va and attanā vā D. Probably attanā 'va is the correct reading, cf. ii. 15. 6, 7.— 2. 1, BUDDHAGHOSA : asammodikā (°kāya D) vattamānāyā ti asammodikāya vattamānāya ayam eva vā pāṭho.— 3, et seq. In the MSS. the name of the king is spelt: Dighiti, Dighiti, Dīghīti. Dighiti is the most frequent spelling, but Dīghīti appears to be the correct one, as the name apparently is derived from iti.— 3, All MSS. read mama abbhuyyāto. Read mamaññ abbhuyyāto.—abhibijjya C— 4, et seq. vammikam A, dhammikam BC constantly. Comp. Abhidhān. 378.— 5, avimanā A, avimano B, attamanā C.—hoti AB, hotīti C, instead of hohi.— 6, After vijāyi C inserts: suvanṇavannam buddhalakkhaṇasampannam buddhañkura (sic).— 6, et seq. In B the name of the prince is constantly spelt Dīghāyu.— 8, Brahmadatte Kāsiraññe A, °tto Kāsirañño B, °tho Kāsikarañño C.— 9, pilāni A, bilāni BC.— 10, ciradiṭṭho B, cīram diṭṭhā A, ciradiṭṭhā C.— 11, bilāni AB, khilāni C.—guppam A, kuppa C, gumbam B.— 12, rappiye A, rammiye C, gusimpiye B.—atha kaṭṭhāni A, atṭha k° C, atṭhi k° B.—anatthako A, anattako C, anattakārako B.— 13, rodi vappam pucchitvā A, roditvā khippam pucchitvā B, roditvā dhammam pañcitvā C.— 14, AC omit paṭissutvā.—AC omit atha kho . . . etad avoca.—AC omit

paccassosi . . . Kâsirañño.— 15, gamissâmâ ti A, gamissâmi C, gamissâmîti B. —aññena ratho C, aññeneva ratho AB. —tassa . . niddam okkami all three MSS.— 16, paripâdesi B, parimâtesi C, paripâ A.— 17, nibbatetvâ A, nibbâhetvâ C, nibbâpetvâ B. —adrûbhâya A, adubhaya C, adrabbhâvâya B.—**3.** 1, v. 2, BUDDHAGHOSA: parimuṭṭhâ 'ti muṭṭhassatino. vâcâgocarabhâñino 'ti râkârassa (rak° D) rassâdeso kato. vâcâgocarâ na satipatṭhânâdigocarâ. bhâñino ca, katham-  
bhâñino (E adds ca). yâv' icchanti mukhâyâman ti yâva mukham pasâretum icchanti tâva pasâretvâ bhâñino, eko pi samghagâravena mukhasamkocam na karotiti attho. —v. 3, yeva tam A, ye tam BDE, ye ca tam C. —upanayhanti AD, upaneyhanti CE, nayhanti B.— v. 6, pare na ca AC, pare ca na B.— v. 7, aṭṭhicchinnâ ACE, °cchiddâ B, °cchidâ D. —gavâssa° BDE, gavassa° AC.— v. 9, mâtângaraññe A, °rañño B, mâtângam vañe C. BUDDHAGHOSA: mâtângaraññeva (°rañño ca D) nâgo 'ti mâtângo araññe (rañño va D) nâgo vâ.— v. 10, sahâyakâ AC, °tâ B. —kayirâ A, kavirâ C, kerâ B. —mâtângaraññe A, °rañño BC.—**4.** 1, 2, Pâ-  
cinavamsadâyo, °ye A, Pâcinavamsadâso, °ye B, Vâci-  
navamsamaggadâyo, Pâcinavamsamiggadâye C.— 2, attak° AC, attak° B.— 6, et seq. Pârileyyakam CDE, Pâlil° A, Pâral° B.— 7, upaṭṭhâpesi B. —apâyi A, apâsi B, avâsi C.— **5.** 1, piṇḍapâtam B, piṇḍapâta C, piṇḍakam A.— 2, piṇḍapâtam B, piṇḍakam AC.— 6, Mahâkothiko A, °to BC.— 12, katham nu kho tehi AB, k° nu kho tehi C, instead of: katham nu kho amhehi?— **6.** 3, v. 1, After vinicchayesu B omits ca; Buddha-  
ghosa does not mention this ca.— v. 2, anânuvajjo ABC, ananuvajjo D. —vadeyya yena tam B.— v. 3, anuyyatam A, anuyyutam BCE, anuyuttam and anuyyutam D. BUDDHAGHOSA explains this word thus: anuyyâtam anu-  
pakatam.— v. 4, pajjhâti B. —kâlâgatam A, kâlâkatañ E, kâlagatam BCD. BUDDHAGHOSA: kathetabbayuttakâle âga-  
tam.— v. 5, pametum ABD, sametum CE. BUDDHAGHOSA:  
vîmamsitum tam tam kârañam paññâya tulayitum samattho.  
—viraddhikovido A, visuddhikovido BC. D: visandikotiviro  
ti viddhaṭṭhânakusalo; E: visandhikovido ti viraddhaṭṭhâ-

nakusalo.— v. 6, saññāpanam AC, paññapanam B, saññajanam D, paññāpanam E.— v. 7, BUDDHAGHOSA : yathā nāma āhunam (anuhitam D) āhutipiṇḍam samuggaṇhantīti.— v. 9, vattanā A, vattunā B, vatthunā C.— v. 10, athacaro idha A, °caro va C, °varo dha B.

TABLE OF CONTENTS OF THE TENTH BOOK.— 2, paññekañ cepa sampadā A, pañcekañ ceva sampadā B, mālakañ ceva vamsadā C.— 3, Koṭhiko A, °to BC.— 3, Upāli cubho A, U° cubhayo B, Upālivhayo C.— 4, 'nāthapīṇḍiko B, ca Sudatto ca A, ca Sudattho na ca C.— AC omit Vis° Mig° ca.— samakam dade C.— v. 5 is wanting in AB.

END OF VOL. I.